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Daniel Gregg

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THE GOOD NEWS
OF MESSIAH

ACCORDING TO THE
MESSIANIC FAITH

The Good News of Messiah

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Prologue: The Test

Do you understand the good news? A series of classic verses are regularly quoted to prove text that we are not subject to the Law (Rom. 3:21; 6:14, 15; 10:4).

It must be absolutely affirmed that anyone who uses these verses in this way is undermining the Scriptural good news. Anyone who says that under law means we are not subject to its precepts does not understand the good news, or understands it imperfectly. These texts assert that we are not under the condemnation of the law. This is quite different from rejecting its precepts. We are under the precepts of the law, but not under the condemnation of the law. This is because the good news is a pardon. We are forgiven, but being forgiven, we are expected to repent and not do those things of which we were forgiven.

There are those who maintain we are under moral law precepts but not under ceremonial law precepts. That's better, but not correct. Because if Paul only means we are not condemned by ceremonial law, because we are forgiven, then he has left the moral law still standing to condemn. When he says we are not under law, then he means all of it. He means none of it condemns us, and not just the ceremonial part. Either the good news is we are subject to none of the law or we are condemned by none of the law. There is no in between. To say we are not subject to any precepts or some precepts destroys the good news. To say we are not condemned by any of it upholds the good news. The reason the faithful can keep the Law without fear is because they know they are forgiven and that there is no risk of being condemned, because we are loyal to him and seek to do what is right.

Christians who disagree on how much of the law still applies or does not apply can still mutually understand the good news so long as they all agree that no one who is faithful is condemned by any part of it. In this truth the unity of the Faith is preserved even though disagreements may occur over who is mistaken about some laws.

But there are those Christians, preachers, theologians, and writers who are insistent in condemning other Christians who keep certain parts of the law they do not, namely the Sabbaths, feast Sabbaths, laws of clean and unclean, and other laws for Yisra'el.^a They cite texts such as Gal. 3:10 and 5:4, and regard the keeping of those laws as evidence we are not saved. Their mission in life is to condemn we who keep the law and acquit themselves of breaking it. These are they who loudly proclaim they are legally righteous in God's eyes, while condemning those who actually pursue the righteousness they disagree with. This is not the good news, and worse, it violates the unity of the Faith.

This is the trap that many fall into when they walk farther and farther from Mëssiah's commandments. They condemn others and justify their own rebellion by judging others. They have fallen away from the good news of Mëssiah, and have embraced a false gospel of acquittal by which no one can be saved. See Ex. 23:7.

^a There is a corresponding problem of those who judge others for not keeping parts of the law over which circumstances have caused ignorance of the law. Judgment should be reserved only for Sins unto death, and not for those who simply do not understand.

Preface

Nearly every church to one degree or another teaches a false gospel. Which churches do you mean, you may ask? So far as I have discovered, every organization calling itself a “church” teaches a false gospel, and the reason I have not said all of them is that I cannot be sure there is an unknown church^a that teaches *only* the true gospel. That’s the bad news. The good news is this: many churches still teach the true good news alongside the false, and many have been saved by heeding the true one. In reality, the churches teach two gospels.^b The same churches teach a false gospel alongside the true. This should not be, but it is so, as I will show.

I say *two gospels* to simplify the matter. The reality is that there are many versions of each, almost a continuum of mixture, you might say, from the true good news to the false. I will deal with the two versions at the ends of the continuum to make the contrast, but you must realize that our enemy specializes in the mixing of truth and error. That’s the definition of a perversion, something good mixed up with evil.

Do not expect to find any one church promoting both exactly as described. But I have observed some trends. To children and new believers, forgiveness is proclaimed, but by the lawless, the doctrine of acquittal is emphasized.

What you will find is that individual Christians tend to be loyal to either the true good news or the false. That is, they tend to choose which of the two gospels they really believe from the true and false choices offered by the churches. Most find it easiest to choose the false, which leaves only a remnant of Christians loyal to the true good news.

The true good news begins with some bad news, “No immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Měssiah” (Eph. 5:5). “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, quarrelling, jealousy, outbursts of anger, selfish ambition, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have warned you before, that those who practice such things will not inherit the kingdom of the Almighty” (Gal. 5:19-21).

It should be clear then that Měssiah requires us to repent from sin (see Mark 1:15; Rev. 2:5-7; 22:14). The good news is this: for everyone who does repent with loyalty in his heart to Měssiah Yěshua, there is forgiveness of sins. To demonstrate this forgiveness, the Almighty transferred our death penalty to Měssiah. The death of Měssiah is held up as an example of his justice, which means if we had not been forgiven, then we would have

^a Of course the word ἐκκλησία translates *assembly* or *congregation* and not church. The continued mistake shows the power of tradition over translators.

^b The word gospel by etymology means “good news.” It is from Old English gōdspel, from gōd ‘good’ + spel ‘news, a story.’ *Spel* in *gospel* does not mean magic spell as the urban legend has it. But the word is archaic. It is translated *good news* in this translation from εὐαγγέλιον *euaggelion*. Gospel only appears in this preface because it appears in the most popular bibles, KJV, ESV, HSCB, NASB, and is almost always used in sermons.

suffered everlasting death. The reason that Měssiah did not die forever is because he is the Almighty Sōn^a and he rose from the dead. And now he can raise us. But we, being mere humans, would be dead forever if our penalty had not been transferred to Měssiah. Měssiah rose on the third day, about which much more will be said in the notes of this volume. He rose to give us life through the power of his Holy Spīrit.

Měssiah is the good news for us, and whoever is loyal to him will be saved. The true faithful admit to being found guilty, and accept the divine pardon upon condition of confirming faithfulness to Him.

Insofar as the churches teach the above, they teach the true good news. But they also teach a false gospel. The false gospel was born of lawlessness and leads those loyal to it into lawlessness. The false gospel changes the pardon (forgiveness) we have through Měssiah into an acquittal. An acquittal is what happens when the judge discharges a case with a finding of “not-guilty.” Someone who is not guilty has no need of forgiveness. An acquittal also happens when a guilty person is able to bribe the judge, or a friend of the guilty person bribes the judge. We call that a miscarriage of justice. And Scripture says in no uncertain terms that the guilty will not be justified. See notes on Romans 3:20 and 4:5.

Whenever the churches teach “justification by faith” they are teaching a false gospel. Yes, you read that right. Justification by faith is a false gospel, whether it be the Catholic variety or the Protestant modification.^b I will aim my critique here at the Protestant version. Justification by faith teaches that when God observes a person believing the promise of salvation (the faith part), then he transfers the righteousness of Christ into the believing person’s heavenly account. In this way God sees himself as compensated, since the sin in our account defrauded him. The sin in our account is removed and placed on Christ. That’s the justification part.^c

By every legal definition, justification by faith is bribery of the judge by a friend of the accused or crooked lawyer, who offers sufficient merit to induce the judge to change his verdict to not guilty. Admitting to this doctrine changes one’s whole view of God.

The ancient doctrine of imputing the merit of one person to another to effect an acquittal goes all the way back to Rabbinic Judaism. There it was the *merit of the ancestors*. In the Catholic Church it was the *treasury of merit*.

The Protestant Reformation, therefore, wherein it was concerned with

a or Ben Elohim בן־אלהים, Sōn of the Almighty. See Yofī. 1:14, 18; 3:16, 18. The only kindred Son, the only kindred Almighty.

b Month 8, Day 10, 2017 (Oct. 31): It is noted with some irony that Luther’s 95 theses were on the theme criticizing the procedures by which pardons were granted by the Catholic Church. Now 500 years later to the very month, the procedure by which the Protestants claim a person is forgiven, namely justification by faith, must be repudiated as not biblical. Imputed righteousness is nothing but an indulgence for sin, a merit for the books. Time for the real reformation to begin.

c More particularly, God acting in the role of lawyer for the defense erases the record book concerning the defendants life of sin and copies the righteousness of Christ into the account book. Then God acting in the role of judge sees righteousness only in the account and discharges the case with acquittal: justification of the defendant. The result is the same as bribery.

reforming these doctrines, was no reformation at all.^a

In this translation these doctrines are dismantled and the text is returned to its original sense. Faith is returned to its original sense of fidelity or loyalty, i.e. faithfulness. Justification is returned to its original sense of an administration of justice. These things all work together to inform us of the true good news of Mëssiah.

What was true about the Pharisees of old is true about the churches now. They sat in the seat of Moses. The Protestant church teaches “Scripture only,” and every other independent church teaches the “bible only.” All accordingly they say, that do and observe, but do not do as they do, which is tradition, because they only say they translate the word of the Almighty, but they do not do it, because they are teaching the doctrines of men as the commandments of God.^b

The result of the justification by faith doctrine is a church that preaches lawlessness. Acquitting the guilty does not send the same message as a pardon. The pardoned know they need to repent. The first love of the forgiven is to Mëssiah, to be loyal to him, to observe his Covenant, a covenant of old now renewed by his pardon. The Assembly of Ephesus left its first love, its loyalty to Mëssiah. They abandoned His Law. But he said he would remove their lampstand if they did not repent. What does that mean? It means he would remove their identity as the people of the Almighty. Their connection to Israel would be cut off, and their anointing to represent him terminated.

I prejudge no one. All have inherited lies. All have gone astray. A person may intellectually believe the false gospel but actually be loyal to the true good news, resting in forgiveness, and repenting of sin, and seeking true righteousness through the sanctification of the Holy Spirit. Or a person may profess the true good news, but live like God can only see the perfection in them taught by the false gospel, and therefore neglect to turn away from sin, or worse, justify their sin by their doctrine, believing they are secure when in fact they will be lost.

Therefore, maintain the true good news, in which is true forgiveness of sin.^c

^a Their error is evident in their misinterpretation of Gen. 15:6. “And he (Avraham) had confirmed his loyalty to Yähweh. Then he counted it to him as righteousness.” Literally, in the Hebrew, “And he had made *his* support in Yähweh. Then he counts it to him righteousness.” Protestants teach that this means at the moment of *belief*, Göd writes the righteousness of Christ into the legal account of the *believer*, and thereafter sees the *believer* as 100% righteous in his sight. This doctrine is founded on the assumption that Göd needs to be positively compensated for sin. As such, it is not forgiveness. But they say the alien righteousness of Christ is what was imputed to Avraham. No one was ever saved by this gospel, but whosoever believes this gospel gains a corrupt image of the Fäther. And this corrupt image makes it harder to understand Him as forgiving, compassionate, and merciful. The doctrine profanes the name of God.

Loyalty is confirmed by obedience, and this is what happened when Avraham offered up Yitsfhaq according to the commandment. He fulfilled the Scripture with his own righteousness and not an alien righteousness. See James 2:23-24. We are forgiven so that we may become righteous, and not so that we can be called righteous when practicing sin. (See 2 Cor. 5:21; 1 Yof. 2:3-6; 3:3-6;

^b See Mat. 23:1-3.

^c Composed 8 Tishri, AD 2017.

Notes on the Four Chronological Charts

The aim here is to relate the four charts without getting lost in the details, and to give information not presented in the charts. The charts are at the ends of the book, which I will call, *Birth, Ministry, Sabbath Years, and Resurrection*. The *Sabbath Years* chart is a detail of Daniel 9:24-27. The 70 seventh year Sabbaths laid out in the chart synchronize into the main Sabbath year system of biblical chronology. 70 Sabbath years (including Jubilees) fall into the period of 390 years that Yisra'el sinned and the 40 years that Yehudah sinned. See Ezek. 4:4-6. Ezra was with Nefemyah when the latter built the walls, but Ezra governed after Nefemyah by 49 years. The seven sevens thus have an explanation. Ezra is the first anointed. Mëssiah is the second. Nefemyah governed first, and Ezra second. The gap between the 69th Sabbath year and the 70th should not be unexpected. Yisra'el failed to keep 70 Sabbath years in batches with gaps between them. Neither the 390 or 40 years are thus continuous stretches, but they are the sum of the episodes during which Yisra'el served idols.

They came into the land in 1592 BC. They first observed the seventh year Sabbath after six years of planting and harvest, and the Jubilee Sabbath after 49 years. The Sabbath year clock is set synchronously with creation at 4139 BC. I have published several editions of this chronology before. A new one is in the planning. The Chronology is the spearhead that will break the rationality of all opposition. I may not in the end wield the spear. The Chronology stands independent of this author on the Truth and Word of the Almighty. It points to the Truth and the Word, and His Good News. What you see here is only the point of the spear. The majority will rebel because they believe in a false gospel of acquittal. The remnant of grain left in that weed patch will be shown the way out of their ignorance. But the day of Yāhweh will test the Assembly. See Rev. 12:14n.

The Resurrection chart is a detail of Mëssiah's suffering in AD 34, at the end of the 62 sevens. The year AD 34 has a high profile in Church traditions, as also the March 25th date for the first day of unleavened bread that year. This simply confirms what may be calculated. I am persuaded that the emissaries did not write so that the lawless translators and teachers of the last two millennia would corrupt their writings but so that all will be revealed to the house of Yisra'el in the last days, so that they will come trembling out of their exile in the nations to their own land. This will have a cost. The nations will be hardened into implacable rebellion. Whoever professes faith in Mëssiah will have to decide whether to go with them or to claim their inheritance in Yisra'el, and to do the commandments of Mëssiah. The peoples will fall into a new dark age, but the kingdom will be glorious. Do not worry about the conversion of the nations. The example of Yisra'el will be the best way to tell them. But if anyone asks, then give them the reason we have hope: Mëssiah, the Almighty Søn.

All things worth knowing may be proved, tested, and confirmed. I am no authority except to the one who realizes he can learn something from me until they themselves grow up. For a season you may volunteer to regard me as an authority. But I claim no authority over anyone except that given me over my own house. Mëssiah is your authority. Now to the birth chart. It took me longer to figure this out than any other part of the chronology, with a wrong turn to 3 BC, and a wrong turn on priestly divisions, because we have inherited lies from our fathers. Mëssiah was exactly 'almost 30' in AD 29. Luke was not guessing, but stating more exactly. This puts the birth year in 2 BC. Rev. 12:1-2 gives us the exact date: Yom Teruah. The seventh month began Sept. 1 that year (see Appendix I for the calendar rules).

The timing for the birth of Yofanan is independently figured in the same year using priestly rotations, which were continuous, with no annual reset. All priests were to eat equally from the altar, and not some more than others. Therefore, we figure from a known date and known priestly division whose service was Av 9, AD 70 back to the division of Aviyah. For the priests well remembered which division served at the fall of the Temple. This leads to Av 1, July 14, a new moon, for the conception of Yofanan, and leads to an amazing synchronization of the two births with the remaining facts. The data and the astronomy fit only one way between the constraining dates on both ends (except for two months with no net change effected). I am no prophet, except one who explains what is already written, and no seer, except one who sees what has been seen.

The Ministry: see Luke 13:6-9 and note. Notice all those appointed times.

Mattityahu

The scroll of the begettings of Yēshua the Anōinted,^a son of David, son of Avraham. ^{1,2}Avraham fathered Yitsḥaq, and Yitsḥaq fathered Ya‘aqov, and Ya‘aqov fathered Yehudah and his brothers. ³And Yehudah fathered Perets and Zeraḥ from Tamar. And Perets fathered Ḥetsron, and Ḥetsron fathered Ram. ⁴And Ram fathered Amminadav, and Amminadav fathered Naḥshon, and Naḥshon fathered Salmon. ⁵And Salmon fathered^b Boaz from Raḥav, and Boaz fathered Oved from Ruṯh, and Oved fathered Yishai. ⁶And Yishai fathered David the king.

^{6b}And David fathered Shelomoh from the wife of Uriyah. ⁷And Shelomoh fathered Reḥavam, and Reḥavam fathered Aviyah, and Aviyah fathered Asa. ⁸And Asa fathered Yehoshaphat, and Yehoshaphat fathered Yoram, and Yoram fathered Uzziyahu. ⁹And Uzziyahu fathered Yoṯham, and Yoṯham fathered Aḥaz, and Aḥaz fathered Yehizqiyahu. ¹⁰And Yehizqiyahu fathered Menasheh, and Menasheh fathered Amon, and Amon fathered Yoshiyahu. ¹¹And Yoshiyahu fathered Yeḳonyahu and his brothers, before the time of the deportation to Bavel.

¹²And after the deportation to Bavel, Yeḳonyahu fathered She’altiel, and She’altiel^c fathered Zerubbavel. ¹³And Zerubbavel fathered Avihud, and Avihud fathered Elyaqim, and Elyaqim fathered Azzor. ¹⁴And Azzor fathered Tsadoq, and Tsadoq fathered Yaḳin, and Yaḳin fathered Elihud. ¹⁵And Elihud fathered Elazar, and Elazar fathered Mattan, and Mattan fathered Ya‘aqov. ¹⁶And Ya‘aqov fathered Yosef the husband of Miryam from whom was born Yēshua who is called the Anōinted.

¹⁷So all the generations from Avraham to David are fourteen generations and from David to the Baveli deportation are fourteen generations. And from the Baveli deportation to the Anōinted are fourteen generations.^d

¹⁸And the birth of Yēshua the Anōinted had been like this: during his mother Miryam’s betrothal to Yosef, before they came together, she was found pregnant from the Holy Spīrit. ¹⁹And Yosef her husband, because he was righteous, and he was not willing to make her an example, then wished

^a Yēshua, Anōinted, Fāther, Sōn, Spīrit, Almīghty, Yāhweh, Adōnai, Māster, Adōn, Adōni, Lōrd, Sīr. The breve marks indicate where the texts marked a *nomina sacra*, indicating the divinity of the title or name, and additionally that the Hebrew term may be substituted, viz. Yehoshua or Yeshua, Mashiaḥ, Abba, Ben or Ben, Ruaḥ, Elohim or El, Adonai, Adon, Adoni. It is not known how many nomina sacra there were originally.

^b Ten or more generations were skipped here and also in earlier lists. The names are not known. See Deut. 23:3. The skipped period was about 300 years. Between Yoram and Uzziyahu three kings that committed iniquity are skipped: Aḥazyahu, Yoash, Amatsyahu. After Yoshiyahu Yehoyaqim is skipped. David is counted twice. The 14-14-14 structure was artistically created to aid memorization.

^c She’altiel was born of kinsman marriage. His biological father was Neri (Luke 3:27). His legal father was Yeḳonyahu who died childless. Zerubbavel also has two fathers. The kinsman father was Pedayah (1 Chron. 3:19). The legal father was She’altiel.

^d Mattityahu means all the generations recorded in his tables are 14-14-14, and not all those actually born. He was quite aware of the skipped names.

to dismiss her secretly. ²⁰But as he considered this, behold, a messenger from Yāhwēh appeared to him in a dream, saying, “Yosef, son of David, you should not fear to take Miryam as your wife, because he which has been conceived in her is from the Holy Spīrit. ²¹And she will bear a Sōn. And you will call his name Yēshua,^a because he will save his people from their sins.”

²²And all this occurred so that would be fulfilled the saying, by the mouth of Yāhwēh, through the prophet, saying, ²³“BEHOLD,^α THE VIRGIN WILL BE WITH CHILD, AND WILL BEAR A SŌN. AND THEY WILL CALL^b HIS NAME IMMANU‘EL,” which translated means, “GŌD^β IS WITH US.” ²⁴Then Yosef arose from his sleep. Then he did as the messenger from Yāhwēh had commanded him. Then he took his wife, ²⁵but he did not know her until after she had given birth to a Sōn. Then he called his name Yēshua. ^{α Is 7:14, β Is 8:8-10}

Now when Yēshua was born in Bēth-lehem of Yehudah in the days of Herod the king, behold, Magi from the east came to Yerushalayim, saying, ^{2,2}“Where is he who has been born King of the Yehudim? Because we have seen his star in the rising,^c and we have come to worship him.”

³And when Herod the king heard this, he was shaken up, and all Yerushalayim with him. ⁴And having gathered together all the chief priests and scribes of the people, he was inquiring from them where the Anōinted was to be born. ⁵And they said to him, “In Bēth-lehem of Yehudah, because so it has been written by the prophet.”

⁶“AND^α YOU BĒTH-LEHEM, in the land of Yehudah, are by no means LEAST^α AMONG THE LEADERS OF YEHUDAH, because OUT^α OF YOU WILL COME FORTH...A^α RULER, ...WHO^β WILL SHEPHERD MY^λ PEOPLE YISRA‘EL.” ^{” α Micah 5:2 [1] β Micah 5:4 [3] λ 1 Chron 11:2, 2 Sam 5:2}

⁷Then Herod secretly called the magi, and ascertained from them the time the star appeared.^d ⁸And he sent them to Bēth-lehem, and said, “Go and carefully search for the child. And when you have found him, report to me, so that I too may come and worship him.” ⁹And having heard the king, they went their way. And lo, the star, which they saw in the Branch, had gone ahead of them till when it came and was stationed over where the child was.^e ¹⁰And when they saw the star, they rejoiced with exceedingly

^a יְהוֹשֻׁעַ Yēshua. Yāhwēh is salvation.

^b “THEY WILL CALL” is correct. Isa. 7:14 does not say “She will have called” but “YOU WILL HAVE CALLED,” using a different vowel pointing. “YOU” refers to the house of David, which Matthew correctly interprets in the third person plural “they.” Singular pronouns are often used in Hebrew to refer to plural entities. Also note that the future perfect of Isaiah is rendered in the simple future by Matthew showing the meaning is future.

^c The Magi meant a helical rising of Jupiter. They observed this twice. The second time was September 1, 2 B.C. in Virgo, and this was the date of Mēssiah’s birth. The word used here is ἀνατολή which is used by Zechariah in the LXX to mean the Branch. The word means a “riser” and “rising.” A Branch, shoot, or twig is a riser from the earth. See 2:9.

^d The first time the star appeared was August 1, 3 B.C. in Leo. It had been a year and five months from that time to the time of Herod’s inquiry.

^e The star, which was Jupiter, stopped. It reached a relative stationary point among the stars. It stood over Bēth-lehem from the vantage point of Yerushalayim. The date this happened was Dec. 27-28, 2 B.C. The Magi searched for the child on the 28th. They presented their gifts on XI.1 (Dec. 29), which was the new moon day for Shevat.

great joy.

¹¹And they came into the house and saw the child with Miryam his mother. And they fell down and worshiped him, and opening their treasures they presented to him gifts: gold and frankincense and myrrh. ¹²And having been warned in a dream not to return to Herod, they departed to their own country through another way. ¹³Now when they had departed, behold, a messenger from Yāhwēh appeared to Yosef in a dream, saying, “Arise and take the child and his mother, and flee to Mitsrayim, and remain there until I tell you, because Herod is going to search for the child to destroy him.” ¹⁴And he arose and took the child and his mother by night, and departed for Mitsrayim, ¹⁵and was there until after the death of Herod, so that what was spoken by Yāhwēh through the prophet would be fulfilled, saying, “OUT OF MITSRAYIM I CALLED MY SÖN.”^a *Hos 11:1, Nu 23:22; 24:7-8*

¹⁶Then when Herod saw that he was tricked by the Magi, he became very enraged, and sent and killed all the male children who were in Bēṣh-lefem and in all its surroundings, who where in the second year and under,^b according to the time which he had ascertained from the Magi. ¹⁷Then was fulfilled that which was spoken through Yirmeyahu the prophet, saying, ¹⁸“A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHĒL WEEPING OVER HER CHILDREN. AND SHE DESIRED NOT TO BE COMFORTED, BECAUSE THEY ARE NO MORE.”^c *Jer 31:15, Gen 35:19*

¹⁹Then when Herod had^d died, behold, a messenger from Yāhwēh appeared in a dream to Yosef in Mitsrayim, saying, ²⁰“Arise and take the child and his mother, and go into the land of Yisra’el, because those who sought the child’s life are dead.” ²¹And he arose and took the child and his mother, and came into the land of Yisra’el. ²²But when he heard that Archelaus was reigning over Yehudah in place of his father Herod, he was afraid to go there.^e And when he was warned in a dream, he departed for the regions of Galil, ²³and came and dwelled in a city called Nētsereṣh, so that the word through the prophets could be fulfilled. “HE WILL BE CALLED A NĒTSERI.”^f *Zech 6:12*

a The source of this prophecy is Num. 24:8: “GÖD BRINGS HIM OUT FROM MITSRAYIM.” But the wording is from Hos. 11:1 because it alludes to Num. 24:8. See also Num. 23:22, 24:7.

b The second year of life is the 13th to end of the 24th month. Herod would not have had to kill any boys over 24 months according to the Magi’s timetable for the appearances of the star. The word used here is διετούς, which does not obviously mean two years old. Rather it means twice-year or double-year. Two years old would be between the start of month 25 and the end of month 36, because age is only counted upon the completion of years.

c The date for this is probably December 30th, though it could have been late on the 29th. A feast is celebrated by the Church on these days called the *Feast of the Holy Innocents*.

d Herod died after a lunar eclipse in early 1 B.C. only about a month after killing the children, but afterward was a major war in Yehudah that was not ended until the fall feasts of 1 B.C.

e Archelaus reigned 7 years and was deposed in AD 6.

f Zech. 6:12. See also Isa. 11:1, “A NĒTSER (branch, shoot) FROM HIS ROOTS WILL BEAR FRUIT.” Zech. 6:12, “BEHOLD A MAN. A TSEMA’H (BRANCH, SHOOT, RISER) WILL BE HIS NAME, AND FROM UNDER HIMSELF HE WILL BRANCH OUT. AND HE WILL HAVE BUILT THE TEMPLE OF YĀHWĒH.” Also Jer. 23:5; 33:15; Zech. 3:8. “HE WILL BE CALLED A NĒTSERI” is a fair interpretation of “TSEMA’H WILL BE HIS NAME.” Also καλέω (called) is used as a synonym for what someone is named.

And in those days^a Yofanan the Immerser came, proclaiming in the wilderness of Yehudah, saying, ^{3,2}“Repent, because the kingdom of the heavens comes near.” ³Yea, this is he who was spoken about through Yeshayahu the prophet, saying, “THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF YĀHWĒH, MAKE STRAIGHT HIS PATH.” ⁴Now Yofanan himself had a garment of camel’s hair, and a leather belt around his waist, and his food was locusts and wild honey. ^{Isa 40:3}

⁵At that time Yerushalayim was going out to him, and all Yehudah, and all the region around the Yarden. ⁶And they were being immersed by him in the river Yarden, as they confessed their sins. ⁷But when he saw many of the Perushim and Tsadduqim coming for immersion, he said to them, “You spawn of vipers, who warned you to flee from the coming wrath? ⁸Therefore produce fruit worthy of repentance. ⁹And do not presume to say to yourselves, ‘We have Avraham as our father,’ because I say to you, that the Almighty is able from these stones to raise up children to Avraham. ¹⁰And already the ax is laid at the root of the trees. Therefore every tree that does not produce good fruit is cut down and thrown into the fire. ¹¹Truly, I immerse you in water into repentance, but he who is coming after me is mightier than I, and I am not worthy to carry his sandals. He will immerse you with the Holy Spirit and fire. ¹²His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. And he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

¹³Then Yēshua came from Galil over the Yarden to Yofanan, to be immersed by him.^b ¹⁴But Yofanan was preventing him, saying, “I have need to be immersed by you, and you are coming to me?” ¹⁵But Yēshua answered and said to him, “Allow it now, because in this manner it is fitting for us to fulfill all righteousness.”^c Then he allowed him. ¹⁶And after being immersed, Yēshua went up immediately from the water, and behold, the heavens were opened, and he saw the Spirit of the Almighty descending like a dove, coming upon Him, ¹⁷and behold, a voice out of the heavens, saying, “This is my beloved Sōn with whom I am well-pleased.”

Then Yēshua was led up into the wilderness by the Spirit to be tempted by the Devil. ^{4,2}And after having fasted forty days and forty nights,^d he was hungry. ³And the tempter came and said to him, “If you are the Almighty Sōn, command that these stones become bread.” ⁴But he answered and said, “It is written, ‘MAN WILL NOT LIVE ON BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF YĀHWĒH.’” ^{Deut 8:3}

⁵Then the Devil took him into the holy city, and he made him stand on

^a Starting after Iyyar in AD 29.

^b Near the last day of Av.

^c To fulfill all righteousness in the infinitive form means here to show the intent to fulfill all righteousness. See Deut. 6:25. An immersion *into* repentance (vs. 11) *also* makes a positive public proclamation that the one being immersed intends to obey the commandments. Therefore, He says *us* because this purpose is common to all who make this declaration by immersion. Stated positively thus rather than negatively as a need to repent, Yofanan permitted the Mēssiah to be immersed who needed no repentance. See Psa. 40:8.

^d Elul 1 to Tishri 11, AD 29.

the pinnacle of the temple, ⁶and said to him, “If you are the Almighty Sōn throw yourself down, because it is written, ‘HIS⁶ MESSENGERS HE WILL COMMAND CONCERNING YOU,’ and ‘ON⁶ THEIR HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE.’” ⁷Yēshua said to him, “Again, it is written, ‘YOU^λ SHALL NOT PUT YĀHWĒH YOUR ALMĪGHTY TO THE TEST.’” θ Psa 91:11 δ Psa 91:12 λ Deu 6:16

⁸Again, the Devil took him to a very high mountain, and showed him all the kingdoms of the world, and their glory. ⁹And he said to him, “All these things will I give you, if you fall down and worship me.” ¹⁰Then Yēshua said to him, “Depart, Satan! Because it is written, ‘YOU SHALL WORSHIP YĀHWĒH YOUR ALMĪGHTY, AND SERVE HIM ALONE.’” ¹¹Then Satan left him, and behold, messengers came and were ministering to him. Deu 6:4.13; 10:20; 32:43 6

¹²Now when^a he heard that Yofanan was arrested, he withdrew into Galil. ¹³And leaving Netsereth, he came and stayed in Kefar-Nafum, which is by the sea, in the region of Zevulun and Naphtali, ¹⁴so that he could fulfill that which was spoken through Yeshayahu the prophet, saying, ¹⁵“THE LAND OF ZEVULUN AND THE LAND OF NAPHTALI BY WAY OF THE SEA, BEYOND THE YARDĒN, GALLIL OF THE NATIONS—¹⁶THE PEOPLE WHO ARE DWELLING IN DARKNESS HAVE SEEN A GREAT LIGHT, AND ON THOSE WHO ARE DWELLING IN A COUNTRY, EVEN IN THE SHADOW OF DEATH, A LIGHT RISES ON THEM.” Isa 8:23-9:1

¹⁷From that time^b Yēshua began to proclaim and say, “Repent, because the kingdom of the heavens comes near.” ¹⁸And walking by the Sea of Galil, he saw two brothers, Šim'on who was called Peter, and Andrew his brother, casting a net into the sea, because they were fishermen. ¹⁹And he said to them, “Follow me, and I will make you fishers of men.” ²⁰And they immediately left the nets, and followed him. ²¹And going on from there he saw two other brothers, Ya'aqov the son of Zavdai, and Yofanan his brother, in the boat with Zavdai their father, mending their nets, and he called them. ²²And they immediately left the boat and their father, and followed him.

²³And he was going around in all Galil,^c teaching in their congregations, and proclaiming the good news of the kingdom, and healing every disease and every sickness among the people. ²⁴And the report about him went out into all Syria. And they brought to him all who were sick, having various diseases and suffering pains, demonized, epileptics, paralytics, and he healed them. ²⁵And many crowds followed him from Galil and Decapolis and Yerushalayim and Yehudah and from beyond the Yarden.

And seeing the crowds,^d he went up to the mountain, and sitting down, his disciples came to him. ^{5.2}And opening his mouth, he was teaching them, saying:

³“Blessed are the poor in spirit, because theirs is the kingdom of the heavens. ⁴Blessed are those who mourn, because they will be comforted. ⁵Blessed are the gentle, because they will inherit the earth. ⁶Blessed are

a Yofanan was arrested in the late fall of AD 30.

b Tevet AD 31. 4:17-22.

c Shevat AD 31. 4:23-25.

d Summer AD 31. 5:1-8:1

those who hunger and thirst for righteousness, because they will be satisfied. ⁷Blessed are the merciful, because they will receive mercy. ⁸Blessed are the pure in heart, because they will see the Almighty. ⁹Blessed are the peacemakers, because they will be called sons of the Almighty. ¹⁰Blessed are those who are persecuted for righteousness' sake, because theirs is the kingdom of the heavens. ¹¹Blessed are you when they revile you, and persecute you, and speak every evil against you falsely, because of me. ¹²Rejoice and be glad, because your reward in the heavens is great, because likewise they persecuted the prophets who were before you.”

¹³“You are the salt of the earth, but if the salt should be foolish, how can it be made salty again? It is no longer good for anything, except to be cast out and trodden under foot by men. ¹⁴You are the light of the world. A city set on a hill cannot be hidden. ¹⁵Neither should you burn a lamp, and put it under the peck-container, but on the lampstand, and it gives light to all in the house. ¹⁶Likewise, let your light shine before men that they may see your good works, and glorify your Făther who is in the heavens.”

¹⁷“You should not think that I come to abolish the Law or the Prophets.^a I did not come to abolish, but to fulfill. ¹⁸So amen I say to you, before the point that^b heaven and earth can pass away, one yod or one serif will by no means have passed away from the Law. ¹⁹Up to the point that anything *at all* can still yet happen,^c whoever then abolishes one of the least of these commandments, and likewise teaches others, will be called least in the kingdom of the heavens, but whoever keeps and teaches them, he will be called great in the kingdom of the heavens. ²⁰Because I say to you, that unless your righteousness abounds above that of the scribes and Perushim, you will not enter the kingdom of the heavens.”

²¹“You have heard that it was said to those at the beginning, ‘YOU SHALL NOT COMMIT MURDER,’ so whoever commits murder will be liable to the judgment. *Exo 20:13, Deu 5:17*

²²Yet also I say to you that everyone who is angry with his brother will

^a There are several ways that lawless teachers twist Mat. 5:17-19 to fit their preconceived theology, but all of them have to *think* that the Law was abolished to even begin their re-explanation of the text.

^b The word ἕως has the force of “up to the point that,” or “before the point that.” The English word “until” has been avoided because it requires termination when the point is reached. The Greek and Hebrew terms require no termination but simply assert a duration at least till the point mentioned leaving continuation beyond the point open ended. See Gen. 8:5; 26:13; 27:44; 28:15; 39:16; 41:49, “THEN YOSEF GATHERED GRAIN AS THE SAND OF THE SEA, VERY MUCH, UP TO THE POINT THAT (ἕως) HE HAD CEASED TO NUMBER, BECAUSE IT WAS BEYOND NUMBERING.” Clearly, they did not stop gathering after the numbering ceased since it would have been counted if they stopped gathering when they stopped numbering. Sometimes the word has the sense of “past the point that” without saying how far past. See לעולם ועד Gesenius. *to the age and past it.* “But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond.”

^c Or “Up to the point that ever all things may have happened,” but the translation is put more idiomatically in English. The clause may end the previous verse or begin the next, and more likely begins the next as it is redundant at the end of the last verse, and only had been placed there by translators seeking to create a lever for interpreters to escape the plain meaning of the text, i.e. “till all be fulfilled.”

be guilty in the judgment. And whoever will say to his brother, 'Retard,' will be guilty before the Council. And whoever will say, 'You fool,' will be guilty enough to go into the fiery G_{ei}hinnom.^a ²³If therefore you should present your gift upon the altar, and there remember that your brother has something against you, ²⁴leave there your gift before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift."

²⁵"Be well disposed toward your adversary at law quickly while you are with him on the way, lest your opponent deliver you to the judge, and the judge to the officer, and into prison you are thrown. ²⁶Amen! I say to you: You may not come out of there, until you have paid the last quadrans."

²⁷"You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY,' ²⁸yet also I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart." *Exo 20:14, Deu 5:18*

²⁹"And if your right eye makes you stumble, tear it out, and throw it from you, because it is better for you that one of your members should perish, and that your whole body should not be thrown into G_{ei}hinnom. ³⁰And if your right hand makes you stumble, cut it off and throw it from you, because it is better for you that one of your members should perish, and that your whole body should not go into G_{ei}hinnom."

³¹"And it was said, 'Whoever may dismiss his woman, LET HIM GIVE HER A CERTIFICATE OF DIVORCE.'³² So, I say to you that everyone dismissing his woman, except in the case of the relationship being unlawful, induces her to commit adultery. And whoever may marry the dismissed woman commits adultery." ^b *Deu 24:1, Mat 19:3-9, Luke 16:18*

³³"Again, you have heard that it was said to those of old, 'YOU SHALL NOT GIVE A FALSE VOW,' so you shall pay back your vows to Y_{ah}weh. ³⁴Yet also I say to you, do not make oaths in general, either by heaven, because it is the throne of the Almighty, ³⁵or by the earth, because it is the footstool of his feet, or by Yerushalayim, because it is THE^β CITY OF THE GREAT KING. ³⁶Nor by your head shall you take an oath, because you cannot make one hair white or black. ³⁷But let your word be, 'Yes, yes' or 'No, no', and what exceeds these is from the evil one." *μ Lev 19:12 β Psa 48:2*

³⁸"You have heard that it was said, 'EYE FOR EYE, AND TOOTH FOR TOOTH.'³⁹ Yet also I say to you, do not resist the evil one—but whoever strikes you on your right cheek, turn to him the other also." *Exo 21:24f, Lev 24:20, Deu 19:21*

⁴⁰"And when anyone wants to sue you, and to take your under shirt, let him have your outer garment also."

^a *G_{ei}hinnom*, גֵּי הַחִינּוֹם, valley of the son of Hinnom, Josh. 15:8. This was the garbage dump outside Yerushalayim where all manner of refuse was tossed including dead bodies of animals and criminals. An eternal fire was kept burning to keep the air from being tainted. See Thayer.

^b In Judaism it is possible to send a wife away without divorcing her. This is called dismissal. If remarriage occurs then it is technical adultery without the official divorce. Those who dismiss without divorce make their wives commit adultery if they have another. Dismissal (without divorce) is only allowed if the relationship is unlawful in the first place. Otherwise, the dismitter induces his wife to commit adultery if she has another, or himself if he takes another.

⁴¹“And whoever will compel you to go one mile, go with him two.”

⁴²“To him who asks of you, give, and you should not turn away from him who wants to borrow from you.”

⁴³“You have heard that it was said, ‘YOU^α SHALL LOVE YOUR NEIGHBOR,’ and ‘HATE^β YOUR ENEMY.’ ⁴⁴Yet also I say to you, love your enemies, and pray for those persecuting you, ⁴⁵so that you may be sons of your Fäther who is in the heavens, because he makes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. ⁴⁶Because when you love those loving you, what reward have you? Do not even the tax collectors do the same? ⁴⁷And when you greet your brothers only, what do you do more than others? Do not even the nations do the same? ⁴⁸Therefore you are to be blameless, as your heavenly Fäther is blameless.” ^α Lev 19:18 ^β Psa 139:21-22
^β Deu 29:17-22

Take care not to perform your righteousness^a before men to be seen by them. Otherwise you have no reward with your Fäther who is in the heavens. ^{6.2a}Whenever, therefore, you give alms, do not sound a trumpet before you, as the hypocrites do in the congregations and in the streets, that they may be glorified by men.”

^{2b}“Amen, I say to you, they have their reward in full. ³But when you give charity, do not let your left hand know what your right hand is doing, ⁴that your charity may be in secret. And your Fäther who sees in secret will repay you.”

^{5a}“And whenever you pray, you should not be as the hypocrites, because they love to stand and pray in the congregations and on the street corners, so that they can be seen by men.”

^{5b}“Amen, I say to you, they have received their reward. ⁶But you, when you pray, go into your inner room, and when you have shut your door, pray to your Fäther who is hidden, and your Fäther who sees what is hidden will repay you.”

⁷“And when you are praying, do not use meaningless repetition, as the nations do, because they think that they will be heard because of their many words. ⁸Therefore do not be like them, because your Fäther knows what you need, before you ask him. ⁹Pray, then, in this way: ‘Our Fäther who art in heaven, hallowed be your name. ¹⁰Thy kingdom come. Thy will be done, on earth as it is in heaven. ¹¹Give us bread for tomorrow each day. ¹²And forgive us our debts, as we also have forgiven our debtors. ¹³And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]’”

¹⁴“Because if you forgive men for their trespasses, your heavenly Fäther will also forgive you. ¹⁵But if you do not forgive men, then your Fäther will not forgive your trespasses.”

¹⁶“And whenever you fast, do not put on a gloomy face as the hypo-

^a Charity, alms. Charity was one of those works reckoned for righteousness according to Judaism. This more or less explains why the word righteousness came to be used for alms. Charity, like Papal indulgences was regarded as a compensatory merit. Charity only has its own reward, and none compensating for a lack of loyalty to Mëssiah.

crites do, because they neglect their appearance in order to be seen fasting by men. Amen, I say to you, they have their reward in full. ¹⁷But you, when you fast, anoint your head, and wash your face, ¹⁸so that you may not be seen fasting by men, but by your Fäther who is in secret. And your Fäther who sees in secret will repay you.”

¹⁹“Do not lay up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal, ²¹because where your treasure is, there will your heart be also. ²²The lamp of the body is the eye. If therefore your eye is clear, your whole body will be full of light. ²³But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!”

²⁴“No one can serve two masters, because either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve the Almighty and money. ²⁵For this reason I say to you, do not be anxious for your life, as to what you will eat, or what you will drink, nor for your body, as to what you will put on. Is not life more than food, and the body more than clothing? ²⁶Look at the birds of the air, because they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Fäther feeds them. Are you not worth much more than they? ²⁷And which of you by being anxious can add a single cubit to his stature? ²⁸And why are you anxious about clothing? Observe how the lilies of the field grow. They do not toil nor do they spin, ²⁹yet I say to you that even Shelomoh in all his glory did not clothe himself like one of these. ³⁰But if the Almighty so arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will he not much more do so for you, men of little trust?”^a

^a Or “steadfastness,” “faith,” “courage.” The way the word is used and the context determine the sense. For example, “Keep faith with me,” or “pledge faith to me,” demands loyalty and obedience as shown by the prepositions and construction. But “have faith that all will turn out,” demands trust, as this context shows. Or if someone says, “I have no faith in what you said,” then it means he does not believe it. The basic idea behind the Hebrew root יָדָן is “to support,” to “confirm” or be “firm.” The senses tend to flow according to the context in Hebrew and Greek, but modern language has separated two kinds of support into different words, fidelity vs. believe, where fidelity is support of another person in obedience and loyalty and believe is support of what is said to be true, a mental support of a truth. But such a separated taxonomy is not according the Scripture. Our modern languages have to a certain extent devolved by too much specialization of terms, and this makes it hard for us to appreciate the separated ideas represented by one term in Hebrew or Greek.

Now it may be that someone is anxious not just because they are the worry type, but because they do not obey the Almighty, they have reaped constant bad luck, which can be called the curses that disobedience causes. So we see here that the antidote to worry may not simply be to believe the promises. It may entail more. Promises come with responsibilities. That is always the way it is in a covenant. There are Scriptures that promise people that their lives will become living terror if they rebel against the Almighty, and there are many hypocrites that believe promises but run away from any obligations to the Almighty.

So I have to choose some English term to translate the original, but it should be noted that by choosing “trust” here I have to a certain extent excluded some of the things I have explained in this note. If I were to choose believe, I would exclude other things, or if I choose fidelity then someone might not think of mental trust very readily. All I can do is choose what seems most important to the context.

³¹“Do not be anxious then, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘With what will we clothe ourselves?’ ³²Because all these things the nations eagerly seek, and because your heavenly Fäther knows that you need all these things. ³³But seek first his kingdom and his righteousness, and all these things will be added to you. ³⁴Therefore do not be anxious for tomorrow, because tomorrow will care for itself. Each day has enough trouble of its own.”

Do not judge, so that you will not be judged, ^{7,2}because in the way you judge, you will be judged, and by your standard of measure, it will be measured to you. ³And why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? ⁴Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold the log is in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”

⁶“Do not give what is holy to dogs, and do not throw your pearls before pigs, lest they trample them under their feet, and turn and tear you to pieces.”

⁷“Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. ⁸For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ⁹Or what man is there among you, when his son will ask him for a loaf, will give him a stone? ¹⁰Or if he will ask for a fish, he will not give him a snake, will he? ¹¹If you then, being evil, know how to give good gifts to your children, how much more will your Fäther, who is in the heavens, give what is good to those who ask him!”

¹²“Therefore, however you want people to treat you, so treat them, because this is the law, and *what* the prophets *teach*.”

¹³“Enter by the narrow gate, because the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. ¹⁴Because the gate is small, and the way is narrow that leads to life, and few are those who find it.”

¹⁵“Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Grapes are not gathered from thorns, or figs from thistles, are they? ¹⁷Even so, every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰So then, you will know them by their fruits.

²¹“Not everyone who says to me, ‘Adönaï, Adönaï,’^a will enter the kingdom of heaven, but he who does the will of my Fäther who is in heaven.

^a ADÖNAI: The combining breve stands for the *nomina sacra* marks in the original texts. The reader may substitute Yähweh, Mäster, Adön, Adöni, Lörd (equiv. to L-rd) or even Sir, as he or she sees fit. The use of this word in the translation does not for certain represent how a person quoted would have spoken, but the *nomina sacra* serve several functions: 1. A mark of divinity, 2. To indicate that the proper name is Hebrew, 3. To indicate to the reader who a person is though the speaker in a text may not fully know. יְיָ אֱדֹנָי.

²²Many will say to me on that day, ‘Adōnai, Adōnai, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?’ ²³And then I will confess to them, ‘I never acknowledged you! DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS!’” *Psa 6:8 [9]*

²⁴“Therefore everyone who hears these words of mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. ²⁵And the rain descended, and the floods came, and the winds blew, and burst against that house, and it did not fall, because it was founded upon the rock. ²⁶And everyone who hears these words of mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. ²⁷And the rain descended, and the floods came, and the winds blew, and burst against that house, and it fell, and great was its fall.”

²⁸The result was that when Yēshua had finished these words, the crowds were amazed at his teaching, ²⁹because he was teaching them as one having authority, and not as their scribes. ^{8:1}And when he had come down from the mountain, great crowds followed him.

And ^{8:2}behold,^a a leper came to him, and bowed down to him, saying, “Adōnai, if you are willing, you can make me clean.” ³And he stretched out his hand and touched him, saying, “I am willing. Be cleansed.” And immediately his leprosy was cleansed. ⁴And Yēshua said to him, “See that you tell no one, but go, show yourself to the priest, and present the offering that Moshēh commanded, for a testimony to them.”

⁵And when^b he had entered Kefar-Naḥum, a centurion came to him, entreating him, ⁶and saying, “Adōnai, my servant is lying paralyzed at home, suffering great pain.” ⁷And he said to him, “I will come and heal him.” ⁸But the centurion answered and said, “Adōnai, I am not worthy for you to come under my roof, but just say the word, and my servant will be healed. ⁹Because I too am a man under authority with soldiers under me, and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my servant, ‘Do this!’ and he does it.”

¹⁰Now when Yēshua heard it, he expressed amazement, and said to those who were following, “Amen I say to you, I have not found such great affirmation of support with anyone in Yisra’el. ¹¹And I say to you, that many will come from the east and the west, and will recline to eat with Avraham, and Yitsḥaq, and Ya’aqov, in the kingdom of the heavens, ¹²but the sons of the kingdom will be cast out into the outer darkness. Unto that place there will be weeping and gnashing of teeth.”^c ¹³And Yēshua said to the centurion, “Go your way. Let it be done to you as you have affirmed support.” And the servant was healed in that hour.

¹⁴And when^d Yēshua had come to Peter’s home, he saw his mother-in-law lying sick in bed with a fever. ¹⁵And he touched her hand, and the fever

a Winter, AD 31.

b 8:5-13. Summer AD 31.

c Or “Thither.” “To that place” instead of “in that place.” “In that place,” would appear to be influenced by the false doctrine of eternal torment.

d 8:14-17. Winter AD 31.

left her, and she arose, and waited on him.

¹⁶And when it became late, they brought to him many who were demon-possessed, and he cast out the spirits with a word, and healed all who were ill ¹⁷in order that what was spoken through Yeshayahu the prophet might be fulfilled, saying, “HE TOOK OUR INFIRMITIES, AND CARRIED AWAY THE DISEASES.” ¹⁸Now when Yēshua saw a crowd around him, he gave orders to depart to the other side. *Isa 53:4*

¹⁹And a certain scribe^a came and said to him, “Teacher, I will follow you wherever you go.” ²⁰And Yēshua said to him, “The foxes have holes, and the birds of the air have nests, but the Sōn of Man has nowhere to lay his head.” ²¹And another of the disciples said to him, “Adōn, permit me first to go and bury my father.” ²²But Yēshua said to him, “Follow me, and allow the dead to bury their own dead.”

²³And when^b he got into the boat, his disciples followed him. ²⁴And behold, there arose a great storm in the sea, so that the boat was covered with the waves, but he himself was asleep. ²⁵And they came, and awoke him, saying, “Save us, Adōnai! We are perishing!” ²⁶And he said to them, “Why are you timid, you men of little steadfastness?” Then he arose, and rebuked the winds and the sea, and it became perfectly calm. ²⁷And the men expressed amazement, saying, “What kind of a man is this, that even the winds and the sea obey him?”

²⁸And when he had come to the other side into the country of the Gadriyim, two men who were demon-possessed met him as they were coming out of the tombs, who were so very violent that no one could pass by that way. ²⁹And behold, they cried out, saying, “What do we have to do with you, Sōn of the Almightī? Have you come here to torment us before the time?”

³⁰Now there was at a distance from them a herd of many pigs feeding. ³¹And the demons had been begging him, saying, “If you cast us out, send us into the herd of pigs.” ³²And he said to them, “Begone!” And they came out, and went into the pigs, and behold, the whole herd rushed down the steep bank into the sea and perished in the waters. ³³And the herdsmen ran away, and going into the city, they reported everything, also the news of the demoniacs. ³⁴And behold, the whole city came out to meet Yēshua, and when they saw him, they begged him to depart from their region. ^{9.1}And stepping up into a boat, he crossed over, and came into his own city.

And behold,^c they were ^{9.2}bringing to him a paralyzed man, lying on a bed, and Yēshua, seeing their courage, said to the paralyzed man,

a 8:19-22. See Luke 9:57-62. Spring AD 33. At certain points the Evangelists put down episodes as they remembered them without respect to their chronology. Something or other triggered their memory, either theme or subject, and they organized minor episodes on that principle. The time line is sorted according to Luke who was more strict to chronological order. Possibly in this case Matthew was thinking of all the prospective disciples Yēshua had to deal with in the crowds with which he closed out the last scene.

b Fall, AD 31. Having to cross the Lake (8:18) suggested putting this story here to Matthew.

c Around Adar, AD 31. Luke sorts the story into order. Matthew included it here because

“Take heart, child, your sins are forgiven.”

³And behold, some of the scribes said within themselves, “This man blasphemes.” ⁴And Yēshua seeing their thoughts said, “Why are you thinking evil in your hearts? ⁵Because which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise, and walk?’ ⁶But in order that you may know that the Sōn of Man has authority on the earth to forgive sins,” then he said to the paralytic, “Rise, take your bed, and go to your home.” ⁷And rising, he went away to his home. ⁸But the crowds seeing it were filled with awe, and glorified the Almighty, who gives such authority to men.

⁹And^a as Yēshua passed by from there, he saw a man, sitting over the tax office called Mattityahu, and he said to him, “Follow me!” And rising up, he followed him.

¹⁰And it happened as he was reclining in the house to eat, that behold, many tax-collectors and sinners, who came, were reclining together with Yēshua and his disciples. ¹¹And the Perushim seeing it, said to his disciples, “Why is your teacher eating with the tax-collectors and sinners?” ¹²But when he heard this, he said, “It is not those who are healthy who need a doctor, but those who are sick. ¹³But go and learn what this means, ‘I DESIRE COMPASSION, AND NOT SACRIFICE,’ because I did not come to call the righteous, but sinners.” ¹⁴*Hos 6:6, 1 Sam 15:22*

¹⁴Then the disciples of Yohanan came to him, saying, “Why do we and the Perushim fast, but your disciples do not fast?” ¹⁵And Yēshua said to them, “The sons^b of the bridal suite cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast.”

¹⁶“But no one puts a patch of unshrunk cloth on an old garment, because the patch pulls away from the garment, and a worse tear is made. ¹⁷Nor do they put new wine into old wineskins. Otherwise the wineskins burst, and the wine is poured out, and the wineskins are ruined, but they put new wine into fresh wineskins, and both are preserved.”

¹⁸When He was saying these things^c to them, behold, there came an official, and bowed down to him, saying, “My daughter just died, but come and lay your hand on her, and she will live.” ¹⁹And rising Yēshua followed him, and his disciples.

²⁰And behold, there was a woman who was suffering from a blood flow for twelve years, who coming up behind him touched the tassel of his clothing, ²¹because she was saying within herself, “If I only can touch his garment, I will be healed.” ²²But Yēshua turning and seeing her said, “Daughter, take heart, your affirmation has delivered you.” And from that hour the woman had been delivered.

²³And as Yēshua came into the official’s house, and saw the flute-play-

Yēshua going to his own city reminded him of it.

^a Adar, AD 31.

^b These were nuptial witnesses, attendants, and friends.

^c Matthew leaps over a considerable number of events here, so it is likely that Yēshua was repeating the wineskin parable on a later occasion when the official came. Around Kislev AD 31.

ers, and the crowd in noisy disorder, ²⁴he was saying, “Depart, because the girl has not died, but she sleeps.”^a And they ridiculed him. ²⁵But when the crowd was put out, entering he took hold of her hand, and the girl was raised. ²⁶And this news went out into all that land.

²⁷And as Yēshua passed on from there, two blind men followed him, crying out, and saying, “Have mercy on us, Sōn of David!” ²⁸And when he was coming into the house, the blind men came up to him, and Yēshua said to them, “Are you affirming support to me because I am able to do this?” They said to him, “Yes, Adōnai.” ²⁹Then he touched their eyes, saying, “Be it done to you according to your support.” ³⁰And their eyes were opened. And Yēshua sternly warned them, saying, “See that no one knows!” ³¹But they went out, and broadcast about him in all that land.

³²And as they were going out, behold, a mute man, demon-possessed, was brought to him. ³³And after the demon was cast out, the mute man spoke, and the crowds were amazed, saying, “Nothing like this was ever seen in Yisra’el.” ³⁴But the Perushim were saying, “He casts out the demons by the ruler of the demons.”

³⁵And^b Yēshua was going around to all the towns and the villages, teaching in their congregations, and proclaiming the good news of the kingdom, and healing every disease and every sickness.^c ³⁶And seeing the crowds, he felt compassion for them, because they were troubled and cast off, as sheep without a shepherd. ³⁷Then he said to his disciples, “The harvest is abundant, but the workers are few. ³⁸Therefore implore the Māster of the harvest to send out workers into his harvest.”

And calling unto his twelve disciples, he gave them authority over unclean spirits, to cast them out and to heal every disease and every sickness. ^{10,2}Now the names of the twelve emissaries are these: the first, Šim’on, who is called Peter, and Andrew his brother, and Ya’aqov the one from Zavdai, and Yohanan his brother, ³Philip and Bar-Talmi, Toma and Mattityahu the tax-gatherer, Ya’aqov the one from Hlaphai, and Taddai, ⁴Šim’on the Zealot, and Yehudah Ish-Qeriyot, the one who betrayed him.

⁵These twelve Yēshua sent out instructing them, saying, “Do not go in the way of the nations, and do not enter a town of the Shomronim, ⁶but rather go to the lost sheep of the house of Yisra’el. ⁷And as you go, proclaim, saying, ‘The kingdom of the heavens comes near.’ ⁸Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received. Freely give. ⁹Do not acquire *additional* gold, or silver, or copper for your belts, ¹⁰or a bag for the journey, or even two tunics, or sandals, or a staff, because the worker is worthy of his food.”

¹¹“And into whatever city or village you enter, ask who is worthy in it, and remain there until you go away. ¹²And as you enter the house, give it your greeting. ¹³And if the house is worthy, let your peace come upon it,

a See Luke 8:52.

b Tevet, early AD 32.

c Early AD 32, winter.

but if it is not worthy, let your peace return to you. ¹⁴And whoever does not receive you, or listen to your words, as you go out of that house or that city, shake off the dust from your feet. ¹⁵Amēn, I say to you, it will be more bearable for the land of Sedom and Amorah in the day of judgment, than for that town.”

¹⁶“Behold, I send you out as sheep in the midst of wolves. Therefore be as wise as serpents, and innocent as doves. ¹⁷But beware of men, because they will deliver you up to the councils, and whip you in their congregations, ¹⁸and you will even be brought before governors and kings for my sake, as a testimony to them and to the nations. ¹⁹But when they deliver you up, do not become anxious about how or what you will speak, because it will be given to you in that hour what you should say. ²⁰Because it is not you who speak, but the Spirit of your Fāther who speaks in you.”

²¹“And brother will deliver up brother to death, and a father a child, and children will rise up against parents, and have them to be put to death. ²²And you will be hated by all on account of my name, but it is the one who endures to the end who will be saved.^a ²³But whenever they persecute you in this city, flee to the next, because amēn, I say to you: You will not finish with the cities of Yisra’el, even till when the Sōn of Man shall come.”

²⁴“A disciple is not above his teacher, nor a slave above his master. ²⁵It is enough for the disciple that he become like his teacher, and the slave like his master. If they call the head of the house Ba’al-zevul, how much more the members of his household! ²⁶Therefore do not fear them, because there is nothing veiled that will not be revealed, and hidden that will not be made known. ²⁷What I tell you in the darkness, declare in the light. And what you hear in the ear, proclaim over the housetops.”

²⁸“And do not fear those killing the body, but are unable to kill the soul, but rather fear him who is able to destroy both soul and body in Gēihinnom. ²⁹Are not two sparrows sold for an^b assarion? And not one of them will fall to the ground without your Fāther noticing. ³⁰But even the hairs of the head are all numbered on you. ³¹Therefore do not fear. You are of more value than many sparrows.”

³²“Everyone therefore who will confess me before men, I will also confess him before my Fāther who is in the heavens. ³³But whoever will deny me before men, I will also deny him before my Fāther who is in the heavens.”

³⁴“Do not think that I came to bring peace on the earth. I did not come to bring peace, so much as a sword, ³⁵because I came to ‘SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW. ³⁶AND A MAN’S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD. ³⁷He who loves father or mother more than me is not worthy of

^a See Eph. 2:5-9.

^b An assarion is a copper coin equal to 1/16 denarius. A denarius, generally considered a good days wages for a day laborer, has 3.25 grams silver. So 1 assarion = 6.25% days wages. But if one wanted to buy a denarius, it might cost 18 assarion instead of the valuation rate of 16.

me. And he who loves son or daughter more than me is not worthy of me. ³⁸And he who does not take his execution timber and follow after me is not worthy of me. ³⁹He who finds his life will lose it, and he who loses his life for my sake will find it.” *Micah 7:6*

⁴⁰“He who receives you receives me, and he who receives me receives him who sent me. ⁴¹He who receives a ^aprophet in the name of a prophet will receive a prophet’s reward, and he who receives a just man in the name of a just man will receive a just man’s reward. ⁴²And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, amen, I say to you he will not lose his reward.”

And it happened when Yēshua finished giving instructions to his twelve disciples, that he departed from there to teach and proclaim in their cities.^b

Now when^c Yoḥanan in ^{11.2}prison heard of the works of the Anōinted, he sent a message by his disciples, ³and said to him, “Are you the coming One, or shall we look for someone else?” ⁴And Yēshua answered and said to them, “Go and report to Yoḥanan what you hear and see! ⁵THE BLIND RECEIVE SIGHT and THE LAME WALK, the lepers are cleansed and THE DEAF HEAR, and the dead are raised up, and the POOR^β HAVE THE GOOD NEWS PROCLAIMED TO THEM. ⁶And blessed is he who will not stumble because of me.” *Isa 35:5-6, β 61:1*

⁷And as these were going away, Yēshua began to speak to the crowds about Yoḥanan, “What did you go out into the wilderness to look at? A reed shaken by the wind? ⁸But what did you go out to see? A man dressed in soft clothes? Behold, those who wear soft clothes are in kings’ palaces. ⁹But why did you go out? To see a prophet? Yes, I say to you, and one who is more than a prophet!”

¹⁰“This is the one about whom it is written, ‘BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.’ ¹¹Amen, I say to you, among those born of women there has not arisen one more popular than Yoḥanan the Immerser, but he who is less popular in the kingdom of the heavens is greater than he.”^d *Mal 4:5 [3:1]*

¹²(And from the days of Yoḥanan the Immerser until now the kingdom of the heavens is assaulted, and assaulters besiege it.^e ¹³Certainly, all the prophets and the Law also prophesied *about the Anōinted* up to Yoḥanan.^f ¹⁴But if you care to accept it, he himself is *being an Elijahu*, who is *still*

^a See Rom. 12:6.

^b Tevet to II Adar, AD 32. During this time Yēshua attended Purim while his disciples were out on the mission he had sent them to do; John 5:1-15.

^c Yoḥanan sent this message in the late spring of AD 31.

^d Greater and least are used in the sense of popular and less popular. Yoḥanan was not the greatest of the prophets. Elijahu was. But Elijahu was less popular. Mēssiah was less popular than Yoḥanan. Yoḥanan was so popular because he said the Mēssiah was coming after him, and this is what the people wanted to hear. But when Yēshua came many did not want to hear what he said.

^e The multitudes were zealously seeking the kingdom. They were coming about the disciples like a siege force.

^f But Yoḥanan announced the Mēssiah had come. See John 1:29-34.

about to come.^a ¹⁵He who has ears to hear, let him hear.)

¹⁶“But to what will I compare this kindred? It is like children sitting in the market places, who call out to the other children,¹⁷ and say, ‘We played the flute for you, and you did not dance. We sang a lament, and you did not mourn.’¹⁸ Because Yoĥanan came neither eating nor drinking, and they say, ‘He has a demon!’¹⁹ The Sōn of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax-collectors and sinners!’ Yet wisdom is judged rightly by her deeds.”

²⁰Then^b he began to reproach the cities in which most of his miracles were done, because they did not repent. ²¹Woe to you, Korazin! Woe to you, Beṯh-Tsaidah! For if the miracles had occurred in Tsor and Tsidon which occurred in you, they would have repented long ago in sackcloth and ashes. ²²Nevertheless I say to you, it will be more tolerable for Tsor and Tsidon in the day of judgment than for you. ²³And you, Kefar-Naĥum, will not be exalted to heaven, will you? You will descend to the grave, because if the miracles had occurred in Sedom which occurred in you, it would have remained to this day. ²⁴Nevertheless I say to you that it will be more tolerable for the land of Sedom in the day of judgment than for you.

²⁵At that time Yēshua continuing said, “I praise you, Fäther, Adōnai of the heavens and the earth, that you did hide these things from the wise and intelligent and did reveal them to babes. ²⁶Yes, Fäther, for thus it was well-pleasing in your sight.”

²⁷“All things have been handed over to me by my Fäther, and no one knows the Sōn, except the Fäther, nor does anyone know the Fäther, except the Sōn, and anyone to whom the Sōn wills to reveal him.”

²⁸“Come to me, all who are weary and heavy-laden, and I will give you rest. ²⁹Take my yoke upon you, and learn from me, because I am gentle and humble in heart, and ‘YOU WILL FIND REST FOR YOUR SOULS,’³⁰ because my yoke is easy, and my load is light.” *Jer 6:16 paths of old*

^a The cloak of Ēliyahu fell to Elisha his successor, and then to Yoĥanan (cf. Luke 1:17). But Ēliyahu will still come. See Mat. 17:11 and Mark 9:12. Yoĥanan denied he was Ēliyahu in person (see John 1:21; cf. Mal. 4:5-6). Ēliyahu appears later on the Mt. of Transfiguration (see Mat. 17:11-12), and is one of the two witnesses of Mēssiah’s death and resurrection who stand before the Adōnai of all the earth. He still comes. See Rev. 11:3-13; Zech. 4:14.

John Gill says, “And, as it was usual with the Jews (f), to call Phinehas by the name of Elias, and Elias Phinehas, because of his zeal for the Lord of hosts; for the same reason may John be called by the same name, there being a great resemblance between Elias and him; in their temper and disposition; in their manner of clothing, and austere way of living; in their very great piety and holiness; in their courage and integrity, in reproving vice; and in their zeal and usefulness in the cause of God, and true religion:” To understand the use of a famous character namesake we only have to consider usages like “modern day Joshua,” or “modern day Caleb.” Men are so referred to metaphorically in the namesake of their predecessor when they evidence the same characteristics. Mēssiah assures us that Ēliyahu will still come. See Mat. 17:11 and Mark 9:12. Because Mēssiah comes twice, once to die and rise, and once to set up the kingdom. Yoĥanan was sent first in the spirit and power of Ēliyahu. See Luke 1:17. Yoĥanan was only a type of Ēliyahu. “ĒLIYAHU THE PROPHET” (cf. Mal. 4:5) still comes.

Many of the commentators try to explain that Mal. 4:5 only meant Yoĥanan and that there will be no future “ĒLIYAHU THE PROPHET” to fulfill the prophecy. This opinion is founded on no other prejudice than a rejection of the literal fulfillment of the promises for the restoration of Yisra’el.

^b Late Spring AD 31.

Jn that season Yēshua went on the Ṣabbat̄hs through the grain fields, and his disciples became hungry and began to pick the grain ears and eat them.^a 12.2 But when the Perushim saw it, they said to him, “Behold, your disciples do what is not lawful to do on Ṣabbat̄h.” 3 But he said to them, “Have you not read what David did, when he became hungry, he and his companions, 4 how he entered the house of the Almighty, and they ate the consecrated bread, which was not lawful for him to eat, nor for those with him, but for the priests alone?”^b

5 “Or have you not read in the Law, that on the Ṣabbat̄hs the priests in the temple break the Ṣabbat̄h, and are innocent? 6 But I say to you, that something greater than the temple is here. 7 But if you had known what this means, “I DESIRE COMPASSION, AND NOT A SACRIFICE,” you would not have condemned the innocent.”¹ *Hos 6:6*

8 “For the Sōn of Man is Māster of the Ṣabbat̄h.”

9 And departing from there, he went into their congregation. 10 And behold, there was a man with a withered hand. And they questioned him, saying, “Is it lawful to heal on the Ṣabbat̄hs?” in order that they might accuse him. 11 And he said to them, “What man will there be among you, who will have one sheep, and if it falls into a pit on the Ṣabbat̄h, will he not take hold of it, and lift it out?”

12 “Of how much more value then is a man than a sheep! So then, it is lawful to do good on the Ṣabbat̄hs.” 13 Then he said to the man, “Stretch out your hand!” And he stretched it out, and it was restored to normal, like the other. 14 But the Perushim went out, and counseled together against him, as to how they might destroy him. 15 But Yēshua, aware of this, withdrew from there.

15^b And many followed him, and he healed them all, 16 and warned them not to make him known, 17 in order that what was spoken through Yesahyahu the prophet, might be fulfilled, saying, 18 “BEHOLD, MY SERVANT WHOM I HAVE CHOSEN, MY BELOVED IN WHOM MY SOUL IS WELL-PLEASSED. I WILL PUT MY SPIRIT UPON HIM, AND HE WILL ANNOUNCE JUSTICE TO THE NATIONS. 19 HE WILL NOT QUARREL, NOR RAISE AN OUTCRY; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS. 20 A CRUSHED REED HE WILL NOT SHATTER, AND A SMOLDERING WICK HE WILL NOT PUT OUT, WHILE HE SHALL LEAD JUSTICE TO VICTORY. 21 THEN IN HIS NAME THE NATIONS WILL CONFIDENTLY TRUST.” *Isa 42:1-4*

22 Then there was brought to him a demon-possessed man who was blind and dumb, and he healed him, so that the dumb man spoke and saw. 23 And all the crowds were amazed, and were saying, “This man cannot be

a The same season as the embassy from Yofanan, but earlier in the spring. See Luke 6:1. During Passover AD 31. Although it may be presumed that Luke’s account describes the scene that set off the arguments of the Perushim, we may infer that the disciples kept up this Ṣabbat̄h habit during the whole grain harvest season, and therefore Matthew and Mark say Ṣabbat̄hs whereas Luke refers to the first incident as on the second first Ṣabbat̄h.

b 1 Sam. 21:1-6. “THEN THE PRIEST GAVE TO HIM THE HOLY THING, BECAUSE THERE HAD NOT BEEN THERE ANY BREAD EXCEPT THE BREAD OF THE FACES BEING MADE TO TURN ASIDE FROM THE FACE OF YĀHWĒH TO SET HOT BREAD ON THE DAY OF ITS BEING TAKEN AWAY.” The exchange of the old bread for the hot bread was always done on the Ṣabbat̄h. This happened on the 4th day of the month of Aviv in the year 1069 BC.

the Sōn of David, can he?” ²⁴But when the Perushim heard it, they said, “This man casts out demons only by Ba’al-zevul the ruler of the demons.”

²⁵And knowing their thoughts he said to them, “Any kingdom divided against itself is laid waste. And any city or house divided against itself will not stand. ²⁶And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷And if I by Ba’al-zevul cast out demons, by whom do your sons cast them out? Consequently they will be your judges. ²⁸But if I cast out demons by the Spīrit of the Almighty, then the kingdom of the Almighty has come upon you.”

²⁹“Or how can anyone enter the strong man’s house and carry off his property, unless he first binds the strong man? And then he will plunder his house.”

³⁰“He who is not with me is against me, and he who does not gather with me scatters. ³¹Therefore I say to you, any sin and blasphemy may be forgiven men, but blasphemy against the Spīrit will not be forgiven. ³²And whoever will speak a word against the Sōn of Man, it will be forgiven him, but whoever will speak against the Holy Spīrit, IT WILL NOT BE FORGIVEN HIM, either in this age, or in the one coming.” *Deu 29:20*

³³“Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad, because the tree is known by its fruit. ³⁴You, who are born of snakes, how can you, being evil, speak what is good? Because the mouth speaks out of that which fills the heart. ³⁵The good man out of his good treasure brings forth what is good. And the evil man out of his evil treasure brings forth what is evil. ³⁶And I say to you, that every careless word that men will speak, they will render account for it in the day of judgment. ³⁷Because by your words you will be justified, and by your words you will be condemned.”

³⁸Then some of the scribes and Perushim answered him, saying, “Teacher, we want to see a sign from you.” ³⁹But he answered and said to them, “An evil and adulterous kindred demands a sign, and no sign will be given to it except the sign of Yonah the prophet, ⁴⁰because just as ‘YONAH WAS IN THE BELLY OF THE GREAT FISH THREE DAYS AND THREE NIGHTS,’ so will the Sōn of Man be THREE DAYS AND THREE NIGHTS in the heart of the earth.” *a Jon 1:17 [2:1], 1 Sam 30:12*

^a Yonah 1:17; 1 Sam. 30:12. These two witnesses explain that three nights are required. On the third day texts see Luke 24:46. The third day theme is everywhere in the Torah and Prophets under many guises and in many stories.

It is very important to stress that the Mat. 12:40 is on the basis of putting the day before the night, i.e. each day begins at dawn and ends at the next. The day from the beginning was reckoned this way. Each day of creation ends with the night refrain: “THEN THERE IS SETTING. THEN THERE IS DAYBREAK.” At daybreak, the number of complete days is counted. The reason there is so much confusion is the the popular KJV translation predicated the whole day with the evening and the morning: “And the evening and the morning were the first day.” It is not a valid translation of the Hebrew. The KJV deleted the verb twice and then added it back in where it does not occur in the text in Gen. 1:5, 8, 13, 19, 23, 31.

The day for every burnt offering is likewise reckoned to dawn: See Lev. 6:9-10; Num. 28:1-4; so also the day of a peace offering, Lev. 7:15. All the places where it is commanded to leave no offering until morning are reckoning the day for the offering from dawn to dawn. The chart explains how it all fits together.

⁴¹The men of Nineveh will rise up against^a this kindred during the judgment, and will condemn it because they repented at the proclaiming of Yonah, and behold, something greater than Yonah is here. ⁴²The Queen of the South will rise up against this kindred at the judgment and will condemn it, because she came from the ends of the earth to hear the wisdom of Shelomoh, and behold, something greater than Shelomoh is here.”

⁴³“Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. ⁴⁴Then it says, ‘I will return to my house from which I came’, and when it comes, it finds it unoccupied, swept, and put in order. ⁴⁵Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there. And the last state of that man becomes worse than the first. That is the way it will also be with this evil kindred.”

⁴⁶When he was^b speaking to the crowds, behold, his mother and brothers were standing outside, seeking to speak to him. ⁴⁷And someone said to him, “Behold, your mother and your brothers are standing outside seeking to speak to you.” ⁴⁸But he answered the one who was telling him and said, “Who is my mother and who are my brothers?” ⁴⁹And stretching out his hand toward his disciples, he said, “Behold, my mother and my brothers! ⁵⁰Because whoever does the will of my Father, who is in the heavens, he is my brother and sister and mother.”

On that day Yēshua went out of the house, and was sitting by the sea. ^{13.2}And great crowds gathered to him, so that he got into a boat and sat down, and the whole crowd was standing on the shore. ³And he spoke many things to them in parables, saying:

^{3b}“Behold, the sower went out to sow, ⁴and as he sowed, some seeds fell beside the road, and the birds came and ate them up. ⁵And others fell upon the rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil. ⁶But when the sun had risen, they were scorched. And because they had no root, they withered away. ⁷And others fell among the thorns, and the thorns came up and choked them out. ⁸And others fell on the good soil, and yielded a crop, some a hundredfold, some sixty, and some thirty. ⁹He who has ears, let him hear.”

¹⁰And the disciples came and said to him, “Why do you speak to them in parables?” ¹¹And he answered and said to them, “To you it has been granted to know the secrets of the kingdom of the heavens, but to them it has not been granted. ¹²Because whoever holds fast, to him will more be given, and he will have an abundance, but whoever does not hold fast, even what he has will be taken away from him. ¹³Therefore I speak to them in parables, because while seeing they do not perceive, and while hearing

^a Literally, “with.” Picture the witnesses and the defendants rising together from seats at the start of a trial. Functional translation.

^b Other MSS add “still”, but I think not. The narrative follows after an interval in the early summer of AD 31.

they do not listen, nor do they understand. ¹⁴And in their case the prophecy of Yeshayahu is fulfilled, which says, 'HEARING YOU SHALL HEAR, BUT NO, YOU WOULD NOT UNDERSTAND. AND SEEING YOU SHALL SEE, BUT NO, YOU WOULD NOT SEE. ¹⁵BECAUSE THE HEART OF THIS PEOPLE IS DULL AND THEIR EARS HARDLY HEAR, AND THEIR EYES THEY HAVE CLOSED, LEST THEY SHOULD SEE WITH THEIR EYES, AND MIGHT HEAR WITH THEIR EARS, AND THEIR HEART SHOULD UNDERSTAND AND SHOULD RETURN, AND I SHALL HEAL THEM.'¹⁶But blessed are your eyes, because they see, and your ears, because they hear. ¹⁷Amen indeed! I say to you, that many prophets and just men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."¹⁷ *Isa 6:9f*

¹⁸"Hear then the parable of the sower. ¹⁹When anyone hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. ²⁰And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy. ²¹Yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. ²²And the one on whom seed was sown among the thorns, this is the man who hears the word, but the worry of the age, and the deceitfulness of riches choke the word, and it becomes unfruitful. ²³And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it, who indeed bears fruit, and brings forth, some a hundredfold, some sixty, and some thirty."

²⁴He put forward another parable to them, saying, "The kingdom of the heavens may be compared to a man who sowed good seed in his field. ²⁵But while men were sleeping, his enemy came and sowed darnel^a also among the wheat, and went away. ²⁶But when the wheat sprang up and bore grain, then the darnel became evident also. ²⁷And the servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have darnel?' ²⁸And he said to them, 'An enemy has done this!' And the servants said to him, 'Do you want us, then, to go and gather them up?' ²⁹But he said, 'No, lest while you are gathering up the darnel, you may uproot the wheat with them. ³⁰Allow both to grow together until the harvest, and in the time of the harvest I will say to the reapers, "First gather up the darnel and bind them in bundles to burn them up, but gather the wheat into my barn."'"

³¹He presented another parable to them, saying, "The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field. ³²And this is littler among all seeds, but when it is full grown, it is larger among the garden plants, and becomes a tree, so that THE BIRDS OF THE AIR come and NEST IN ITS BRANCHES."³² *Eze 17:23; 31:6; Dan 4:12 [9], 21 [18]*

³³He spoke another parable to them, "The kingdom of the heavens is like leavening, which a woman took, and hid in three pecks of meal, until it was all leavened."

^a At first the darnel looks like the wheat, but when it matures it is revealed.

³⁴All these things Yēshua spoke to the crowds in parables, and he did not speak to them without a parable, ³⁵so that what was spoken through the prophet might be fulfilled, saying, “I WILL OPEN MY MOUTH IN PARABLES. I WILL POUR OUT THINGS BEING HIDDEN FROM THE FOUNDATION OF THE WORLD.” *Psa 78:2*

³⁶Then he left the crowds, and went into the house. And his disciples came to him, saying, “Explain to us the parable of the darnel in the field.” ³⁷And he answered and said, “The one who sows the good seed is the Sōn of Man, ³⁸and the field is the world, and as for the good seed, these are the sons of the kingdom. And the darnel are the sons of the evil one, ³⁹and the enemy who sowed them is the Accuser, and the harvest is the end of the age, and the reapers are messengers.”

⁴⁰“Therefore just as the darnel are gathered up and burned with fire, so will it be at the end of the age. ⁴¹The Sōn of Man will send forth his messengers, and they will gather out of his kingdom all stumbling blocks, and those practicing lawlessness, ⁴²and will cast them into the furnace of fire. On the way to that place there will be weeping and gnashing of teeth. ⁴³THEN THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Fāther. He who has ears, let him hear.” *Dan 12:3*

⁴⁴“The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid. And from joy over it he goes and sells all that he has, and buys that field.”

⁴⁵“Again, the kingdom of the heavens is like a merchant seeking fine pearls, ⁴⁶and upon finding one pearl of great value, he went and sold all that he had, and bought it.”

⁴⁷“Again, the kingdom of the heavens is like a dragnet cast into the sea, and gathering fish of every kind. ⁴⁸And when it was filled, they drew it up on the shore, and they sat down, and gathered the good fish into containers, but the bad they threw away. ^a ⁴⁹So it will be at the end of the age. The messengers will come forth, and will separate out the wicked from among the righteous, ⁵⁰and will cast them into the furnace of fire. On the way to that place will be weeping and gnashing of teeth.”

⁵¹“Have you understood all these things?” They said to him, “Yes.” ⁵²And he said to them, “Therefore every scribe who has become a disciple of the kingdom of the heavens is like a head of a household, who brings forth out of his treasure things new and old.”

⁵³And it came about that when Yēshua had finished these parables, he departed from there.

⁵⁴And^b coming to his home town, he was teaching them in their congregation, so that they became astonished, and said, “Where did this man get this wisdom, and these miraculous powers? ⁵⁵Is not this the carpenter’s son? Is not his mother called Miryam, and his brothers, Ya’aqov and Yosēf and Şim’on and Yehudah? ⁵⁶And his sisters, are they not all with us? Where then did this man get all these things?” ⁵⁷And they took offense at him. But Yēshua said to them, “A prophet is not without honor except in his home

^a The bad sea creatures thrown away are the unclean without fins and scales.

^b Winter, AD 31/32.

town, and in his own household.”⁵⁸ And he did not do many miracles there because of their faithlessness.

In that season^a Herod the Tetrarch heard the news about Yēshua,^{14.2} and said to his servants, “This is Yohanan the Immerser. He has risen from the dead, and that is why miraculous powers are at work in him.”

³Because when Herod had Yohanan arrested, he bound him, and put him in prison on account of Herodias, the wife of his brother Philip, ⁴because Yohanan was saying to him, “It is not lawful for you to have her.” ⁵And although he wanted to put him to death, he feared the crowd, because they regarded him as a prophet. ⁶But when Herod’s birthday came, the daughter of Herodias danced before them and pleased Herod. ⁷Thereupon he promised with an oath to give her whatever she asked. ⁸And having been prompted by her mother, she said, “Give me here on a platter the head of Yohanan the Immerser.” ⁹And although he was grieved, the king commanded it to be given because of his oaths, and because of his dinner guests. ¹⁰And he sent and had Yohanan beheaded in the prison. ¹¹And his head was brought on a platter and given to the girl. And she brought it to her mother. ¹²And his disciples came and took away the body and buried it, and they went and reported to Yēshua.

¹³Now when^b Yēshua heard it, he withdrew from there in a boat, to a lonely place by himself. And when the crowds heard of this, they followed him on foot from the cities. ¹⁴And when he went ashore, he saw a great crowd, and felt compassion for them, and healed their sick.

¹⁵And when it was late, the disciples came to him, saying, “The place is desolate, and the hour is already past, so send the crowds away, that they may go into the villages and buy food for themselves.” ¹⁶But Yēshua said to them, “They do not need to go away. You give them something to eat!” ¹⁷And they said to him, “We have here only five loaves and two fish.” ¹⁸And he said, “Bring them here to me.”

¹⁹And ordering the crowds to recline on the grass, he took the five loaves and the two fish, and looking up toward heaven, he blessed Yāhwēh, and breaking the loaves he gave them to the disciples, and the disciples gave to the crowds, ²⁰and they all ate, and were satisfied. And they picked up what was left over of the broken pieces, twelve full baskets. ²¹And there were about five thousand men who ate, aside from women and children.^c

²²And immediately he made the disciples get into the boat, and go ahead of him to the other side, while he sent the crowds away. ²³And after he had sent the crowds away, he went up to the mountain by himself to pray. And when it was late, he was there alone. ²⁴But the boat was already many stadia away from the land, battered by the waves, because the wind was contrary.

²⁵And in the fourth watch of the night he came to them, walking on the

a Late winter, AD 32 in Adar II.

b Toward the end of II Adar, AD 32.

c AD 32 near the Passover of John 6:4.

sea. ²⁶And when the disciples saw him walking on the sea, they were frightened, saying, "It is a ghost!" And they cried out for fear. ²⁷But immediately Yēshua spoke to them, saying, "Take courage, it is I! Do not be afraid." ²⁸And Peter answered him and said, "Adōnai, if it is you, command me to come to you on the water." ²⁹And he said, "Come!" And Peter got out of the boat, and walked on the water and came toward Yēshua.

³⁰But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, "Yāhweh, save me!" ³¹And immediately Yēshua stretched out his hand and took hold of him, and said to him, "You of little faith, why did you doubt?" ³²And when they got into the boat, the wind stopped. ³³And those who were in the boat worshiped him, saying, "You are certainly the Almighty Sōn!"

³⁴And when they had crossed over, they came to land at Genneisaret. ³⁵And when the men of that place recognized him, they sent into all that surrounding district and brought to him all who were sick. ³⁶And they were begging him that they might just touch the tassel of his cloak, and as many as touched it were cured.

Then^a some Perushim and scribes came to Yēshua from Yerushalayim, saying, ^{15.2}"Why do your disciples transgress the tradition of the elders? Because they do not wash their hands when they eat bread."

³And he answered and said to them, "And why do you yourselves transgress the commandment of the Almighty for the sake of your tradition? ⁴Because the Almighty said, 'HONOR YOUR FATHER AND YOUR MOTHER,' and, 'HE WHO^β SPEAKS EVIL OF FATHER OR MOTHER, SHALL BE PUT TO DEATH.' ⁵But you say, 'Whoever will say to father or mother, "Anything of mine you might have been helped by has been given to the Almighty.'" ⁶He is not to honor his father or his mother.' Then you have invalidated the word of the Almighty for the sake of your tradition." ^θ *Exo 20:12, Deu 5:16* ^β *Exo 21:17, Lev 20:9*

⁷"You hypocrites, rightly did Yeshayahu prophesy of you, saying, ⁸"THIS PEOPLE DRAWS NEAR TO ME WITH THEIR MOUTH AND WITH THE LIPS THEY HONOR ME, BUT THEIR HEART IS FAR FROM ME. ⁹BUT VAINLY THEY REVERENCE ME, TEACHING AS TEACHINGS THE COMMANDMENTS OF MEN." *Isa 29:13, Col 2:22, Tit 1:14*

¹⁰And after he called the crowd to him, he said to them, "Hear and understand. ¹¹What of itself enters into the mouth does not share *spiritual defilement* with the man, but what proceeds out of the mouth—this shares *spiritual defilement* with the man."^b

¹²Then the disciples came and said to him, "Do you know that the Perushim were offended when they heard this statement?" ¹³But he answered

a Late spring AD 32.

b See extended remarks on Mark 7:2, 15, 19. The key here is that Yēshua is speaking of defilement of the heart. There are two types of impurity, that which involves intentionality and breaking a command (Type I) and that which involves natural human uncleanness or cannot involve intentionality (Type II) which includes unwashed hands, and second degree Type I contamination. Only intentional first degree contamination defiles the heart. Nothing entering accidentally or undetectably can contaminate the heart, because the body was designed to eliminate such trivial contaminations. This is just a reminder summary. See notes on Mark for full explanation, and remarks on Acts 9-10 and remarks on Romans 14.

and said, "Every plant which my heavenly Făther did not plant will be rooted up. ¹⁴Let them alone. They are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit."

¹⁵And Peter answered and said to him, "Explain the parable to us." ¹⁶And he said, "Are you still lacking in understanding also? ¹⁷Do you not understand that everything that of itself goes into the mouth passes into the stomach, and is eliminated?^a ¹⁸But the things that proceed out of the mouth come from the heart, and those share *spiritual defilement* with the man, ¹⁹because out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. ²⁰These are the things which share *spiritual defilement* with the man, but to eat with unwashed hands does not share *spiritual defilement* with the man."

²¹And Yěshua went away from there, and withdrew into the district of Tsor and Tsidon. ²²And behold, a Kena'anit woman came out from that region, and was crying out, saying, "Have mercy on me, Adđnai, Sđn of David. My daughter is cruelly demon-possessed." ²³But he did not answer her a word. And his disciples came to him and kept asking him, saying, "Send her away, because she is shouting out after us."

²⁴But he answered and said, "I was sent only to the lost sheep of the house of Yisra'el." ²⁵But she came and was bowing down before him, saying, "Adđnai, help me!" ²⁶And he answered and said, "It is not good to take the children's bread and throw it to the dogs." ²⁷But she said, "Yes, Adđnai, but even the dogs feed on the crumbs which fall from their masters' table."

²⁸Then Yěshua answered and said to her, "Woman, your steadfast tenacity is great. Be it done for you as you wish." And her daughter was healed at once.

²⁹And departing^b from there, Yěshua went along by the Sea of Galil, and having gone up to the mountain, he was sitting there. ³⁰And great crowds came to him, bringing with them those who were lame, crippled, blind, dumb, and many others, and they laid them down at his feet. And he healed them, ³¹so that the crowd marveled as they saw the dumb speaking, the crippled restored, and the lame walking, and the blind seeing. And they glorified the Almıghty of Yisra'el.

³²And Yěshua called his disciples to him, and said, "I feel compassion for the crowd, because they have remained with me now three days and have nothing to eat. And I do not wish to send them away hungry, lest they faint on the way." ³³And the disciples said to him, "Where would we get so many loaves in a desolate place to satisfy such a great crowd?"

³⁴And Yěshua said to them, "How many loaves do you have?" And they

^a The middle voice verb translates "of itself goes." This is critically important because the food is not entering the mouth "of itself," but is actively being put there by the person eating. What goes of itself is any undetected contaminations. It is further noted that not everything is eliminated. The contaminations and what the body cannot use are eliminated. So only by translating "of itself," and referring it to the (possible) contaminations on the food can the statement be made true. For the person intends to eat the food and not the unseen contamination.

^b Early summer AD 32.

said, “Seven, and a few small fish.”³⁵ And he directed the crowd to sit down on the ground.³⁶ And he took the seven loaves and the fish, and giving thanks, he broke them and started giving them to the disciples, and the disciples in turn, to the crowds.³⁷ And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.³⁸ And those who ate were four thousand men, besides women and children.^a ³⁹And sending away the crowds, he got into the boat, and came to the region of Magdan.

And the Perushim and Tsadduqim came up, and testing him asked him to show them a sign from heaven.^{16.2} But he answered and said to them, “When it is late, you say, ‘It will be fair weather, because the sky is red.’³ And when early, ‘There will be a storm today, because the sky is red and threatening.’ Do you know how to discern the face of the sky, but cannot discern the signs of the times? ⁴An evil and adulterous kindred seeks after a sign. And a sign will not be given it, except the sign of Yonah.” And he left them, and went away.^b

⁵And the disciples came to the other side and had forgotten to take bread.⁶ And Yēshua said to them, “Watch out and beware of the leaven of the Perushim and Tsadduqim.”⁷ And they began to discuss among themselves, saying, “It is because we took no bread.”⁸ But Yēshua, aware of this, said, “You men of little reliability, why do you discuss among yourselves that you have no bread? ⁹Do you not yet understand or remember the five loaves of the five thousand, and how many baskets you took up? ¹⁰Or the seven loaves of the four thousand, and how many large baskets you took up? ¹¹How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Perushim and Tsadduqim.”¹² Then they understood that he did not say to beware of the leaven of bread, but of the teaching of the Perushim and Tsadduqim.

¹³Now when Yēshua came into the district of Caesarea Philippi,^c he was asking his disciples, saying, “Who do people say that the Sōn of Man is?”¹⁴ And they said, “Some say Yofanan the Immerser, and others, Ēliyahu, but still others, Yirmeyahu, or one of the prophets.”¹⁵ He said to them, “But who do you say that I am?”¹⁶ And Şim‘on Peter answered and said, “You are the Anōinted, the Living Almīghty Sōn.”

¹⁷And Yēshua answered and said to him, “Blessed are you, Şim‘on son of Yonah, because flesh and blood did not make this revelation to you, but my Fāther who is in the heavens.¹⁸ And I also say to you that you are Peter, and upon this bedrock^d I will build my Assembly. And the gates of the

^a Here is an illustration. Mēssiah was in the grave for three days. The seven loaves are for the resurrection day on the Şabbath, and the 4000 are for the 4th day of the week upon which he died. See also Num. 19:12-19; 31:19.

^b This is the greatest sign of all, because the third day theme runs deep in the depths of Scripture. The subjective parts make an objective whole. It can only have been divinely intertwined with Scripture, and Sōn exactly fulfills it. He is not denying them a sign, but he is pointing them to the sign that really matters. See Luke 24:46.

^c About Tevet (Jan), AD 33.

^d The revelation of Mēssiah is the bedrock of the faith. See vs. 16. Peter means a *stone*,

grave will not overpower it. ¹⁹I will give you the keys^a of the kingdom of the heavens, and whatever you should bind on earth *will* have been bound by heaven, and whatever you should loose on earth *will* have been loosed by heaven.” ²⁰Then he warned the disciples that they should tell no one that he was the Anointed.

²¹From that time Yēshua the Anointed began to show his disciples that it is necessary for him to go to Yerushalayim, and to suffer many things from the elders and the chief priests and the scribes, and to be killed, and after three days to rise.^b

²²And Peter took him aside and began to rebuke him, saying, “Forbid it, Adōnai! This will never happen to you.” ²³But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, because you are not setting your mind on the Almighty’s interests, but man’s.”

²⁴Then Yēshua said to his disciples, “If anyone wishes to come after me, let him deny himself, and take up his execution timber,^c and follow me, ²⁵because whoever wishes to save his life will lose it. But whoever loses his life for my sake will find it. ²⁶Because what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul? ²⁷Because the Sōn of Man is going to come in the glory of his Fāther with his messengers, and WILL THEN REPAY EVERY MAN ACCORDING TO HIS DEEDS. ²⁸Amen, I say to you, there are some of those who are standing here who will not taste death until they can see the Sōn of Man coming in his kingdom.” *” Psa 62:12 [13], Prov 24:12, Rom 2:6*

And after six days^d Yēshua took with him Peter and Ya’aqov and Yofanan his brother, and brought them up to a high mountain by themselves. ^{17,2}And he was transfigured before them. And his face shone like the sun, and his garments became as white as light. ³And behold, Mosheh and Ēliyahu appeared to them, talking with him.

⁴And Peter replied and said to Yēshua, “Adōnai, it is good for us to be here. If you wish, I will make three tabernacles here, one for you, and one for Mosheh, and one for Ēliyahu.” ⁵While he was still speaking, behold, a bright cloud overshadowed them. And behold, a voice out of the cloud, said, “This is my beloved Sōn, with whom I am well-pleased. Listen to him!” ⁶And when the disciples heard this, they fell on their faces and were much afraid. ⁷And Yēshua came to them and touched them and said, “Arise, and

pebble.

a A key unlocks something. The Revelation of Messiah unlocks the secrets of the kingdom of heaven. There is contingency to whatever should be bound (enforced) or loosed (allowed), but the keys would tell Peter what to bind and loose. The assurance is that he would have the backing of heaven for this.

b This text is parallel to Mark 8:31, which says “after three days” in all ancient texts. Codex Bezae (D) and more than a few old Latin texts read “after three days” here. See also Luke 9:22. Clearly the text was changed by a Catholic scribe and Mark 8:31 and a few ancient texts remain to expose the change.

c A wooden timber used for displaying an execution, but not so large that a strong man could not carry it. See Yofī. 19:31.

d After the six working days. The went up the mountain on the Šabbaṯh. See Luke 9:28.

do not be afraid.”⁸ And lifting up their eyes, they saw no one, except Yēshua himself, alone.

⁹And as they were coming down from the mountain, Yēshua commanded them, saying, “Tell the vision to no one until the Sōn of Man has risen from the dead.”¹⁰ And his disciples asked him, saying, “Why then do the scribes say that Ēliyahu must come first?”¹¹ And he answered and said, “Ēliyahu is going to come himself and will restore all things! ¹²But I say to you, that *an* Ēliyahu already came, and they did not acknowledge him, but they did to him whatever they wished.^a So also the Sōn of Man is going to suffer at their hands.”¹³ Then the disciples understood that he had spoken to them about Yohanan the Immerser.

¹⁴And when they came to the crowd, a man came up to him, falling on his knees before him, and saying, ¹⁵“Adōnai, have mercy on my son, because he is a lunatic, and is very ill, because he often falls into the fire, and often into the water.”¹⁶ And I brought him to your disciples, and they could not cure him.”¹⁷ And Yēshua answered and said, “Unfaithful and perverted kindred, how long will I be with you? How long will I put up with you? Bring him here to me.”¹⁸ And Yēshua rebuked him, and the demon came out of him, and the boy was cured at once.

¹⁹Then the disciples came to Yēshua privately and said, “Why could we not cast it out?”²⁰ And he said to them, “because of the littleness of your courage, because amēn, I say to you, if you have steadfastness as a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible to you.”²¹ But this kind does not go out except by prayer and fasting.”

²²And while they were gathering together in Galil, Yēshua said to them, “The Sōn of Man is about to be delivered into the hands of men,²³ and they will kill him, and after three days he will be raised.” And they were deeply grieved.

²⁴And when they had come to Kefar-Naḥum, those who collected the two-drachma tax came to Peter, and said, “Does your teacher not pay the two-drachma tax?”^b²⁵ He said, “Yes.” And when he came into the house, Yēshua spoke to him first, saying, “What do you think, Šim‘on? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?”²⁶ And upon his saying, “From strangers,” Yēshua said to him, “Consequently the sons are exempt.”²⁷ But, lest we give them offense, go to the sea, and throw in a hook, and take the first fish that comes up. And when you open its mouth, you will find a stater. Take that and give it to them for you and me.”

At that time^c the disciples came to Yēshua, saying, “Who then is greatest in the kingdom of the heavens?”

^a Yohanan represented Ēliyahu because he inherited his mantle. Whatever they did to Yohanan is what they would have done to Ēliyahu if he had actually come then.

^b The tax was collected in Adar. This was in AD 33.

^c Adar, AD 33.

^{18,2}And he called a child to himself and set him before them, ³and said, "Amen, I say to you, unless you can be turned and become like children, you will not enter the kingdom of the heavens. ⁴Whoever then humbles himself as this child, he is the greatest in the kingdom of the heavens. ⁵And whoever receives one such child in my name receives me. ⁶But whoever causes one of these little ones affirming faithfulness to me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea."

⁷"Woe to the world because of its stumbling blocks! Because it is inevitable that stumbling blocks come, but woe to that man through whom the stumbling block comes!"

⁸"And if your hand or your foot causes you to stumble, cut it off and throw it from you. It is better for you to enter life crippled or lame, than having two hands or two feet, to be cast into the enduring fire. ⁹And if your eye causes you to stumble, pluck it out, and throw it from you. It is better for you to enter life with one eye, than having two eyes, to be cast into the fiery Gehinnom. ¹⁰See that you do not despise one of these little ones, because I say to you, that their messengers in the heavens continually behold the face of my Făther who is in the heavens."

¹²"What do you think?^a If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? ¹³And if it turns out that he finds it, amen, I say to you, he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴Likewise it is not the will of your Făther who is in the heavens that one of these little ones perish."

¹⁵"And if your brother sins against you, go and reprove him in private. If he listens to you, you have won your brother. ¹⁶But if he does not listen to you, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. ¹⁷And if he refuses to listen to them, tell it to the assembly, and if he refuses to listen even to the assembly, let him be to you as a pagan and a tax-gatherer. ¹⁸Amen I say to you, whatever you should bind on earth *will* have been bound in heaven, and whatever you should loose on earth *will* have been loosed in heaven. ¹⁹Again I say to you, that if two of you agree on earth about anything that they may ask, it will be done for them by my Făther who is in the heavens. ²⁰For where two or three have gathered together in my name, there I am in their midst." *Deu 19:15*

²¹Then Peter came and said to him, "Adōnai, how often will my brother sin against me and I forgive him? Up to seven times?" ²²Yěshua said to him, "I do not say to you, up to seven times, but up to seventy times seven. ²³For this reason the kingdom of the heavens may be compared to a certain king who wished to settle accounts with his slaves. ²⁴And when he had begun to settle them, there was brought to him one who owed him ten thousand talents. ²⁵But since he did not have the means to repay, his lord commanded him to be sold, along with his wife and children and all that he had,

^a Probably the rest of the chapter belongs to Adar of AD 33. There is a year between 18:1 and 19:1 covered mostly by Luke.

and repayment to be made. ²⁶The slave therefore falling down, prostrated himself before him, saying, 'Have patience with me, and I will repay you everything.' ²⁷And the lord of that slave felt compassion and released him and forgave him the debt."

²⁸"But that slave went out and found one of his fellow slaves who owed him a hundred denari, and he seized him and was choking him, saying, 'Pay back what you owe.' ²⁹So his fellow slave fell down and was entreating him, saying, 'Have patience with me and I will repay you.' ³⁰He was unwilling however, but went and threw him in prison until he should pay back what was owed."

³¹"So when his fellow slaves saw what had happened, they were deeply grieved and came and reported to their lord all that had happened. ³²Then summoning him, his lord said to him, 'You wicked slave, I forgave you all that debt because you begged me. ³³Should you not also have had mercy on your fellow slave, even as I had mercy on you?' ³⁴And his lord, moved with anger, handed him over to the torturers until he should repay all that was owed him. ³⁵So will my heavenly Father also do to you, if each of you does not forgive his brother from your heart."

And it came about that when Yēshua had finished these words, he departed from Galil, and came into the region of Yehudah beyond the Yarden,^a ^{19.2}and great crowds followed him, and he healed them there.

³And some Perushim came to him, testing him, and saying, "Is it lawful for a man to send his wife away for any cause at all?" ⁴And he answered and said, "Have you not read, that he who created them from the beginning MADE^α THEM MALE AND FEMALE, ⁵and said, 'THEREFORE,^β A MAN WILL LEAVE FATHER AND MOTHER AND WILL CLEAVE TO HIS WIFE, AND THE TWO WILL BE AS ONE FLESH.' ⁶Consequently they are no longer two, but one flesh. What therefore the Almighty has joined together, let no man separate." ^{α Gen 1:27, 5:2 β Gen. 2:24}

⁷They said to him, "Why then did Moshēh command to GIVE HER A CERTIFICATE OF DIVORCE AND DISMISS HER?" ⁸He said to them, "Because of your hardness of heart, Moshēh permitted you to dismiss your women, but from the beginning it has not been this way. ⁹And I say to you, whoever sends his woman away, except for an unlawful union, and shall marry another woman, is committing adultery." ^{b Deu 24:1.3}

¹⁰The disciples said to him, "If the relationship of the man with his wife is like this, it is better not to marry." ¹¹But he said to them, "Not all men can accept this statement, but only those to whom it has been given. ¹²Because there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are also celibate persons who made themselves celibate for the sake of the kingdom of the heavens. He who is able to make a place for it, let him make place."

¹³Then some children were brought to him so that he might lay his

^a Late winter in early AD 34.

^b See Mat. 5:32. Sending a wife away without a divorce and marrying another is adultery.

hands on them and pray, and the disciples rebuked them. ¹⁴But Yēshua said, “Let the children alone, and do not hinder them from coming to me, because the kingdom of the heavens belongs to such as these.” ¹⁵And after laying his hands on them, he departed from there.

¹⁶And behold, one came to him and said, “Good Teacher, what good deed can I do so that I may inherit life everlasting?”^a

¹⁷And he said to him, “Why do you call me good? No one is perfect except the Almighty alone. Why are you asking me about the best one? One thing is the best: If you wish to enter into life, you must keep the commandments.”

¹⁸He said to him, “Which ones?” And Yēshua said, “YOU^θ SHALL NOT MURDER. YOU SHALL NOT COMMIT ADULTERY. YOU SHALL NOT STEAL. YOU SHALL NOT BEAR FALSE WITNESS. ¹⁹HONOR YOUR FATHER AND MOTHER, and YOU^λ SHALL LOVE YOUR NEIGHBOR AS YOURSELF.” ²⁰The young man said to him, “All these things I have kept. What am I still lacking?” ^θ *Exo 20:12-16, Deu 5:16-20* ^λ *Lev 19:18*

²¹Yēshua said to him, “If you wish to be blameless, go and sell your possessions and give to the poor, and you will have treasure in the heavens, and come, follow me.”

²²But when the young man heard this statement, he went away grieved, because he was one who owned much property.

²³And Yēshua said to his disciples, “Amen, I say to you, it is hard for a rich man to enter the kingdom of the heavens. ²⁴And again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of the Almighty.”

²⁵And when the disciples heard this, they were very astonished and said, “Then who can be saved?” ²⁶And looking upon them Yēshua said to them, “With men this is impossible, but with the Almighty all things are possible.”

²⁷Then Peter replied and said to him, “Behold, we have left everything and followed you. What then will there be for us?” ²⁸And Yēshua said to them, “Amen I say to you, that you who have followed me, in the restoration when the Sōn of Man will sit on his glorious throne, you also will sit upon twelve thrones, judging the twelve tribes of Yisra’el. ²⁹And everyone who has left houses or brothers or sisters or father or mother or children or farms for my name’s sake, will receive many times as much, and will inherit everlasting life. ³⁰But many who are first will be last, and the last, first.

FOR the kingdom of the heavens is like a landowner who went out early in the morning to hire laborers for his vineyard. ^{20.2}And when he had agreed with the laborers a day’s wages for the day, he sent them into his vineyard. ³And he went out about the third hour and saw others standing idle in the market place, ⁴and to those he said, ‘You too go into the vineyard, and whatever is right I will give you.’ And so they went. ⁵Again he went out about the sixth and the ninth hour, and did the same thing. ⁶And

^a See passage in Mark 10 for commentary.

about the eleventh hour he went out, and found others standing, and he said to them, 'Why have you been standing here idle all day long?' ⁷They said to him, 'Because no one hired us.' He said to them, 'You too go into the vineyard.'"

⁸"And when it became late, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last group to the first.' ⁹And when those hired about the eleventh hour came, each one received a day's wages. ¹⁰And when those hired first came, they thought that they would receive more, and they also received each one a day's wages. ¹¹And when they received it, they grumbled at the landowner, ¹²saying, 'These last men have worked only one hour, and you have made them equal to us who have borne the burden and the scorching heat of the day.'"

¹³"But he answered and said to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a day's wages? ¹⁴Take what is yours and go your way, but I wish to give to this last man the same as to you. ¹⁵Is it not lawful for me to do what I wish with what is my own? Or is your eye envious because I am generous?' ¹⁶Thus the last will be first, and the first last."

¹⁷And as Yěshua was about to go up to Yerushalayim, he took the twelve disciples aside by themselves, and on the way he said to them, ¹⁸"Behold, we are going up to Yerushalayim, and the Sōn of Man will be delivered to the chief priests and scribes, and they will condemn him to death, ¹⁹and they will deliver him to the nations to mock and scourge and fasten him up on an execution timber, and the third day he will rise."

²⁰Then the mother of the sons of Zavdai came to him with her sons, bowing down, and making a request of him. ²¹And he said to her, "What do you wish?" She said to him, "Command that in your kingdom these two sons of mine may sit, one on your right and one on your left." ²²But Yěshua answered and said, "You do not know what you are asking for. Are you able to drink the cup that I am about to drink?" They said to him, "We are able." ²³He said to them, "My cup you will drink, but to sit on my right and on my left, this is not mine to give, but it is for those for whom it has been prepared by my Fāther."

²⁴And hearing this, the ten became indignant with the two brothers. ²⁵But Yěshua called them to himself, and said, "You know that the rulers of the nations lord it over them, and their great men exercise authority over them. ²⁶It is not so among you, but whoever wishes to become great among you will be your servant, ²⁷and whoever wishes to be first among you will be your slave, ²⁸just as the Sōn of Man did not come to be served, but to serve, and to give his life a ransom for many."

²⁹And as they were going out from Yerifo, a great crowd followed him. ³⁰And behold, two blind men sitting by the road, hearing that Yěshua was passing by, cried out, saying, "Adōnai, have mercy on us, Sōn of David!" ³¹And the crowd sternly told them to be quiet, but they cried out all the more, saying, "Adōnai, have mercy on us, Sōn of David!"

³²And Yēshua stopped and called them, and said, “What do you want me to do for you?” ³³They said to him, “Adōnai, we want our eyes to be opened.” ³⁴And moved with compassion, Yēshua touched their eyes, and immediately they regained their sight and followed him.

And when^a they were approaching Yerushalayim and had come to Beth-phage, to the Mount of Olives, then Yēshua sent two disciples, ^{21.2}saying to them, “Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her. Untie them, and bring them to me. ³And if anyone says something to you, you shall say, ‘Their Māster has need of them,’ and immediately he will send them.”

⁴Now this took place so that what was spoken through the prophet could be fulfilled, saying, ⁵‘SAY^μ TO THE DAUGHTER^ρ OF TSIYON BEHOLD YOUR KING COMES TO YOU HUMBLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, SON OF A BEAST OF BURDEN.’ *μ Isa 62:11 ρ Zech 9:9*

⁶And the disciples went and did just as Yēshua had directed them, ⁷and brought the donkey and the colt, and laid on them their garments, on which he sat. ⁸And most of the crowd spread their garments in the road, and others were cutting branches from the trees, and spreading them in the road. ⁹And the crowds going before him, and those who followed after were crying out, saying, “HOSHA’NA^β to the Sōn of David. BLESSED^λ IS HE WHO COMES IN THE NAME OF YĀHWĒH. HOSHA’NA^β IN^δ THE HEIGHTS!” *β Psa 118:25 λ Psa 118:26 δ Psa 148:1*

¹⁰And when he had entered Yerushalayim, all the city was stirred, saying, “Who is this?” ¹¹And the crowds were saying, “This is the prophet Yēshua, from Netsereṯh in Galil.”

¹²And Yēshua entered the temple^b and cast out all those who were buying and selling in the temple, and overturned the tables of the money-changers and the seats of those who were selling doves. ¹³And he said to them, “It is written, ‘MY^α HOUSE SHALL BE CALLED A HOUSE OF PRAYER’, but you are making it a DEN^θ OF ROBBERS.” *α Isa 56:7 θ Jer 7:11*

¹⁴And the blind and the lame came to him in the temple, and he healed them. ¹⁵But when the chief priests and the scribes saw the wonderful things that he had done, and the children who were crying out in the temple and saying, “Hosha’na to the Sōn of David,” they became indignant,¹⁶and said to him, “Do you hear what these are saying?” And Yēshua said to them, “Yes. Have you never read, ‘OUT OF THE MOUTH OF CHILDREN AND NURSING INFANTS YOU PREPARE PRAISE?’ ¹⁷And he left them and went out of the city to Beṯh-Hini, and lodged there.” *Psa 8:2 [3]*

¹⁸Now in the morning,^c when he returned to the city, he had become hungry. ¹⁹And seeing a lone fig tree by the road, he came to it, and found nothing on it except leaves only, and he said to it, “No longer will there be fruit from you into the age.” And at once the fig tree withered.

^a Ṣabbaṯh, Aviv 10, AD 34. March 20.

^b He entered the Temple on Ṣabbaṯh and then retired to Beṯh-Anyah. The next day he entered the Temple again and cast out the merchants. Sunday, Aviv 11, March 21, AD 34.

^c The narrative backtracks to Sunday morning.

²⁰And seeing this,^a the disciples were amazed, saying, "How did the fig tree wither at once?" ²¹And Yēshua answered and said to them, "Amen I say to you, if you have courage, and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen. ²²And all, as much ever you should ask in prayer, affirming trustworthy, you shall receive."

²³And when he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?" ²⁴And Yēshua answered and said to them, "I will ask you one thing too, which if you tell me, I will also tell you by what authority I do these things. ²⁵The immersion of Yoĥanan was from what source, from heaven or from men?" And they were reasoning among themselves, saying, "If we say, 'from heaven,' he will say to us, 'Then why didn't you support him?' ²⁶But if we say, 'From men,' we fear the crowd, because they all hold that Yoĥanan was a prophet." ²⁷And answering Yēshua, they said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things."

²⁸"But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' ²⁹And he answered and said, 'I will, sir', and he did not go. ³⁰And he came to the second and said the same thing. But he answered and said, 'I will not', yet he afterward regretted it and went. ³¹Which of the two did the will of his father?" They said, "The latter." Yēshua said to them, "Amen, I say to you that the tax-collectors and harlots will get into the kingdom of the Almighty before you. ³²For Yoĥanan came to you in the way of justice and you did not support him, but the tax-collectors and harlots supported him, and you, seeing this, did not even feel remorse afterward to support him."

³³"Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A WINE PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers, and went on a journey. ³⁴And when the harvest time approached, he sent his slaves to the vine-growers to receive his produce. ³⁵And the vine-growers took his slaves and beat one, and killed another, and stoned a third. ³⁶Again he sent another group of slaves larger than the first, and they did the same thing to them. ³⁷But afterward he sent his son to them, saying, 'They will respect my son.' ³⁸But when the vine-growers saw the son, they said among themselves, 'This is the heir! Come, let us kill him, and seize his inheritance.' ³⁹And they took him, and threw him out of the vineyard, and killed him. ⁴⁰Therefore when the owner of the vineyard comes, what will he do to those vine-growers?" ⁴¹They said to him, "He will bring those wretches to a wretched end, and will rent out the vineyard to other vine-growers, who will pay him the proceeds at the proper seasons." *Isa 5:1*

a The disciples did not notice Sunday morning when he cursed the fig tree. Nor did they notice on their return to Beṣh-Anyah in the dark Sunday evening. But they did notice on Monday morning. Monday, Aviv 12. March 22.

⁴²Yēshua said to them, “Did you never read in the Scriptures, ‘THE STONE WHICH THE BUILDERS REJECT, THIS HAS BECOME THE CHIEF CORNER STONE. THIS CAME ABOUT FROM YĀHWĒH, AND IT IS WONDERFUL IN OUR EYES.’” ⁴³Therefore I say to you, the kingdom of the Almīghty will be taken away from you, and be given to a nation producing the fruit of it. ⁴⁴And he who falls on this stone will be broken to pieces, but on whomever it falls, it will scatter him like dust.” *Psa 118:22*

⁴⁵And when the chief priests and the Perushim heard his parables, they understood that he was speaking about them. ⁴⁶And they were seeking to seize him, but they feared the crowds, because they held him to be a prophet.

And Yēshua answered and spoke to them again in parables, saying, ^{22.2}“The kingdom of the heavens may be compared to a king who gave a wedding feast for his son. ³And he sent out his slaves to call those who were invited to the wedding feast, and they were unwilling to come. ⁴Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner. My oxen and my fattened livestock are all butchered and everything is ready. Come to the wedding feast.”’ ⁵But they paid no attention and went their way, one to his own farm, another to his business, ⁶and the rest seized his slaves and mistreated them and killed them. ⁷But the king was enraged and sent his armies, and destroyed those murderers, and set their city on fire.”

⁸“Then he said to his slaves, ‘The wedding is ready, but those who were invited were not worthy. ⁹Go therefore to the main highways, and as many as you find there, invite to the wedding feast.’ ¹⁰And those slaves went out into the streets, and gathered together all they found, both evil and good. And the wedding hall was filled with dinner guests.”

¹¹“But when the king came in to look over the dinner guests, he saw there a man not dressed in wedding clothes, ¹²and he said to him, ‘Friend, how did you come in here without wedding clothes?’ And he was speechless. ¹³Then the king said to the servants, ‘Bind him hand and foot, and cast him into the outer darkness. To that place there will be weeping and gnashing of teeth.’ ¹⁴For many are called, but few are chosen.”

¹⁵Then the Perushim went and counseled together how they might trap him in what he said. ¹⁶And they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are truthful and teach the way of the Almīghty in truth, and defer to no one, because you are not partial to any. ¹⁷Tell us therefore, what do you think? Is it lawful to give a poll-tax to Caesar, or not?”

¹⁸But Yēshua perceived their malice, and said, “Why are you testing me, you hypocrites? ¹⁹Show me the coin used for the poll-tax.” And they brought him a dinar. ²⁰And he said to them, “Whose likeness and inscription is this?” ²¹They said to him, “Caesar’s.” Then he said to them, “Then render to Caesar the things that are Caesar’s, and to the Almīghty the things that are the Almīghty’s.” ²²And hearing this, they were amazed, and leaving him, they went away.

²³On that day^a some Tsadduqim (who say there is no resurrection) came to him and questioned him, ²⁴saying, “Teacher, Mosheh said, ‘IF A MAN DIES, HAVING NO CHILDREN, HIS BROTHER AS NEXT OF KIN WILL MARRY HIS WIFE, AND RAISE UP AN OFFSPRING FOR HIS BROTHER.’ ²⁵Now there were seven brothers with us. And the first married and died, and having no offspring left his wife to his brother. ²⁶So also the second, and the third, down to the seventh. ²⁷And last of all, the woman died. ²⁸In the resurrection therefore whose wife of the seven will she be? Because they all had her.” *Deu 25:5, Gen 38:8*

²⁹But Yēshua answered and said to them, “You are mistaken, not understanding the Scriptures, or the power of the Almighty, ³⁰because in the resurrection they neither marry, nor are given in marriage, but are like messengers in heaven.”

³¹“But regarding the resurrection of the dead, have you not read that which was spoken to you by the Almighty, saying, ³²‘I AM THE ALMIGHTY OF AVRAHAM, AND THE ALMIGHTY OF YITSHAQ, AND THE ALMIGHTY OF YA’AQOV?’ He is not the Almighty of the dead, but of the living.” *Exo 3:6*

³³And when the crowds heard this, they were astonished at his teaching. ³⁴But when the Perushim heard that he had put the Tsadduqim to silence, they gathered themselves together. ³⁵And one of them, a lawyer, asked him, testing him, ³⁶“Teacher, which is the greatest commandment in the Law?” ³⁷And he said to him, “YOU^p SHALL LOVE YĀHWĒH YOUR ALMIGHTY WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ ³⁸This is the greatest and foremost commandment. ³⁹The second is like it, ‘YOU^β SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ ⁴⁰On these two commandments hang the whole law and the prophets.” *p Deu 6:5 β Lev 19:18*

⁴¹Now while the Perushim were gathered together, Yēshua asked them a question, ⁴²saying, “What do you think about the Anōinted, whose son is he?” They said to him, “The son of David.”

⁴³He said to them, “Then how does David in the Spīrit call him ‘Adōnai,’ saying, ⁴⁴‘SAYS YĀHWĒH TO MY ADŌNAI, “REMAIN AT MY RIGHT HAND WHILE I SET YOUR ENEMIES AS A FOOTSTOOL OF YOUR FEET”?’ ⁴⁵If David then calls him ‘Adōnai,’ how is he his Sōn?” ⁴⁶And no one was able to answer him a word, nor did anyone dare from that day on to ask him another question. *Psa 110:1*

Then Yēshua spoke to the crowds and to his disciples, ^{23.2}saying, “The scribes and the Perushim sit^b upon the seat of Mosheh. ³All accord-

^a Aviv 12, Monday, March 22.

^b But if they speak contrary to Mosheh, then they are not sitting in his seat, but only ‘they say’ they sit in his seat, and do not do so. See vs. 3. This is their greatest hypocrisy. We are not commanded to obey those who make a false claim to sit in Mosheh’s seat. But we are only commanded to obey them according to when they do really sit in his seat, ruling what he ruled, and saying what he wrote. We may easily prove that no absolute authority was given to them, but only authority contingent upon agreement with scripture: the Perushim commanded that if anyone should confess Yēshua to be the Mēssiah, then he was to be put out of the synagogue (cf. Yof. 9:22, 12:42). This then proves that their legitimate authority was limited to teaching what the Scripture actually says. See also Mark 7:5-7; Mat. 15:2; Acts 4:19-20; Titus 1:14; Isa. 29:13-19; Jer. 8:8. The same may be said for their Rabbinic successors.

In more modern terms, we may observe that Protestants teach *Scripture Only* or that Churches teach the *Bible only*; all accordingly they say do and observe. Again their authority

ingly, whatsoever they should say to keep, do and observe, but do not be doing according to their deeds, because they say so, and they do not do so.

⁴ “And they tie up heavy loads, and lay them on men’s shoulders, but they themselves are unwilling to move them with so much as a finger. ⁵But they do all their deeds to be noticed by men, because they make wide their ^aguardians, and make long the tassels of their garments. ⁶And they love the place of honor at banquets, and the chief seats in the congregations, ⁷and respectful greetings in the market places, and being called by men, Rabbi.

⁸ “But you should not be called ^bRabbi, because One is your Teacher, and you are all brothers. ⁹And ‘Father’ you should not call anyone from among yourselves upon the earth, because One is your heavenly Father.^c

is limited to when they are actually teaching what Scripture says. They say they teach *Scripture Only*, but do not do so. This is the greatest hypocrisy.

The Rabbis base their claim to absolute authority on Deu. 17:8-13. Rabbinic Judaism claims to be the absolute interpreter of Scripture. They also claim that the unity of the faithful obligates all dissenters to line up with their doctrines. See End Note no. 3: Rabbinical Authority.

Accordingly: The logical conjunction makes the command contingent on their abiding in the authority of Mosheh.

Observe: It is impossible here to get around the fact that Yēshua is upholding the authority of the Torah for observance. It is equally impossible to get around the fact that this instruction was to his disciples and also the fact that they reiterated the validity of all his instructions after his resurrection.

“Deeds” means their traditions, the evil they do, and their teaching, as is plain from his description of their deeds, which are nowhere commanded in Scripture.

‘They say’ (λέγουσιν) is equivalent to ‘they claim.’ See λέγω BDAG 2e, and Thayer “2. a. asseverate, affirm, aver, maintain.” They claim to sit on the seat of Mosheh. Their hypocrisy is that they say they sit in the seat of Mosheh, but they do not do so: “because they say [they sit in his seat], and do not do [so in fact sit in his seat.] Protestants teach *Scripture Only*, so do all that they say accordingly, but do not do their teachings, because they only say *Scripture Only*, but do not practice *Scripture Only*! A Church teaches *bible only*, but do not do its works, because they only say *bible only*, and do not do *bible only*.”

The commentaries say, and the usual translations try to imply, that *they say* mainly means they only say the right things but do not do them. There are several fatal objections to this interpretation, 1. If they only said to do what the law commanded but did not do them, then no one would listen to them, 2. They actually said the wrong things: Mat. 23:16, 18. (cf. Mat. 15:2-9, 16:12; Mar. 7:1-13), and 3. Their chief hypocrisy was in claiming to speak according to Moses, but in fact not doing it. This is the same as the chief hypocrisy of the Church, claiming to be biblical, but in fact not being biblical. But because the Church and Rabbis want to arrogate the authority to determine the interpretation of Scripture, rather than to acknowledge their authority is limited to what Scripture says, they pervert this text and also Deut. 17:8f.

^a φυλακτήρια = guardians. The choice of word implies that the phylacteries have a superstition attached to them that goes beyond the biblical commandment.

^b The taking of titles is because men like to equivocate them with actual authority. Titles are a means of falsely laying claim to authority and getting the respect of being an authority by being labeled as such even when the claim is false. Even authorities who have studied to become an authority in a subject abuse their position. An academic title therefore is no more than an advertisement that the one bearing it should know their subject. But it gives no assurance they will not prostitute their learning to the promotion of error. True authority is not a claim or an academic title but the explanation and demonstration of truth by facts which the audience is able to confirm. Academic titles are all too often granted by the erring cabal in power who grant them only after the proselyte submits to their doctrine. Academic titles granted in one place for one reason are often taken to another place by the person bearing them and used to promote all kinds of speculation.

^c This is not talking about biological fathers. It is talking about elevating a man over a community or school of disciples and calling him father. Such is the title *Abbot*.

¹⁰And do not be called leaders, because One is your Leader, that is, the Anointed. ¹¹But the greatest among you will be your servant. ¹²And whoever exalts himself will be humbled. And whoever humbles himself will be exalted.

¹³“But woe to you, scribes and Perushim, hypocrites, because you shut off the kingdom of the heavens from men, because you do not enter in yourselves, nor do you allow those who are entering to go in.

¹⁴“Woe to you, scribes and Perushim, hypocrites, because you travel about on sea and land to make one proselyte. And when he becomes one, you make him twice as much a son of Geihinnom as yourselves.

¹⁵“Woe to you, blind guides, who say, ‘Whoever swears by the Temple, that is nothing, but whoever swears by the gold of the Temple, he is obligated.’ ¹⁶You fools and blind men! Which is more important, the gold, or the Temple that sanctified the gold? ¹⁷And, ‘Whoever swears by the altar, that is nothing, but whoever swears by the offering upon it, he is obligated.’ ¹⁸You blind men, which is more important, the offering or the altar that sanctifies the offering? ¹⁹Therefore he who swears by the altar, swears both by the altar and by everything on it. ²⁰And he who swears by the Temple, swears both by the Temple and by Him who dwells within it. ²¹And he who swears by heaven, swears both by the throne of the Almighty and by Him who sits upon it.

²²“Woe to you, scribes and Perushim, hypocrites! Because you tithe mint and dill and cumin, and have neglected the weightier provisions of the Law, justice and mercy and faithfulness. But these are the things you should have done without neglecting the others. ²³You blind guides, who strain out a gnat and swallow a camel!

²⁴“Woe to you, scribes and Perushim, hypocrites! Because you clean the outside of the cup and the dish, but inside they are full of robbery and self-indulgence. ²⁵You blind Pharisee! First clean the inside of the cup and the dish, so that the outside of it may become clean also.

²⁶“Woe to you, scribes and Perushim, hypocrites! Because you are like whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. ²⁷Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.

²⁸“Woe to you, scribes and Perushim, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the just, ²⁹and say, ‘If we were living in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.’ ³⁰Consequently you bear witness against yourselves, that you are sons of those who murdered the prophets. ³¹Fill up then the measure of your fathers.

³²“You serpents, you who are born of snakes, how will you escape the sentence of Geihinnom? ³³Therefore, behold, I am sending you prophets and wise men and scribes. Some of them you will kill and fasten up on an execution timber, and some of them you will scourge in your congregations, and persecute from city to city, ³⁴that upon you may fall the guilt of

all the righteous blood shed on earth, from the blood of righteous Hevel to the blood of Zekaryahu, whom you murdered between the temple and the altar. ³⁶Amēn I say to you, all these things will come upon this kindred.

³⁷“Yerushalayim, Yerushalayim, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. ³⁸Behold, your house is being left to you desolate! ³⁹Because I say to you, from now on you will not see me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF YĀHWĒH!’” *Psa 118:26*

And Yēshua came out from the temple and was going away when his disciples came up to point out the Temple buildings to him. ^{24,2}And he answered and said to them, “Do you not see all these things? Amēn, I say to you, not one stone here will be left upon another, which will not be torn down.”

³And as he was sitting^a on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming, and of the end of the age?”

⁴And Yēshua answered and said to them, “See to it that no one misleads you. ⁵Because many will come in my name, saying, ‘I am the Anōinted,’ and will mislead many. ⁶And you will be hearing of wars and rumors of wars. See that you are not frightened, because they must take place, but it is not yet the end. ⁷Because nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. ⁸But all these things are the beginning of birth pangs. ⁹Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of my name.”

¹⁰“And at that time many will fall away,^b and will betray one another and hate one another. ¹¹And many false prophets will arise, and will mislead many. ¹²And because lawlessness is increased, most people’s love will grow cold. ¹³But the one who endures to the end, he will be saved. ¹⁴And this good news of the kingdom will be proclaimed in the whole world for a witness to all the nations, and then the end will come.”

¹⁵Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), ¹⁶then let those who are in Yehudah flee to the mountains. ¹⁷Let him who is on the housetop not go down to get the things out that are in his house, ¹⁸and let him who is in the field not turn back to get his cloak. ¹⁹But woe to those who are with child and to those who nurse babes in those days!” *Dan 9:27; 11:31; 12:11*

²⁰“But pray that your flight may not be in the winter, or on a Šabbath, ²¹because then there will be a great tribulation, such as has not occurred

^a Monday afternoon, Aviv 12, March 22.

^b The sense is that it will become obvious by some external force or test that they have betrayed the faith. Generally people depart from the love of the truth and accept false doctrines well before it becomes obvious that they have done so. The external force is a test that will force them to choose sides and they will choose evil, hating the righteous and supporting

since the beginning of the world until now, nor ever will. ²²And unless those days are cut short, no life would be saved, but for the sake of the elect those days will be cut short.”

²³“Then if anyone says to you, ‘Behold, here is the Anointed,’ or ‘There,’ you should not support it. ²⁴Because false messiahs and false prophets will arise and will show great signs and wonders, so as to mislead, if^a possible, even the chosen. ²⁵Behold, I have told you in advance. ²⁶If therefore they say to you, ‘Behold, he is in the wilderness,’ do not go forth, or ‘Behold, he is in the inner rooms,’ you should not support it. ²⁷Because just as the lightning comes from the east, and flashes even to the west, so will the coming of the Sōn of Man be. ²⁸Wherever the corpse is, there the vultures will gather.”

²⁹“But immediately after the tribulation of those days THE^h SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL FROM THE HEAVEN, and the powers of the heavens will be shaken, ³⁰and then the sign of the Sōn of Man will appear in the heaven, and then all the tribes of the earth will mourn, and they will see THE^o SŌN OF MAN COMING ON THE CLOUDS OF HEAVEN with power and great glory. *μ Isa 13:10 θ Dan 7:13*

³¹And he will send forth his messengers with A GREAT TRUMPET and THEY WILL GATHER TOGETHER his chosen from the four winds, from one boundary of the heavens to the other boundary.” *Lev 25:9; Dan 12:1-2, 10; Lev 16:30; 1 Thes 4:16; 1 Cor 15:52*

³²“Now learn the parable from the fig tree. When its branch has already become tender, and puts forth its leaves, you know that summer is near. ³³Even so you too, when you see all these things, recognize that he is near, right at the door. ³⁴Amen, I say to you, this kindred by no means will pass away, before the point when all these things have happened.^b ³⁵The heavens and the earth may pass away, but my words will not pass away.”

³⁶“But concerning that day or time no one has come to know, not even the messengers of the heavens, nor the Sōn, but the Fāther alone. ³⁷Because the coming of the Sōn of Man will be just like the days of Noah. ³⁸Because, as in those days, which were before the flood, they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, ³⁹and they did not understand until the flood came and took them all away. So will the coming of the Sōn of Man be. ⁴⁰Then there will be two men in the field. One will be taken, and one will be left. ⁴¹Two women will be grinding at the mill. One is taken, and one is left.”

⁴²“Therefore be observant—lest you do not recognize which day your Adōnai is coming. ⁴³But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. ⁴⁴For

the evil.

^a The NIV adds “that were” to obtain “if that were possible,” and by so doing suggests only a theoretical possibility. This is no doubt due to the false doctrine of “once saved always saved.” The faithful stand through their faithfulness to Mēssiah. If they decide to be disloyal then they fall.

^b The text points us to Jer. 33:23-26. See also Mark 13:30 and Luke 21:32. See Mat. 5:17-18 on “before the point.”

this reason you be prepared too, lest the Sōn of Man is coming at an hour when you do not think he will.”

⁴⁵“Who then is the faithful and sensible slave whom his master put in charge of his household to give them their food at the proper time? ⁴⁶Blessed is that slave whom his master finds so doing when he comes. ⁴⁷Amen, I say to you, that he will put him in charge of all his possessions. ⁴⁸But if an evil slave says in his heart, ‘My master is not coming for a long time,’ ⁴⁹and shall begin to beat his fellow slaves and eat and drink with drunkards, ⁵⁰then the master of that slave will come on a day when he does not expect and at a time which he does not recognize, ⁵¹and will cut him in pieces and assign him a place with the hypocrites. On the way to that place there will be weeping and gnashing of teeth.”

At that time, the kingdom of the heavens will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom. ^{25.2}And five of them were foolish, and five were prudent. ³Because when the foolish took their lamps, they took no oil with them, ⁴but the prudent took oil in flasks along with their lamps.”

⁵“Now while the bridegroom was delaying, they all got drowsy and were sleeping. ⁶But at midnight there was a shout, ‘Behold, the bridegroom! Come out to meet him.’ ⁷Then all those virgins rose, and trimmed their lamps. ⁸And the foolish said to the prudent, ‘Give us some of your oil, because our lamps are going out.’ ⁹But the prudent answered, saying, ‘No, there will not be enough for us and you too. Go instead to the dealers and buy some for yourselves.’ ¹⁰And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut. ¹¹And later the other virgins also came, saying, ‘Adōnai, Adōnai, open up for us.’ ¹²But he answered and said, ‘Amen I say to you, I do not know you.’ ¹³Be on the alert then, because you do not know the day nor the hour.”

¹⁴“Because it is just like a man about to go on a journey, who called his own slaves, and entrusted his possessions to them. ¹⁵And to one he gave five talents, to another, two, and to another, one, each according to his own ability. And he went on his journey. ¹⁶Immediately the one who had received the five talents went and traded with them, and gained five more talents. ¹⁷In the same manner the one who had received the two talents gained two more. ¹⁸But he who received the one talent went away and dug in the ground, and hid his master’s silver.”

¹⁹“Now after a long time the master of those slaves came and settled accounts with them. ²⁰And the one who had received the five talents came up and brought five more talents, saying, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’ ²¹His master said to him, ‘Well done, good and faithful servant. You were faithful with a few things, I will put you in charge of many things. Enter into the joy of your master.’ ²²The one also who had received the two talents came up and said, ‘Mas-

ter, you entrusted to me two talents. See, I have gained two more talents.’
²³His master said to him, ‘Well done, good and faithful servant. You were faithful with a few things, I will put you in charge of many things. Enter into the joy of your master.’”

²⁴“And the one also who had received the one talent came up and said, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed. ²⁵And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.’ ²⁶But his master answered and said to him, ‘You wicked, lazy servant, you knew that I reap where I did not sow, and gather where I scattered no seed. ²⁷Then you ought to have put my silver in the bank, and on my arrival I would have received what is mine back with interest. ²⁸Therefore take away the talent from him, and give it to the one who has the ten talents.’ ²⁹Because unto everyone holding fast more will be given, and he will hold an abundance, but from the one who does not hold fast, even what he does hold will be taken away. ³⁰And cast out the worthless servant into the outer darkness. Thither there will be weeping and gnashing of teeth.”

³¹“But when the Sōn of Man comes in his glory, and all the messengers with him, then he will sit on his glorious throne. ³²And all the nations will be gathered before him, and he will separate them from one another, as the shepherd separates the sheep from the goats, ³³and he will put the sheep on his right, and the goats on the left.”

³⁴“Then the King will say to those on his right, ‘Come, you who are blessed of my Fāther, inherit the kingdom prepared for you from the beginning of the world. ³⁵Because I was hungry, and you gave me something to eat. I was thirsty, and you gave me drink. I was a stranger, and you invited me in, ³⁶naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.’”

³⁷“Then the righteous will answer him, saying, ‘Adōnai, when did we see you hungry, and feed you, or thirsty, and give you drink? ³⁸And when did we see you a stranger, and invite you in, or naked, and clothe you? ³⁹And when did we see you sick, or in prison, and come to you?’ ⁴⁰And the King will answer and say to them, ‘Amen I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to me.’”

⁴¹“Then he will also say to those on his left, ‘Depart from me, accursed ones, into the enduring fire which has been prepared for the accuser and his messengers, ⁴²because I was hungry, and you gave me nothing to eat. I was thirsty, and you gave me nothing to drink. ⁴³I was a stranger, and you did not invite me in, naked, and you did not clothe me, sick, and in prison, and you did not visit me.’ ⁴⁴Then they themselves also will answer, saying, ‘Adōnai, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?’ ⁴⁵Then he will answer them, saying, ‘Amen I say to you, to the extent that you did not do it to one of the least of these, you did not do it to me.’”

⁴⁶“Then these will depart for eternal excision, and the righteous for

eternal life.”^a

And it came about that when Yēshua had finished all these words, he said to his disciples, ^{26.2}“You know that AFTER TWO DAYS^b the Passover is coming, and the Sōn of Man is to be delivered up for fastening up on an execution timber.” ^{Hos 6:2}

³Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Qaiyapha. ⁴And they plotted together to seize Yēshua by stealth, and kill him. ⁵But they were saying, “Not during the festival, lest a riot occur among the people.”

⁶Now when^c Yēshua was in Bēth-Hini, at the home of Šim‘on the leper, ⁷a woman came to him with an alabaster vial of very costly perfume, and she poured it on his head as he reclined at the table. ⁸But the disciples were indignant when they saw this, and said, “Why this waste? ⁹Because this perfume might have been sold for a high price and given to the poor.”

¹⁰But Yēshua, aware of this, said to them, “Why do you bother the woman? Because she has done a good deed to me. ¹¹For the poor you have with you always, but you do not always have me, ¹²because when she poured this perfume upon my body, she did it to prepare me for burial. ¹³Amen, I say to you, wherever this good news is proclaimed in the whole world, what this woman has done will also be spoken of, in memory of her.”

¹⁴Then^d one of the twelve, named Yehudah Ish-Qeriyot, went to the chief priests, ¹⁵and said, “What are you willing to give me to deliver him up to you?” And they weighed out to him thirty pieces of silver. ¹⁶And from then on he was looking for a good opportunity to betray him.

¹⁷Now on the headmost day before^e Unleavened Bread the disciples

^a ‘Excision’ means a cutting off. It derives from the verb *κολάζω* “Properly, to *curtail, dock, prune*” (LSJ). *κόλασις* from *κολάζω*. Friberg: “*κολάζω*; strictly cut off, lop, trim; hence prune, trim;” Autenrieth, “cut short.” As a noun “excision.” Equiv. to the Hebrew verb *לכרות* *likrōt* (infinitive form) means “to cut off.” See Gen. 17:14; Exodus 12:15, 30:33, 38; 31:14; Lev. 7:20; Deut. 19:1; Exodus 31:14; Lev. 20:3, 5, 6. The noun of that is verb: *כריתתה* *keritah* (Reuben Alcalay). Construct: *כריתתה* *kerijat*, “cutting off of, excision of.” The old argument of limiting the meaning of eternal here to an age should not be used as it is parallel to everlasting life. Rather the term *kolasis* specifies an excision. Branches are cut off from the life of a tree. They wither and die and then are burned. The excision of the branches is permanent. Nor should the word punishment be conceded in an active sense as it still implies a continuing infliction of pain and suffering.

^b After two days is the third day. The phrase is intentional to remind us of Genesis 22 and other third day passages. The words were spoken on Monday afternoon (Aviv 12), and so after one day is Tuesday (Aviv 13), and after two days is Wednesday (Aviv 14), when the Passover was sacrificed. This is the third day counting inclusively from Monday. There are several other ways the third day is counted in Scripture. Counting backwards from the resurrection as today, yesterday, the third day makes the crucifixion day the third day. The day of the crucifixion is the third day and so also the day of the resurrection. See Hos. 6:1-3, where “AFTER TWO DAYS” is computed by a calendar day from dawn to dawn. See chart.

^c Monday evening at super.

^d Sometime on Aviv 13, perhaps in the night of March 22-23 or early in the morning, Tuesday, March 23.

^e Hebrew: headmost day of, firstmost day of. The Greek is also amenable to this. See Mark 14:12 note. See Exodus 12:15 where the 14th day of the month is so called in the first occurrence of this riddle. The day heading up the feast of unleavened bread, upon which the leaven is removed, is not the first day of the feast, but the day before it. The Question was

came to Yēshua, saying, “Where do you desire we should prepare for you to eat the Passover?”¹⁸ And he said, “Go into the city to a certain man, and say to him: the teacher says, my time is at hand. With you I wish to be doing the Passover with my disciples.”^a

¹⁹And the disciples did as Yēshua had directed them. And they made ready the Passover.^b

²⁰Now as it was becoming later,^c he was reclining with the twelve disciples. ²¹And as they were eating, he said, “Amen, I say to you that one of you will betray me.” ²²And being deeply grieved, they each one began to say to him, “Surely not I, Adōnai?” ²³And he answered and said, “He who dipped his hand with me in the bowl is the one who will betray me. ²⁴The Sōn of Man goes, just as it is written of him, but woe to that man by whom the Sōn of Man is betrayed! It would have been good for that man if he had not been born.” ²⁵And Yehudah, who was betraying him, replied and said, “Surely it is not I, Rabbi?” He said to him, “You have said it yourself.”

²⁶And while they were eating, Yēshua took bread, and after blessing, he broke it and gave it to the disciples, and said, “Take, eat. This represents my body.” ²⁷And when he had taken a cup and given thanks, he gave it to them, saying, “Drink from it, all of you,²⁸ because this represents my blood of the covenant, which is poured out for many for forgiveness of sins. ²⁹But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Fāther’s kingdom.”

³⁰And after singing a Psalm, they went out to the Mount of Olives. ³¹Then Yēshua said to them, “You will all fall away because of me this night, because it is written, ‘I WILL STRIKE THE SHEPHERD, AND THE SHEEP OF THE FLOCK WILL BE SCATTERED.’” ³²But after I have been raised, I will go before you to Galil.” *Zech 13:7*

³³But Peter answered and said to him, “Even though all may fall away because of you, I will never fall away.” ³⁴Yēshua said to him, “Amen, I say to you that this very night, before the rooster crowing, you will deny me three times.” ³⁵Peter said to him, “Even if I have to die with you, I will not

asked just after sunset going into Nisan 14. It was Tuesday, March 23, AD 34.

^a The verb ποίω is either VSPA (Let me do) or VIPA (I am going to do). VSPA is correct since Yēshua is expressing a wish and not making a demand or declaring a certainty. It is called the volitive subjunctive, viz. “Let me do the Passover with you with my disciples.” The word “wish” expresses the subjunctive, that is, an optative subjunctive, expressing only a hypothetical possibility (cf. Wallace, *Syntax*, pg. 462). The aspect is durative, so the progressive is translated “be doing.” The chronology is secured by more specific statements. These statements may be regarded as chronological parables where one thing is supposed by simple readers, but another thing is the case when everything is read and considered. The meal was a Seder, but it was not at the official time because Messiah was the Passover that year and would not be available to eat it. See Luke 22:16.

^b The commandment to take a lamb, called the Passover, on the 10th day was regarded as being specific to the year of the Exodus like the command to put blood on the door posts. So they got ready at dusk on the 14th by acquiring a Passover suitable for sacrifice the next day and by making or acquiring unleavened bread and the necessary herbs. The dealers in all items for Passover would have been open late this night serving pilgrims to the holy city, and also open early the next day until noon when businesses would close. The lamb would be washed, groomed and fed by the disciples.

^c When full dark arrived. Tuesday night.

deny you.” All the disciples said the same thing too.

³⁶Then Yěshua came with them to a place called Gaṯh-Şemanei, and said to his disciples, “Sit here while I go over there and pray.” ³⁷And he took with him Peter and the two sons of Zavdai, and began to be grieved and distressed. ³⁸Then he said to them, “My soul is deeply grieved, to the point of death. Remain here and keep watch with me.” ³⁹And he went a little beyond them, and fell on his face and prayed, saying, “My Făther, if it is possible, let this cup pass from me, yet not as I will, but as you will.” ⁴⁰And he came to the disciples and found them sleeping, and said to Peter, “So, you could not keep watch with me for one hour? ⁴¹Keep watching and praying, that you may not enter into temptation. The spirit is willing, but the flesh is weak.”

⁴²He went away again a second time and prayed, saying, “My Făther, if this cannot pass away unless I drink it, your will be done.” ⁴³And again he came and found them sleeping, because their eyes were heavy.

⁴⁴And he left them again, and went away and prayed a third time, saying the same thing once more. ⁴⁵Then he came to the disciples, and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Sŏn of Man is being betrayed into the hands of sinners. ⁴⁶Arise, let us be going. Behold, the one who betrays me is at hand!”

⁴⁷And while he was still speaking, behold, Yehudah, one of the twelve, came up, accompanied by a great crowd with swords and clubs, from the chief priests and elders of the people. ⁴⁸Now he who was betraying him gave them a sign, saying, “Whoever I will kiss, he is the one. Seize him!” ⁴⁹And immediately he went to Yěshua and said, “Hail, Rabbi!” Then he kissed him. ⁵⁰And Yěshua said to him, “Friend, do what you have come for.” Then they came and laid hands on Yěshua and seized him.

⁵¹And behold, one of those who were with Yěshua reached and drew out his sword, and struck the slave of the high priest, and cut off his ear. ⁵²Then Yěshua said to him, “Put your sword back into its place, because all those who take up the sword will perish by the sword. ⁵³Or do you think that I cannot appeal to my Făther, and he will at once put at my disposal more than twelve legions of messengers? ⁵⁴How then will the Scriptures be fulfilled, that it must happen this way?”

⁵⁵At that time Yěshua said to the crowds, “Have you come out with swords and clubs to arrest me as against a robber? Every day I used to sit in the temple teaching and you did not seize me. ⁵⁶But all this has taken place that the Scriptures of the prophets may be fulfilled.” Then all the disciples left him and fled.

⁵⁷And those who had seized Yěshua led him away to Qaiyapha, the high priest, where the scribes and the elders were gathered together. ⁵⁸But Peter also was following him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the officers to see the outcome.

⁵⁹Now the chief priests and the whole Sanhedrin kept trying to obtain false testimony against Yěshua, in order that they might put him to death. ⁶⁰And they did not find any, even though many false witnesses came for-

ward. But later on two came forward, ⁶¹and said, “This man stated, ‘I am able to destroy the temple of the Almighty and to rebuild it in three days.’” ⁶²And the high priest stood up and said to him, “Do you make no answer? What is it that these men are testifying against you?” ⁶³But Yěshua kept silent. And the high priest said to him, “I adjure you by the living Almighty, that you tell us whether you are the Anointed, the Almighty Sōn.”

⁶⁴Yěshua said to him, “You have said it yourself. Nevertheless I tell you, hereafter you will see THE SŌN OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COMING ON THE CLOUDS OF HEAVEN.” *Dan 7:13*

⁶⁵Then the high priest tore his robes, saying, “He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy. ⁶⁶What do you think?” They answered and said, “He is deserving of death!” ⁶⁷Then they spat in his face and beat him with their fists, and others slapped him, ⁶⁸and said, “Prophecy to us, you messiah. Who is the one who hit you?”

⁶⁹Now Peter was sitting outside in the courtyard, and a certain servant-girl came to him and said, “You too were with Yěshua the Galili.” ⁷⁰But he denied it before them all, saying, “I do not know what you are talking about.” ⁷¹And when he had gone out to the gateway, another servant-girl saw him and said to those who were there, “This man was with Yěshua of Netsereṯh.” ⁷²And again he denied it with an oath, “I do not know the man.” ⁷³And a little later the bystanders came up and said to Peter, “Surely you too are one of them, because the way you talk gives you away.” ⁷⁴Then he began to curse and swear, “I do not know the man!” And immediately a rooster crowed. ⁷⁵And Peter remembered the word which Yěshua had said, “Before the rooster crow, you will deny me three times.” And he went out and wept bitterly.

Now when morning had come, ^a all the chief priests and the elders of the people took counsel against Yěshua to put him to death. ^{27,2}And they bound him, and led him away, and delivered him up to Pilate the governor.

³Then when Yehudah, who had betrayed him, saw that he was condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, ⁴saying, “I have sinned by betraying innocent blood.” But they said, “What is that to us? See to that yourself!” ⁵And he threw the pieces of silver into the sanctuary and departed. And he went away and hanged himself.

⁶And the chief priests took the pieces of silver and said, “It is not lawful to put them into the temple treasury, since it is the price of blood.” ⁷And they counseled together and with the silver bought the Potter’s Field as a burial place for strangers. ⁸For this reason that field has been called the Field of Blood to this day. ⁹Then that which was spoken through the prophet was fulfilled, saying, “AND THEY TOOK THE THIRTY PIECES OF SILVER, THE SPLENDID PRICE WHICH the sons of Yisra’el SET ¹⁰AND THEY GAVE THEM TO THE

^a Wednesday morning, March 24, Aviv 14, AD 34.

FIELD OF THE POTTER, AS YĀHWĒH DIRECTED ME.” *Zech 11:12-13*

¹¹Now Yĕshua stood before the governor, and the governor questioned him, saying, “Are you the King of the Yehudim?” And Yĕshua said to him, “It is as you say.” ¹²And while he was being accused by the chief priests and elders, he made no answer. ¹³Then Pilate said to him, “Do you not hear how many things they testify against you?” ¹⁴And he did not answer him with regard to even a single charge, so that the governor was quite amazed.

¹⁵Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted. ¹⁶And they were holding at that time a notorious prisoner, called Bar-Abba. ¹⁷When therefore they were gathered together, Pilate said to them, “Whom do you want me to release for you? Bar-Abba, or Yĕshua who is called the Anointed?” ¹⁸For he knew that because of envy they had delivered him up.

¹⁹And while he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that righteous Man, because last night I suffered greatly in a dream because of him.” ²⁰But the chief priests and the elders persuaded the crowds to ask for Bar-Abba, and to put Yĕshua to death. ²¹But the governor answered and said to them, “Which of the two do you want me to release for you?” And they said, “Bar-Abba.” ²²Pilate said to them, “Then what will I do with Yĕshua who is called the Anointed?” They all said, “Let him be fastened up on an execution timber!” ²³And he said, “Why, what evil has he done?” But they kept shouting all the more, saying, “Let him be fixed up on an execution timber!” ²⁴And when Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water and washed his hands in front of the crowd, saying, “I am innocent of this Man’s blood. See to that yourselves.”

²⁵And all the people answered and said, “His blood be on us and on our children!” ²⁶Then he released Bar-Abba for them, but after having Yĕshua scourged, he delivered him to be fastened up on an execution timber.

²⁷Then the soldiers of the governor took Yĕshua into the Praetorium and gathered the whole Roman cohort around him. ²⁸And they stripped him, and put a scarlet robe on him. ²⁹And after weaving a crown of thorns, they put it on his head, and a reed in his right hand, and they kneeled down before him and mocked him, saying, “Hail, King of the Yehudim!” ³⁰And they spat on him, and took the reed and were beating him on the head. ³¹And after they had mocked him, they took his robe off and put his garments on him, and led him away to fasten him up on an execution timber.

³²And as they were coming out, they found a man of Cyrene named Sim’on, whom they pressed into service to bear his execution-timber.

³³And when they had come to a place called Golgoltha, which means place of a poll, ³⁴they gave him wine to drink mingled with gall, and after tasting it, he was unwilling to drink. ³⁵And when they had fastened him up on an execution timber, they divided up his garments among themselves, casting lots. ³⁶And sitting down, they were keeping watch over him there. ³⁷And they put up above his head the charge against him which read, “THIS

IS YĔSHUA THE KING OF THE YEHUDIM.”

³⁸At that time two bandits were fastened up on the execution timber with him, one on the right *hand* and one on the left *hand*.^a ³⁹And those passing by were hurling abuse at him, wagging their heads, ⁴⁰and saying, “You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Almĭghty Sōn, come down from the execution timber.”

⁴¹In the same way the chief priests also, along with the scribes and elders, were mocking him, and saying, ⁴²“He saved others? He cannot save himself. King of Yisra’el is he? Let him now come down from the execution timber, and we will affirm faithfulness to him. ⁴³HE TRUSTS ON THE ALMĭGHTY? LET HIM DELIVER now IF HE TAKES PLEASURE IN HIM, because he said, ‘I am the Sōn of the Almĭghty.’” ⁴⁴And the bandits also, who were fastened up on the execution timber with him, were casting the same insult at him. ^{Psa 22:8 [9]}

⁴⁵Now from the sixth hour darkness fell upon all the land until the ninth hour. ⁴⁶And about the ninth hour YĔshua cried out with a loud voice, saying, “ĔLĪ, ĔLĪ, LAMAH ŒEVAQTANI?” that is, “MY GÖD, MY GÖD, WHY HAVE YOU FORSAKEN ME?” ⁴⁷And some of those who were standing there, when they heard it, were saying, “This man is calling for Ĕliyahu.” ⁴⁸And immediately one of them ran, and taking a sponge, he filled it with vinegar, and put it on a reed, and gave him a drink.^b ⁴⁹But the rest of them said, “Let us see whether Ĕliyahu will come to save him.” ⁵⁰And YĔshua cried out again with a loud voice, and yielded up his spirit. ^{Psa 22:1}

⁵¹And behold, the veil of the temple^c was torn in two from top to bot-

^a See Yof. 19:18, 31-33.

^b Two drinks were offered to Mĕssiah during his suffering, (1) Wine and (2) Vinegar. He refused to drink the wine (Mat. 27:34; Mark 15:23) on the basis of Mat. 26:29, Mark 14:25, and Luke 22:18. But the vinegar he did drink (Mat. 27:48; Mark 15:36; Luke 23:36; John 19:29, 30). The prophecy in Psalm 69:21 was fulfilled, “THEN THEY PUT GALL IN MY FOOD. AND FOR MY THIRST THEY MADE ME DRINK VINEGAR.” The word for vinegar here is *hamets* חָמֵץ, which in the Septuagint Greek is ὄξος, and is the same word used in all the vinegar texts. Delitzsch correctly puts חָמֵץ in John 19:29. Vinegar can be made from apples, palms, figs, fermented grain extract. So it was not the fruit of the vine that he drank. Some Vinegar is *hamets* (like malt vinegar, because it is a grain based fermentation), and other vinegar is not (such as apple cider vinegar or wine vinegar), but if you are not sure, then do not use vinegar at Passover. The vinegar used here, on the basis of the prophecy in Psa. 69:21 was *hamets* חָמֵץ. This can be seen in the very root word used: חָמֵץ.

Therefore, YĔshua consumed a fermented product on the eve of Passover. This shows that the day was the preparation day for Passover, and the feast of unleavened bread had not yet begun. He also actually did refuse wine when it was offered (cf. Mark 15:23, οἶνον). The Hebrew word for grain based leavening agent (yeast) is: שֶׁאֵר *se’or*. חָמֵץ *hamets* is a leavened product, such as bread, wine, or beer, made with שֶׁאֵר. And חָמֵץ is a vinegar product made from שֶׁאֵר.

Both the leavened product, *hamets* and the grain based leavening agent, *se’or*, are forbidden during the seven days of unleavened bread. See Exodus 12:15, “ON THE HEADMOST DAY YOU SHALL MAKE CEASE LEAVENING (*se’or*) FROM YOUR HOUSES, BECAUSE ANYONE EATING LEAVENED PRODUCTS (*hamets*) ALSO WILL HAVE BEEN CUT OFF THAT SOUL FROM YISRA’EL FROM THE FIRST DAY UNTIL THE END OF THE SEVENTH.”

^c This was the outer veil covering the doors to the holy place showing a panorama of heaven. The outer veil was visible from the crucifixion site (cf. Mark 15:39; Luke 23:45-48; Mat. 27:54), whereas the inner veil was not. Jerome cites the *Epistle of the Nazarenes*, “We read not that the [inner] veil of the temple was rent but that the lintel of the temple of won-

tom, and the earth shook, and the rocks were split,⁵² and the tombs were opened, and many bodies of the holy ones who had fallen asleep were raised,⁵³ and coming out of the tombs after his resurrection they entered the holy city and appeared to many.⁵⁴ Now the centurion, and those who were with him keeping guard over Yěshua, when they saw the earthquake and the things that were happening, became very frightened and said, “Truly this was the Almighty Sōn!”

⁵⁵And many women were there looking on from a distance, who had followed Yěshua from Galil, ministering to him,⁵⁶ among whom was Miryam Ha-Magdalit, along with Miryam the mother of Ya’aqov and Yosef, and the mother of the sons of Zavdai.

⁵⁷And when it was late, there came a rich man from Ha-Ramatayim, named Yosef, who himself had also become a disciple of Yěshua.⁵⁸ This man went to Pilate and asked for the body of Yěshua. Then Pilate ordered it to be given over to him.⁵⁹ And Yosef took the body and wrapped it in a clean linen cloth,⁶⁰ and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a large stone against the entrance of the tomb and went away.⁶¹ And Miryam Ha-Magdalit was there, and the other Miryam, sitting opposite the grave.

⁶²Now on the morrow^a which is next to the preparation, the chief priests and the Perushim gathered together with Pilate,⁶³ and said, “Sir, we remember that when he was still alive that deceiver said, ‘After three days^b I rise again.’⁶⁴ Therefore, give orders for the grave to be made secure past the third day,^c lest the disciples come and steal him away and say

drous size collapsed” (Jerome, *Epist. to Hedibia* 120 and *Comm. on Matt.* re 27.51; cf. *Historia Passionis Domini*). Therefore, the outer veil had to have been ripped in two by its lintel stone when it cracked in two and fell. The outer veil was in front of the doors of the temple to conceal it. It was not a part of the original Tabernacle design or Shelomoh’s Temple, but it was added when they built the second temple without any especial commandment. In ancient times, the people were allowed to look through the open doors. According to a rabbinic tradition the temple doors had to be open for a peace offering to be valid: “If a peace-offering is slaughtered before the doors of the temple are opened, it is invalid” (b. Zevachim 55b; y. Shekalim v, 48d; m. Tamid 1-3; m. Yoma 2.).

There are those that regard the tearing of the veil as divine disapproval of the Temple service. They often imagine that the inner veil between the holy place and the most holy place was torn. But the tearing of the outer veil by the lintel coming down would imply that one could see through the open doors. Thus the Temple was revealed to show approval of Měssiah’s sacrifice. The door was not open enough for the Almighty, so he removed the veil to show acceptance of the offering of his Sōn. Seen this way, there is no disapproval of the Temple.

According to Josephus the veil was embroidered with a panorama of heaven (*War* 5.5.4 §§212-214). When Mark says the veil was “torn asunder” we are supposed to picture “the heavens being torn asunder” (Mark 1:10) and the Făther saying, “You are my beloved Sōn, in you I am well-pleased.” See Mark 15:38.

a Which was the annual Şabbath from Wednesday sunset to Thursday sunset that year. On the morrow means in the morning of this Şabbath which was March 25th, Aviv 15.

b The day is typically regarded as ending at sunset when using this idiom. When the sun set on Wednesday, it was counted to be after one day. When it set on Thursday, after two days, and when it set on Friday, after three days. From the perspective of a calendar day from one dawn to the next dawn, though, Friday night is still in the third calendar day. See Mark 8:31.

c Generally the English word ‘until’ does not include the endpoint whereas the Hebrew and Greek may. The sense is something like “till past the third day.” The guarding was to

to the people, 'He has risen from the dead,' and the last deception will be worse than the first." ⁶⁵Pilate said to them, "You have a guard; go, make it as secure as you know how." ⁶⁶And they went and made the grave secure, by sealing the stone with the guard.

But the later of the Şabbaths,^a at the dawning into the FIRST OF THE ŞABBAṬHS,^b Miryam Magdalene and the other Miryam came to look at the grave. *Lev 23:15b*

^{28.2}And behold, a severe earthquake occurred, because a messenger from Yāhweh descended from heaven and came and rolled away the stone and sat upon it. ³And his appearance was like lightning, and his garment as white as snow. ⁴And the guards shook because of fear of him, and became like dead men. ⁵And the messenger answered and said to the women, "Do not be afraid, because I know that you are looking for Yēshua who has been fastened up on an execution timber. ⁶He is not here, because he has risen, just as he said. Come, see the place where he was lying. ⁷And go quickly and tell his disciples that he has risen from the dead. And behold, he is going before you into Galil, there you will see him. Behold, I have told you."

⁸And they departed quickly from the tomb with fear and great joy and ran to report it to his disciples. ⁹And behold, Yēshua met them and greeted them. And they came up and took hold of his feet and worshiped him. ¹⁰Then Yēshua said to them, "Do not be afraid. Go and take word to my brothers to leave for Galil, and there they will see me."

¹¹Now while they were on their way, behold, some of the guard came into the city and reported to the chief priests all that had happened. ¹²And when they had assembled with the elders and counseled together, they gave a large sum of silver to the soldiers, ¹³and said, "You are to say, 'His disciples came by night and stole him away while we were asleep.' ¹⁴And if this should come to the governor's ears, we will win him over and keep you out of trouble."

¹⁵And they took the silver and did as they were instructed. And this story was widely spread among the Yehudim, and is to this day.

¹⁶But the eleven disciples proceeded to Galil, to the mountain which Yēshua had designated. ¹⁷And when they saw him, they worshiped him, but

include the third day and not just be up to it. See Mat. 5:18. See Gesenius and TWOT, "עַד m. (from the root עָדָה to pass over, to go on,...(b) of time. עַד הַיּוֹם הַזֶּה even unto this day, i.e. (the limit being included...)"

a See also Mark 16:1-2. The seven days of unleavened bread began that year with the annual Şabbath starting on Wednesday evening. But the regular Şabbath fell on the third day of the feast. Mattityahu calls this weekly Şabbath following three days after Mēssiah's death, "...the late one of the Şabbaths." The adjective late (ὀψέ) is used substantively, which means it is used as a noun. For example, "The late of the men" means the same as "The late one of the men."

b The first of the seven Şabbaths in Lev. 23:15. The passage employs a riddle using the word tomorrow. The sheaf is waved in the tomorrow of the annual Şabbath. Then seven Şabbaths are counted in the tomorrow of the annual Şabbath. Then a fiftieth day is counted in the tomorrow of the seventh Şabbath. The resurrection was on the first weekly Şabbath after Passover before dawn, i.e. before the third night ended. See chart.

some were doubtful.¹⁸ And Yēshua came up and spoke to them, saying, “All authority has been given to me in heaven and on earth.”

¹⁹“Go therefore and make disciples of all the nations, immersing them into the ^aName of the Fāther, and of the Sōn, and of the Holy Spīrit,^b ²⁰teaching them to observe all that I myself commanded you, and lo, I am with you all the days until the end of the age.”^c

a The name of the Almighty is what he is known for, and what he is reputed for. See Exodus 33:19; 34:6-7. “YĀHWĒH, AN ĒL COMPASSIONATE, AND GRACIOUS, SLOW TO ANGER, AND GREAT OF MERCY AND FAITHFULNESS, HE WHO WATCHES OVER LOVING-KINDNESS TO THE THOUSANDTH GENERATION, FORGIVING INIQUITY AND TRANSGRESSION, AND SIN, BUT HE WILL SURELY NOT ACQUIT, ATTENDING THE INIQUITY OF THE FATHERS UPON THE SONS, AND UPON THE SONS OF THE SONS, UPON THE THIRD GENERATION AND UPON THE FOURTH,” but “DOING LOVING-KINDNESS TO THE THOUSANDTH GENERATION FOR THOSE LOVING ME AND FOR THE ONES KEEPING GUARD OVER MY COMMANDMENTS” (Exodus 20:6). Immersion into this truth is essential to proper immersion.

b The truth to be immersed into, is also that Fāther, Sōn, and Spīrit share the same attributes of the Almighty’s name proclaimed to Moshēh. The words are not a baptismal formula to be recited, but an understanding of who the One Almighty is, and who is to be worshiped. For it says upon hearing the Name, “THEN MOSHĒH MADE HASTE. THEN HE BOWED DOWN EARTHWARD. THEN HE MADE HIMSELF WORSHIP” (Exodus 34:8). The matter is an understanding to be immersed into, because all immersions later reported were into the Name of Mēssiah, which also the shared nature of the Fāther and the Spīrit.

c Teaching the commandments is essential to immersion in the Name, as is understanding that sin is not absolved or acquitted, but is pardoned for all who continue to confirm their faithfulness to Mēssiah, “FOR THOSE LOVING ME AND FOR THE ONES KEEPING GUARD OVER MY COMMANDMENTS” (Exodus 20:6). See Acts 2:38.

The doctrine of the “Trinity” should not be called a false doctrine, but a flawed doctrine. Most of those who go this far do so because they have been taught false doctrine: either denying the Deity of Mēssiah (some secretly so), saying the Spīrit is not a separate *entity (person), and only Gōd’s power, or saying that man somehow will join the Almighty in a “family” only presently consisting of two, or saying that the Almighty is a single person, a single entity (modalism). But we fully maintain the deity of the Sōn and the personality of the Spīrit, and the exclusiveness of these entities who are One Almighty: Fāther, Sōn, Holy Spīrit. There is no Almighty before Him, and there shall be none after Him. See 2 Pet. 1:4 for our now and future partaking of the divine nature, and Yoh. 1:1; 16:13; Rev. 5:6.

With the forgoing context stated, I would urge that anyone who quotes the following criticisms include the above par. as the preface lest only the critique be understood and not what we actually hold to. The formulation of the Trinity is supposed to be a creedal expression (or summary) of Scriptural truths. However, it is badly worded and badly explained, and this is because most have rejected the Law and Prophets which provide the explanations! It is not *exactly* true. Firstly the title of the doctrine itself is problematic, “Trinity,” which means three in a unity. Secondly is the description of the persons of the Fāther, and the Spīrit, using the term “person,” and “three persons” which only has relevance to human beings. To be sure, the Almighty has personal traits. But the unitary human idea of a person can only be applied to the Sōn, because the Almighty Sōn became and took the form of a man. For this reason it would be technically correct to say the Fāther and Spīrit are spiritual *entities. It would be incorrect to be dogmatic about the divisibility, or multiplicity of the entities that make up the entity. What we know of the Almighty is only revealed through the Sōn. If you know the Sōn then you will know the Fāther and the mind of the Spīrit.

The other confusing thing is the truth that the Almighty is One, or that there is One Almighty. This is only confusing if one first presumes that the Almighty is a singular person. For it is quite clear that plural entities may be described as One, viz: “There is one people,” and the “people are one.” In Hebrew “people” is a singular noun and the verbs singular with it. In Hebrew also, singular pronouns: I, my, you, your, he, his, him may all be used to refer to plural entities, and be used by plural entities.

Therefore, brothers and sisters, beware of anyone who dogmatically says they reject the Trinity. While we ourselves do not subscribe to the creedal language used, the reason they oppose it is not the few minor criticisms of terminology I have pointed out here, but they are opposing it because they believe in the serious heresies I listed above.

End Note No. 2: Execution Timber

The word traditionally *cross* is translated *execution timber*, and crucify as *to fasten to an execution timber*. The word *timber* was chosen in order to broaden the sense as much as possible, i.e. allow the reader to visualize all the ways execution could be by suspending. It was certain that condemned men did not carry T or + or x shaped crosses when they were to be executed. The word *σταυρός* only means a pale, pole, beam, stave, stake, timber. More generally: a length of wood suitable for execution by suspending the victim from it. No one English word is wholly adequate because English almost is always too specific to a particular method, viz. a stake is sharpened, a beam is only laid horizontal. A pole is vertical. A rod is too thin. A pale implies impalement with a point. Even the word *timber* has faults. A *timber* might imply a largeness or length greater than actually used. It should be noted that neither the Latin *crux* or Greek *σταυρός* implied a crosswise shape. These senses were acquired later to Latin by the constant traditional images.

It is the author's considered opinion that a live tree was used to support the execution timber (cf. Luke 23:31; Gal. 3:13; Acts 5:30; 10:39; 13:29; 1 Pet. 2:24) in a horizontal orientation. Perhaps a notch between branches was used and another major limb lopped off to provide a solid support base for the execution timber. The victims would be nailed to it, and then it would be raised and dropped into the prepared place on the supporting tree. There were three victims on one execution timber (cf. Yof. 19:31) so that one could walk around the tree and come to the two bandits first yet the Anointed be in the middle (cf. Yof. 19:18, 32-33). However one wishes to think of the event, the traditional three crosses on a hill is a fictional as the typical children's storybook model of Noah's ark.

End Note No. 3: Rabbinic Authority

See Mat. 23:1-3. The Rabbis have claimed for themselves an extraordinary authority over Yisra'el based on Deut. 17:8-13:

⁸When a matter for judgment is too hard for you^a concerning bloodshed, concerning *property lawsuits*, and concerning injury cases, matters of divided legal opinion in your gates^b [courts], also you will have risen up, and you will have gone to the place which Yāhweh your Almighty will choose, ⁹and you will have come to the Leviti-

^a 'You' here means magistrates or judges appointed in the civil government.

^b Only certain issues regarding bloodshed (a crime involving the death penalty), civil property dispute (theft or property damage), or personal injury could be appealed since a miscarriage of justice would have the profoundest consequences for Yisra'el. If judges could not agree on other matters, not involving a capital crime, property dispute or personal injuries, then factions were permitted. The Federal power of Yisra'el's central government was limited to these cases.

cal Priests, and to the judge which will be in those days, and you will have inquired, and they will have made plain to you the word of the judgment. ¹⁰And you will have done according to the mouth of the word which they will make plain to you, from that place which Yāhweh chooses. And you will have kept watch to do according to all which they direct you, ¹¹according to the mouth of the Torah which they will direct you, and according to the judgment which they will say to you, you shall do. You shall not turn from the word which they will make plain to you, right or left. ¹²And the man^a which will do with presumption to not listen to the priest, the one standing to minister there for Yāhweh your Almīghty, or the judge, also he will have been put to death, and you will have purged the evil from Yisra'el. ¹³And all the people will hear. Then they will fear and not act insolently again.

Appeal is made to this text to compel the faithful to follow the Rabbinic calendar using this text as a threat. But reading the text, we see that the Rabbis simply do not have jurisdiction, nor is the calendar in the list of cases over which a dispute might arise that justice required appealing to a higher court. The only calendar issue that falls in the jurisdiction of the cases is the seventh day (because breaking it is a capital offense), but the Rabbis say if a non-Jew keeps the Şabbath, then he is worthy of death (Sanhedrin 58B).^b Even if the High Priest in a new Temple declared this, it would not be valid, because it is not according to Scripture. If the high priest speaks not according to the mouth of Torah, then his rulings have no validity or moral force (cf. Acts 4:18-20; 5:27-29; 22:5). So we see that even if the Rabbis had jurisdiction, which they do not, their pronouncements only have authority when they are according to Scripture.

The Rabbis' appeal to *unity* on the basis of arrogated authority is not the same as true unity based on what Scripture says. The Soviet Empire had that kind of unity. When Scripture does not command a thing, then appeal to unity to conform in the thing breaks the command to not go along with a majority in doing evil (cf. Exo. 23:2). Dissenters unifying with a majority on a point will create a humanistic unity, but when it is not based on Scripture, then unity is merely a fleshly goal to avoid persecution. It is not founded on truth.

^a The man here is the judge that refuses to implement the ruling of the High Court which is according to Torah.

^b "Resh Lakish also said: A heathen who keeps a day of rest, deserves death, for it is written (Gen. VIII, 22), And a day and a night they shall not rest, and a master has said: Their prohibition is their death sentence. Rabina said: Even if he rested on a Monday" (Soncino Translation).

Mark

The beginning of the good news of Yěshua the Anointed, the Almighty Sōn. ^{1,2}As it is written in the prophets, “BEHOLD,^δ I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE THE WAY OF YOU BEFORE YOU. ³THE^ν VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF YĂHWĕH, MAKE STRAIGHT THE PATH FOR HIM!” ^δ *Mal 3:1* ^ν *Isa 40:3*

⁴Yofanan the Immerser appeared in the wilderness^a announcing an immersion of repentance for the forgiveness of sins.^α ⁵And all the country of Yehudah was going out to him, and all the people of Yerushalayim, and they were being immersed by him in the Yarden River, confessing their sins. ⁶And Yofanan was clothed with camel’s hair and had a leather belt around his waist, and his diet was locusts and wild honey. ⁷And he was proclaiming, and saying, “After me One is coming who is mightier than I, and I am not fit to stoop down and untie the strap of his sandals. ⁸I immersed you with water, but he will immerse you with the Holy Spīrit.”

⁹And it came about in those days^b that Yěshua came from Netsereṯh in Galil, and was immersed by Yofanan in the Yarden. ¹⁰And immediately coming up out of the water, he saw the heavens being torn asunder,^c and the Spīrit like a dove descending upon him, ¹¹and a voice came out of the heavens: “You are my beloved Sōn; in you I am well-pleased.”

¹²And immediately the Spīrit drove him out into the wilderness. ¹³And he was in the wilderness forty days^d being tempted by Satan, and he was with the wild beasts, and the messengers were ministering to him.

¹⁴And after Yofanan was ^eimprisoned, Yěshua came into Galil,^f announcing the good news of the Almighty, ¹⁵and saying, “The time is fulfilled, and the kingdom of the Almighty is at hand. Repent and put your support on the good news!”

¹⁶And as he was going^g along by the Sea of Galil, he saw Şim’on and Andrew, the brother of Şim’on, casting a net in the sea, because they were fishermen. ¹⁷And Yěshua said to them, “Follow me, and I will make you fishers of men.” ¹⁸And they immediately left the nets and followed him.

¹⁹And going on a little farther, he saw Ya’aqov the son of Zavdai, and Yofanan his brother, who were also in the boat mending the nets. ²⁰And immediately he called them, and they left their father Zavdai in the boat with the hired servants, and went away to follow him.

²¹And they went into Kefar-Naḥum, and straightaway on the Şabbaṯhs

a Mid spring, AD 29. α. An immersion of repentance teaches under the symbolism of water immersion that repentance is a necessary first step to the receiving of forgiveness. Dipping in the cleansing water signifies the need turn away from the filth of sin.

b Near the last day of Av, AD 29.

c See Mark 15:38.

d Elul 1 to Tishri 11.

e Late fall, AD 30.

f Tevet, AD 31.

g Shevat, AD 31.

he entered the congregation and was teaching. ²²And they were amazed at his teaching, because he was teaching them as one having authority, and not as the scribes.

²³And just then there was in their congregation a man with an unclean spirit, and he cried out, ²⁴saying, “What do we have to do with you, Yěshua Ha-Netseri? Have you come to destroy us? I know who you are—the Holy One of the Almighty!” ²⁵And Yěshua rebuked him, saying, “Be quiet, and come out of him!” ²⁶And throwing him into convulsions, the unclean spirit cried out with a loud voice, and came out of him. ²⁷And they were all amazed, so that they debated among themselves, saying, “What is this? A new teaching with authority! He commands even the unclean spirits, and they obey him.” ²⁸And straightaway the news about him went out everywhere into all the surrounding district of Galil.

²⁹And straightaway after they had come out of the congregation, they came into the house of Şim'on and Andrew, with Ya'aqov and Yofanan. ³⁰Now Şim'on's mother-in-law was lying sick with a fever, and straightaway they spoke to him about her. ³¹And he came to her and raised her up, taking her by the hand, and the fever left her, and she waited on them.

³²And when it was later, after the sun had set, they were bringing to him all who were ill and those who were demon-possessed. ³³And the whole city had gathered at the door. ³⁴And he healed many who were ill with various diseases, and cast out many demons, and he was not permitting the demons to speak, because they knew who he was.

³⁵And in the early morning, while it was still dark, he arose and went out and departed to a lonely place, and was praying there. ³⁶And Şim'on and his companions hunted for him, ³⁷and they found him, and said to him, “Everyone is looking for you.” ³⁸And he said to them, “Let us go somewhere else, to the towns nearby, in order that I may proclaim there also, because that is what I came out for.” ³⁹And he went into their congregations throughout all Galil, proclaiming and casting out the demons.

⁴⁰And a leper came to him, imploring him and falling on his knees before him, and saying to him, “If you are willing, you can make me clean.” ⁴¹And moved with compassion, he stretched out his hand, and touched him, and said to him, “I am willing. Be cleansed.” ⁴²And straightaway the leprosy left him and he was cleansed. ⁴³And he sternly warned him and straightaway sent him away, ⁴⁴and he said to him, “See that you say nothing to anyone, but go, show yourself to the priest and offer for your cleansing what Moshēh commanded, for a testimony to them.” ⁴⁵But he went out and began to proclaim it freely and to spread the news about, to such an extent that Yěshua could no longer publicly enter a city, but he stayed out in unpopulated areas, and they were coming to him from everywhere.

And when he had come back to Kefar-Naḥum several days afterward, it was heard that he was at home. ²And many were gathered together, so that there was no longer room, even near the door, and he was speaking the word to them. ³And they came, bringing to him a paralytic,

carried by four men. ⁴And being unable to get to him because of the crowd, they removed the roof above him, and when they had dug an opening, they let down the pallet on which the paralytic was lying. ⁵And Yēshua seeing their steadfastness said to the paralytic, “My son, your sins are forgiven.” ⁶But there were some of the scribes sitting there and reasoning in their hearts, ⁷“Why does this man speak that way? He is blaspheming. Who can forgive sins but the Almīghty alone?”

⁸And immediately Yēshua, aware in his spirit that they were reasoning that way within themselves, said to them, “Why are you reasoning about these things in your hearts? ⁹Which is easier, to say to the paralytic, ‘Your sins are forgiven’, or to say, ‘Arise, and take up your pallet and walk’? ¹⁰But in order that you may know that the Sōn of Man has authority on earth to forgive sins,” he says to the paralytic, ¹¹“I say to you, rise, take up your pallet and go home.” ¹²And he rose and straightaway took up the pallet and went out in the sight of all, so that they were all amazed and were glorifying the Almīghty, saying, “We have never seen anything like this.”

¹³And he went out again by the seashore, and all the crowd was coming to him, and he was teaching them.

¹⁴And as he passed by, he saw Levi the son of Hālfai sitting in the tax office, and he said to him, “Follow me!” And he rose and followed him.

¹⁵And it came about that he was reclining in his house, and many tax-collectors and sinners were dining with Yēshua and his disciples, because there were many of them, and they were following him. ¹⁶And when the Perushi scribes saw that he was eating with the sinners and tax-collectors, they were saying to his disciples, “Why is he eating and drinking with tax-collectors and sinners?” ¹⁷And hearing this, Yēshua said to them, “It is not those who are healthy who need a doctor, but those who are sick. I did not come to call the righteous, but sinners.”

¹⁸And Yohanan’s disciples^a and the Perushim were fasting, and they came and said to him, “Why do Yohanan’s disciples and the disciples of the Perushim fast, but your disciples do not fast?” ¹⁹And Yēshua said to them, “While the bridegroom is with them, the attendants of the bridegroom do not fast, do they? So long as they have the bridegroom with them, they cannot fast. ²⁰But the days will come when the bridegroom is taken away from them, and then they will fast in that day. ²¹No one sews a patch of unshrunk cloth on an old garment. Otherwise the patch pulls away from it, the new from the old, and a worse tear results. ²²And no one puts new wine into old wineskins (otherwise the wine will burst the skins, and the wine is lost, and the skins) but new wine into new wineskins.”

²³And it came about^b that he was passing through the grain fields on the Šabbat̄hs, and his disciples began to make their way along while picking the heads. ²⁴And the Perushim were saying to him, “See here, why are they doing what is not lawful on the Šabbat̄hs?”^c

a Adar, AD 31.

b Passover week, AD 31. See Luke 6:1 where this began, but the disciples made it a habit.

c The basic charge was made on more than one occasion, as the disciples were in the

²⁵And he said to them, “Have you never read what David did when he was in need and became hungry, he and his companions, ²⁶how he entered the house of the Almighty in the time of Evyatar the high priest, and ate the consecrated bread, which is not lawful to eat except the priests, and he gave also to those who were with him?” ²⁷And he was saying to them, “The Şabbath was made for man, and not man for the Şabbath. ²⁸Consequently, the Sön of Man is Mäster even of the Şabbath.”

And he entered again into a congregation, and a man was there with a withered hand. ^{3,2}And they were watching him, if on the Şabbaths he would heal^a in order that they might accuse him. ³And he said to the man with the withered hand, “Rise and come forward!” ⁴And he said to them, “Is it lawful on the Şabbaths to do good or to do harm, to save a life or to kill?” But they kept silent. ⁵And after looking around at them with anger, grieved at their hardness of heart, he said to the man, “Stretch out your hand.” And he stretched it out, and his hand was restored. ⁶And the Perushim went out and straightaway were taking counsel with the Herodians against him, as to how they might destroy him.

⁷And Yëshua withdrew to the sea with his disciples, and a great multitude from Galil followed, and also from Yehudah, ⁸and from Yerushalayim, and from Edom, and beyond the Yarden, and the vicinity of Tsor and Tsidon, a great crowd heard of all that he was doing and came to him. ⁹And he told his disciples that a boat should stand ready for him because of the crowd, in order that they might not crowd him, ¹⁰because he had healed many, with the result that all those who had afflictions pressed about him in order to touch him. ¹¹And whenever the unclean spirits beheld him, they would fall down before him and cry out, saying, “You are the Almighty Sön!” ¹²And he was sternly rebuking them not to make him known.

¹³And he went up to the mountain and summoned those whom he himself wanted, and they came to him. ¹⁴And he appointed twelve, that they might be with him, and that he might send them out to proclaim, ¹⁵and to have authority to cast out the demons.

¹⁶And he appointed the twelve: Şim'on (to whom he gave the name Peter), ¹⁷and Ya'aqov, the son of Zavdai, and Yoĥanan the brother of Ya'aqov. To them he gave the name Benei-Regesh, which means, “Sons of Thunder”, ¹⁸and Andrew, and Philip, and Bar-Talmi, and Mattiyahu, and Toma, and

habit of doing this. However, Yëshua's answer probably was given on just one occasion, and most definitely it was the second first Şabbath (see Luke 6:1), which is the first Şabbath after Passover.

a All the Greek texts (except Codex Bezae) add the word αὐτόν, him, after heal. They also all read “Şabbaths” (plural) in the Greek: σαββασιν. The text makes no sense that way. The English translations neglect the plural in Mark 1:21; Mark 2:23, 24; 3:2, 4; 4:31; Mat. 12:1, 5, 10, 11, 12; 28:1 2x; Luke 4:31; 6:2; 13:10; 24:1; John 20:1, 19. Where we expect a singular, one occurs, such as in the 2nd use of Mat. 12:5; Mat. 12:8; Mat. 24:20; Mark 2:27; Mark 2:28; Mark 16:1; Luke 6:1; Luke 6:5; Luke 6:6; Luke 13:14; Luke 13:16; Luke 14:1; Luke 23:54; 23:56; John 5:9, 10. There is only one extant text I am aware of that appears to use a plural where a singular is expected, i.e. Mat. 12:11. But the oldest mss evidence for this plural is codex Sinaiticus, AD 325-360, which is 275-310 years after Matthew.

Ya'aqov the son of Hālpai, and Taddai, and Şim'on the Zealot,¹⁹ and Yehudah Ish-Qeriyot, who also betrayed him.²⁰ And he came home, and the crowd gathered again, to such an extent that they could not even eat a meal.²¹ And when his own people heard, they went out to take custody of him, because they were saying, "He has lost his senses."

²²And the scribes who came down from Yerushalayim were saying, "He is possessed by Ba'al-zevul," and "He casts out the demons by the ruler of the demons."²³ And he called them to himself and began speaking to them in parables, "How can Satan cast out Satan?²⁴ And if a kingdom is divided against itself, that kingdom cannot stand.²⁵ And if a house is divided against itself, that house will not be able to stand.²⁶ And if Satan has risen up against himself and is divided, he cannot stand, but he is finished!²⁷ But no one can enter the strong man's house and plunder his property unless he first binds the strong man, and then he will plunder his house.²⁸ Amen, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they utter,²⁹ but whoever blasphemes against the Holy Spirit has no forgiveness forever, but is guilty of an everlasting Sin."³⁰ For they were saying, "He has an unclean spirit."

³¹And^a his mother and his brothers arrived, and standing outside they sent to him, and called him.³² And a crowd was sitting around him, and they said to him, "Behold, your mother and your brothers are outside looking for you."³³ And answering them, he said, "Who are my mother and my brothers?"³⁴ And looking about on those who were sitting around him, he said, "Behold, my mother and my brothers!³⁵ For whoever does the will of the Almighty, he is my brother and sister and mother."

And he began to teach again by the sea. And such a very great crowd gathered to him that he got into a boat on the sea and sat down, and the whole crowd was by the sea on the land.^{4,2} And he was teaching them many things in parables, and was saying to them in his teaching,³ "Listen! Behold, the sower went out to sow,⁴ and it came about that as he was sowing, some fell beside the road, and the birds came and ate it up.⁵ And other fell on the rocky ground where it did not have much soil, and straightaway it sprang up because it had no depth of soil.⁶ And after the sun had risen, it was scorched, and because it had no root, it withered away.⁷ And others fell among the thorns, and the thorns came up and choked it, and it yielded no crop.⁸ And others fell into the good soil, and as they grew up and increased, they yielded a crop and produced thirty, sixty, and a hundredfold."⁹ And he was saying, "He who has ears to hear, let him hear."

¹⁰And as soon as he was alone, his followers, along with the twelve, were asking him about the parables.¹¹ And he was saying to them, "To you has been given the mystery of the kingdom of the Almighty, but those who are outside get everything in parables,¹² IN ORDER THAT SEEING, THEY MAY SEE AND SHOULD NOT PERCEIVE, AND HEARING, THEY MAY HEAR AND SHOULD NOT UNDER-

^a See Matthew 12:46-50. Early summer, AD 31.

STAND, LEST THEY RETURN AND BE FORGIVEN.” *Isa 6:9-10*

¹³And he said to them, “Do you not understand this parable? Then how will you understand any of the parables? ¹⁴The sower sows the word. ¹⁵And these are the ones who are beside the road where the word is sown, and when they hear, immediately Satan comes and takes away the word which has been sown in them. ¹⁶And in a similar way these are the ones on whom seed was sown on the rocky places, who, when they hear the word, immediately receive it with joy, ¹⁷and they have no firm root in themselves, but they are only temporary, then, when affliction or persecution arises because of the word, immediately they fall away. ¹⁸And others are the ones on whom seed was sown among the thorns. These are the ones who have heard the word, ¹⁹and the worries of the age, and the deceitfulness of riches, and the desires for other things enter in and choke the word, and it becomes unfruitful. ²⁰And those, which are the ones on whom seed was sown on the good soil, are whomever is hearing the word and accepting it, and bearing fruit, thirty, sixty, and a hundredfold.”

²¹And he was saying to them, “A lamp is not brought to be put under a peck-measure, is it, or under a bed? Is it not brought to be put on the lampstand? ²²For nothing is hidden, except to be revealed, nor has anything been secret, unless also that it should come to light. ²³If any man has ears to hear, let him hear.”

²⁴And he was saying to them, “Take care what you listen to. By your standard of measure it will be measured to you, and more will be given you besides. ²⁵For whoever holds fast, to him will more be given, and whoever does not hold fast, even what he has will be taken away from him.”^a

²⁶And he was saying, “The kingdom of the Almighty is like a man who casts seed upon the soil, ²⁷and goes to bed at night and gets up by day, and the seed sprouts up and grows—how, he himself does not know. ²⁸The soil produces crops by itself, first the blade, then the head, then the mature grain in the head. ²⁹But when the crop permits, he immediately puts in the sickle, because the harvest has come.”

³⁰And he said, “How shall we picture the kingdom of the Almighty, or by what parable shall we present it? ³¹It is like a mustard seed, which, when sown upon the soil, though it is smaller than all the seeds that are upon the soil, ³²yet when it is sown, grows up and becomes larger than all the garden plants and forms large branches, so that the birds of the air can nest under its shade.”

³³And with many such parables he was speaking the word to them as they were able to hear it, ³⁴and he did not speak to them without a parable, but he was explaining everything privately to his own disciples.

^a This was one of Yēshua’s frequent sayings. The verb *ἔχω* does not just mean to have something in a passive sense. It also includes the idea of holding onto something. Delitzsch completely missed the point with *שִׁישְׁלוֹ* and *שִׁינְלוֹ*. A proper Hebrew verb to express the right idea is *הִתְחַבֵּר*. Whoever is intellectually honest with the truth, to him more will be given, and whoever does not hold to it, because he is dishonest with himself and what he already knows, even what truth he has, he will be deprived of.

³⁵And on that day,^a when evening had come, he said to them, “Let us go over to the other side.” ³⁶And leaving the crowd, they took him along with them, just as he was, in the boat, and other boats were with him. ³⁷And there arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up. ³⁸And he himself was in the stern, asleep on the cushion, and they awoke him and said to him, “Teacher, do you not care that we are perishing?” ³⁹And being aroused, he rebuked the wind and said to the sea, “Hush, be still.” And the wind died down and it became perfectly calm. ⁴⁰And he said to them, “Why are you so timid? How is it that you have no firmness?” ⁴¹And they became very much afraid and said to one another, “Who then is this, that even the wind and the sea obey him?”

And they came to the other side of the sea, into the country of the Gadriyim. ^{5,2}And when he had come out of the boat, immediately a man from the tombs with an unclean spirit met him, ³and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain, ⁴because he had often been bound with shackles and chains, and the chains were torn apart by him, and the shackles broken in pieces, and no one was strong enough to subdue him. ⁵And constantly night and day, among the tombs and in the mountains, he was crying out and gashing himself with stones.

⁶And seeing Yěshua from a distance, he ran up and bowed down before him, ⁷and crying out with a loud voice, he said, “What do I have to do with you, Yěshua, O Sōn who is the Almīghty, the Most High?^b I implore you by the Almīghty, do not torment me!” ⁸For he was saying to him, “Come out of the man, you unclean spirit!” ⁹And he was asking him, “What is your name?” And he said to him, “My name is Legion, because we are many.” ¹⁰And he was entreating him earnestly not to send them out of the country.

¹¹Now there was a big herd of pigs feeding there on the mountain. ¹²And the demons entreated him, saying, “Send us into the pigs so that we may enter them.” ¹³And he gave them permission. And coming out, the unclean spirits entered the pigs, and the herd rushed down the steep bank into the sea, about two thousand of them, and they were drowned in the sea. ¹⁴And their herdsmen ran away and reported it in the city and out in the country. And the people came to see what it was that had happened. ¹⁵And they

^a Fall, AD 31.

^b Or, “Sōn, the Almīghty One, the Most High One;” (υἱέ τοῦ θΥ τοῦ ὑψίστου). The genitive can be regarded as a genitive of apposition, i.e. “a son [who is] the Almīghty, [who is] the Most High” (See Wallace, pg. 95). Also Wallace’s example, “εἰς τὰ κατώτερα μέρη τῆς γῆς” (Eph. 4:9), “into the lower parts, [which is] the earth.” Also, “in Matt 2:22 we read ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. The translation might either be “he departed for the regions [of Israel], namely, Galilee” or, “he departed for the regions that constitute Galilee.” (pg. 99-100). Also the phrase “εἰς δόξαν θεοῦ πατρός” (Phil. 2:11) is “to the glory of God, [who is] Father,” or “God the Father,” and not “God of the father.” It may be stated that υἱέ τοῦ θΥ is ambiguous, “Son of the Almīghty,” or “Son [who is] the Almīghty,” and I would say the first idea is already implied in the second case, but that the first case in English does not make the point that would be evident in Greek or Hebrew. Therefore, it is better to translate according to the latter case.

came to Yěshua and observed the man who was demon-possessed sitting down, clothed and in his right mind, the very man who had the legion, and they became frightened. ¹⁶And those who had seen it described to them how it had happened to the demon-possessed man, and all about the pigs. ¹⁷And they began to beg him to depart from their region.

¹⁸And as he was getting into the boat, the man who was demon-possessed was entreating him that he might accompany him. ¹⁹And he did not let him, but he said to him, "Go home to your people and report to them what great things Yāhweh has done for you, and how he had mercy on you." ²⁰And he went away and began to proclaim in Decapolis what great things Yěshua had done for him, and everyone was amazed.

²¹And when Yěshua had crossed over again in the boat to the other side, a great crowd gathered about him, and he stayed by the seashore. ²²And one of the congregation officials named Ya'ir came up, and upon seeing him, fell at his feet, ²³and implored him earnestly, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may get well and live."

²⁴And he went off with him, and a great crowd was following him and pressing in on him. ²⁵And a woman who had a hemorrhage for twelve years, ²⁶and had endured much at the hands of many doctors, and had spent all that she had and was not helped at all, but rather had grown worse, ²⁷after hearing about Yěshua, came up in the crowd behind him, and touched his cloak. ²⁸For she thought, "If I just touch his garments, I will get well." ²⁹And immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction. ³⁰And immediately Yěshua, perceiving in himself that the power proceeding from him had gone forth, turned around in the crowd and said, "Who touched my garments?" ³¹And his disciples said to him, "You see the crowd pressing in on you, and you say, 'Who touched me?'" ³²And he looked around to see the woman who had done this. ³³But the woman, fearing and trembling, aware of what had happened to her, came and fell down before him, and told him the whole truth. ³⁴And he said to her, "Daughter, your determined trust has made you well. Go with peace, and be healed of your affliction."

³⁵While he was still speaking, they came from the house of the congregation official, saying, "Your daughter has died. Why trouble the Teacher anymore?" ³⁶But Yěshua, overhearing what was being spoken, said to the congregation official, "Do not be afraid, only give your support." ³⁷And he allowed no one to follow with him, except Peter and Ya'aqov and Yofanan the brother of Ya'aqov.

³⁸And they came to the house of the congregation official, and he beheld a commotion, and people loudly weeping and wailing. ³⁹And entering in, he said to them, "Why make a commotion and weep? The child has not died, but is asleep."^a ⁴⁰And they were laughing at him. But putting them all

^a This may sound like deception to some, but it is a parable from Messiah's point of view! He meant that her soul had not died. It was only asleep from his point of view, though her body was dead. It is the second death that destroys both the body and the soul. See Matthew

out, he took along the child's father and mother and his own companions, and entered the room where the child was.

⁴¹And taking the child by the hand, he said to her, "Talyeta Qumi;" which translated means, "Little girl, I say to you, arise!" ⁴²And immediately the girl rose and was walking, because she was twelve years old. And immediately they were completely astounded. ⁴³And he gave them strict orders that no one should know about this, and he said that something should be given her to eat.

And^a he went out from there, and he came into his home town, and his disciples followed him. ^{6.2}And when the Şabbat̃h had come, he began to teach in the congregation, and the many listeners were astonished, saying, "Where did this man get these things, and what is this wisdom given to him, and such miracles as these performed by his hands? ³Is not this the carpenter, the son of Miryam, and brother of Ya'aqov, and Yosei, and Yehudah, and Şim'on? Are not his sisters here with us?" And they took offense at him. ⁴And Y'eshua said to them, "A prophet is not without honor except in his home town and among his own relatives and in his own household." ⁵And he could do no miracle there except that he laid his hands upon a few sick people and healed them. ⁶And he wondered at their unfaithfulness.

^{6b}And he was going around the villages teaching.^b

⁷And he summoned the twelve and began to send them out in pairs, and he was giving them authority over the unclean spirits, ⁸and he instructed them that they should take nothing for their journey, except a mere staff, no bread, no bag, no money in their belt, ⁹but to wear sandals, and he added, "Do not put on two tunics." ¹⁰And he said to them, "Wherever you enter a house, stay there until you leave town. ¹¹And any place that does not receive you or listen to you, as you go out from there, shake off the dust from the soles of your feet for a testimony against them."

¹²And they went out and announced that men should repent. ¹³And they were casting out many demons and were anointing with oil many sick people and healing them.

¹⁴And king Herod heard of it,^c because his name had become well known, and people were saying, "Yofianan the Immerser has risen from the dead, and that is why these miraculous powers are at work in him."

¹⁵But others were saying, "He is Elijahu." And others were saying, "He is a prophet, like one of the prophets of old." ¹⁶But when Herod heard of it, he kept saying, "Yofianan, whom I beheaded, has risen!"

¹⁷For Herod himself had sent and had Yofianan arrested and bound in

10:28 and 9:24. Some suppose that sleep refers to her body and that her soul was conscious after death, but the parallelism would require us to apply the denial that she had died to the body also. In that case it would be deception. We must reject the Catholic doctrine of consciousness awakened after death.

a Sometime around Kislev, AD 31. See Matthew 13:54-58.

b Winter, AD 32.

c Late Adar II, AD 32.

prison on account of Herodias, the wife of his brother Philip, because he had married her. ¹⁸For Yohanan had been saying to Herod, "It is not lawful for you to have your brother's wife." ¹⁹And Herodias had a grudge against him and wanted to put him to death and could not do so, ²⁰because Herod was afraid of Yohanan, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was very perplexed, and yet gladly he had been hearing him.

²¹And a strategic day came when Herod on his birthday gave a banquet for his lords and military commanders and the leading men of Galil. ²²And when the daughter of Herodias herself came in and danced, she pleased Herod and his dinner guests, and the king said to the girl, "Ask me for whatever you want and I will give it to you." ²³And he swore to her, "Whatever you ask of me, I will give it to you, up to half of my kingdom." ²⁴And she went out and said to her mother, "What shall I ask for?" And she said, "The head of Yohanan the Immerser." ²⁵And immediately she came in haste before the king and asked, saying, "I want you to give me right away the head of Yohanan the Immerser on a platter." ²⁶And although the king was very sorry, yet because of his oaths and because of his dinner guests, he was unwilling to refuse her. ²⁷And immediately the king sent an executioner and commanded him to bring back his head. And he went and had him beheaded in the prison, ²⁸and brought his head on a platter, and gave it to the girl, and the girl gave it to her mother. ²⁹And when his disciples heard about this, they came and took away his body and laid it in a tomb.

³⁰And the emissaries gathered together with Yēshua, and they reported to him all that they had done and taught. ³¹And he said to them, "Come away by yourselves to a lonely place and rest a while." (For there were many people coming and going, and they did not even have time to eat.) ³²And they went away in the boat to a lonely place by themselves.

³³And the people saw them going, and many recognized them, and they ran there together on foot from all the cities, and got there ahead of them. ³⁴And when he went ashore, he saw a great crowd, and he felt compassion for them because they were like sheep without a shepherd, and he began to teach them many things.

³⁵And when it was already quite late,^a his disciples came up to him and were saying, "The place is desolate and it is already quite late. ³⁶Send them away so that they may go into the surrounding countryside and villages and buy themselves something to eat." ³⁷But he answered and said to them, "You give them something to eat!" And they said to him, "Shall we go and spend two hundred denari on bread and give them something to eat?" ³⁸And he said to them, "How many loaves do you have? Go look!" And when they found out, they said, "Five, and two fish." ³⁹And he commanded them all to recline in groups on the green grass. ⁴⁰And they reclined in companies of hundreds and of fifties. ⁴¹And he took the five loaves and the two fish, and looking up toward heaven, he blessed Yāhweh and broke the loaves

^a Near Passover AD 32.

and he kept giving them to the disciples to set before them, and he divided up the two fish among them all. ⁴²And they all ate and were satisfied. ⁴³And they picked up twelve full baskets of the broken pieces, and also of the fish. ⁴⁴And there were five thousand men who ate the loaves.

⁴⁵And immediately he made his disciples get into the boat and go ahead of him to the other side to Bēth-Tsaidah, while he himself was sending the crowd away. ⁴⁶And after bidding them farewell, he departed to the mountain to pray. ⁴⁷And when it was evening, the boat was in the midst of the sea, and he was alone on the land. ⁴⁸And seeing them straining at the oars, because the wind was against them, at about the fourth watch of the night, he came to them, walking on the sea, and he intended to pass by them. ⁴⁹But when they saw him walking on the sea, they supposed that it was a ghost, and cried out, ⁵⁰because they all saw him and were frightened. But immediately he spoke with them and said to them, “Take courage! I AM!^a Do not be afraid.” ⁵¹And he got into the boat with them, and the wind

a I AM (ἐγώ εἰμι) only occurs in absolute usage in Greek when used of or by Yāhweh. See below. Furthermore, the absolute, I AM only translates passages in the LXX where Yāhweh is represented as speaking.

See John 13:19. It is not completely clear if he said אֶהְיֶה *Ehyeh* or אֲנִי־הוּא *Ani hu*. Readers of I AM in English or Greek, Ἐγώ εἰμι, at first sight think it refers to I AM in Exodus 3:14 (אֶהְיֶה). But this is incorrect as I AM is a mistranslation there of the Hiphil אֶהְיֶה, which means “I MAKE BECOME,” or “I CREATE.” See Exodus 3:14 remarks. And it also occurs with a predicate there: “I MAKE BECOME WHAT I MAKE BECOME.” The absolute use of Ἐγώ εἰμι occurs in a number of other passages referring only to the Almighty. See below. The Hebrew behind this is אֲנִי־הוּא *Ani hu*, “I AM HE,” which only means “I AM HE (Yāhweh).” But the Greek has explained it with Ἐγώ εἰμι, which is an absolute use, “I AM” without a predicate.

The Greek phrase is unique to divine usage, and was chosen to point to the absolute sense of the words, which is apparent in the Hebrew usages of *Ani hu*. If the translation were put, “I am he,” then the sense would be lost on most English readers, or if put ἐγώ εἰμι αὐτὸς lost on Greek speakers. The reference is to Yāhweh. The translation, “I am he” is too likely to be misinterpreted “I am the messiah,” and the translation “I am He,” depends on a written text, and the reader might dismiss the capital He as an opinion. I AM makes the point in English best, but in Hebrew it is more likely that he said אֲנִי־הוּא, which may be translated, “I AM” since the pronoun is sometimes used for the verb “to be.” See Deut. 32:29, “I, I AM HE, AND THERE IS NO ALMIGHTY WITH ME” (אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי). Also Isa. 43:25, “I, I AM HE WIPING OUT YOUR TRANSGRESSIONS FOR MY SAKE, AND YOUR SINS I WILL NOT REMEMBER” (אֲנִי הוּא מַחֵה מַחֵה פְּשָׁעֶיךָ לְמַעַנִּי וְחַטָּאתֶיךָ לֹא אֲזַכֵּר). See other references under Yof. 13:19. Isa. 52:6, “THEREFORE, MY PEOPLE WILL KNOW MY NAME IN THAT DAY, THAT I AM HE, THE ONE SPEAKING. BEHOLD, IT IS ME” (אֲנִי־הוּא), LXX: ἐγώ εἰμι αὐτὸς). Isa. 43:13, “I AM HE, AND NONE FROM MY HAND IS DELIVERING!” (אֲנִי הוּא וְאֵין מִיַּדִּי מוֹצֵל).

In Isa 48:5, “ἐγώ εἰμι” stands for אֲנִי־הוּא, “I am Yāhweh. And a very important point is made about “ἐγώ εἰμι” by scholars, and this is that this absolute use of “I AM” appears nowhere in Greek outside the LXX and NT. In fact, “I AM” is considered meaningless without a predicate. See *I Am He: The Interpretation of Ani Hū in Jewish and Early Christian Literature*, Catrin H. Williams, page 11: “The absolute use of ἐγώ εἰμι is not attested in non-Jewish Greek texts,⁵⁰ and it is also absent from the writings of Josephus and Philo.⁵¹” Catrin Williams also states, “In the Hebrew Scriptures the expression אֲנִי הוּא is primarily encountered in statements pronounced by Yahweh. Indeed, all examples of אֲנִי הוּא in its bipartite form are found in divine declarations” (pg. 15).

It should be noted again that the translators did not choose ἐγώ εἰμι in Greek as an exact translation of *Ani hu*, but to in fact point us to the absolute meaning of the phrase in Hebrew, and the context in which it is used, which are exclusively divine. And again, it has to

stopped, and they were greatly astonished, ⁵²because they had not gained any insight from the incident of the loaves, but their heart was hardened.^a

⁵³And when they had crossed over they came to land at Ginnesar, and moored to the shore. ⁵⁴And when they had come out of the boat, immediately the people recognized him, ⁵⁵and ran about that whole country and began to carry round on their pallets those who were sick, to the place they heard he was. ⁵⁶And wherever he entered villages, or cities, or countryside, they were laying the sick in the market places, and entreating him that they might just touch the tassel of his cloak, and as many as touched it were being cured.

And^b the Perushim and some of the scribes gathered together around him when they had come from Yerushalayim, ^{7.2}and had seen that some of his disciples were eating their bread with communicable hands, that is, unwashed.^c ³(For the Perushim and all the Yehudim do not eat unless they carefully wash their hands, thus observing the traditions of the elders,^d and when they come from the market place, they do not eat unless they cleanse themselves, and there are many other things which they have

be emphasized that ἐγὼ εἶμι does not occur in ordinary Greek in this absolute sense.

All these "I AM" passages are correctly reproduced "I AM" in English, but we should not regard them as standing for the exact Hebrew in Exodus 3:14. The words are a terse explanation of what must be more carefully understood in the contexts of the passages. In other words, to translate literally in these cases is to convey and incorrect sense. The incorrect sense is, "I he," or "I am he," which would imply that the usage in the original text was ordinary. It is anything but ordinary, and therefore, we have to stick with "I AM" which is literal to the Greek, but not to the underlying Hebrew, except in its exclusive reference to Yāhweh.

a The miracle of the loaves was an act of creation by the one who is *A 'nj Hū*; i.e. Yāhweh. See Exodus 3:14.

b Mid spring, AD 32.

c The text says *κοιναῖς χερσίν*, "common hands." The word *κοιναῖς* is not used in the LXX (Septuagint) regarding any commandment having to do with unclean things or things regarded as unclean to eat. The word means "shared," or having something "in common." Common hands were communicable hands. They could share uncleanness if they had it. So the more precise meaning in this context is communicable, able to communicate.

This is significant because if hands became unclean by contact with an unclean substance of any sort, then they were able to communicate the contamination to anything else they touched. So they are called common hands. But if the hands were immediately washed, then they were not able to communicate the defilement any further, and though unclean till evening, they were not communicable. See Lev. 15:11 where if the hands are not washed, then the person who touched uncleanness of another person has to not only wash his hands, but bathe himself and wash his clothes also. This is because when the hand washing is neglected, the contamination is regarded to have spread to the body and clothes generally or anything else touched. The hands are common (communicable).

Lev. 15:11, "AND ANYONE WHICH TOUCHES HE WHO HAS THE DISCHARGE, BUT HAS NOT RINSED HIS HANDS IN WATER, ALSO HE WILL HAVE WASHED HIS CLOTHES, ALSO HE WILL HAVE BATHED IN WATER, AND HE WILL HAVE BEEN UNCLEAN UNTIL THE SETTING."

Therefore, the unwashed hands could communicate uncleanness if they had been contaminated. The washing prevented any further sharing of contagion. Yet, the person who had touched uncleanness had unclean hands even after he washed them until the setting. However, the contamination could not spread generally to body or clothes because he had washed them. In the case of eating with unwashed hands, it was only perhaps they were unclean. The washing ended the communicability of possible uncleanness. See Mat. 15; Acts 10.

d Probably used in a geographic sense, of the province of Judea. Judeans. The disciples ignored these southern rules when it suited them.

received in order to observe, such as the washing of cups and pitchers and copper pots.)

⁵And the Perushim and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat their bread with communicable^a hands?” ⁶And he said to them, “Rightly did Yeshayahu prophesy of you hypocrites, as it is written, “THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. ⁷But in vain do THEY REVERENCE ME, TEACHING AS DOCTRINES THE PRECEPTS OF MEN.” *Isa 29:13* ⁸

⁸“Neglecting the commandment of the Almighty, you hold to the tradition of men.” ⁹He was also saying to them, “You nicely set aside the commandment of the Almighty in order to keep your tradition. ¹⁰For Mosheh said, ‘HONOR^α YOUR FATHER AND YOUR MOTHER,’ and, ‘HE^β WHO SPEAKS EVIL OF FATHER OR MOTHER, LET HIM BE PUT TO DEATH,’ ¹¹but you say, ‘If a man says to his father or his mother, anything of mine you might have been helped by is Qorban (that is to say, given to the Almighty),’ ¹²you no longer permit him to do anything for his father or mother, ¹³thus invalidating the word of the Almighty by your tradition, which you have handed down, and you do many things such as that.” *α Exo 20:12, Deu 5:16 β Exo 21:17; Lev 20:9*

¹⁴And after he called the multitude to him again, he was saying to them, “Listen to me, all of you, and understand: ¹⁵there is nothing outside the man which of itself going into him can share with him *spiritual defilement*, but the things which proceed out of the man are what share *spiritual defilement* with the man.^b

¹⁷And when leaving the multitude, he had entered the house, his disciples questioned him about the parable. ¹⁸And he said to them, “Are you so lacking in understanding also? Do you not understand that anything which *of itself*^c goes into the man from outside cannot share *spiritual defilement* with him, ¹⁹because it does not go into his heart, but into his stomach, and is eliminated, cleansing all foods.”^d ²⁰And he was saying, “That which pro-

a Only two other versions have the sense correct, Phillips, and Douay-Rheims 1899 American edition. Quite a number of versions have the interpretation correct and put “unwashed hands” where the word *common* is in the text. In vs. 2, a few other versions have *common*. The rest have unclean or defiled. But this is wrong. Common hands only may be unclean. They only may be defiled. What they are is communicable. They share a possible contamination, but the word does not mean they are in fact contaminated.

b The oldest manuscripts omit vs. 16.

c Here and in 7:15, “itself” is the reflexive rendition of the middle voice verb. This would correspond to a Niphal stem in Hebrew, meaning “by itself.” Accidental contamination by undetected impurity is type II. It does not defile the heart because no intentionality is involved in the intake, and the body has a system for dealing with microscopic impurity.

d The undetected contamination is eliminated by the body’s system. The Greek runs thus, “καθαρίζων πάντα τὰ βρώματα”, and means “cleansing all the foods.” Modern versions extract the words into an editorial remark adding their own words, “Thus he declared clean.. all the food;” They have failed to realize that what is cleansed by the body is any unseen contamination that came with the unwashed hands onto the food, and not the food itself, which was already clean. The body removes the contamination that may have entered of itself with the clean food.

So let us now survey who the fallen are. ASV, “This he said, making all meats clean;” AMP, “Thus He was making and declaring all foods [ceremonially] clean [that is, abolishing the ceremonial distinctions of the Levitical Law];” CEB, “By saying this, Jesus declared that no food could contaminate a person in God’s sight;” CEV, “By saying this, Jesus meant that all

ceeds out of the man, that is what shares with the man. ²¹For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, ²²deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. ²³All these evil things proceed from within and share defilement with the man.”^a

²⁴And from there he arose and went away to the region of Tsor. And when he had entered a house, he wanted no one to know of it, but he could not escape notice. ²⁵But after hearing of him, a woman whose little daughter had an unclean spirit, immediately came and fell at his feet. ²⁶Now the woman was a Greek, the Syria-Phoenician kind. And she kept asking him to cast the demon out of her daughter. ²⁷And he was saying to her, “Let the children be satisfied first, because it is not good to take the children’s bread and throw it to the dogs.”

²⁸But she answered and said to him, “Yes, Adōni, but even the dogs under the table feed on the children’s crumbs.” ²⁹And he said to her, “Because of this answer go your way. The demon has gone out of your daughter.” ³⁰And going back to her home, she found the child lying on the bed, the demon having departed.

foods were fit to eat.” (Note: that several translators put Jesus into the text also, trying to make it personally clear that the law is abolished). DLNT, ERV, ESV, ESVUK, EXB, GW, GNT, HCSB, ICB, LEB, TLB, MSG, MOUNCE (Here in a so called interlinear, Mounce has added the words, “Thus he declared,” and rendered the participle as an adjective, “clean;”) NOG, “By saying this, Yeshua declared all foods acceptable” (You really can’t make this up); NABRE, NASB, NCV, NET, NIRV, NIV, NIVUK, NLV, NLT, NRSV, NRSVA, NRSVACE, NRSVCE, RSV, RSVCE, VOICE, WEB, GWN, NAB, NJB, and last but not least the CJB by David Stern, “Thus he declared all foods ritually clean,” which is “supposed” to be a Messianic Version. Stern has added an extra word, “ritually.”

Translations acquitted of error: KJV, BRG, DARBY, DRA, GNV, ISV, JUB, AKJV, MEV, NKJV, OJB (Orthodox Jewish Bible, yea for them!), WYC, YLT, ETH Peshitta, LEW Peshitta, MGI Peshitta, MRD Peshitta, Tyndale.

Uncertain verdict: PHILLIPS, “and passes out of the body altogether, so that all food is clean enough”; WE.

a The scripture distinguishes between two types of defilement. The first kind (type I) is defilement of the soul, “YOU SHALL NOT MAKE YOUR SOULS ABOMINABLE” (Lev. 11:43-44), which is by eating abominable things (or unnecessary touching of dead bodies), Literally, “NOT YOU SHALL MAKE TO BE THE SOULS OF YOU-ALL ABOMINABLE...” (Lev. 11:43), and “AND NOT YOU SHALL MAKE TO BE UNCLEAN THE SOULS OF YOU ALL” (Lev. 11:44). Since there is a command not to eat those things, it is a sin to defile oneself by them. It defiles the soul. Lev. 11:8, “AND ON THEIR DEAD BODIES YOU SHALL NOT TOUCH.” Except by accident, doing this defiles the soul. This type is a sin.

The other type of uncleanness is that which is *natural* to man, caused by monthly cycles, emissions, abnormal discharges, child birth, and diseases. This type II is not a sin to have, but such uncleanness is a sin *only* if transported into the sanctuary (cf. Lev. 15:31). Intercourse renders man and woman ritually unclean. It does not make the soul abominable (polluted, defiled, unclean). It is *only* a sin if transported into the holy places.

Every uncleanness of this second type does not defile the soul itself. Every uncleanness contracted by *second degree* communication of uncleanness is *also* of this second type, i.e. someone touches a chair that a woman on her cycle sat in. He is unclean. His soul is not defiled. It follows further that any sort of *second degree* undetected type I uncleanness does not make the soul impure except when a person recognizes that he broke the commandment and becomes guilty. *Second degree* contamination is that which is transferred from the source by a second object, in this case unclean source to hands, and hands to elsewhere.

Therefore, unwashed hands may only communicate type II uncleanness, which is ritual impurity, but they do not defile food eaten with them so as to render the soul impure. This is because anything forbidden is undetected, and enters only of itself. See Rom 14:14.

³¹And again he went out from the region of Tsor, and came through Tsidon to the Sea of Galil, within the region of Ten-Cities.^a ³²And they brought to him one who was deaf and spoke with difficulty, and they implored him to lay his hand upon him. ³³And he took him aside from the crowd by himself, and put his fingers into his ears, and after spitting, he touched his tongue with the saliva. ³⁴And looking up to heaven with a deep sigh, he said to him, “*Ēḥpattāḥ!*”—That is, “Be opened!” ³⁵And his ears were opened, and the impediment of his tongue was removed, and he was speaking plainly. ³⁶And he gave them orders not to tell anyone, but the more he ordered them, the more widely they continued to proclaim it. ³⁷And they were utterly astonished, saying, “He has done all things well. He makes even the deaf to hear, and the dumb to speak.”

In those days^b again, when there was a great crowd and they had nothing to eat, he called his disciples and said to them, ^{8,2}“I feel compassion for the crowd because they have remained with me now three days, and have nothing to eat. ³And if I send them away hungry to their home, they will faint on the way, and some of them have come from a distance.”

⁴And his disciples answered him, “Where will anyone be able to find enough to satisfy these men with bread here in a desolate place?” ⁵And he was asking them, “How many loaves do you have?” And they said, “Seven.” ⁶And he ordered the crowd to recline on the earth. And having taken the seven loaves, having given thanks, he broke them, and was giving them to his disciples so they could serve, and they had served them to the multitude. ⁷They also had a few small fish, and having spoken a blessing, he ordered these to be served as well. ⁸And they ate and were satisfied, and they picked up seven large baskets full of what was left over of the broken pieces. ⁹And about four thousand were there, and he sent them away. ¹⁰And immediately he entered the boat with his disciples, and came to the district of Dalmanuta.

¹¹And the Perushim came out and began to argue with him, seeking from him a sign from heaven, to test him. ¹²And sighing deeply in his spirit, he said, “Why does this kindred seek for a sign? Amen I say to you, no sign will be given to this kindred.” ¹³And leaving them, he again embarked and went away to the other side.

¹⁴And they had forgotten to take bread, and did not have more than one loaf in the boat with them. ¹⁵And he was giving orders to them, saying, “Watch out! Beware of the leaven of the Perushim and the leaven of Herod.” ¹⁶And they were discussing with one another the fact that they had no bread. ¹⁷And Yēshua, aware of this, said to them, “Why do you discuss the fact that you have no bread? Do you not yet see or understand? Do you have a hardened heart? ¹⁸HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? And do you not remember, ¹⁹when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?”

^a Decapolis.

^b Late spring or early summer, AD 32.

They said to him, “Twelve.”²⁰ “And when I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?” And they said to him, “Seven.”²¹ And he was saying to them, “Do you not yet understand?” *Jer 5:21*

²² And they came to Beth-Tsaidah. And they brought a blind man to him, and begged him to touch him. ²³ And taking the blind man by the hand, he brought him out of the village, and after spitting on his eyes, and laying his hands upon him, he asked him, “Do you see anything?” ²⁴ And he looked up and said, “I see men, because I am seeing them like trees, walking about.” ²⁵ Then again he laid his hands upon his eyes, and he looked intently and was restored, and was seeing everything clearly. ²⁶ And he sent him to his home, saying, “Do not even enter the village.”

²⁷ And^a Yēshua went out, along with his disciples, to the villages of Caesarea Philippi, and on the way he questioned his disciples, saying to them, “Who do people say that I am?” ²⁸ And they told him, saying, “Yohanan the Immerser, and others say Ēliyahu, but others, one of the prophets.” ²⁹ And he continued by questioning them, “But who do you say that I am?” Peter answered and said to him, “You are the Anointed.” ³⁰ And he warned them to tell no one about him. ³¹ And he began to teach them that the Sōn of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.^b ³² And he was stating the matter plainly. And Peter took him aside and began to rebuke him. ³³ But turning around and seeing his disciples, he rebuked Peter, and said, “Get behind me, Satan, because you are not setting your mind on the Almighty’s interests, but man’s.”

³⁴ And he summoned the multitude with his disciples, and said to them, “If anyone wishes to come after me, let him deny himself, and take up his execution timber, and follow me. ³⁵ For whoever wishes to save his life will lose it, but whoever loses his life for my sake and the good news will save it. ³⁶ For what does it profit a man to gain the whole world, and forfeit his soul? ³⁷ For what will a man give in exchange for his soul? ³⁸ For whoever is ashamed of me and my words among this adulterous and sinful kindred, the Sōn of Man will also be ashamed of him when he comes in the glory of his Fāther with the holy messengers.”

^a Winter, early AD 33.

^b From Mēssiah’s point of view (on the occasion of this utterance), this means after the third literal day, a day being defined as *dawn* to *dusk*, which then is the night after the third day. But this is still in the third *calendar day*, since a *calendar day* is a *dawn to dawn*. So to state “on the third day” is the same time as *after* three days, keeping the right definition of day in mind for each saying. See parallel passages in Matthew 16:21 and Luke 9:22. Mark also says “after three days” in 9:31.

In Greek and Latin “after three days” means the same as “the third day after,” which if counting by hours is between 48 and 72 hours later than when he is killed. The Hebrew idiom only counts *after a day* when a day ends, thus count the third day as between 48 and 72 hours after the sun went down on the day he was killed. But Friday to Sunday morning is not more than 42 hours and does not fit either definition.

And^a he was saying to them, “Amen I say to you, there are some of those who are standing here who will not taste death until they see the kingdom of the Almighty after it has come with power.”

^{9,2}And after six days, Yěshua took with him Peter and Ya’aqov and Yofanan, and brought them up to a high mountain by themselves. And he was transfigured before them, ³and his garments became radiant and exceedingly white, as no launderer on earth can whiten them. ⁴And Ēliyahu appeared to them along with Mosheh, and they were talking with Yěshua. ⁵And Peter answered and said to Yěshua, “Rabbi, it is good for us to be here, and let us make three tabernacles, one for you, and one for Mosheh, and one for Ēliyahu,” ⁶because he did not know what to answer, because they became terrified.

⁷Then a cloud formed, overshadowing them, and a voice came out of the cloud, “This is my beloved Sōn, listen to him!” ⁸And all at once they looked around and saw no one with them anymore, but Yěshua alone.

⁹And as they were coming down from the mountain, he gave them orders not to relate to anyone what they had seen, until the Sōn of Man should rise from the dead. ¹⁰And they seized upon that statement, discussing with one another what rising from the dead might mean.

¹¹And they asked him, saying, “Why is it that the scribes say that Ēliyahu must come first?” ¹²And he said to them, “Ēliyahu having first come indeed is going to restore all things. And how is it written of the Sōn of Man that he should suffer many things and be treated with contempt? ¹³But I say to you, that Ēliyahu has indeed come, and they did to him whatever they wished, just as it is written of him.”

¹⁴And when they came back to the disciples, they saw a large crowd around them, and some scribes arguing with them. ¹⁵And immediately, when the entire crowd saw him, they were amazed, and were running up to greet him. ¹⁶And he asked them, “What are you discussing with them?”

¹⁷And one of the crowd answered him, “Teacher, I brought you my son, possessed with a spirit which makes him mute, ¹⁸and whenever it seizes him, it dashes him to the ground and he foams at the mouth, and grinds his teeth, and stiffens out. And I told your disciples to cast it out, and they could not do it.” ¹⁹And he answered them and said, “Unfaithful kindred, how long will I be with you? How long will I put up with you? Bring him to me!” ²⁰And they brought the boy to him. And when he saw him, immediately the spirit threw him into a convulsion, and falling to the ground, he was rolling about and foaming at the mouth. ²¹And he asked his father, “How long has this been happening to him?” And he said, “From childhood. ²²And it has often thrown him both into the fire and into the water to destroy him. But if you can do anything, take pity on us and help us!”

²³And Yěshua said to him, “If you can?” All things are possible for the one affirming his faithfulness.” ²⁴Immediately the boy’s father cried out and was saying, “I do affirm faithfulness. Help me in my lack of fidelity!”

²⁵And when Yēshua saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, “You deaf and dumb spirit, I command you, come out of him and do not enter him again.” ²⁶And after crying out and throwing him into terrible convulsions, it came out, and the boy became so much like a corpse that most of them said, “He is dead!” ²⁷But Yēshua took him by the hand and raised him, and he got up.

²⁸And when he had come into the house, his disciples were questioning him privately, “Why could we not cast it out?” ²⁹And he said to them, “This kind cannot come out by anything but prayer.”

³⁰And^a from there they went out and were going through Galil, and he was unwilling for anyone to know about it. ³¹For he was teaching his disciples and telling them, “The Sōn of Man is to be delivered into the hands of men, and they will kill him, and when he has been killed, he will rise after three days.”^b ³²But they did not understand this statement, and they were afraid to ask him.

³³And they came to Kefar-Nafum, and when he was in the house, he was questioning them, “What were you discussing on the way?” ³⁴But they kept silent, because on the way they had discussed with one another which of them was the greatest. ³⁵And sitting down, he called the twelve and said to them, “If anyone wants to be first, he will be last of all, and servant of all.” ³⁶And taking a child, he set him before them, and taking him in his arms, he said to them, ³⁷“Whoever receives one child like this in my name receives me, and whoever receives me does not receive me, but also him who sent me.”

³⁸Yofanan said to him, “Teacher, we saw someone casting out demons in your name, and we tried to hinder him because he was not following us.” ³⁹But Yēshua said, “Do not hinder him, because there is no one who will perform a miracle in my name, and be able soon afterward to speak evil of me. ⁴⁰For he who is not against us is for us. ⁴¹For whoever gives you a cup of water to drink because of your name as followers of the Anōinted, amen I say to you, he will not lose his reward.”

⁴²“And whoever causes one of these little ones affirming faithfulness to

^a Around Adar 15, AD 33.

^b See 8:31. This text is a model case where the scribes changed “after three days” to “on the third day.” The texts agreeing with after three days are: **Ⲛ B C* D L Δ Ψ 529. 892. 2427.** pc it sy^{hmg} co. The old Latin Itala breaks this down as: a k q: *post tertium diem*; b c i: *post tres dies*; d-latin (amazingly disagrees): *in tres dies*; Now for the change to τη τριτη ημερα we see A C³ N X Γ Π f g¹. g².vid l vg go syr^{sch} etp.txt arm aeth (Tischendorf); W θ f^{1,13} Majority aut f l vg sy (Aland-27). The parallel passage is Matthew 17:23. Also Luke has a parallel passage in 9:44, but Luke did not mention the three days. Catching the scribes in the act on this passage and Mark 10:34 gives us a lot more confidence in some of the cases where D and the Itala alone preserve the reading “after three days.” See Mark 8:31; 10:34.

Phillip Comfort notes: “The WH NU reading [after three days] has the best documentary support and is the more difficult reading—especially since it says that Jesus would rise from the dead after three days when Jesus’ actual entombment lasted only from Friday evening to Sunday morning. Thus, it is easier to say that he arose ‘on the third day.’ This was likely the motivation behind the variant [the third day], unless it was a harmonization to Matt 17:23, a parallel passage.” See Mark 9:31, *New Testament Text And Translation Commentary*, Comfort.

me, to stumble, it would be better for him if, with a heavy millstone hung around his neck, he was cast into the sea. ⁴³And if your hand causes you to stumble, cut it off. It is better for you to enter life crippled, than having your two hands, to go into Geihinnom, into the unquenchable fire, [⁴⁴WHERE THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.] *Isa 66:24*

⁴⁵“And if your foot causes you to stumble, cut it off. It is better for you to enter life lame, than having your two feet, to be cast into Geihinnom, [⁴⁶WHERE THEIR WORM DOES NOT DIE, AND THE FIRE IS NOT QUENCHED.] ⁴⁷And if your eye causes you to stumble, cast it out. It is better for you to enter the kingdom of the Almighty with one eye, than having two eyes, to be cast into Geihinnom, ⁴⁸WHERE THEIR WORM^a DOES NOT DIE, AND THE FIRE IS NOT QUENCHED, ⁴⁹because they all will be ‘salted’ with fire. And every sacrifice will be ‘salted’ with salt ⁵⁰Salt is good, but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another.”^b *Isa 66:24, txts omit vs. 44 and 46.*

And rising up,^c he went from there to the region of Yehudah, and beyond the Yarden, and crowds gathered around him again, and, according to his custom, he once more was teaching them. ^{10.2}And some Perushim came up to him, testing him, and were questioning him whether it was lawful for a man to send away a wife. ³And he answered and said to them, “What did Mosheh command you?” ⁴And they said, “Mosheh permitted a man to WRITE A CERTIFICATE OF DIVORCE AND SEND HER AWAY.” *Deu 24:1*

⁵But Yēshua said to them, “Because of your hardness of heart he wrote you this commandment. ⁶But from the beginning of creation, THE^α ALMIGHTY MADE THEM MALE AND FEMALE. ⁷FOR^β THIS CAUSE A MAN WILL LEAVE HIS FATHER AND MOTHER, ⁸AND THE TWO WILL BECOME ONE FLESH, consequently they are no longer two, but one flesh. ⁹What therefore the Almighty has joined together, let no man separate.” *α Gen 1:27 β 2:24*

¹⁰And in the house the disciples were questioning him about this again. ¹¹And he said to them, “Whoever may dismiss his woman, and marries another, commits adultery against her, ¹²and if she herself sends away her husband and marries another man, she is committing adultery.”^d

¹³And they were bringing children to him so that he might touch them, and the disciples rebuked them. ¹⁴But when Yēshua saw this, he was indignant and said to them, “Permit the children to come to me. Do not hinder them, because the kingdom of the Almighty belongs to such as these. ¹⁵Amen I say to you, whoever does not receive the kingdom of the Almighty

a The passage does not teach eternal conscious torment. The worm eats the dead bodies, so the worm has worm consciousness. But the dead are dead. The fire is not quenched, but it can go out on its own when the fuel has run out.

b The wickedness in the world will be purified by a destruction of fire, but the righteous will be purified by the salt of faithfulness to Yāhweh’s commandments, and by the salt of the sanctifying power of the Rūaf. Salt purifies, and so his commandments sanctify. The righteous are living sacrifices to the Almighty, and they are salted, crucifying the flesh, and living for Yēshua and his kingdom. See Romans. 12:1-2.

c Winter, AD 34.

d See Mat. 5:32; 19:3f.

like a child will not enter it at all.”¹⁶ And he took them in his arms and was blessing them, laying his hands upon them.

¹⁷And as he was setting out on a journey, a man ran up to him and knelt before him, and was asking him, “Good Teacher, what [good deed] can I do to inherit everlasting life?”^a

¹⁸And Yěshua said to him, “Why do you call me good? No one is perfect except the Almighty alone. [Why are you asking Me about what is best? There is only one thing that is best:]¹⁹You know the commandments, ‘DO NOT MURDER,’ ‘DO NOT COMMIT ADULTERY,’ ‘DO NOT STEAL,’ ‘DO NOT BEAR FALSE WITNESS,’ ‘HONOR YOUR FATHER AND MOTHER.’²⁰And he said to him, “Teacher, I have kept all these things from my youth up.” *Exo 20:12-16, Deu 5:16-20*

²¹And looking at him, Yěshua felt a love for him, and said to him, “One thing you lack. Go and sell all you possess, and give to the poor, and you will have treasure in heaven, and come, follow me.”²² But at these words his face fell, and he went away grieved, for he was one who owned much property.

²³And Yěshua, looking around, said to his disciples, “How hard it will be for those who are wealthy to enter the kingdom of the Almighty!”²⁴ And the disciples were amazed at his words. But Yěshua answered again and said to them, “Children, how hard it is to enter the kingdom of the Almighty!²⁵ It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of the Almighty.”²⁶ And they were even more astonished and said to him, “Then who can be saved?”²⁷ Looking upon them, Yěshua said, “With men it is impossible, but not with the Almighty, because all things are possible with the Almighty.”²⁸ Peter began to say to him, “Behold, we have left everything and followed you.”²⁹ Yěshua said, “Amen I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for my sake and for the good news’ sake,³⁰ but that he will receive a hundred times as much now in the present season, houses and brothers and sisters and mothers and children and farms, along with persecutions, and in the age to come, everlasting life.³¹ But many who are first, will be last, and the last, first.”

^a The [] are filled in from the parallel passages in Matthew 19:16-30. Měssiah’s first point is that no one human is perfect except the Almighty. We may understand that he is excluding the messengers that did not sin from this and himself since he is the Almighty Sōn. So his first instruction is that eternal life cannot be obtained by being perfect (cf. Gal. 3:3). The man had asked about a good deed he could do solve the imperfection problem. For Jews this was circumcision. Obviously the man did not feel that being Jewish or circumcised was enough, because he did not feel perfect. The Church answers the question by saying baptism is the one deed one must do. And they teach that baptism addresses the imperfection problem. The Protestants say that believing only solves the imperfection problem. For by it they claim perfect righteousness is imputed.

Messiah’s answer is that one must confirm their faithfulness by doing all of the commandments. The man said he had done that. Clearly he did not do it perfectly and his imperfection was bothering him. Actually he lacked a big part of the most important commandment. So what did he lack? He needed to follow Měssiah. He needed to affirm his faithfulness to Měssiah. Yěshua wanted complete loyalty to himself. Because affirming faithfulness to Him is not a matter of dotting all the i’s and crossing all the t’s and then we are square with him. It is a matter of giving everything to him and his cause. It is the first commandment. Messiah is looking for total commitment.

³²And they were on the road, going up to Yerushalayim, and Yēshua was walking on ahead of them, and they were amazed, and those who followed were fearful. And again he took the twelve aside and began to tell them what was going to happen to him, ³³saying, “Behold, we are going up to Yerushalayim, and the Sōn of Man will be delivered to the chief priests and the scribes, and they will condemn him to death, and will deliver him to the nations. ³⁴And they will mock him and spit upon him, and scourge him, and kill him, and after three days he will rise again.”^a

³⁵And Ya‘aqov and Yohanan, the two sons of Zavdai, came up to him, saying to him, “Teacher, we want you to do for us whatever we ask of you.” ³⁶And he said to them, “What do you want me to do for you?” ³⁷And they said to him, “Grant that we may sit in your glory, one on your right, and one on your left.” ³⁸But Yēshua said to them, “You do not know what you are asking for. Are you able to drink the cup that I drink, or to be immersed with the immersion with which I am immersed?” ³⁹And they said to him, “We are able.” And Yēshua said to them, “The cup that I drink you will drink, and you will be immersed with the immersion with which I am immersed. ⁴⁰But to sit on my right or on my left, this is not Mine to give, but it is for those for whom it has been prepared.”

⁴¹And hearing this, the ten began to feel indignant with Ya‘aqov and Yohanan. ⁴²And calling them to himself, Yēshua said to them, “You know that those who are recognized as rulers of the nations lord it over them, and their great men exercise authority over them. ⁴³But it is not so among you, but whoever wishes to become great among you will be your servant, ⁴⁴and whoever wishes to be first among you will be slave of all. ⁴⁵For even the Sōn of Man did not come to be served, but to serve, and to give his life a ransom for many.”

⁴⁶And they came to Yerifo. And as he was going out from Yerifo with his disciples and a great crowd, a blind beggar named Bar-Timai, the son of Timai, was sitting by the road. ⁴⁷And when he heard that it was Yēshua Hanetseri, he began to cry out and say, “Yēshua, Sōn of David, have mercy on me!” ⁴⁸And many were sternly telling him to be quiet, but he kept crying out all the more, “Sōn of David, have mercy on me!”

⁴⁹And Yēshua stopped and said, “Call him here.” And they called the blind man, saying to him, “Take courage, arise! He is calling for you.” ⁵⁰And casting aside his cloak, he jumped up, and came to Yēshua. ⁵¹And answering him, Yēshua said, “What do you want me to do for you?” And

^a See 8:31 and 9:31. This text is also a case of scribes being caught in the act of changing after three days to on the third day. Aland-27 concurs with after: Ⲛ B C D L Δ Ψ 579. 892. 2427. pc it sy^{hmg} co. The altered texts to τη τριτη ημερα are in Aland-27: A(*) W θ fl.¹³ Majority aur fl vg sy; Or. The parallel passages are Mat. 20:19 and Luke 18:33. It would appear that both Matthew and Luke have finished their accounts with a statement “on the third day” from another place. Genuine “on the third day” or “in three days” passages are also: Luke 24:7, 24:46; Acts 10:40; 1Cor. 15:4. John 2:19 (cf. Mark 14:58; 15:29; Mat. 26:61; Mat. 27:40; John 2:20). See also Luke 13:32; 24:21. “On the third day” or “in three days” statements pertain to the third calendar day (using a dawn to dawn epoch). See Mat. 12:40. “After three days” statements pertain to the night after the third literal day (dawn to dusk) but still in the third calendar day.

the blind man said to him, “Rabboni, I want to regain my sight!” ⁵²And Yēshua said to him, “Go your way. Your steadfastness has made you well.” And immediately he regained his sight and was following him on the road.

And as they approached^a Yerushalayim, at Bēth-Paggei and Bēth-Hini, near the Mount of Olives, he sent two of his disciples, ^{11,2}and said to them, “Go into the village opposite you, and immediately as you enter it, you will find a colt tied there, on which no one yet has ever sat. Untie it and bring it here. ³And if anyone says to you, ‘Why are you doing this?’ Say, ‘Yāhweh has need of it’, and immediately he will send it back here.”

⁴And they went away and found a colt tied at the door outside in the street, and they untied it. ⁵And some of the bystanders were saying to them, “What are you doing, untying the colt?” ⁶And they spoke to them just as Yēshua had told them, and they gave them permission. ⁷And they brought the colt to Yēshua and put their garments on it, and he sat upon it.

⁸And many spread their garments in the road, and others spread leafy branches which they had cut from the fields. ⁹And those who went before, and those who followed after, were crying out, “HOSHA‘NA!^α BLESSED^β IS HE WHO COMES IN THE NAME OF YĀHWĒH ¹⁰blessed is the coming kingdom of our father David! HOSHA‘NA!^α IN^θ THE HEIGHTS!” *α Psa 118:25 β Psa 118:26 θ Psa 148:1*

¹¹And he entered Yerushalayim and came into the temple, and after looking all around, he departed for Bēth-Hini with the twelve, since it was already late.

¹²And on the next day,^b when they had departed from Bēth-Hini, he became hungry. ¹³And seeing at a distance a fig tree in leaf, he went to see if perhaps he would find anything on it, and when he came to it, he found nothing but leaves, because it was not the season for figs. ¹⁴And he responded and said to it, “May no one eat fruit from you unto time immemorial!” And his disciples were listening.

¹⁵And they came to Yerushalayim. And he entered the temple and began to cast out those who were buying and selling in the temple, and overturned the tables of the moneychangers and the seats of those who were selling doves. ¹⁶And he would not permit anyone to carry goods through the temple. ¹⁷And he was teaching and saying to them, “Is it not written, MY^α HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS? But you have made it A^β ROBBERS’ DEN.” ¹⁸And the chief priests and the scribes heard this, and were seeking how to destroy him, because they were afraid of him, because all the crowd was astonished at his teaching. ¹⁹And whenever evening came, they would go out of the city. *α Isa 56:7 β Jer 7:11*

²⁰And as they were passing by in the morning,^c they saw the fig tree withered from the roots up. ²¹And being reminded, Peter said to him, “Rabbi, behold, the fig tree which you cursed has withered.” ²²And Yēshua answered saying to them, “Hold fast onto the faithfulness of the Almighty.

a Šabbath Aviv 10, March 20, AD 34.

b Sunday, Aviv 11, March 21, AD 34.

c Monday, Aviv 12, March 22, AD 34.

²³Amen, I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but can trust it faithful that what he says comes to pass, it shall be for him.^a ²⁴Therefore I say to you, all things for which you pray and ask, trust it being faithful that you receive them, and they shall be for you. ²⁵And whenever you stand praying, forgive, if you have anything against anyone, so that your Făther also who is in heaven may forgive you your transgressions. ²⁶[But if you do not forgive, neither will your Făther who is in heaven forgive your transgressions.]

²⁷And they came again to Yerushalayim. And as he was walking in the temple, the chief priests, and scribes, and elders came to him, ²⁸and were saying to him, "By what authority are you doing these things, or who gave you this authority to do these things?" ²⁹And Yěshua said to them, "I will ask you one question, and you answer me, and then I will tell you by what authority I do these things. ³⁰Was the immersion of Yofanan from heaven, or from men? Answer me." ³¹And they were reasoning among themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not affirm loyalty to him?' ³²But shall we say, 'From men?'" (They were afraid of the multitude, because all considered Yofanan to have been a prophet indeed.) ³³And answering Yěshua, they said, "We do not know." And Yěshua said to them, "Neither will I tell you by what authority I do these things."

And he began to speak to them in parables: "A man PLANTED^α A VINEYARD, AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey. ^{12.2}And at the harvest time he sent a slave to the vine-growers, in order to receive some of the produce of the vineyard from the vine-growers. ³And they took him, and beat him, and sent him away empty-handed. ⁴And again he sent them another slave, and they wounded him in the head, and treated him shamefully. ⁵And he sent another, and that one they killed, and so with many others, beating some, and killing others. ⁶He had one more to send, a beloved son. He sent him last of all to them, saying, 'They will respect my son.' ⁷But those vine-growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours!' ⁸And they took him, and killed him, and threw him out of the vineyard. ⁹What will the owner of the vineyard do? He will come and destroy the vine-growers, and will give the vineyard to others. ¹⁰Have you not even read this Scripture: "THE^β STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER STONE. ¹¹THIS CAME ABOUT FROM YĂHWĒH, AND IT IS WONDERFUL IN OUR EYES?" ¹²And they were seeking to seize him, and yet they feared the crowd, because they understood that he spoke the parable against them. And so they left him, and went away. ^α Isa 5:1-2; ^β Psa 118:22-23

¹³And they sent some of the Perushim and Herodians to him, in order to trap him in a statement. ¹⁴And they came and said to him, "Teacher, we know that you are truthful, and defer to no one, because you are not partial to any, but teach the way of the Almighty in truth. Is it lawful to

^α ἔχετε πίστιν θεῦ; Hold onto the reliability of the Almighty. See Joshua 10:12-14.

pay an assessment-tax to Caesar, or not? ¹⁵Shall we pay, or shall we not pay?" But he, knowing their hypocrisy, said to them, "Why are you testing me? Bring me a dinar to look at." ¹⁶And they brought one. And he said to them, "Whose likeness and inscription is this?" And they said to him, "Caesar's." ¹⁷And Yēshua said to them, "Render to Caesar the things that are Caesar's, and to the Almighty the things that are the Almighty's." And they were amazed at him.

¹⁸And some Tsadduqim (who say that there is no resurrection) came to him, and were questioning him, saying, ¹⁹"Teacher, Mosheh wrote for us that if A MAN'S BROTHER DIES, and leaves behind a wife, AND LEAVES NO CHILD, HIS BROTHER SHOULD TAKE THE WIFE, AND RAISE UP OFFSPRING TO HIS BROTHER. ²⁰There were seven brothers, and the first took a wife, and died, leaving no offspring. ²¹And the second one took her, and died, leaving behind no offspring, and the third likewise, ²²and so all seven left no offspring. Last of all the woman died also. ²³In the resurrection, when they rise again, which one's wife will she be? For all seven had her as wife." *Deu 25:5, Gen 38:8*

²⁴Yēshua said to them, "Is this not the reason you are mistaken, that you do not understand the Scriptures, or the power of the Almighty? ²⁵Because when they rise from the dead, they neither marry, nor are given in marriage, but they are like messengers in heaven. ²⁶But regarding the fact that the dead rise again, have you not read in the scroll of Mosheh, in the passage about the burning bush, how the Almighty spoke to him, saying, "I AM THE ALMIGHTY OF AVRAHAM, AND THE ALMIGHTY OF YITSHAQ, AND THE ALMIGHTY OF YA'AQOV?" ²⁷He is not the Almighty of the dead so much as for living! You are greatly mistaken."^a *Exo 3:6*

²⁸And one of the scribes came and heard them arguing, and recognizing that he had answered them well, asked him, "What commandment is the foremost of all?" ²⁹Yēshua answered, "The foremost is, HEAR,^α YISRA'el! YĀHWĒH IS OUR ALMIGHTY, YĀHWĒH ONLY IS, ³⁰AND YOU SHALL LOVE YĀHWĒH YOUR ALMIGHTY WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH." ³¹The second is this, "YOU^δ SHALL LOVE YOUR NEIGHBOR AS YOURSELF." There is no other commandment greater than these." ^a *Deu 6:4-5 δ Lev 19:18*

³²And the scribe said to him, "Right, Teacher, you have truly stated that he is THE^θ ONLY, and THERE^ρ IS NO ONE ELSE BESIDES HIM, ³³and to LOVE^λ HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, and to LOVE^δ ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices." ^θ *Deu 6:4 ρ Deu 4:35; Isa 45:21 λ Deu 6:5 Jos 22:5 δ Lev 19:18*

³⁴And when Yēshua saw that he had answered intelligently, he said to him, "You are not far from the kingdom of the Almighty." And after that, no one would venture to ask him any more questions.

³⁵And Yēshua answering was saying, as he taught in the temple, "How

^a *So much as*: See Thayer, LSJ. The conjunction limits the preceding statement, and does not have to deny it absolutely. *For living* (ζώντων): the participle expresses a purpose. See Wallace pg. 635. "7 Purpose (Telic)...Mat.27:49." The argument Yēshua makes is that the Almighty would not continue saying he was the Almighty of the dead unless he planned to raise them back to life.

is it that the scribes say that the Anointed is the son of David? ³⁶David himself said in the Holy Spirit, “YĀHWĒH SAID TO MY ADŌNAI, ‘REMAIN AT MY RIGHT HAND WHILE I PUT YOUR ENEMIES BENEATH YOUR FEET.’” ³⁷David himself calls him ‘Adōnai’, and so in what sense is he his son?” *Psa 110:1*

^{37b}And the great crowd enjoyed listening to him. ³⁸And in his teaching he was saying: “Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, ³⁹and chief seats in the congregations, and places of honor at banquets, ⁴⁰who devour widows’ houses, and for appearance’s sake offer long prayers. These will receive greater condemnation.”

⁴¹And he sat down opposite the treasury, and was observing how the crowd was putting money into the treasury, and many rich people were putting in large sums. ⁴²And a poor widow came and put in two small copper coins, which amount to a cent. ⁴³And calling his disciples to him, he said to them, “Amen I say to you, this poor widow put in more than all the contributors to the treasury, ⁴⁴because they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on.”

And as he was going out of the temple,^a one of his disciples said to him, “Teacher, behold what wonderful stones and what wonderful buildings!” ^{13.2}And Yēshua said to him, “Do you see these great buildings? Not one stone will be left upon another which will not be torn down.”

³And as he was sitting on the Mount of Olives opposite the temple, Peter and Ya‘aqov and Yofanan and Andrew were questioning him privately, ⁴“Tell us, when will these things be, and what will be the sign when all these things are going to be fulfilled?”

⁵And Yēshua began to say to them, “See to it that no one misleads you. ⁶Many will come in my name, saying, ‘I am the Anointed!’^b and will mislead many. ⁷And when you hear of wars and rumors of wars, do not be frightened. Those things must take place, but that is not yet the end. ⁸For nation will arise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will also be famines. These things are merely the beginning of birth pangs.

⁹“But be on your guard, because they will deliver you to the courts, and you will be flogged in the congregations, and you will stand before governors and kings for my sake, as a testimony to them. ¹⁰And the good news must first be announced to all the nations. ¹¹And when they arrest you and deliver you up, do not be anxious beforehand about what you are to say, but say whatever is given you in that hour, because it is not you who speak, so much as the Holy Spirit. ¹²And brother will deliver brother to death, and a father his child, and children will rise up against parents and have them

^a a Monday afternoon, Aviv 12, March 22, AD 34.

^b That this is not one of the I AM sayings can be determined from Matthew 24:5. The oldest texts of Mark 13:6 go back to 01 02 03 (N, A, B), But other mss add “the Messiah” according to Tischendorf in BW 8.0. Clark states, “The Christ, is added by eight MSS., Coptic, Armenian, Saxon, and four of the Itala.” There have been quite a few Messianic claimants that have claimed to be I AM also, and these were mostly not Jewish.

put to death. ¹³And you will be hated by all on account of my name, but the one who endures to the end, he will be saved.

¹⁴“But when you see the abomination of desolation standing where it should not be (let the reader understand), then let those who are in Yehudah flee to the mountains. ¹⁵And let him who is on the housetop not go down, or enter in, to get anything out of his house. ¹⁶And let him who is in the field not turn back to get his cloak. ¹⁷But woe to those who are with child and to those who nurse babes in those days! ¹⁸But pray that it may not happen in the winter. ¹⁹For those days will be a time of tribulation such as has not occurred since the beginning of the creation which the Almighty created, until now, and never will. ²⁰And unless Yāhweh had shortened those days, no life would have been saved, but for the sake of the elect whom he chose, he *will* have shortened the days.

²¹“And then if anyone says to you, ‘Look, here is the messiah!’ or ‘Look, there!’ do not support it, ²²because false messiahs and false prophets will arise, and will show signs and wonders, in order, if possible, to lead the elect astray. ²³But take heed. Behold, I have told you everything in advance.

²⁴But in those days, after that tribulation, THE^α SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, ²⁵AND^β THE STARS WILL BE FALLING from heaven, and the powers that are in the heavens will be shaken. ²⁶And then they will see THE^γ SŌN OF MAN COMING IN CLOUDS with great power and glory. ²⁷And then he will send forth the messengers, and will gather together his elect from the four winds, from the farthest end of the earth, to the farthest end of heaven. α Isa 13:10 β 34:4 γ Dan 7:13

²⁸“Now learn the parable from the fig tree. When its branch has already become tender, and puts forth its leaves, you know that summer is near. ²⁹Even so, you too, when you see these things happening, recognize that he is near, right at the door. ³⁰Amen I say to you, this kindred can by no means pass away before the point that all these things have happened.^a ³¹Heaven and earth may pass away, but my words will not pass away. ³²But concerning that day or time no one knows, not even the messengers in heaven, nor the Sŏn, but the Fāther alone. ³³Take heed, keep on the alert, because you do not know when the appointed time is.

³⁴“It is like a man, away on a journey, who upon leaving his house and putting his slaves in charge, assigning to each one his task, also commanded the doorkeeper to stay on the alert. ³⁵Therefore, be on the alert—for you do not know when the master of the house is coming, whether in the evening, or midnight, whether -crowing, or in the morning— ³⁶lest he come suddenly and find you asleep. ³⁷And what I say to you I say to all, ‘Be on the alert!’”

Now the Passover and Unleavened Bread was AFTER TWO DAYS,^b and the chief priests and the scribes were seeking how to seize him by

^a See Mat. 24:34 and Luke 21:32.

^b This was spoken on Monday. After one day would be Tuesday. After two would be

stealth, and kill him,^{14,2} because they were saying, “Not during the festival, lest there be a riot of the people.”^{Hos 6:2; Gen 22:4}

³And while he was in Bēḥh-Hini^a at the home of Ḥim'on the leper, and reclining, there came a woman with an alabaster vial of very costly perfume of pure spikenard, and she broke the vial and poured it over his head. ⁴But some were indignantly remarking to one another, “Why has this perfume been wasted? ⁵For this perfume might have been sold for over three hundred dinars, and the money given to the poor.” And they were scolding her.

⁶But^b Yēshua said, “Let her alone. Why do you bother her? She has done a good deed to me. ⁷Because the poor you always have with you, and whenever you wish, you can do them good, but you do not always have me. ⁸She has done what she could. She has anointed my body beforehand for the burial. ⁹And amen, I say to you, wherever the good news is announced in the whole world, that also which this woman has done will be spoken of in memory of her.”

¹⁰And Yehudah Ish-Qeriyot, who was one of the twelve, went off to the chief priests, in order to betray him to them. ¹¹And they were glad when they heard this, and promised to give him money. And he was seeking how to betray him at an opportune time.

¹²Now the headmost day before Unleavened Bread,^c (when they sacrificed the Passover),^d his disciples said to him, “Where do you desire going we should prepare that you may eat^e the Passover?”

Wednesday. Wednesday was Aviv 14, the day for sacrificing the Passover. After two days is the third day. The wording reminds us of Genesis 22 and other third day types. See Mat. 26:2.

a Monday evening, Aviv 13.

b Monday night or early Tuesday, Aviv 13.

c Literally, “On the firstest or firstmost day” was the 14th of the month. The Greek word *πρώτος* was sometimes used comparatively like *πρότερος*. In Exodus 12:15 the 14th, when they removed the leaven was called the ‘headmost’ day (and not the first of the seven days). This riddle, like all other riddles is not understood, and so many presume that they asked where to prepare on the 15th day after the time for preparation already passed. The actual time of the supper and arrest was after the end of the 13th day and before dawn on the 14th. The 15th of the month was the *first* day of unleavened bread, but the 14th was the *headmost* day. The same Hebrew root *ראש* means ‘head’ and with the ending *ראשון*, it means either *headmost* (*ro’shon*) or first (*ri’shon*) *ראשון* depending on the context. The *-on* ending is an Aramaic intensifier like *-im* in Hebrew, and so *r*’šon* came to mean that which immediately precedes as well as the first in a sequence.

d They sacrificed the Passover on the 14th day between 1 and 5 pm, so the parallelism clearly shows that the first of the seven days is not meant. Rather the “header day” is meant, the one at the head of the seven days. So it is translated “the day before.” In this case the Galileans reckoned the head most day between two sunsets. So the questions were asked shortly after sunset on the 13th day. This reckoning of the head most day is under the influence of the fact that the seven days of unleavened bread are counted from sunset on the 14th to sunset on the 21st. The “day before” unleavened bread is reckoned on the same pattern. Likewise, the first and seventh days of unleavened bread, being *Ḥabbat̄s*, have influenced the understanding of the limits of the headmost day.

e The disciples were assuming he would eat the Passover, so this subjunctive is the polite form of “will.” They are not framing it as a demand. See Luke 22:16 where Yēshua says he would not eat it then. The disciples were expressing what they thought would happen. In vs. 14 Yēshua uses a subjunctive of obligation “should eat,” (cf. Wallace, *Syntax*, pg. 463), and this expresses the idea that they ought to it it, but he knows he will not be able to eat it.

¹³And he sent two of his disciples, and said to them, “Go into the city, and a man will meet you carrying a pitcher of water. Follow him. ¹⁴And wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is my guest room in which I should eat the Passover with my disciples?”’ ¹⁵And he himself will show you a large upper room furnished and ready. Then prepare for us there.” ¹⁶And the disciples went out, and came to the city, and found it just as he had told them, and they made ready the Passover.^a

¹⁷And when it was later^b he came with the twelve. ¹⁸And as they were reclining at the table and eating, Yēshua said, “Amen I say to you that one of you will betray me—one who is eating with me.” ¹⁹They began to be grieved and to say to him one by one, “Surely not I?” ²⁰And he said to them, “It is one of the twelve, one who dips with me in the bowl, ²¹because the Sōn of Man is to go, just as it is written of him, but woe to that man by whom the Sōn of Man is betrayed! It would have been good for that man if he had not been born.”

²²And while they were eating, he took some bread, and after a blessing he broke it, and gave it to them, and said, “Take it. This represents my body.”^c ²³And when he had taken a cup, and given thanks, he gave it to them, and they all drank from it. ²⁴And he said to them, “This represents my blood of the covenant,^d which is poured out for many. ²⁵Amen, I say to you, I will by no means drink of the fruit of the vine until that day when I drink it anew in the kingdom of the Almighty.”

²⁶And after singing a hymn, they went out to the Mount of Olives. ²⁷And Yēshua said to them, “You will all fall away, because it is written, “I WILL STRIKE THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED.” ²⁸But after I have been raised, I will go before you to Galil.”^e *Zech 13:7*

²⁹But Peter said to him, “Even though all may fall away, yet I will not.” ³⁰And Yēshua said to him, “Amen, I say to you, that you yourself this very night, before a crows twice, will three times deny me.” ³¹But Peter kept saying insistently, “Even if I have to die with you, I will not deny you!” And they all were saying the same thing, too.

³²And they came to a place named Gath-Šemanei, and he said to his disciples, “Sit here while I pray.” ³³And he took with him Peter and Ya‘aqov and Yofanan, and began to be very distressed and troubled. ³⁴And he said to them, “My soul is deeply grieved to the point of death. Remain here and keep watch.” ³⁵And he went a little beyond them, and fell to the ground,

a This does not say sacrificing the Passover, but means only getting it ready, purchasing, washing, grooming, and feeding. See notes on Matthew 26:17.

b As John states, it was the night before the Passover sacrifice.

c The text says “is my body,” but in Hebrew there is no word for *is*: זֶה הוּא גּוּפִי *zeh hu’ guphi*. And in Greek τοῦτο ἐστὶν τὸ σῶμά μου, the word “is” also is used with the sense of “represents.” Yēshua’s parables show the same usage: “And the field is the world” (Mat. 13:38) (ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος, וְהַשָּׂדֶה הוּא הָעוֹלָם).

d Codex Bezae and Aland’s 27th omit the word new (καινῆς) on correct scientific principles of textual criticism. However, the sense is not changed, since the covenant Yēshua speaks of is a renewal of the original covenant with Yisra’el, just as Deuteronomy is a renewal of the Sinai covenant.

and was praying that if it were possible, the hour might pass him by. ³⁶And he was saying, “Abba! Făther! All things are possible for you. Remove this cup from me. Yet not what I will, but what you will.”

³⁷And he came and found them sleeping, and said to Peter, “Şim‘on, are you asleep? Could you not keep watch for one hour? ³⁸Keep watching and praying, that you may not come into temptation. The spirit is willing, but the flesh is weak.”

³⁹And again he went away and prayed, saying the same words. ⁴⁰And again he came and found them sleeping, because their eyes were very heavy, and they did not know what to answer him.

⁴¹And he came the third time, and said to them, “Are you still sleeping and taking your rest? It is enough! The hour has come. Behold, the Sŏn of Man is being betrayed into the hands of sinners. ⁴²Arise, let us be going. Behold, the one who betrays me is at hand!”

⁴³And immediately while he was still speaking, Yehudah, one of the twelve, came up, accompanied by a crowd with swords and clubs, from the chief priests and the scribes and the elders. ⁴⁴Now he who was betraying him had given them a signal, saying, “Whomever I will kiss, he is the one. Seize him, and lead him away under guard.” ⁴⁵And after coming, he immediately went to him, saying, “Rabbi!” and kissed him. ⁴⁶And they laid hands on him, and seized him. ⁴⁷But a certain one of those who stood by drew his sword, and struck the slave of the high priest, and cut off his ear.

⁴⁸And Yěshua answered and said to them, “Have you come out with swords and clubs to arrest me, as against a robber? ⁴⁹Every day I was with you in the temple teaching, and you did not seize me.” But this has happened that the Scriptures might be fulfilled. ⁵⁰And they all left him and fled. ⁵¹And a certain young man was following him, wearing nothing but a linen sheet over his naked body, and they seized him. ⁵²But he left the linen sheet behind, and escaped naked.

⁵³And they led Yěshua away to the high priest, and all the chief priests and the elders and the scribes gathered together. ⁵⁴And Peter had followed him at a distance, right into the courtyard of the high priest, and he was sitting with the officers, and warming himself at the fire.

⁵⁵Now the chief priests and the whole Council kept trying to obtain testimony against Yěshua to put him to death, and they were not finding any. ⁵⁶For many were giving false testimony against him, and yet their testimony was not consistent. ⁵⁷And some stood up and were giving false testimony against him, saying, ⁵⁸“We heard him say, ‘I will destroy this temple made with hands, and during three days^a I will build another made without hands.’” ⁵⁹And not even in this respect was their testimony consistent.

⁶⁰And the high priest stood up and came forward and questioned Yěshua, saying, “Do you make no answer? What is it that these men are testifying against you?” ⁶¹But he kept silent, and made no answer. Again the high priest was questioning him, and saying to him, “Are you the Anŏinted, the

^a See Yof. 2:19.

Sōn of the Blessed One?”

⁶²And Yēshua said, “I^o AM, and you will see THE^λ SŌN OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN.” ⁶³And tearing his clothes, the high priest said, “What further need do we have of witnesses? ⁶⁴“You have heard the blasphemy. How does it seem to you?” And they all condemned him to be deserving of death. ρ Deu 32:39, Isa 41:4 λ Dan 7:13

⁶⁵And some began to spit at him, and to blindfold him, and to beat him with their fists, and to say to him, “Prophecy!” And the officers received him with slaps in the face.

⁶⁶And as Peter was below in the courtyard, one of the servant-girls of the high priest came, ⁶⁷and seeing Peter warming himself, she looked at him, and said, “You, too, were with Yēshua Ha-Netseri.” ⁶⁸But he denied it, saying, “I neither know nor understand what you are talking about.” And he went out onto the porch.

⁶⁹And the maid saw him, and began once more to say to the bystanders, “This is one of them!” ⁷⁰But again he was denying it. And after a little while the bystanders were again saying to Peter, “Surely you are one of them, because you are also Gelili.” ⁷¹But he began to curse and swear, “I do not know this man you are talking about” ⁷²And immediately, a second time, a crowd. And Peter remembered how Yēshua had made the remark to him, “Before a crows twice, you will deny me three times.” And he began to weep.

And early in the morning^a the chief priests with the elders and scribes, and the whole Council, immediately held a consultation, and binding Yēshua, they led him away, and delivered him up to Pilate. ^{15.2}And Pilate questioned him, “Are you the King of the Yehudim?” And answering he said to him, “It is as you say.” ³And the chief priests were accusing him harshly. ⁴And Pilate was questioning him again, saying, “Do you make no answer? See how many charges they bring against you!” ⁵But Yēshua made no further answer, so that Pilate was amazed.

⁶Now at the feast he used to release for them any one prisoner whom they requested. ⁷And the man named Bar-Abba was imprisoned with the insurrectionists who had committed murder in the insurrection. ⁸And the crowd went up and began asking him to do as he was accustomed to do for them. ⁹And Pilate answered them, saying, “Do you want me to release for you the King of the Yehudim?” ¹⁰For he was aware that the chief priests had delivered him up because of envy. ¹¹But the chief priests stirred up the crowd to ask him to release Bar-Abba for them instead. ¹²And answering again, Pilate was saying to them, “Then what shall I do with him whom you call the King of the Yehudim?” ¹³And they shouted back, “Fasten him up on an execution timber!” ¹⁴But Pilate was saying to them, “Why, what evil has he done?” But they shouted all the more, “Fasten him up on an execution timber!” ¹⁵And wishing to satisfy the crowd, Pilate released Bar-Abba for them, and after having Yēshua scourged, he delivered him to be fastened

up on an execution timber.

¹⁶And the soldiers took him away into the palace (that is, the Praetorium), and they called together the whole cohort. ¹⁷And they dressed him up in purple, and after weaving a crown of thorns, they put it on him. ¹⁸And they began to acclaim him, "Hail, King of the Yehudim!" ¹⁹And they kept beating his head with a reed, and spitting at him, and kneeling and bowing before him. ²⁰And after they had mocked him, they took the purple off him, and put his garments on him. And they led him out to fasten him up on an execution timber.

²¹And they pressed into service a passer-by coming from the country, Šim'on of Cyrene (the father of Alexander and Rufus), to bear his execution timber.

²²And they brought him to the place Golgolṯha, which is translated, "place of a skull." ²³And they tried to give him wine mixed with myrrh, but he did not take it. ²⁴And they fastened him up on an execution timber, and divided up his garments among themselves, casting lots for them, to decide what each should take. ²⁵And it was the third hour when they fastened him up on an execution timber. ²⁶And the inscription of the charge against him read, "THE KING OF THE YEHUDIM."

²⁷And they fastened up on the execution timber two bandits with him, one on his right *hand* and one on his left *hand*. ²⁹And those passing by were hurling abuse at him, wagging their heads, and saying, "Ha! You who were going to destroy the temple and rebuild it in three days, ³⁰save yourself, and come down from the execution timber!" ³¹In the same way the chief priests also, along with the scribes, were mocking him among themselves and saying, "He saved others. He cannot save himself. ³²Let this Anointed, the King of Yisra'el, now come down from the execution timber, so that we may see and should affirm our loyalty!" And those who were fastened up on the execution timber with him were casting the same insult at him.

³³And when the sixth hour had come, darkness fell over the whole land until the ninth hour. ³⁴And at the ninth hour Yěshua cried out with a loud voice, "ĒĻĪ, ĒĻĪ, LAMAH ŠEVAQTANI?" which is translated, "MY GÖD, MY GÖD, WHY HAVE YOU FORSAKEN ME?" ³⁵And when some of the bystanders heard it, they were saying, "Behold, he is calling for ĒĻiyahu." ³⁶And someone ran and filled a sponge with vinegar, put it on a reed, and gave him a drink, saying, "Let us see whether ĒĻiyahu will come to take him down." *Psa 22:1*

³⁷And Yěshua uttered a loud cry, and breathed his last. ³⁸And the veil of the temple was torn asunder^a into two from top to bottom. ³⁹And when the centurion, who was standing right in front of him, saw the way he breathed his last, he said, "Truly this man the Almighty Söñ has been!"

⁴⁰And there were also some women looking on from a distance, among whom were Miryam Ha-Magdalit, and Miryam the mother of Ya'aqov the younger, and Yosei, and Shelomit. ⁴¹And when he was in Galil, they used to

^a 'Torn asunder': see Mark 1:10 for the key to this text. The veil over the doors leading to the Holy Place was made with a panorama of the heavens. The message in Mark's symbolism is that heaven was opened to accept Messiah's offering. See Mat. 27:51.

follow him and minister to him, and there were many other women who had come up with him to Yerushalayim.

⁴²And already, it became late, because it was a preparation, that is, before a Şabbat^h,^a ⁴³Yosef of Ha-Ramati came, a prominent member of the Council, who himself was waiting for the kingdom of the Almighty, and he gathered up courage and went in before Pilate, and asked for the body of Yēshua. ⁴⁴And Pilate wondered if he was dead by this time, and summoning the centurion, he questioned him as to whether he was already dead. ⁴⁵And ascertaining this from the centurion, he granted the body to Yosef.

⁴⁶And Yosef bought a linen sheet, took him down, wrapped him in the linen cloth, and laid him in a tomb which was hewn out in the rock, and he rolled a stone against the entrance of the tomb. ⁴⁷And Miryam Ha-Magdalit and Miryam the mother of Yosei were looking on to see where he was laid.

And when the ŞABBA^tH^b was past, Miryam Ha-Magdalit, and Miryam the mother of Ya‘aqov, and Shelomit, bought spices, that they might come and anoint him.^c *Lev 23:11, 15a*

^{16.2}And very early on the FIRST OF THE ŞABBA^tHS,^d they arrived at the

a There was always a preparation before the annual Passover Şabbat^h. This Şabbat^h was Aviv 15, March 25, AD 34.

b This was the annual Şabbat^h or first day of the feast. See Lev. 23:11. It fell between Wednesday sunset and Thursday sunset in AD 34 on March 25th. They bought the spices between this Şabbat^h and the following weekly Şabbat^h. See Luke 24:1; Mat. 28:1; Yoḥ. 20:1.

c The spices were bought between the two Şabbat^hs. They also prepared them then. On the regular Şabbat^h they brought them to the tomb. See Luke 24:1. Why did they come at the end of the third day just before dawn on Şabbat^h rather than on the same day they prepared the spices? According to Jewish custom a dead person was regarded the same as an sick person and every opportunity to care for the person was taken until it was no longer possible. Others tended to the body on Friday. Since the time they came was the last opportunity, they did not want to miss it, and what was needed was the aromatic spices they prepared. All manner of care for a dead body was permitted on the Şabbat^h according to Jewish traditional law just as if a person had been sick on the Şabbat^h and needed care.

d See Lev. 23:15. Şabbat^h, March 27th, 34 AD. The resurrection was early on the Şabbat^h before the night ended. He came out of the tomb at the crack of dawn. We may inquire why so stunning a corruption has occurred in those versions which say “first day of the week,” when plainly the text says the first day for Sabbaths following Passover that year. We have to realize that the Assemblies soon fell away from the true Good News soon after the passing of the emissaries. Gnostics infiltrated them and began teaching that a man becomes inwardly perfectly righteous by believing without keeping any commandments. The Good News was re-explained to mean acquittal instead of pardon, and absolution instead of forgiveness. This view point is completely contrary to the Name of Mēssiah. See Mat. 28:18-20 notes. It is not the Name Yāhwēh proclaimed to Mosheh! He does not acquit. As a result Assemblies (renamed: Church) and their leaders fell into spiritual darkness and lawlessness. They continually resisted the Spīrit, and became deaf to Him. They were led to corrupt the chronology of Scripture by the spirit of lawlessness. They seized power and used it to murder anyone who did not profess their false gospel. They corrupted the Scripture or denied it to the people. They removed the boundaries and the times and the seasons and destroyed all the keys that would lead back to the truth. That is why the chronology was corrupted on top of their false gospel. That is why the average Christian is in slavery, held in bondage to their false teachings.

Many innocent are caught in their traps thinking they have escaped from the corruptions of the false Church. Many think they have reformed from the corrupt Church. But ask yourself this: did your bible translator believe he was declared righteous by believing or made inwardly righteous by belief? Does your Friday-Sunday tradition trace back to Churches be-

tomb at the rising of the sun. *Lev 23:15b*

³And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” ⁴And looking up, they saw that the stone was rolled away, although it was extremely large.

⁵And entering the tomb, they saw a young man sitting at the right, wearing a white robe, and they were amazed. ⁶And he said to them, “Do not be amazed. You are looking for Yēshua Ha-Natsri, who has been fastened up on an execution timber. He has risen. He is not here. Behold, here is the place where they laid him. ⁷But go, tell his disciples and Peter, ‘He is going before you into Galil. There you will see him, just as he said to you.’” ⁸And they went out and fled from the tomb, because trembling and amazement had gripped them, and they said nothing to anyone, because they were in a state of awe.^a

End Note: Mark 8:31, 9:31, 10:34

Seven times the Evangelists report that the resurrection would be “after three days” (Mat. 16:21; 17:23; 27:63; Mark 8:31; 9:31; 10:34; Luke 9:22). One time an adversary says it (Mat. 27:63). On three unique occasions, Mēssiah says it (1. Mark 8:31; Mat. 16:21; Luke 9:22; 2. Mark 9:31; Mat. 17:23; 3. Mark 10:34. Six times, scribes or translators changed the texts to “in three days.” That left only Mark 8:31.

Six times the Evangelists report that the resurrection would be “the third day” (Mat. 20:19; Luke 13:32; Luke 18:33; Luke 24:7; Luke 24:20; Luke 24:46). Almost all of these are in Luke! On three unique occasions, Mēssiah said it himself (1. Luke 18:33; Mat. 20:19; 2. Luke 13:32; 3. Luke 24:46). A friendly party says it twice (Luke 24:7; 24:20).

Five times the Evangelists report “in three days” (Yoh. 2:19; Mat. 26:61; 27:40; Mark 14:58; 15:29). Only once does Mēssiah say it (Yoh. 2:19). The other four reports are of the two times adversaries said it.

Three times the sign of Yonah is repeated (Mat. 12:40; 16:4; Luke 11:29). Two are unique.

Four times by Mēssiah “after three days” or its equivalent are uniquely stated (Mat. 12:40 (Luke 11:29); Mark 8:31; 9:31; 10:34), or five if we include Mat. 16:4. And but four times “the third day” or its equivalent (Yoh. 2:19; Luke 18:33 (Mat. 20:19); Luke 13:32; 24:46.)

The alterations in the “after three days” texts were made by Catholic scribes in the 2nd to 4th centuries. That changes were made is perfect proof that “after three days” does not agree with the Friday-Sunday the-

lieving the false gospel or confusing the true Good News with the false gospel of acquittal and “justification”? I find that our opponents in chronological matters STILL teach a corrupted gospel.

^aThe book of Mark ends here. The abruptness of his ending meets with his style if we realize that the kind of fear here mentioned is that of awestruck trembling, a catatonic revival of hope. For longer ending and remarks see Appendix II.

ory. In Greek and Latin it means “the third day after,” i.e. the time after two full days have passed, between 48 and 72 hours. Only one Codex Bezae appears to have escaped all the ravages of the Catholics among Greek texts. Like the lone Torah Scroll found in the Temple, it alone has survived.

The third day texts agree perfectly with the after three day texts. In no case is a third day text parallel with an after three days text. That is, the four occasions Messiah indicated the third day are separate from the four occasions (or up six) he indicated after three days. When he said the third day, he meant the third calendar day, using a dawn to dawn epoch. When he said after three days, he meant the night in the third calendar day after the third daylight period.

When David returned to Tsiqlag on the third day (1 Sam. 30:1), he and his mighty men found it burned and all they cherished carried away by Amaleq (1 Sam. 30:18). The people were ready to stone the Anointed one (1 Sam. 30:6). But the Almighty stayed their hand like that of Avraham and said to pursue the enemy. They found the Servant when he had not eaten or drunk water for three days and three nights (1 Sam. 30:12). When they fed him, then his spirit returned to him. Having risen up, the Servant showed them the way to defeat Amaleq. “THEN DAVID SMOTE THEM FROM THE DAWN TWILGHT EVEN UNTIL THE SETTING OF THEIR NEXT DAY” (1 Sam. 30:17). Now it says ‘their next day,’ because the Servant counts days from dawn, but Amaleq did not. Therefore, the Servant of Yāhwēh was three days and three nights in the grave, and rose near dawn on the Šabbath.

Again, they did not leave Egypt until the the break of day (cf. Exodus 12:22; 12:10.). But they went out by night (cf. Deut. 16:1). And the same day is the 15th day of the month (cf. Exodus 13:4; Num. 33:3). So they began to go out at dawn, and arrived at Sukkot in the night following the day, and therefore the day they rested at Sukkot is marked with a special offering, the wave offering, which is the third day from the Passover.

Luke

J nasmuch as many have taken in hand to set forth a narrative about the events having been fulfilled among us, ^{1,2}exactly as they, who from the beginning were eyewitnesses and ministers of the word, have delivered them to us, ³it seemed good to me also, having carefully followed everything from the start successively, to write for you, noble Theophilus, ⁴so that you should exactly and securely know concerning the things you were taught.

⁵There had been in the days of Herod, king of Yehudah, a certain priest named Zeḱaryahu, from the division of ^aAviyah, and he had a wife from the daughters of Aharon, and her name was Elisheva. ⁶And they had been both righteous before the Almighty, walking in all the commandments and ordinances of Yāhwēh, blamelessly. ⁷And there had been no child for them, because Elisheva had been barren, and both had been advanced in their days.

⁸Then it happened in his priestly serving, in the rotation of his division before the Almighty, ⁹according to the custom of the priesthood, that his lot fell to burn incense, for which he have to enter into the temple of Yāhwēh.¹⁰And the whole multitude^b of the people were praying outside at the hour of the incense offering. ¹¹Then the Messenger of Yāhwēh appeared to him, standing at the right of the altar of incense.^c ¹²Then Zeḱaryahu was distressed, having seen, and fear fell upon him.

¹³Then the Messenger said to him, “Fear not, Zeḱaryahu, because your request is heard, and your wife Elisheva will bear you a son. Then you will call his name Yoḥanan. ¹⁴Then he will be a joy for you and gladness, and many will rejoice over his birth, ¹⁵because he will be great before Yāhwēh, and wine or liquor he may not drink. And with the Holy Spīrit he will be filled while still in his mother’s womb. ¹⁶And many of the sons of Yisra’el

a The key to the priestly rotation riddle is given in Deuteronomy 18:8. The rotation was unbroken and continuous to ensure that all 24 divisions served for equal time, taking one week turns. Tradition says that the second Temple was destroyed on the first day of the week on the 9th of Av, and that the first division had just come on duty at noon on the Šabbath preceding. The 9th of Av tradition is confirmed for Sunday, August 5th, AD 70 by astronomical calculation. Following the rotations backward through time, we arrive here at the service of Aviyah between noon on Šabbath, July 6, 3 BC and noon on July 13th, which was month IV.23 to IV.30. Using the independent parable in Revelation 12:1-2 to work Luke’s time line backward from Messiah’s birth to Yoḥanan’s conception, we arrive at the same dates for the division of Aviyah. The independent riddles all intersect at the same points, yielding the objective truth. See Mark 4:34.

b The largest crowd. Thus it was Šabbath, IV.23 (July 6), about 3 pm. See 1:23.

c Where Yāhwēh stood when speaking with Mosheh face to face. When speaking as a voice it was from the glory above the ark of the testimony (Exodus 25:22), but when face to face he stood in the Holy Place near the altar of incense. Exodus 30:6, “THEN YOU WILL HAVE RESTED IT TOWARD THE FACE OF THE CURTAIN (WHICH IS IN FRONT OF THE ARK OF THE TESTIMONY), TOWARD THE FACE OF THE ATONEMENT COVER (WHICH IS UPON THE TESTIMONY), WHERE I MEET WITH YOU.” The same place is described three different ways. In 1 Sam. 3:10 Yāhwēh’s Word, taking physical form, “STOOD HIMSELF” in the holy place where he appeared to Samuel. Also it is where Aharon’s rod that budded was put (cf. Num. 17:40) and the manna jar (cf. Exo. 16:33-34).

he will turn back to Yāhweh their Almighty. ¹⁷And he will go before Him in the spirit and power of Ēliyahu TO RETURN THE HEART OF THE ANCESTORS TO THE CHILDREN, that is, to return the disobedient to the wisdom of the ancient righteous ones, so as to make ready a people prepared for Yāhweh.” *Mal 4:6 [3:1]*

⁴¹⁸Then Zekaryahu said to the Messenger, “How will I know this? For I am an old man, and my wife has come to be advanced in her days.”

¹⁹Then the Messenger answered and said to him, “I am Gavri’el, who stands before the Almighty.^a And I have been sent to speak to you, and to announce this good news to you. ²⁰And behold, you will be silent and unable to speak until the day when these things happen, because you did not consider my words trustworthy, which will be fulfilled in their appointed time.”

²¹And the people had been awaiting Zekaryahu, and had been wondering about his delay in the temple. ²²And as he came out, he had been unable to speak to them. Then they realized that he had seen an appearance in the temple, and he had been making signs to them, and had remained mute.

²³Then it came about, when the days of his priestly service were fulfilled, *that* he went back home. ²⁴And after these days Elisheva his wife had conceived.^b And she had kept herself in seclusion for five months,^c saying, ²⁵“This is the way Yāhweh has dealt with me in the days when he looked with favor upon me, to take away my disgrace among men.”

²⁶And in the sixth month^d the Messenger Gavri’el was sent from the Almighty to a city in Galil, called Netsereṯh, ²⁷to a virgin engaged to a man whose name was Yosef, of the descendants of David. And the virgin’s name was Miryam. ²⁸And coming in, he said to her, “Rejoice, favored one! Yāhweh is with you.” ²⁹But she was quite perplexed at this statement, and kept pondering what kind of greeting this might be.

³⁰Then the Messenger said to her, “Do not be afraid, Miryam, because you have found favor with the Almighty. ³¹And behold, you will conceive in your womb. Then you will bear a son. Then you shall call his name Yēshua. ³²He will be great, and will be called the Sōn of the Most High. Then Yāhweh Almighty will give him the throne of his father David. ³³Then he

^a Dan. 8:15-16, “AND BEHOLD, ONE WAS STANDING OPPOSITE ME, LIKE THE APPEARANCE OF A STRONG MAN (גִּבּוֹר *gaver*). THEN I HEARD THE VOICE OF A MAN (קוֹל אָדָם *qol-’adam*) IN THE MIDDLE OF THE ULAI. THEN, HE CALLED. THEN GAVRI’EL SAID, ‘GIVE UNDERSTANDING TO THIS ONE, OF THE VISION.’” *Gavri’el* (גַּבְרִיאֵל) means “the strong man of Gōd.” “AND THE MAN (וְהָאִישׁ *we-ha-’ish*) GAVRI’EL, WHOM I HAD SEEN IN VISION PREVIOUSLY, HAVING BEEN WEARIED WITH WEARINESS, TOUCHED ME AT THE TIME OF THE AFTERNOON OFFERING” (Dan. 9:21). “AND BEHOLD, ONE MAN DRESSED IN LINEN” (Dan. 10:5). “THEN HE SAID TO THE MAN DRESSED IN LINEN WHO WAS ABOVE THE WATERS OF THE RIVER....” (Dan. 12:7). The reverse title also occurs in Isa. 9:6, ‘ĒL GIBBOR’ (mighty Gōd). Here the name means, ‘Mighty [one] of Gōd.’ Compare Zech. 1:8-16. Dan. 8:16: ‘THE MIGHTY ONE OF GōD IS THE ONE MAKING UNDERSTOOD THE VISION FOR THIS ONE.’ The ‘man’ speaks of himself indirectly, but is identified by Dan. 7:9-14, and the words in Dan. 8:17-18. See Rev. 1:12-18 and Dan. 10:5-9 and Ezek. 10:2. See Jud. 13:1-2; Gen. 32:24-30.

^b His days of service were noon on Şabbatḥ, July 6th, 3 BC to noon on Şabbatḥ, July 13th, 3 BC. He was returned home on the first day of the 5th month, on July 14th. Yoḥanan was conceived on V.1, the new moon day. First day of the week.

^c Five months, July 14th–December 9th; Av 1 to Kislev 29 (V.1 to IX.29): Av, Elul, Tishri, Heshvan, Kislev. All in 3 BC.

^d Tevet 1 (X.1) (December 10th, 3 BC) and the 6th day of Hannukah was the conception date of Mēssiah. It was the new moon day, and also the third day of the week.

will reign over the house of Ya'aqov for all the ages. And his kingdom will have no end."

³⁴Then Miryam said to the Messenger, "How can this be, since I am a virgin?"

³⁵And answering, the Messenger said to her, "The Holy Spīrit will come upon you, and the power of the Most High will overshadow you, and for that reason the Holy One being born will be called the Almīghty Sōn. ³⁶And behold, your kinswoman Elisheva, even she has conceived a son in her old age. And she who was called barren is now in her sixth month. ³⁷Because nothing will be impossible with the Almīghty." ³⁸Then Miryam said, "Behold, the servant of Yāhweh. Let it be to me according to your utterance." Then the Messenger departed from her.

³⁹And rising up in those days, Miryam went to the hill country with haste, to a city of Yehudah. ⁴⁰Then she entered the house of Zeḱaryahu. Then she greeted Elisheva. ⁴¹Then it was, as Elisheva had heard Miryam's greeting, the baby had leaped in her womb. Then Elisheva was filled with the Holy Spīrit. ⁴²Then she cried out with a loud voice. Then she said, "Being blessed you have been blessed among women, and being blessed has been blessed the fruit of your womb! ⁴³And how is it for to me, that the mother of my Adōnai should come to me? ⁴⁴For behold, when the sound of your greeting had reached my ears, the baby had leaped in my womb for joy. ⁴⁵And blessed is she who had considered it trustworthy that there would be a fulfillment of what was spoken to her by Yāhweh."

⁴⁶Then Miryam said: "My soul exalts Yāhweh, ⁴⁷and my spirit has rejoiced in the Almīghty my Savior. ⁴⁸Because he has looked upon the humble state of his maidservant, because behold, from this time on all generations will count me blessed. ⁴⁹For the Mighty One has done great things for me, and holy is his name. ⁵⁰AND^α HIS MERCY IS UPON GENERATION AFTER GENERATION, TOWARD THOSE WHO FEAR HIM. ⁵¹He has done mighty deeds with his Arm. He has scattered those who were proud in the thoughts of their heart. ⁵²He has brought down rulers from their thrones, and has exalted those who were humble. ⁵³HE^β HAS FILLED THE HUNGRY WITH GOOD THINGS, and has sent away the rich empty-handed. ⁵⁴He has given help to Yisra'el his servant, in remembrance of his mercy, ⁵⁵as he spoke the promise to our fathers, to Avraham and his offspring for ever."^{α Psa 103:17 β 107:9}

⁵⁶Then Miryam stayed with her about three months, and then returned to her home.

⁵⁷And the time was fulfilled^a for Elisheva to give birth. Then she brought forth a son. ⁵⁸Then her neighbors and her relatives heard that Yāhweh had displayed his great mercy toward her. Then they were rejoicing with her. ⁵⁹Then it was on the eighth day^b they had come to circumcise the child,

^a These were 266 days. Month V.1, 3 BC to I.29, 2 BC. The months were 30, 30, 30, 30, 29, 29, 30, 29, 29. The due date for Yoḥanan was Šabbath on the last day of Nisan, April 5, 2 BC. This is exactly 38 weeks after his father came off duty. Elisheva carried Yoḥanan at least 38 weeks.

^b According to the due date, 8 days was Šabbath II.7 (April 12, 2 BC).

and they had been calling him Zekaryahu, by his father's name. ⁶⁰Then his mother replied and had said, "No indeed! He will be called Yofanan." ⁶¹Then they said to her, "There is no one among your relatives who is called by this name." ⁶²And they had been making signs to his father, as to what he wanted him to be called. ⁶³Then he asked for a tablet, and had written as follows, "His name is Yofanan." Then they were all astonished. ⁶⁴Then at once his mouth was opened and his tongue loosed. And he had been speaking, blessing the Almighty. ⁶⁵Then awe came on all those living around them. And all these matters had been talked about in all the hill country of Yehudah. ⁶⁶Then all who heard *these things* kept *them* in their hearts, saying, "What then will this child turn out to be?" And indeed, the hand of Yāhwēh had been with him.

⁶⁷And his father, Zekaryahu, had been filled with the Holy Spirit. Then he prophesied, saying: ⁶⁸"Blessed be Yāhwēh, the Almighty of Yisra'el, because he has attended to us and will have accomplished ransom for his people, ⁶⁹and has raised up a horn of salvation for us in the house of David his servant—⁷⁰just as he spoke by the mouth of his holy prophets of old—⁷¹salvation ⁹FROM OUR ENEMIES, and ⁹FROM THE HAND OF ALL WHO HATE US, ⁷²to show mercy toward our fathers, and to remember his holy covenant, ⁷³the oath which he swore to Avraham our father, ⁷⁴to grant us that we, being delivered from the hand of our enemies, might serve him without fear, ⁷⁵in holiness and righteousness before him all our days. ⁷⁶And you, child, will be called the prophet of the Most High, because you will go on BEFORE^λ YĀHWĒH TO PREPARE HIS WAYS, ⁷⁷to give to his people the knowledge of salvation by the forgiveness of their sins, ⁷⁸because of the compassionate mercy of our Almighty, with which he will attend to us: the ^αBRANCH^μ from on high, ⁷⁹TO APPEAR^δ TO THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, to guide our feet into the way of peace." ⁸⁰And the child had grown, and had become strong in spirit, and he had been in the deserts until the day of his public installation for Yisra'el. ^b *θ Psa 106:10 (thematic) λ Mal 3:1 μ Zech 3:8, 6:12, Jer 23:5, 33:15 δ Isa 9:1-2*

And it had been in those days that a decree had gone out from Caesar Augustus to register all the inhabited earth. ^{2,2}This first registration had been taken while Quirinius was governor of Syria. ³And everyone had been going to register, each to his own city. ⁴Then Yosef also went up from Galil, from the city of Netsereṯh, to Yehudah, to the city of David, which is called Beṯh-leḥem, because he was of the house and family of David, ⁵in order to register along with Miryam, who was betrothed to him and was with child.

⁶Then it came about that while they were there, the days had been ful-

a Greek, 'riser.' See Mat. 2:2, 9. Also Zech. 6:12 Ἀνατολή LXX.

b When they turned 30, sons of priests were ordained for public service in the Temple. See Numbers 4:3. Yofanan's due date was I.29 in the spring. So his 30th birthday was on or near I.29, AD 29 (May 3). This was the third day of the week and also the same week as the division of Aviyah, I.26 to II.4 (April 30 to May 7). Yofanan went through his ordination service around this date and began his prophetic ministry.

filled for her to give birth.^a ⁷Then she gave birth to her first-born son. Then she wrapped him in cloths. Then she laid him in a manger, because there was no room for them in the inn.^b

⁸And the shepherds had been in the same countryside, staying in the field, and keeping the watches of the night over their flocks.^c ⁹And a messenger from Yăhwēh stood over them, and the glory of Yăhwēh shone around them. Then they were greatly frightened. ¹⁰Then the messenger said to them, “Do not be afraid! For behold, I bring you good news of a great joy which will be for all the people. ¹¹For today in the city of David there has been born for you a Savior, who is the Anointed One, Yăhwēh. ¹²And this will be a sign for you: You will find a baby wrapped in cloths, and lying in a manger.”

¹³And suddenly, there had been with the messenger a multitude of the heavenly host praising the Almighty, and saying, ¹⁴“Glory to the Almighty in the highest, and on earth peace among men of good intention.”

¹⁵Then it was when the messengers had gone away from them into heaven, that the shepherds were saying to one another, “We should go straight up to Bēth-lefem *right* now, and we should see this thing that has happened which Yăhwēh has made known to us.” ¹⁶Then they went making haste. Then they found besides Miryam and Yosef, also the baby lying in the manger. ¹⁷And having seen this, they had made known the thing which was told them about this Child. ¹⁸And all who heard it wondered at the things which were told them by the shepherds. ¹⁹But Miryam had been preserving all these things, pondering them in her heart. ²⁰Then the shepherds returned back, glorifying and praising the Almighty for all which they had heard and seen, just as it had been spoken to them.

²¹And when the eight days were completed^d for his circumcision, then his name was called Yěshua, the name he was called by the Messenger before being conceived in the womb.

²²And when the days for their purification^e according to the Law of Mosheh were completed, they had brought him up to Yerushalayim to present him to Yăhwēh ²³(as it is written in the Law of Yăhwēh, “EVERY^α FIRST-BORN MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO YĂHWĒH”), ²⁴and to offer a sacrifice according to what was said in the Law of Yăhwēh, “a^βPAIR OF TURTLEDOVES, OR TWO YOUNG PIGEONS.” ^α *Exo 13:2.12.15* ^β *Lev 5:11; 12:8*

²⁵And behold, a man had been in Yerushalayim whose name was Şim'on. And this man was righteous and devout, looking for the advocate of Yisra'el. And the Holy Spirit had been upon him. ²⁶And it had been given as a

^a This means 266 days or 38 weeks. From X.1, 3 BC (December 10th) to VII.1, 2 BC is exactly 266 days. The month lengths were 29, 30, 29, 30, 29, 30, 29, 30, and 1 day. In this case the due date and the birth day were exactly the same date. See Revelation 12:1-2.

^b It was a feast day, Yom Teruah.

^c The shepherds took the sheep out just after Passover and brought them into shelter in the month of Heshvan, month VIII, when the rainy season began.

^d Tishri 8, 2 BC (September 8), on the 2nd day of the week.

^e The days of purification were 7 days and then 33 days for a total of 40 days. See Lev. 12:1-4. These days were Tishri 1 to Heshvan 10. They were VII.1 to VIII.10. The first day after the days of purification was Şabbath VIII.11 (October 4, 2 BC).

divine reply to him by the Holy Spirit that he would not see death before he could see Yāhweh's Anointed. ²⁷Then he came by the Spirit into the temple. And when the parents brought in the child Yēshua, to carry out for him the custom of the Law, ²⁸also he had taken him into his arms. Then he blessed the Almighty. Then he said, ²⁹"Now Yāhweh, your servant is going to depart in peace, according to your word, ³⁰because my eyes have seen your salvation, ³¹which you have prepared to put before the face of all peoples, ³²A LIGHT OF REVELATION TO THE NATIONS, and the glory of your people Yisra'el." ³³*Isa 9:2; 42:6; 49:6, 9; 51:4; 60:1-3; (thematic)*

³³And his father and mother had been amazed at the things which were being said about him. ³⁴Then Šim'on blessed them. Then he said to Miryam his mother, "Behold, this Child lays himself down for the fall and rise of many in Yisra'el, and for a sign to be spoken against—³⁵and a sword will go through even your own soul—to the end that the deliberations from many hearts may be revealed."

³⁶And had been there a prophetess, Hannah the daughter of Penuel, of the tribe of Asher. She was greatly advanced in days, having lived with a husband seven years after her marriage, ³⁷and she was a widow eighty-four years. And she had never forsaken the temple, serving night and day with fastings and prayers. ³⁸And at that very hour she stood by and had been agreeing to the same words in the Almighty, and had been speaking about him to all those who were looking for the ransom in Yerushalayim. ^{39a}And thus they had completed everything according to the Law of Yāhweh.

^{39b}They had returned to Galil, to their own city of Netserešh.^a ⁴⁰And the child had grown and had become strong, filling himself with wisdom. And the loving-kindness of the Almighty had been upon him.

⁴¹And his parents had been going to Yerushalayim every year, to the Feast of the Passover. ⁴²And when he had been twelve, they went up there according to the custom of the Feast. ⁴³And having completed the days, when they had returned, the boy Yēshua had stayed behind in Yerushalayim. And his parents had not known, ⁴⁴but having supposed him to be in the caravan, they had gone a day's journey. And they had been seeking for him among their fellow kinsmen and friends. ⁴⁵And when they did not find him, they had returned to Yerushalayim, searching for him. ⁴⁶Then it was after three days that they had found him in the temple, sitting in the midst of the teachers, and listening to them, and asking them questions.^b ⁴⁷And all who heard him had been amazed at his understanding and his answers. ⁴⁸And when they saw him, they had been astonished. Then his mother said

^a According to Matthew they fled first to Egypt and then returned to their city in Galilee afterward. No Evangelist records every detail.

^b Yēshua was 12 in AD 12. They sacrificed the lamb on I.14. (It was on a weekly Šabbath that year). Then I.15 to I.21 was the feast of unleavened bread. The dates were sunset, March 26th, to sunset April 2. On the first day of the week they returned from the feast. Yēshua was missing. On the second day of the week they retraced their steps to the city. On the third day they located him in the temple. He was lost and found. Yof. 20:26; 2Ki 20:5; 1Sam. 9:20. He died to them. He rose to them. In Greek and Latin "after three days" means the same as "the third day after," which if counting by hours is between 48 and 72 hours after they lost him.

to him, "Child, why have you done so to us? Behold, your father and I, in distress, have been searching for you." ⁴⁹Then he said to them, "Why is it that you have been searching for me? Have you not known that it is necessary for me to be in my Fäther's house?" ⁵⁰And they had not understood the statement which he had spoken to them. ⁵¹Then he went down with them. Then he came to Netsereþh. And he had been obedient to them, and his mother had preserved all these things in her heart. ⁵²And Yëshua had been advancing in wisdom and stature, and in favor with the Almĭghty and men.

And in the fifteenth year of the reign of Tiberius Caesar,^a when Pontius Pilate was governor of Yehudah, and Herod was Tetrarch of Galil, and his brother Philip was Tetrarch of the region of Ituraea and Trachonitis, and Lysanias was Tetrarch of Abilene, ^{3,2}in the high priesthood of Hĭanan and Qaiyapha, the word of the Almĭghty had come to Yoĭanan, the son of Zekaryahu, in the wilderness.

³Then he came into all the country around the Yarden, proclaiming an immersion of repentance for the forgiveness of sins, ⁴as it has been written in the scroll of the words of Yeshayahu the prophet, "THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF YÄHWĒH, MAKE HIS PATHS STRAIGHT. ⁵EVERY VALLEY WILL BE FILLED, AND EVERY MOUNTAIN AND HILL WILL BE LEVELED OFF. AND THE CROOKED WAY WILL BE STRAIGHTENED, AND THE ROUGH ROADS SMOOTHED. ⁶THEN ALL FLESH WILL SEE THE SALVATION OF THE ALMĭGHTY.'" *Isa 40:3-5*

⁷Therefore, he had been saying to the crowds who were going out to be immersed by him, "You brood of vipers, who has warned you to flee from the coming wrath? ⁸Therefore bring forth fruits worthy of repentance, and do not begin to say to yourselves, 'We have Avraham for our father,' because I say to you that the Almĭghty is able from these stones to raise up children to Avraham. ⁹And also the ax is already laid at the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire."

¹⁰And the crowds were questioning him, saying, "Then what shall we do?" ¹¹And he would answer and say to them, "Let the man who has two tunics share with him who has none. And let him who has food do likewise."

¹²And some tax-collectors also came to be immersed, and they said to him, "Teacher, what shall we do?" ¹³And he said to them, "Collect no more than what you have been ordered to." ¹⁴And some soldiers were questioning him, saying, "And what about us, what shall we do?" And he said to them, "Do not extort from anyone by force, or accuse anyone falsely, and be content with your wages."

^a The 15th year began in the fall of AD 28 and ended in the fall of AD 29, according to Roman sources. Yëshua was born on Tishri 1 in the fall. See Rev. 12:1-2. Yoĭanan was conceived 5 months and one day before Yëshua. See Luke 1:24, 26. The only way to land Yoĭanan's 30th birthday within the limits of Tiberius' 15th year is if Yoĭanan was ordained around I.29 in the spring of AD 29, when his 30th birthday would have to be. Catholic scholars reject the fall birth date for Mëssiah, not crediting Rev. 12:1-2, and also reject the plain Roman dating of Tiberius' 15th year. They speculate that Luke uses an undocumented coregency. These are the excuses they use to salvage their traditions against the plain sense.

¹⁵Now while the people were in a state of expectation and all were wondering in their hearts about Yofanan, as to whether he might be the Anointed, ¹⁶Yofanan answered and said to them all, “As for me, I immerse you with water. But One is coming who is mightier than I, and I am not fit to untie the thong of his sandals. He will immerse you with the Holy Spīrit and fire. ¹⁷And his winnowing fork is in his hand to thoroughly clear his threshing floor, and to gather the wheat into his barn. But he will burn up the chaff with unquenchable fire.”

¹⁸So with many other exhortations also he proclaimed the good news to the people.

¹⁹But when Herod the Tetrarch was reproved by him on account of Herodias, his brother’s wife, and on account of all the wicked things which Herod had done, ²⁰he added this also to them all, that he locked Yofanan up in prison.

²¹Now it came about when all the people were immersed, that Yēshua also was immersed, and while he was praying, heaven was opened, ²²and the Holy Spīrit descended upon him in bodily form like a dove, and a voice came out of heaven, “You are my beloved Sōn, in you I am well-pleased.”

²³And Yēshua had been nearly thirty years^a of age, at the beginning as it had been customary to be,^b the son of Yosef, son of Ēli, ²⁴son of Matṭhat, son of Levi, son of Malki, son of Yannai, son of Yosef, ²⁵son of Mattityahu, son of Amots, son of Naḥum, son of Hēsli, son of Naggai, ²⁶son of Maḥat, son of Mattityahu, son of Shim’i, son of Yosef, son of Yodah, ²⁷son of Yofanan, son of Reish’a, son of Zerubbavel, son of She’altiel, son of ^cNeri, ²⁸son of Malki, son of Addi, son of Qosam, son of Elmedan, son of Ēr, ²⁹son of Yosei, son of Elie’zer, son of Yorim, son of Mattat, son of Levi, ³⁰son of Šim’on, son of Yehudah, son of Yosef, son of Yonam, son of Elyaqim, ³¹son of Mal’ah, son of Manna, son of Mattatah, son of Naḥan, son of David, ³²son of Yishai, son of ‘Oved, son of Bo’az, son of Salmon, son of Naḥshon, ³³son of Amminadav, son of Ram, son of Hetsron, son of Perets, son of Yehudah, ³⁴son of Ya’aqov, son of Yitshaq, son of Avraham, son of Teraḥ, son of Naḥor, ³⁵son of Serug, son of Re’u, son of Peleg, son of Ēver, son of Shalah, ³⁶son of Arphakshad, son of Shem, son of Noah, son of Lamek, ³⁷son of Meṭhuṣelah, son of Hjanok, son of Yered, son of Mahalal’el, son

^a Or, *almost* 30. Yēshua was born on Tishri 1, 2 BC (Sept. 1). See Rev. 12:1-2. His immersion was a month before his 30th birthday, which came on Tishri 1, AD 29. See Luke 4:2. See Luke 3:1. Yofanan was ordained at thirty. Four months later Yēshua was almost thirty. Yofanan was born in the spring and Yēshua in the fall. These seasonal facts fit with the 15th year of Tiberius only in the spring to fall of AD 29. This shows that 2 BC was the year of birth for both Yofanan and Yēshua.

^b It was customary to become a teacher at age 30. This notice shows that Mēssiah was almost exactly 30. Luke carefully investigated all his facts, and also because he interviewed Miryam, as is evident from the amount of detail he records, he certainly knew exactly how old Mēssiah was and his birth date. He does not just say he was 29, but he says “nearly thirty,” which is more precise than just saying he was 29. See ὠσεὶ in Friberg, ANLEX, “*nearly*.” Scholars propose that Luke was indicating a rounded off number because the plainest sense does not agree with the Catholic tradition. This suggests Luke did not know, or did not care, or was concealing the answer. The plain sense is more plausible than such assumptions.

^c See Mat. 1:12.

of Qeinan, ³⁸son of Enosh, son of Şeṣḥ, son of Adam, son of the Almighty.

And Yēshua, full of the Holy Spīrit, returned from the Yardeṅ and was led about by the Spīrit in the wilderness ^{4,2}for forty days,^a being tempted by the Accuser. And he ate nothing during those days. And when they had ended, he became hungry. ³And the Accuser said to him, “If you are the Almighty Sōn, tell this stone to become bread.” ⁴And Yēshua answered him, “It is written, ‘MAN WILL NOT LIVE ON BREAD ALONE.’” *Deu 8:3*

⁵And he led him up and showed him all the kingdoms of the world in a moment of time. ⁶And the Accuser said to him, “I will give you all this domain and its glory, because it has been handed over to me, and I give it to whomever I wish. ⁷Therefore, if you worship before me, it will all be yours.” ⁸And Yēshua answered and said to him, “It is written, ‘YOU SHALL WORSHIP YĀHWĒH YOUR ALMĪGHTY AND SERVE HIM ONLY.’” *Deu 6:13, 10:20*

⁹And he led him to Yerushalayim and had him stand on the pinnacle of the temple, and said to him, “If you are the Almighty Sōn, throw yourself down from here, ¹⁰because it is written, ‘HE^α WILL GIVE HIS MESSENGERS CHARGE CONCERNING YOU, TO GUARD YOU,’ ¹¹and, ‘ON^β THEIR HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE.’” ¹²And Yēshua answered and said to him, “It is said, ‘YOU^γ SHALL NOT PUT YĀHWĒH YOUR ALMĪGHTY TO THE TEST.’” *α Psa 91:11 β Psa 91:12 γ Deu 6:16*

¹³And when the Accuser had finished every temptation, he departed from him until an opportune time.

¹⁴And Yēshua returned to Galil^b in the power of the Spīrit.

And news about him spread through all the surrounding district. ¹⁵And he was teaching in their congregations and was praised by all. ¹⁶And he came to Netsereṣḥ, where he was brought up. And as was his custom, he entered the congregation on the Şabbath, and stood up to read. ¹⁷And the scroll of the prophet Yeshayahu was handed to him. And he opened the scroll, and found the place where it was written, ¹⁸“THE SPĪRIT OF YĀHWĒH IS UPON ME, BECAUSE HE ANOINTED ME TO PROCLAIM THE GOOD NEWS TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, ¹⁹TO PROCLAIM THE FAVORABLE YEAR OF YĀHWĒH.” *Isa 61:1-2*

²⁰And he closed the scroll, and gave it back to the attendant, and sat down. And the eyes of all in the congregation were fixed upon him. ²¹And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

²²And all were speaking well of him, and wondering at the gracious

^a From Elul 1 to Tishri 11. The month of Elul that year was 29 days long. The 40th day was on the Şabbath, Tishri 11, just after Yom Kippur. Traditionally, the whole month of Elul and the first ten days of Tishri were set aside for piety relating to repentance culminating on Yom Kippur. It is similar to Lent in the Church. It appears here that Yēshua marked the time by fasting. It may be that the final temptation was on the Şabbath after Yom Kippur when Yēshua was at his weakest. Yēshua was not to use his power of Creation to fulfill his need on that day, but to act as a man must and trust His Fāther.

^b Tevet, early AD 31. See John 4:35.

words which were falling from his lips. And they were saying, “Is this not Yosef’s son?”

²³And he said to them, “No doubt you will quote this proverb to me, ‘Doctor, heal yourself! Whatever we heard was done at Kefar-Nafum, do here in your home town as well.’” ²⁴And he said, “amen!” I say to you, no prophet is welcome in his home town. ²⁵But I say to you in truth, there were many widows in Yisra’el in the days of Ēliyahu, when the sky was shut up for three years and six months, when a great famine came over all the land. ²⁶And yet, Ēliyahu was sent to none of them, but only to Tsarphat, in the land of Tsidon, to a woman who was a widow. ²⁷And there were many lepers in Yisra’el in the time of Elisha the prophet. And none of them was cleansed, but only Na’aman the Arammi.”

²⁸And all in the congregation were filled with rage as they heard these things. ²⁹And they rose up and cast him out of the city, and led him to the brow of the hill on which their city was built, in order to throw him down the cliff. ³⁰But passing through their midst, he went his way.

³¹And he came down to Kefar-Nafum,^a a city of Galil. And he was teaching them on the Şabbaths. ³²And they were amazed at his teaching, because his message was with authority.

³³And there was a man in the congregation possessed by the spirit of an unclean demon, and he cried out with a loud voice, ³⁴“Ha! What do we have to do with you, Yěshua of Netsereḥ? Have you come to destroy us? I know who you are—the Holy One of the Almĭghty!” ³⁵And Yěshua rebuked him, saying, “Be quiet and come out of him!” And when the demon had thrown him down in their midst, he came out of him without doing him any harm. ³⁶And amazement came upon them all, and they were discussing with one another saying, “What is this message? For with authority and power he commands the unclean spirits, and they come out.” ³⁷And the report about him was getting out into every locality in the surrounding district.

³⁸And he arose and left the congregation, and entered Şim’on’s home. Now Şim’on’s mother-in-law was suffering from a high fever. And they made request of him on her behalf. ³⁹And standing over her, he rebuked the fever, and it left her. And she immediately arose and waited on them.

⁴⁰And the sun having set, all who had any sick with various diseases brought them to him. And laying his hands on every one of them, he was healing them. ⁴¹And demons also were coming out of many, crying out and saying, “You are the Almĭghty Sōn!” And rebuking them, he would not allow them to speak, because they knew him to be the Anōinted.

⁴²And when day came, he departed and went to a lonely place. And the crowds were searching for him, and came to him, and tried to keep him from going away from them. ⁴³But he said to them, “I must proclaim the kingdom of the Almĭghty to the other cities also, because I was sent for this purpose.” ⁴⁴And he had been proclaiming in the congregations of Galil.^b

^a Winter, AD 31.

^b Other MSS read: ‘Yehudah’: Ɔ⁷⁵. Text based on: A D Ɔ¹¹ latt sy^p hm^g bo^{pt}.

*N*ow^a it came about that while the crowds were pressing around him and listening to the word of the Almighty, he was standing by the lake of Genneisaret,^{5,2} and he saw two boats lying at the edge of the lake, but the fishermen had gotten out of them, and were washing their nets.³ And he got into one of the boats, which was Şim'on's, and asked him to put out a little way from the land. And he sat down and was teaching the crowds from the boat.

⁴And when he had finished speaking, he said to Şim'on, "Put out into the deep water and let down your nets for a catch."⁵ And Şim'on answered and said, "Master, we worked hard all night and caught nothing, but at your bidding I will let down the nets."⁶ And when they had done this, they enclosed a great quantity of fish. And their nets were breaking,⁷ and they signaled to their partners in the other boat, for them to come and help them. And they came, and filled both of the boats, so that they began to sink.

⁸But when Şim'on Peter saw that, he fell down at Yěshua's feet, saying, "Depart from me, because I am a sinful man, Adōnai!"⁹ For amazement had seized him and all his companions because of the catch of fish which they had taken,¹⁰ and so also Ya'aqov and Yoĥanan, sons of Zavdai, who were partners with Şim'on. And Yěshua said to Şim'on, "Do not fear, from now on you will be catching men."¹¹ And when they had brought their boats to land, they left everything and followed him.

¹²And it came about that while he was in one of the cities, behold, there was a man full of leprosy. And when he saw Yěshua, he fell on his face and implored him, saying, "Adōnai, if you are willing, you can make me clean."¹³ And he stretched out his hand, and touched him, saying, "I am willing. Be cleansed." And immediately the leprosy left him.¹⁴ And he ordered him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, just as Mosheh commanded, for a testimony to them."

¹⁵But the news about him was spreading even farther, and great crowds were gathering to hear him and to be healed of their sicknesses.¹⁶ But he himself would often slip away to the wilderness and pray.¹⁷ And it came about one day that he was teaching, and there were some Perushim and teachers of the Law sitting there, who had come from every village of Galil and Yehudah and from Yerushalayim. And the power of Yăhweh was present for him to perform healing.¹⁸ And behold, some men were carrying on a bed a man who was paralyzed. And they were trying to bring him in, and to set him down in front of him.¹⁹ And not finding any way to bring him in because of the crowd, they went up on the roof and let him down through the tiles with his stretcher, right in the center, in front of Yěshua.²⁰ And seeing their steadfastness, he said, "Friend, your sins are forgiven you."

²¹And the scribes and the Perushim began to reason, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but the Almighty alone?"²² But Yěshua, aware of their reasonings, answered and said to

a Around Adar, AD 31.

them, “Why are you reasoning in your hearts? ²³Which is easier, to say, ‘Your sins have been forgiven you,’ or to say, ‘Rise and walk’? ²⁴But in order that you may know that the Sōn of Man has authority on earth to forgive sins,” he said to the paralytic “I say to you, rise, and take up your stretcher and go home.” ²⁵And at once he rose up before them, and took up what he was lying on, and went home, glorifying the Almīghty. ²⁶And they were all seized with astonishment and were glorifying the Almīghty. And they were filled with awe, saying, “We have seen remarkable things today.”

²⁷And after that he went out, and noticed a tax-gatherer named Levi, sitting in the tax office, and he said to him, “Follow me.” ²⁸And he left everything behind, and rose and was following him. ²⁹And Levi gave a big reception for him in his house. And there was a great crowd of tax-collectors and other people who were reclining at the table with them.

³⁰And the Perushim and their scribes were grumbling at his disciples, saying, “Why do you eat and drink with the tax-collectors and sinners?” ³¹And Yěshua answered and said to them, “It is not those who are well who need a doctor but those who are sick. ³²I have not come to call the righteous so much as sinners to repentance.”

³³And they said to him, “The disciples of Yoĥanan often fast and offer prayers. The disciples of the Perushim also do the same, but yours eat and drink.” ³⁴And Yěshua said to them, “You cannot make the attendants of the bridegroom fast while the bridegroom is with them, can you? ³⁵But the days will come, and when the bridegroom is taken away from them, then they will fast in those days.”

³⁶And he was also telling them a parable: No one tears a piece from a new garment and puts it on an old garment. Otherwise he will both tear the new, and the piece from the new will not match the old. ³⁷And no one puts new wine into old wineskins. Otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined. ³⁸But new wine must be put into fresh wineskins. ³⁹And no one, after drinking old wine wishes for new, because he says, ‘The old is good enough.’”

Now it came about on the second first Šabbath,^a he was passing through some grain fields. And his disciples were picking and eating the heads of grain, rubbing them in their hands. ^{6.2}But some of the Perushim said, “Why do you do what is not lawful on the Šabbaths?”

³And Yěshua answering them said, “Have you not even read what David did when he was hungry, he and those who were with him, ⁴how he entered the house of the Almīghty, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to

a The first Šabbath was the first day of unleavened bread (cf. Lev. 23:11, 15; John 19:31) The second first Šabbath was the weekly Šabbath after the first Passover Šabbath. It was also called first because seven Šabbaths were counted after Passover (cf. Lev. 23:15). This year was AD 31. The Passover Šabbath fell on Wednesday that year (sunset March 27th to sunset March 28th). The second first Šabbath was on the weekly Šabbath starting at Friday sundown on March 31st. It was called the ‘second first’ to clarify which first Šabbath was meant. See Mat. 28:1; Mark 16:2; Luke 18:12; 24:1; Yof. 20:1, 19; Acts 20:7; 1 Cor. 16:2.

his companions?”

⁵And he was saying to them, “The Sōn of Man is Māster of the Şabbath.”

⁶And it came about on another Şabbath, that he entered the congregation and was teaching. And there was a man there whose right hand was withered. ⁷And the scribes and the Perushim were watching him closely, to see if he healed on the Şabbath, in order that they might find reason to accuse him. ⁸But he knew what they were thinking, and he said to the man with the withered hand, “Rise and come forward!” And he rose and came forward. ⁹And Yēshua said to them, “I ask you, is it lawful on the Şabbaths to do good, or to do harm, to save a life, or to destroy it?” ¹⁰And after looking around at them all, he said to him, “Stretch out your hand!” And he did so. And his hand was restored. ¹¹But they themselves were filled with rage, and discussed together what they might do to Yēshua.

¹²And it was at this time that he went off to the mountain to pray, and he spent the whole night in prayer to the Almighty. ¹³And when day came, he called his disciples to him, and chose twelve of them, whom he also named as emissaries:^a ¹⁴Şim’on, whom he also named Peter, and Andrew his brother, and Ya’aqov and Yoĥanan, and Philip and Bar-Talmi, ¹⁵and Mattai and Toma, Ya’aqov the son of Ĥalphai, and Şim’on who was called the Zealot,

¹⁶Yehudah the son of Ya’aqov, and Yehudah Ish-Qeriyot, who became a traitor.

¹⁷And he descended with them, and stood on a level place. And there was a great crowd of his disciples, and a great throng of people from all Yehudah and Yerushalayim and the coastal region of Tsor and Tsidon, ¹⁸who had come to hear him, and to be healed of their diseases. And those who were troubled with unclean spirits were being cured. ¹⁹And all the multitude were trying to touch him, for power was coming from him and healing them all.

²⁰And turning his gaze on his disciples, he was saying, “Blessed are you who are poor, for yours is the kingdom of the Almighty.

²¹ “Blessed are you who hunger now, for you will be satisfied.

^{21b} “Blessed are you who weep now, for you will laugh.

²² “Blessed are you when men hate you, and ostracize you, and cast insults at you, and spurn your name as evil, for the sake of the Sōn of Man. ²³Be glad in that day, and leap for joy, because behold, your reward is great in heaven, because in the same way their fathers used to treat the prophets.

²⁴ “But woe to you who are rich, because you are receiving your comfort in full. ²⁵Woe to you who are well-fed now, for you will be hungry. Woe to you who laugh now, because you will mourn and weep. ²⁶Woe to you when all men speak well of you, because in the same way their fathers used to treat the false prophets.

a Perhaps late Aviv or early Iyyar, AD 31.

²⁷ “But I say to you who hear, love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat you. ²⁹ Whoever hits you on the cheek, offer him the other also. And whoever takes away your coat, do not withhold your shirt from him either. ³⁰ Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. ³¹ And just as you want people to treat you, treat them in the same way.

³² “And if you love those who love you, what credit is that to you? For even sinners love those who love them. ³³ And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. ³⁴ And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, in order to receive back the same amount.

³⁵ “But love your enemies, and do good, and lend, expecting nothing in return. And your reward will be great, and you will be sons of the Most High, because he himself is kind to ungrateful and evil men. ³⁶ Be merciful, just as your Father is merciful. ³⁷ And do not judge and you will not be judged. And do not condemn, and you will not be condemned. Pardon, and you will be pardoned.

³⁸ “Give, and it will be given to you, good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return.”

³⁹ And he also spoke a parable to them: “A blind man cannot guide a blind man, can he? Will they not both fall into a pit? ⁴⁰ A pupil is not above his teacher, but everyone, after he has been fully trained, will be like his teacher. ⁴¹ And why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? ⁴² Or how can you say to your brother, ‘brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye.

⁴³ “For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. ⁴⁴ For each tree is known by its own fruit. Because men do not gather figs from thorns, nor do they pick grapes from a briar bush. ⁴⁵ The good man out of the good treasure of his heart brings forth what is good. And the evil man out of the evil treasure brings forth what is evil, because his mouth speaks from that which fills his heart.

⁴⁶ “And why do you call me, ‘Adōnai, Adōnai,’ and do not do what I say? ⁴⁷ Everyone who comes to me, and hears my words, and acts upon them, I will show you whom he is like: ⁴⁸ He is like a man building a house, who dug deep and laid a foundation upon the rock. And when a flood rose, the torrent burst against that house and could not shake it, because it was well built. ⁴⁹ But the one who has heard, and has not acted accordingly, is like a man who built a house upon the ground without any foundation. And the torrent burst against it and immediately it collapsed, and the ruin of that

house was great.”

When he had completed all his discourse in the hearing of the people, he went to Kefar-Naḥum. ^{7,2}And a certain centurion’s slave, who was highly regarded by him, was sick and about to die. ³And when he heard about Yěshua, he sent some Yehudi elders asking him to come and save the life of his slave. ⁴And when they had come to Yěshua, they earnestly entreated him, saying, “He is worthy for you to grant this to him, ⁵because he loves our nation, and it was he who built us our place of congregation.”

⁶Now Yěshua started on his way with them. And when he was already not far from the house, the centurion sent friends, saying to him, “Adōnai, do not trouble yourself further, because I am not worthy for you to come under my roof. ⁷For this reason I did not even consider myself worthy to come to you, but just say the word, and my servant will be healed. ⁸For I, too, am a man under authority, with soldiers under me. And I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave, ‘Do this!’ and he does it.”

⁹Now when Yěshua heard this, he marveled at him, and turned and said to the crowd that was following him, “I say to you, not even in Yisra’el have I found such great trusting loyalty.”

¹⁰And when those who were sent returned to the house, they found the slave in good health.

¹¹And it came about soon afterward, that he went to a city called Na’in. And his disciples were going along with him, accompanied by a large crowd.

¹²Now as he approached the gate of the city, behold, a dead man was being carried out, an only kindred son of his mother, and she was a widow, and a sizable crowd from the city was with her.

¹³And when Adōnai saw her, he felt compassion for her, and said to her, “Do not weep.” ¹⁴And he came up and touched the coffin. And the bearers came to a halt. And he said, “Young man, I say to you, arise!” ¹⁵And the dead man sat up, and began to speak. And Yěshua gave him back to his mother. ¹⁶And fear gripped them all, and they were glorifying the Almighty, saying, “A great prophet has arisen among us!” and, “The Almighty has visited his people!” ¹⁷And this report concerning him went out all over Yehudah, and in all the surrounding district.

¹⁸And the disciples of Yoḥanan reported to him about all these things. ¹⁹And summoning two of his disciples, Yoḥanan sent them to Adōnai, saying, “Are you the Expected One, or do we look for someone else?” ²⁰And when the men had come to him, they said, “Yoḥanan the Immerser has sent us to you, saying, ‘Are you the Expected One, or do we look for someone else?’” ²¹At that very time he cured many people of diseases and afflictions and evil spirits, and he granted sight to many who were blind. ²²And he answered and said to them, “Go and report to Yoḥanan what you have seen and heard. *The BLIND^α RECEIVE SIGHT, the LAME^α WALK, the lepers are cleansed, and THE DEAF^α HEAR, the dead are raised up, the POOR^β HAVE THE GOOD NEWS PROCLAIMED TO THEM.* ²³And blessed is he who keeps from stumbling over me.” *α Isa 35:5 β 61:1*

²⁴And when the messengers of Yohanan had left, he began to speak to the crowds about Yohanan, “What did you go out into the wilderness to look at? A reed shaken by the wind? ²⁵But what did you go out to see? A man dressed in soft clothing? Behold, those who are splendidly clothed and live in luxury are found in royal palaces. ²⁶But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. ²⁷This is the one about whom it is written, “BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY BEFORE YOU.” ²⁸I say to you, among those born of women, there is no prophet more popular than Yohanan, yet he who is less so, in the kingdom of the Almighty, is greater than he.” *Mal 3:1*

²⁹And when all the people and the tax-collectors heard this, they vindicated the Almighty as ones who were immersed with the immersion of Yohanan. ³⁰But the Perushim and the lawyers rejected the Almighty’s counsel for themselves, not having been immersed by Yohanan.

³¹“To what then shall I compare the men of this kindred, and what are they like? ³²They are like children who sit in the market place and call to one another, and they say, ‘We played the flute for you, and you did not dance. We sang a dirge, and you did not weep.’ ³³For Yohanan the Immerser has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ ³⁴The Sōn of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man, and a drunkard, a friend of tax-collectors and sinners!’ ³⁵Yet wisdom is judged rightly by all her children.”

³⁶Now one of the Perushim was requesting him to dine with him. And he entered the Perushi’s house, and reclined at the table. ³⁷And behold, there was a woman in the city who was a sinner, and when she learned that he was reclining at the table in the Perushi’s house, she brought an alabaster vial of perfume, ³⁸and standing behind him at his feet, weeping, she began to wet his feet with her tears, and kept wiping them with the hair of her head, and kissing his feet, and anointing them with the perfume.

³⁹Now when the Perushi who had invited him saw this, he said to himself, “If this man were a prophet he would know who and what sort of person this woman is who is touching him, that she is a sinner.”

⁴⁰And Yēshua replied and said to him, “Šim’on, I have something to say to you.” And he replied, “Say it, Teacher.” ⁴¹“A certain moneylender had two debtors, one owed five hundred dinars, and the other fifty. ⁴²When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?”

⁴³Šim’on answered and said, “I suppose the one whom he forgave more.” And he said to him, “You have judged correctly.”

⁴⁴And turning toward the woman, he said to Šim’on, “Do you see this woman? I entered your house. You gave me no water for my feet, but she has wet my feet with her tears, and wiped them with her hair. ⁴⁵You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. ⁴⁶You did not anoint my head with oil, but she anointed my feet with perfume. ⁴⁷For this reason I say to you, her sins, which are many, have been forgiven, because she loved much, but he who is forgiven little, loves

little.”⁴⁸ And he said to her, “Your sins have been forgiven.”⁴⁹ And those who were reclining at the table with him began to say to themselves, “Who is this man who even forgives sins?”⁵⁰ And he said to the woman, “Your courage has saved you. Go in peace.”

And it came about^a soon afterward, that he was going about from one city and village to another, proclaiming and announcing the good news of the kingdom of the Almighty. And the twelve were with him,^{8,2} and also some women who were healed of evil spirits and sicknesses: Miryam who was called Ha-Magdalit, from whom seven demons had gone out,³ and Yofanah the wife of Kuza, Herod’s steward, and Shoshannah, and many others were contributing to their support, out of their private means.

⁴And when a great crowd was coming together, and those from the various cities were journeying to him, he spoke by way of a parable.⁵ “The sower went out to sow his seed. And as he sowed, some fell beside the road. And it was trampled under foot, and the birds of the air ate it up.⁶ And other seed fell on rocky soil, and as soon as it grew up, it withered away, because it had no moisture.⁷ And other seed fell among the thorns. And the thorns grew up with it, and choked it out.⁸ And other seed fell into the good soil, and grew up, and produced a crop a hundred times as great.” As he said these things, he would call out, “He who has ears to hear, let him hear.”

⁹And his disciples were questioning him as to what this parable might be.¹⁰ And he said, “To you it has been granted to know the mysteries of the kingdom of the Almighty, but to the rest it is in parables, in order that ‘SEEING THEY MAY NOT SEE, AND HEARING THEY MAY NOT UNDERSTAND.’” *Isa 6:9*

¹¹“Now the parable is this. The seed is the word of the Almighty.¹² And those beside the road are those who have heard. Then the Accuser comes and takes away the word from their heart, lest having affirmed faithfulness, they may be saved.¹³ And those on the rocky soil are those who, when they hear, receive the word with joy, and these have no firm root. They affirm faithfulness for a while, and in time of temptation fall away.¹⁴ And the seed which fell among the thorns, these are the ones who have heard, and as they go on their way they are choked with worries and riches and pleasures of this life, and bring no fruit to maturity.¹⁵ And the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.”

¹⁶“Now no one after lighting a lamp covers it over with a container, or puts it under a bed, but he puts it on a lampstand, in order that those who come in may see the light.¹⁷ Because nothing is hidden that will not become evident, nor is anything secret that will not be known and come to light.¹⁸ Therefore take care how you listen, because whoever holds fast, to him will more be given. And whoever does not hold fast, even what he thinks he holds to will be taken away from him.”

¹⁹And his mother and brothers came to him, and they were unable to

^a Early summer, AD 31.

get to him because of the crowd. ²⁰And it was reported to him, “Your mother and your brothers are standing outside, wishing to see you.” ²¹But he answered and said to them, “My mother and my brothers are these who hear the word of the Almighty and do it.”

²²Now it came about on one of those days,^a that he and his disciples got into a boat, and he said to them, “Let us go over to the other side of the lake.” And they launched out. ²³But as they were sailing along he fell asleep. And a fierce gale of wind descended upon the lake, and they were being swamped and were being put in danger. ²⁴And they came to him and woke him up, saying, “Măster, Măster, we are perishing!” And having been jolted awake, he rebuked the wind and the surging waves, and they stopped, and it became calm. ²⁵And he said to them, “Where is your courage?” And they were fearful and amazed, saying to one another, “Who then is this, that he commands even the winds and the water, and they obey him?”

²⁶And they sailed to the country of the Gadriyim, which is opposite Galil. ²⁷And when he had come out onto the land, he was met by a certain man from the city who was possessed with demons, and who had not put on any clothing for a long time, and was not living in a house, but in the tombs. ²⁸And seeing Yěshua, he cried out and fell before him, and said in a loud voice, “What do I have to do with you, Yěshua, Sŏn of the Almighty, Most High? I beg you, do not torment me.” ²⁹Because he was commanding the unclean spirit to come out of the man, because it had seized him many times, and he was bound with chains and shackles and kept under guard, and yet he would burst his fetters and be driven by the demon into the desert.

³⁰And Yěshua asked him, “What is your name?” And he said, “Legion”, because many demons had entered him. ³¹And they were begging him not to command them to depart into the abyss.

³²Now there was a herd of many pigs feeding there on the mountain. And the demons begged him to permit them to enter the pigs. And he gave them permission. ³³And the demons came out from the man and entered the pigs. And the herd rushed down the steep bank into the lake, and were drowned.

³⁴And when the herdsmen saw what had happened, they ran away and reported it in the city and out in the country. ³⁵And the people went out to see what had happened. And they came to Yěshua, and found the man from whom the demons had gone out, sitting down at the feet of Yěshua, clothed and in his right mind. And they became frightened. ³⁶And those who had seen it reported to them how the man who was demon-possessed was made well. ³⁷And all the people of the country of the Gadriyim and the surrounding district asked him to depart from them, because they were gripped with great fear. And he got into a boat, and returned.

³⁸But the man from whom the demons had gone out was begging him

a Fall, AD 31.

that he might accompany him, but he sent him away, saying, ³⁹“Return to your house and describe what great things the Almighty has done for you.” And he went away, proclaiming throughout the whole city what great things Yěshua had done for him.

⁴⁰And as Yěshua returned, the crowd welcomed him, because they had all been waiting for him. ⁴¹And behold, there came a man named Ya’ir, and he was an official of the congregation. And he fell at Yěshua’s feet, and was entreating him to come to his house, ⁴²because he had an only kindred daughter, about twelve years old, and she was dying. But as he went, the crowds were pressing against him.

⁴³And a woman who had been bleeding for twelve years, and could not be healed by anyone, ⁴⁴came up behind him, and touched the tassel of his cloak. And immediately her bleeding stopped. ⁴⁵And Yěshua said, “Who is the one who touched me?” And while they were all denying it, Peter said, “Măster, the crowds are crowding and pressing upon you.” ⁴⁶But Yěshua said, “Someone did touch me, because I was aware that power had gone out of me.” ⁴⁷And when the woman saw that she had not escaped notice, she came trembling and fell down before him, and declared in the presence of all the people the reason why she had touched him, and how she was immediately healed.

⁴⁸And he said to her, “Daughter, your faithful determination has made you well. Go in peace.”

⁴⁹While he was still speaking, someone came from the house of the congregation official, saying, “Your daughter has died! Do not trouble the teacher anymore.” ⁵⁰But when Yěshua heard this, he answered him, “Do not be afraid! Only give your consent, and she will be made well.” ⁵¹And when he had come to the house, he did not allow anyone to enter with him, except Peter and Yofanan and Ya’aqov, and the girl’s father and mother. ⁵²Now they were all weeping and lamenting for her, but he said, “Stop weeping, for she has not died, but she is asleep.”^a ⁵³And they were laughing at him, knowing that she had died. ⁵⁴He, however, took her by the hand and called, saying, “Child, arise!” ⁵⁵And her spirit returned, and she rose immediately. And he gave orders for something to be given her to eat. ⁵⁶And her parents were amazed, but he instructed them to tell no one what had happened.

And he called the twelve together,^b and gave them power and authority over all the demons, and to heal diseases. ^{9.2}And he sent them out to proclaim the kingdom of the Almighty, and to perform healing. ³And he said to them, “Take nothing for your journey, neither a staff, nor a bag, nor bread, nor silver, and do not even have two tunics apiece. ⁴And whatever house you enter, stay there, and take your leave from there.

^a Yěshua was seeing the situation in terms of the second death, wherein both body and soul are destroyed. See Mat. 10:28. When Měssiah said she had not died, he spoke of her soul, which was only ‘asleep.’ Her body had indeed died.

^b Around Tevet, AD 32.

⁵And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them.”

⁶And departing, they were going about among the villages, proclaiming the good news, and healing everywhere. ⁷Now Herod the Tetrarch heard^a of all that was happening. And he was greatly perplexed, because it was said by some that Yohanan had risen from the dead, ⁸and by some that ʕilyahu had appeared, and by others, that one of the prophets of old had risen again. ⁹And Herod said, “I myself had Yohanan beheaded, but who is this man about whom I hear such things?” And he kept trying to see him.

¹⁰And when the emissaries returned, they gave an account to him of all that they had done. And taking them with him, he withdrew by himself to a city called Bēṯh-Tsaidah. ¹¹But the crowds were aware of this and followed him. And welcoming them, he was speaking to them about the kingdom of the Almighty and curing those who had need of healing.

¹²And the day began to decline,^b and the twelve came and said to him, “Send the crowd away, that they may go into the surrounding villages and countryside and find lodging and get something to eat, because here we are in a desolate place.” ¹³But he said to them, “You give them something to eat!” And they said, “We have no more than five loaves and two fish, unless perhaps we go and buy food for all these people.” ¹⁴(For there were about five thousand men.) And he said to his disciples, “Have them recline to eat in groups of about fifty each.” ¹⁵And they did so, and had them all recline. ¹⁶And he took the five loaves and the two fish, and looking up to heaven, he blessed them, and broke them, and kept giving them to the disciples to set before the crowd. ¹⁷And they all ate and were satisfied. And the broken pieces which they had left over were picked up, twelve baskets full.

¹⁸And it came about^c that while he was praying alone, the disciples were with him, and he questioned them, saying, “Who do the crowds say that I am?” ¹⁹And they answered and said, “Yohanan the Immerser, and others say ʕilyahu, but others, that one of the prophets of old has risen again.” ²⁰And he said to them, “But who do you say that I am?” And Peter answered and said, “The Anointed of the Almighty.” ²¹But he warned them, and instructed them not to tell this to anyone, ²²saying, “It is necessary for the Sōn of Man to suffer many things, and be rejected by the elders and the chief priests and the scribes, and to be killed, and after three days to rise.”^d ²³And he was saying to them all, “If anyone wishes to come after me, let him deny himself, and take up his execution timber daily, and follow me. ²⁴Because whoever wishes to save his life will lose it, but whoever loses his life for my sake, he is the one who will save it. ²⁵Because what is a man profited if he gains the whole world, and loses or forfeits himself?

a Late Adar II, AD 32.

b Near Passover AD 32. See John 6:4.

c Winter, early AD 33.

d Parallel to Mark 8:31 which is undisputed in the ancient texts. Codex Bezae, all of the old Latin, and Marcion read “after three days.”

²⁶For whoever is ashamed of me and my words, of him will the Sōn of Man be ashamed when he comes in his glory, and the glory of the Făther and of the holy *angelic* messengers. ²⁷But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of the Almighty.”

²⁸And almost eight days after these sayings,^a it came about that he took along Peter and Yofanan and Ya’aqov, and went up to the mountain to pray. ²⁹And while he was praying, the appearance of his face became different, and his clothing became white and gleaming. ³⁰And behold, two men were talking with him. And they were Mosheh and Ēliyahu, ³¹who, appearing in glory, were speaking of his departure which he was about to fulfill at Yerushalayim. ³²Now Peter and his companions were overcome with sleep, but when they were fully awake, they saw his glory and the two men standing with him. ³³And it came about, as these were parting from him, Peter said to Yēshua, “Măster, it is good for us to be here,” and “let us make three tabernacles: one for you, and one for Mosheh, and one for Ēliyahu”—not realizing what he was saying.

³⁴And while he was saying this, a cloud formed and was overshadowing them. And they were afraid as they entered the cloud. ³⁵And a voice came out of the cloud, saying, “This is my Sōn, my ^bChosen One. Listen to him!” ³⁶And when the voice had spoken, Yēshua was found alone. And they kept silent, and reported to no one in those days any of the things which they had seen.

³⁷And it came about on the next day,^c that when they had come down from the mountain, a great crowd met him. ³⁸And behold, a man from the crowd shouted out, saying, “Teacher, I beg you to look at my son, for he is my only kindred, ³⁹and behold, a spirit seizes him, and he suddenly screams, and it throws him into a convulsion with foaming at the mouth, and as it mauls him, it scarcely leaves him. ⁴⁰And I begged your disciples to cast it out, and they could not.”

⁴¹And Yēshua answered and said, “Unfaithful and perverted kindred, how long will I be with you, and put up with you? Bring your son here.” ⁴²And while he was still approaching, the demon dashed him to the ground, and threw him into a convulsion. But Yēshua rebuked the unclean spirit, and healed the boy, and gave him back to his father. ⁴³And they were all amazed at the greatness of the Almighty.

^{43b}But while everyone was marveling at all that he was doing, he said to his disciples, ⁴⁴“Let these words sink into your ears, because the Sōn of Man is going to be delivered into the hands of men.” ⁴⁵But they did not

a The sayings were spoken on a Şabbath, as we may tell from a comparison of Mat. 17 and Exodus 24. He says “almost” 8 days after, because the sayings occurred at a later hour on the first Şabbath whereas the Transfiguration occurred earlier in the day on the second. The counting method is explained on Yof. 20:26. Date: late Shevat to early Adar, AD 33.

b This reading appears to be supported by the older mss. The explanation is simple. More was said than any one writer reported. A similar idea was repeated using different words to impress upon the three whom Măssiah was. See Mat. 17:5.

c A Sunday.

understand this statement, and it was concealed from them so that they might not perceive it. And they were afraid to ask him about this statement.

⁴⁶And an argument arose among them as to which of them might be the greatest. ⁴⁷But Yēshua, knowing what they were thinking in their heart, took a child and stood him by his side, ⁴⁸and said to them, “Whoever receives this child in my name receives me. And whoever receives me receives him who sent me. Because he who is least among you, this is the one who is great.”

⁴⁹And Yofanan answered and said, “Māster, we saw someone casting out demons in your name. And we tried to hinder him because he does not follow along with us.” ⁵⁰But Yēshua said to him, “Do not hinder him, because he who is not against you is for you.”

⁵¹And it was, in fulfilling the days of his ascending,^a that he set his face to go to Yerushalayim. ⁵²And he sent messengers before his face. And they went, and they entered a village of the Shomronim, to make arrangements for him. ⁵³And they did not receive him, because he was journeying with his face toward Yerushalayim. ⁵⁴And when his disciples Ya’aqov and Yofanan saw this, they said, “Adōnai, do you want us to command fire to come down from heaven and consume them?” ⁵⁵But he turned and rebuked them.^b And they went on to another village.

⁵⁷And as they were going along the road, someone said to him, “I will follow you wherever you go.” ⁵⁸And Yēshua said to him, “The foxes have holes, and the birds of the air have nests, but the Sōn of Man has nowhere to lay his head.” ⁵⁹And he said to another, “Follow me.” But he said, “Permit me first to go and bury my father.” ⁶⁰But he said to him, “Allow the dead to bury their own dead, but as for you, go and proclaim everywhere the kingdom of the Almighty.” ⁶¹And another also said, “I will follow you, Adōnai, but first permit me to say good-bye to those at home.” ⁶²But Yēshua said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of the Almighty.”^c

Now after this the Māster appointed seventy others, and sent them two and two ahead of him to every city and place where he himself was going to come. ^{10.2}And he was saying to them, “The harvest is plentiful, but the laborers are few. Therefore implore the Māster of the harvest to send out laborers into his harvest. ³Go your ways. Behold, I send you out as lambs in the midst of wolves. ⁴Carry no purse, no bag, no shoes, and greet no one on the way.

⁵“And whatever house you enter, first say, ‘Peace be to this house.’”

^a These began mid spring, AD 33, perhaps in Iyyar.

^b Later texts add, [And he said, “You do not know what kind of spirit you are of, ⁵⁶because the Sōn of Man did not come to destroy men’s lives, but to save them.”]

^c Mēssiah said these things because time was running out, and also because the initial commitment some where making was not the final commitment that would be needed, and if they departed they would never make the total commitment to Mēssiah. There was no shortage of half-hearted seekers.

⁶And if a man of peace is there, your peace will rest upon him, but if not, it will return to you. ⁷And stay in that house, eating and drinking what they give you, because the laborer is worthy of his wages. Do not keep moving from house to house.”

⁸“And whatever city you enter, and they receive you, eat what is set before you, ⁹and heal those in it who are sick, and say to them, ‘The kingdom of the Almighty has come near to you.’ ¹⁰But whatever city you enter and they do not receive you, go out into its streets and say, ¹¹‘Even the dust of your city which clings to our feet, we wipe off in protest against you. Yet be sure of this, that the kingdom of the Almighty has come near.’ ¹²I say to you, it will be more tolerable in that day for Sodom, than for that city.

¹³“Woe to you, Korazin! Woe to you, Beṣh-Tsaidah! For if the miracles were performed in Tzor and Tsidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more tolerable for Tzor and Tsidon in the judgment, than for you.

¹⁵“And you, Kefar-Nafum, will not be exalted to heaven, will you? You will be brought down to the grave! ¹⁶“The one who listens to you listens to me, and the one who rejects you rejects me. And he who rejects me rejects the One who sent me.”

¹⁷And the seventy returned^a with joy, saying, “Adōnai, even the demons are subject to us in your name.” ¹⁸And he said to them, “I was watching Satan fall from heaven like lightning. ¹⁹Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing will injure you. ²⁰Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven.”

²¹At that very time he rejoiced greatly in the Holy Spīrit, and said, “I praise you, Fāther, Māster of heaven and earth, that you did hide these things from the wise and intelligent and did reveal them to babes. Yes, Fāther, for thus it was well-pleasing in your sight. ²²“All things have been handed over to me by my Fāther, and no one knows who the Sōn is except the Fāther, and who the Fāther is except the Sōn, and anyone to whom the Sōn wills to reveal him.”

²³And turning to the disciples, he said privately, “Blessed are the eyes which see the things you see, ²⁴for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them.”

²⁵And behold, a certain lawyer stood up and put him to the test, saying, “Teacher, what shall I do to inherit everlasting life?” ²⁶And he said to him, “What is written in the Law? How does it read to you?”

²⁷And he answered and said, “YOU^α SHALL LOVE YĀHWĒH YOUR ALMĪGHTY WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND, and YOUR^β NEIGHBOR AS YOURSELF.” ^α Deu 6:5 ^β Lev 19:18

²⁸And he said to him, “You have answered correctly. DO THIS, AND YOU

a Early summer, AD 33. It was a Šabbatical year.

WILL LIVE.” *Lev 18:5, Ezek 20:11*

²⁹But wishing to justify himself, he said to Yěshua, “And who is my neighbor?”

³⁰Yěshua replied and said, “A certain man was going down from Yerushalayim to Yerifo. And he fell among robbers, and they stripped him and beat him, and went off leaving him half dead. ³¹And by chance a certain priest was going down on that road, and when he saw him, he passed by on the other side. ³²And likewise a Levi’i also, when he came to the place and saw him, passed by on the other side. ³³“But a certain Shomroni, who was on a journey, came upon him. And when he saw him, he felt compassion, ³⁴and came to him, and bandaged up his wounds, pouring oil and wine on them. And he put him on his own beast, and brought him to an inn, and took care of him.

³⁵And on the next day he took out two dinars and gave them to the inn-keeper and said, ‘Take care of him. And whatever more you spend, when I return, I will repay you.’

³⁶Which of these three do you think proved to be a neighbor to the man who fell into the robbers’ hands?” ³⁷And he said, “The one who showed mercy toward him.” And Yěshua said to him, “Go and do the same.”

³⁸Now as they were traveling along, he entered a certain village. And a woman named Marta welcomed him into her home. ³⁹And she had a sister called Miryam, who moreover was listening to Adōnai’s word, seated at his feet. ⁴⁰But Marta was distracted with all her preparations. And she came up to him, and said, “Adōnai, do you not care that my sister has left me to do all the serving alone? Then tell her to help me.” ⁴¹But Adōnai answered and said to her, “Marta, Marta, you are worried and bothered about so many things, ⁴²but only a few things are necessary, really only one, for Miryam has chosen the good part, which will not be taken away from her.”

And it came about^a that while he was praying in a certain place, after he had finished, one of his disciples said to him, “Adōnai, teach us to pray just as Yoħanan also taught his disciples.” ^{11.2}And he said to them, “When you pray, say: ‘Făther, hallowed be your name. Your kingdom come. ³Give us bread for tomorrow each day. ⁴And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.’”

⁵And he said to them, “Suppose one of you will have a friend, and will go to him at midnight, and say to him, ‘Friend, lend me three loaves, ⁶because a friend of mine has come to me from a journey, and I have nothing to set before him’. ⁷And from inside he will answer and say, ‘Do not bother me! The door has already been shut and my children and I are in bed. I cannot get up and give you anything.’ ⁸I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs.

⁹“And I say to you, ask, and it will be given to you. Seek, and you will

^aFall, AD 33.

find. Knock, and it will be opened to you. ¹⁰Because everyone who asks, receives, and he who seeks, finds. And to him who knocks, it will be opened.

¹¹“Now suppose one of you fathers is asked by his son for a fish. He will not give him a snake instead of a fish, will he? ¹²Or if he is asked for an egg, he will not give him a scorpion, will he? ¹³If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?”

¹⁴And he was casting out a demon, and it was mute. And it came about that when the demon had gone out, the mute man spoke. And the multitudes marveled. ¹⁵But some of them said, “He casts out demons by Ba'al-zevul, the ruler of the demons.” ¹⁶And others, to test him, were demanding of him a sign from heaven.

¹⁷But he knew their thoughts, and said to them, “Any kingdom divided against itself is laid waste. And a house divided against itself falls. ¹⁸And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Ba'al-zevul. ¹⁹And if I by Ba'al-zevul cast out demons, by whom do your sons cast them out? Consequently, they will be your judges. ²⁰But if I cast out demons by the finger of the Almighty, then the kingdom of the Almighty has come upon you.

²¹“When a strong man, fully armed, guards his own homestead, his possessions are undisturbed, ²²but when someone stronger than he attacks him and overpowers him, he takes away from him all his armor on which he had relied, and distributes his plunder. ²³He who is not with me is against me. And he who does not gather with me, scatters.

²⁴“When the unclean spirit goes out of a man, it passes through waterless places seeking rest, and not finding any, it says, ‘I will return to my house from which I came.’ ²⁵And when it comes, it finds it swept and put in order. ²⁶Then it goes and takes along seven other spirits more evil than itself, and they go in and live there. And the last state of that man becomes worse than the first.”

²⁷And it came about while he said these things, one of the women in the crowd raised her voice, and said to him, “Blessed is the womb that bore you, and the breasts at which you nursed.” ²⁸But he said, “On the contrary, blessed are those who hear the word of the Almighty, and observe it.”

²⁹And as the crowds were increasing, he began to say, “This kindred is a wicked kindred. It seeks for a sign, and yet no sign will be given to it but the sign of Yonah. ³⁰For just as Yonah became a sign to the people of Nineveh, so will the Son of Man be to this kindred. ³¹The Queen of the South will rise up against the men of this kindred at the judgment and condemn them, because she came from the ends of the earth to hear the wisdom of Shelomoh. And behold, something greater than Shelomoh is here. ³²The men of Nineveh will stand up against this kindred at the judgment and condemn it, because they repented at the proclaiming of Yonah. And behold, something greater than Yonah is here.

³³“No one, after lighting a lamp, puts it away in a cellar, nor under a peck-measure, but on the lampstand, in order that those who enter may

see the light. ³⁴The lamp of your body is your eye. When your eye is clear, your whole body also is full of light, but when it is bad, your body also is full of darkness. ³⁵Then watch out that the light in you may not be darkness. ³⁶If therefore your whole body is full of light, with no dark part in it, it will be wholly illumined, as when the lamp illumines you with its rays.”

³⁷Now when he had spoken, a Perushi asked him to have breakfast with him. And he went in, and reclined at the table. ³⁸And when the Perushi saw it, he was surprised that he had not first ceremonially washed before the meal. ³⁹But Adōnai said to him, “Now you Perushim clean the outside of the cup and of the platter, but inside of you, you are full of robbery and wickedness. ⁴⁰You foolish ones, did not he who made the outside make the inside also? ⁴¹But give that which is within as charity, and then all things are clean for you.

⁴²“But woe to you Perushim! For you pay tithes of mint and rue and every kind of garden herb, and yet disregard justice and the love of the Almighty, but these are the things you should have done without neglecting the others.

⁴³“Woe to you Perushim! For you love the front seats in the congregations, and the respectful greetings in the market places. ⁴⁴“Woe to you! For you are like concealed tombs, and the people who walk over them are unaware of it.”

⁴⁵And one of the lawyers said to him in reply, “Teacher, when you say this, you insult us too.” ⁴⁶But he said, “Woe to you lawyers as well! For you weigh men down with burdens hard to bear, while you yourselves will not even touch the burdens with one of your fingers. ⁴⁷“Woe to you! For you build the tombs of the prophets, and it was your fathers who killed them. ⁴⁸Consequently, you are witnesses and approve the deeds of your fathers, because it was they who killed them, and you build their tombs. ⁴⁹For this reason also the wisdom of the Almighty said, ‘I will send to them prophets and emissaries, and some of them they will kill and some they will persecute, ⁵⁰in order that the blood of all the prophets, shed as a result of the fall of the world, may be charged against this kindred, ⁵¹from the blood of Hevel to the blood of Zekaryahu, who perished between the altar and the house of the Almighty. Yes, I tell you, it will be charged against this kindred.’

⁵²“Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”

⁵³And when he left there, the scribes and the Perushim began to be very hostile and to question him closely on many subjects, ⁵⁴plotting against him, to catch him in something he might say.

Under these circumstances, after so many thousands of the crowd had gathered together that they were stepping on one another, he began saying to his disciples first of all, “Beware of the leaven of the Perushim, which is hypocrisy. ^{12.2}But there is nothing covered up that will not be revealed, and hidden that will not be known. ³Accordingly, whatever you have

said in the dark will be heard in the light, and what you have whispered in the inner rooms will be proclaimed upon the housetops.

⁴“And I say to you, my friends, do not be afraid of those who kill the body, and after that have no more that they can do. ⁵But I will warn you whom to fear. Fear the One who after he has killed has authority to cast into Gehinnom. Yes, I tell you, fear him! ⁶Are not five sparrows sold for two cents? And yet not one of them is forgotten before the Almighty. ⁷But, the very hairs of your head are all numbered. Do not fear. You are of more value than many sparrows.”

⁸“And I say to you, everyone who confesses me before men, the Søn of Man will confess him also before the angelic messengers of the Almighty, ⁹but he who denies me before men will be denied before the angelic messengers of the Almighty. ¹⁰And everyone who will speak a word against the Søn of Man, it will be forgiven him, but he who blasphemes against the Holy Spirit, it will not be forgiven him.

¹¹“And when they bring you before the congregations and the rulers and the authorities, do not become anxious about how or what you should speak in your defense, or what you should say, ¹²because the Holy Spirit will teach you in that very hour what you ought to say.”

¹³And someone in the crowd said to him, “Teacher, tell my brother to divide the family inheritance with me.” ¹⁴But he said to him, “Man, who appointed me a judge or arbiter over you?” ¹⁵And he said to them, “Beware, and be on your guard against every form of greed, because not even when one has an abundance does his life consist of his possessions.”

¹⁶And he told them a parable, saying, “The land of a certain rich man was very productive. ¹⁷And he began reasoning to himself, saying, ‘What shall I do, since I have no place to store my crops?’ ¹⁸And he said, ‘This is what I will do: I will tear down my barns and build larger ones, and there I will store all my grain and my goods. ¹⁹And I will say to my soul, “Soul, you have many goods laid up for many years to come. Take your ease, eat, drink and be merry.”’ ²⁰But the Almighty said to him, ‘You fool! This very night your soul is required of you. And now who will own what you have prepared?’ ²¹So is the man who lays up treasure for himself, and is not rich toward the Almighty.”

²²And he said to his disciples, “For this reason I say to you, do not be anxious for your life, as to what you will eat, nor for your body, as to what you will put on. ²³For life is more than food, and the body than clothing. ²⁴Consider the ravens, because they neither sow nor reap. And they have no storeroom nor barn. And yet the Almighty feeds them. How much more valuable you are than the birds! ²⁵And which of you by being anxious can add a single cubit to his life’s span? ²⁶If then you cannot do even a very little thing, why are you anxious about other matters? ²⁷Consider the lilies, how they grow. They neither toil nor spin, but I tell you, even Shelomoh in all his glory did not clothe himself like one of these. ²⁸But if the Almighty so arrays the grass in the field, which is alive today and tomorrow is thrown into the furnace, how much more will he clothe you, men of little

trusting-loyalty!

²⁹“And do not seek what you will eat, and what you will drink, and do not keep worrying. ³⁰For all these things the nations of the world eagerly seek, but your Fäther knows that you need these things. ³¹But seek for his kingdom, and these things will be added to you. ³²Do not be afraid, little flock, for your Fäther has chosen gladly to give you the kingdom. ³³Sell your possessions and give to charity. Make yourselves purses which do not wear out, an unfailing treasure in heaven, where no thief comes near, nor moth destroys. ³⁴For where your treasure is, there will your heart be also.

³⁵“Be dressed in readiness, and keep your lamps alight. ³⁶And be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks. ³⁷Blessed are those slaves whom the master will find on the alert when he comes. Amen I say to you, that he will gird himself to serve, and have them recline at the table, and will come up and wait on them. ³⁸Whether he comes in the second watch, or even in the third, and finds them so, blessed are those slaves.

³⁹“And be sure of this, that if the head of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into. ⁴⁰You too, be ready, because the Sõn of Man is coming at an hour that you do not expect.”

⁴¹And Peter said, “Adõnai, are you addressing this parable to us, or to everyone else as well?” ⁴²And the Mäster said, “Who then is the faithful and sensible steward, whom his master will put in charge of his servants, to give them their rations at the proper time? ⁴³Blessed is that slave whom his master finds so doing when he comes. ⁴⁴Truly I say to you, that he will put him in charge of all his possessions. ⁴⁵But if that slave says in his heart, ‘My master will be a long time in coming,’ and begins to beat the slaves, both men and women, and to eat and drink and get drunk, then ⁴⁶the master of that slave will come on a day when he does not expect him, and at an hour he does not know, and will cut him in pieces, and assign him a place with the disloyal. ⁴⁷And that slave who knew his master’s will and did not get ready or act in accord with his will, will receive many lashes, ⁴⁸but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much, will much be required, and to whom they entrusted much, of him they will ask all the more.”

⁴⁹“I have come to cast fire upon the earth. And how I wish it were already kindled! ⁵⁰But I have an immersion to undergo, and how distressed I am until it is accomplished! ⁵¹Do you suppose that I came to grant peace on earth? I tell you, no, not so much as division, ⁵²because from now on five members in one household will be divided, three against two, and two against three. ⁵³They will be divided, father against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.”

⁵⁴And he was also saying to the crowds, “When you see a cloud rising

in the west, immediately you say, 'A shower is coming,' and so it turns out.⁵⁵ And when you see a south wind blowing, you say, 'It will be a hot day,' and it turns out that way.⁵⁶ You hypocrites! You know how to analyze the appearance of the earth and the sky, but why do you not analyze this present time?

⁵⁷And why do you not even on your own initiative judge what is right?⁵⁸ For while you are going with your opponent to appear before the magistrate, on your way there make an effort to settle with him, in order that he may not drag you before the judge, and the judge turn you over to the constable, and the constable throw you into prison.⁵⁹ I say to you, you will not get out of there until you have paid the very last cent."

Now on the same occasion there were some present who reported to him about the men of Galil, whose blood Pilate had mingled with their sacrifices.^a ^{13.2}And he answered and said to them, "Do you suppose that these men of Galil were greater sinners than all other men of Galil, because they suffered this fate?³ I tell you, no, but unless you repent, you will all likewise perish."

⁴"Or do you suppose that those eighteen on whom the tower in Şiloam fell and killed them, were worse culprits than all the men who live in Yerushalayim?⁵ I tell you, no, but unless you repent, you will all likewise perish."

⁶And he was telling this parable: "A certain man had a fig tree which was planted in his vineyard. And he came looking for fruit on it, and did not find any.⁷ And he said to the vineyard-keeper, 'behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?'⁸ And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer.⁹ And if it bears fruit next year, fine, but if not, cut it down.'"^b

¹⁰And he was teaching in one of the congregations on the Şabbat̄hs.¹¹ And behold, there was a woman who for eighteen years had had a sickness caused by a spirit. And she was bent double, and could not straighten up at all.¹² And when Yēshua saw her, he called her over and said to her, "Woman, you are freed from your sickness."¹³ And he laid his hands upon her. And immediately she was made erect again, and was glorifying the Almighty.

¹⁴And the congregation official, indignant because Yēshua had healed on the Şabbat̄h, was saying to the multitude in response, "There are six days in which work should be done. Therefore come during them and get healed, and not on the Şabbat̄h day."¹⁵ But the Māster answered him and said, "You hypocrites, does not each of you on the Şabbat̄h untie his ox or his donkey from the stall, and lead him away to water him?¹⁶ And this wom-

a This happened at Sukkot, AD 33.

b The parable gives us the length of Mēssiah's ministry. It is four years. The first three years were between the Passovers, 30-31, 31-32, 32-33. The final year is between the Passover of AD 33 and that of AD 34. It was during this final year that the parable was spoken. Mēssiah's most extensive ministry efforts were made in this year. See Luke 9:51.

an, a daughter of Avraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Şabbath day?" ¹⁷And as he said this, all his opponents were being humiliated. And the entire crowd was rejoicing over all the glorious things being done by him.

¹⁸Therefore he was saying, "What is the kingdom of the Almighty like, and to what will I compare it? ¹⁹It is like a mustard seed, which a man took and threw into his own garden. And it grew and became a tree. And THE BIRDS OF THE AIR NESTED IN ITS BRANCHES." ²⁰*Ezek 17:23*

²⁰And again he said, "To what shall I compare the kingdom of the Almighty? ²¹It is like leaven, which a woman took and hid in three pecks of meal, until it was all leavened."

²²And he was passing through from one city and village to another, teaching, and proceeding on his way to Yerushalayim. ²³And someone said to him, "Adōnai, are there just a few who are being saved?" And he said to them,

²⁴"Strive to enter by the narrow door, because many, I tell you, will seek to enter and will not be able. ²⁵Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, 'Adōnai, open up to us!' then he will answer and say to you, 'I do not know where you are from.'

²⁶Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets', ²⁷and he will say, 'I tell you, I do not know where you are from. DEPART FROM ME, ALL YOU WORKERS OF INIQUITY.' ²⁸There will be weeping and gnashing of teeth there when you see Avraham and Yitsfaq and Ya'aqov and all the prophets in the kingdom of the Almighty, but yourselves being cast out. ²⁹And they will come from east and west, and from north and south, and will recline at the table in the kingdom of the Almighty. ³⁰And behold, some are last who will be first and some are first who will be last." ³¹*Psa 6:8-9, Mat 7:23*

³¹Just at that time some Perushim came up, saying to him, "Go away and depart from here, for Herod wants to kill you." ³²And he said to them, "Go and tell that fox, 'behold, I cast out demons and perform cures today and tomorrow, and the third day I am going to be perfected.'"^a

³³Nevertheless I must journey on today and tomorrow and the next day, because it cannot be that a prophet should perish outside of Yerushalayim.

³⁴"Yerushalayim, Yerushalayim, the city that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen gathers her brood under her wings, and you would not have it! ³⁵Behold, your house is left to you desolate. And I say to you, you

^a In this riddle, Mēssiah is telling us about his impending death. The word 'tomorrow' means hereafter. It also shows how three days are counted. They are counted inclusively. Today, tomorrow, the third day. Likewise Scripture counts backwards: today, yesterday, the third day. The three days were Wednesday dawn to Thursday dawn, day 1. Thursday dawn to Friday dawn, day 2. Friday dawn to Şabbath dawn, day 3. The resurrection was before dawn on the Şabbath.

will not see me until the time comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF YĀHWĒH!'” *Psa 118:26*

And it came about when he went into the house of one of the leaders of the Perushim on the Şabbath to eat bread, that they were watching him closely. ¹⁴And there, in front of him was a certain man suffering from dropsy. ³And Yěshua answered and spoke to the lawyers and Perushim, saying, “Is it lawful to heal on the Şabbath, or not?” ⁴But they kept silent. And he took hold of him, and healed him, and sent him away. ⁵And he said to them, “Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Şabbath day?” ⁶And they could make no reply to this.

⁷And he was speaking a parable to the invited guests, when he noticed how they were picking out the places of honor at the table, saying to them, ⁸“When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him, ⁹and he who invited you both will come and say to you, ‘Give place to this man,’ and then in disgrace you proceed to occupy the last place. ¹⁰But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ‘Friend, move up higher’, then you will have honor in the sight of all who are at the table with you. ¹¹For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” ¹²And he also went on to say to the one who had invited him, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return, and repayment come to you. ¹³But when you give a reception, invite the poor, the crippled, the lame, the blind, ¹⁴and you will be blessed, since they do not have the means to repay you, because you will be repaid at the resurrection of the righteous.”

¹⁵And when one of those who were reclining at the table with him heard this, he said to him, “Blessed is everyone who will eat bread in the kingdom of the Almighty!”

¹⁶But he said to him, “A certain man was giving a big dinner, and he invited many. ¹⁷And at the dinner hour he sent his slave to say to those who were invited, ‘Come, because everything is ready now.’ ¹⁸But they all alike began to make excuses. The first one said to him, ‘I have bought a piece of land and I need to go out and look at it. Please consider me excused.’ ¹⁹And another one said, ‘I have bought five yoke of oxen, and I am going to try them out. Please consider me excused.’ ²⁰And another one said, ‘I have married a wife, and for that reason I cannot come.’ ²¹And the slave came back and reported this to his master. “Then the head of the household became angry and said to his slave, ‘Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’ ²²And the slave said, ‘Master, what you commanded has been done, and still there is room.’ ²³And the master said to the slave, ‘Go out into the highways and along the hedges, and compel them to come in, that my

house may be filled. ²⁴For I tell you, none of those men who were invited will taste of my dinner.”

²⁵Now great crowds were going along with him. And he turned and said to them, ²⁶“If anyone comes to me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. ²⁷Whoever does not carry his own execution timber and come after me cannot be my disciple. ²⁸“For which one of you, when he wants to build a tower, does not first sit down and calculate the cost, to see if he has enough to complete it? ²⁹Otherwise, when he has laid a foundation, and is not able to finish, all who observe it begin to ridicule him, ³⁰saying, ‘This man began to build and was not able to finish.’

³¹“Or what king, when he sets out to meet another king in battle, will not first sit down and take counsel whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? ³²Or else, while the other is still far away, he sends a delegation and asks terms of peace.

³³“So therefore, no one of you can be my disciple who does not give up all his own possessions. ³⁴Therefore, salt is good, but if even salt has become tasteless, with what will it be seasoned? ³⁵It is useless either for the soil or for the manure pile. It is thrown out. He who has ears to hear, let him hear.”

Now all the tax-collectors and the sinners were coming near him to listen to him. ^{15,2}And both the Perushim and the scribes were grumbling, saying, “This man receives sinners and eats with them.”

³And he told them this parable, saying, ⁴“What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it? ⁵And when he has found it, he lays it on his shoulders, rejoicing. ⁶And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ ⁷I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.

⁸“Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it? ⁹And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin which I had lost!’ ¹⁰In the same way, I tell you, there is joy in the presence of the angelic messengers of the Almighty over one sinner who repents.”

¹¹And he said, “A certain man had two sons. ¹²And the younger of them said to his father, ‘Father, give me the share of the estate that falls to me.’ And he divided his wealth between them. ¹³And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living.

¹⁴Now when he had spent everything, a severe famine occurred in that

country, and he began to be in need. ¹⁵“And he went and attached himself to one of the citizens of that country, and he sent him into his fields to feed pigs. ¹⁶And he was longing to fill his stomach with the pods that the pigs were eating, and no one was giving anything to him.

¹⁷“But coming to himself, he said, ‘How many of my father’s hired men have more than enough bread, but I am dying here with hunger! ¹⁸I will get up and go to my father, and will say to him, “Father, I have sinned against heaven, and in your sight. ¹⁹I am no longer worthy to be called your son. Make me as one of your hired men.”’ ²⁰And he got up and came to his father.

^{20b}“But while he was still a long way off, his father saw him, and felt compassion for him, and ran and embraced him, and kissed him. ²¹And the son said to him, ‘Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son.’ ²²But the father said to his slaves, ‘Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. ²³And bring the fattened calf, kill it, and let us eat and be merry, ²⁴because this son of mine was dead, and has come to life again. He was lost, and has been found.’ And they began to be merry.

²⁵“Now his older son was in the field, and when he came and approached the house, he heard music and dancing. ²⁶And he summoned one of the servants and was inquiring what these things might be. ²⁷And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’ ²⁸But he became angry, and was not willing to go in. “And his father came out and was entreating him. ²⁹But he answered and said to his father, ‘Look! For so many years I have been serving you, and I have never neglected a command of yours. And yet you have never given me a kid, that I might be merry with my friends, ³⁰but when this son of yours came, who has devoured your wealth with harlots, you killed the fattened calf for him.’

³¹And he said to him, ‘My child, you have always been with me, and all that is mine is yours. ³²But we had to be merry and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.’”

Now^a he was also saying to the disciples, “There was a certain rich man^b who had a steward, and this steward was reported to him as squandering his possessions. ^{16.2}“And he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

^a Winter, AD 34.

^b See Luke 10:30; 12:16; 14:16; 15:11; 16:1; 18:12 19:12; 20:9; this is one of many parables introduced with the words, ‘a certain man,’ ἄνθρωπός τις, or similar words to indicate a story is coming. Quite frequently Yēshua tells the story but never says it is a ‘parable.’ The stories are often, but not always introduced with the words ‘And he was speaking a parable to them...’ by the good news writers. In a good number of cases, it is left to the original audience or to the nature of the story itself for hearers to figure out that it is a parable. What we call fiction literature today, or even historical fiction is a version of the same sort of story telling. Other literary forms are satire and fables.

³“And the steward said to himself, ‘What will I do, since my master is taking the stewardship away from me? I am not strong enough to dig. I am ashamed to beg. ⁴I know what I will do, so that when I am removed from the stewardship, they will receive me into their homes.’

⁵“And he summoned each one of his master’s debtors, and he was saying to the first, ‘How much do you owe my master?’ ⁶And he said, ‘A hundred measures of oil.’ And he said to him, ‘Take your bill, and sit down quickly and write fifty.’ ⁷Then he said to another, ‘And how much do you owe?’ And he said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’

⁸“And his master praised the unrighteous steward because he had acted shrewdly, because the sons of this age are more shrewd *in relation* to their own kindred than the sons of light.

⁹“And I say to you, make friends for yourselves by means of the wealth of unrighteousness, that when it fails, they may receive you in the everlasting tents. ¹⁰He who is faithful in a very little thing is faithful also in much. And he who is unrighteous in a very little thing is unrighteous also in much. ¹¹If therefore you have not been faithful with unrighteous wealth, who will trust you? ¹²And if you have not been faithful in that which is another’s, who will give you that which is your own? ¹³No servant can serve two masters, because either he will hate the one, and love the other, or else he will hold to one, and despise the other. You cannot serve the Almighty and wealth.”

¹⁴Now the Perushim, who were lovers of silver, were listening to all these things, and they were scoffing at him. ¹⁵And he said to them, “You are those who are justifying yourselves in the sight of men, but the Almighty knows your hearts, because that which is highly esteemed among men is detestable in the sight of the Almighty.”

¹⁶(The Law and the prophets *prophesied the Anointed* up through Yofanan.^a Since then the good news of the kingdom of the Almighty is proclaimed, and everyone into it forces himself forward.)^b ¹⁷“But it is easier for heaven and earth to pass away than for one stroke of a letter of the Law to fail.”^c

¹⁸“Everyone who sends his wife away and then marries another commits adultery. And he who marries one who is sent away from a husband

a Then Yofanan announced the Mëssiah was here and identified him. Some read “the law and prophets *were* until Yofanan,” and then seek to abolish the law afterward on the force of their interpretation. But the missing word “prophesied” is supplied in Mat. 11:13. We must then supply what was being prophesied from the context: Mëssiah’s coming. Clearly Mëssiah is also coming again also, and clearly the prophets prophesy many other things beyond Yofanan. Codex D and others read “prophesied.”

b The idea is “forges forward,” “wades forth.” See Mat. 11:11.

c He means not that no copy error can be made, but that the whole is legally valid as long as heaven and earth remain. For example Psa. 145:13b is missing from the Hebrew, and missing from most English translations, but only present in the LXX and some English translations like the ESV. The missing acrostic verse for nun נון, נ, is proof that scribal blunders can happen.

commits adultery.”^a

¹⁹“Now there was a certain rich man, and he habitually dressed in purple and fine linen, lavishly living in splendor every day. ²⁰And a certain poor man named Elazar was laid at his gate, covered with sores, ²¹and longing to be fed with the crumbs which were falling from the rich man’s table, but, even the dogs were coming and licking his sores. ²²Now it came about that the poor man died and he was carried away by the angelic messengers to Avraham’s bosom. And the rich man also died and was buried.

²³“And in the grave he lifted up his eyes, being in torment, and saw Avraham far away, and Elazar in his bosom.

²⁴And he cried out and said, ‘Father Avraham, have mercy on me, and send Elazar, that he may dip the tip of his finger in water and cool off my tongue, because I am in agony in this flame.’^b

²⁵But Avraham said, ‘Child, remember that during your life you received your good things, and likewise Elazar bad things, but now he is being comforted here, and you are in agony. ²⁶And besides all this, between us and you there is a great chasm fixed, in order that those who wish to come over from here to you may not be able, and that none may cross over from there to us.’

²⁷“And he said, ‘Then I beg you, Father, that you send him to my father’s house—²⁸for I have five brothers—that he may warn them, lest they also come to this place of torment.’

²⁹But Avraham said, ‘They hold to Mosheh and the prophets. They must listen to them.’ ³⁰But he said, ‘No, Father Avraham, but if someone goes to them from the dead, they will repent!’ ³¹But he said to him, ‘If they do not listen to Mosheh and the prophets, neither will they be persuaded if someone rises from the dead.’”

And he said to his disciples, “It is inevitable that stumbling blocks should come, but woe to him through whom they come! ^{17.2}It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble.

³Be on your guard! If your brother sins, rebuke him. And if he repents, forgive him. ⁴And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”

⁵And the emissaries said to the Măster, “Increase our courage!” ⁶And the Măster said, “If you had courage^c like a mustard seed, you would say

^a See Mat. 5:32; Mark 10:11-12. It was a common practice to send away a spouse without granting a proper ‘certificate of divorce.’ According to the Law, without it, the marriage covenant is still legally binding.

^b See note on 16:1. In this story Yēshua is taking poetic license to use the more Greek notion of “Hades” rather than the usual biblical sense of “grave” for this word. We are not told how long the torment lasts, but we may suppose that the condemned are being marched in a line down a road winding through the fires that singe and burn them on their way to the hottest part of the fires into which the angels cast them to be consumed.

^c Or “tenacity,” “steadfastness,” “boldness.” A key point is that he did not say he would increase it inwardly. The Almighty provides an environment to encourage courageous action,

to this mulberry tree, 'Be uprooted and be planted in the sea', and it would obey you. ⁷But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? ⁸But will he not say to him, 'Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk. And afterward you will eat and drink'? ⁹He does not thank the slave because he did the things which were commanded, does he? ¹⁰So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves. We have done only that which we ought to have done.'"

¹¹And it came about while he was on the way to Yerushalayim, that he was passing between Shomron and Galil. ¹²And as he entered a certain village, ten leprous men who stood at a distance met him, ¹³and they raised their voices, saying, "Yēshua, Māster, have mercy on us!" ¹⁴And when he saw them, he said to them, "Go and show yourselves to the priests." And it came about that as they were going, they were cleansed.

¹⁵Now one of them, when he saw that he was healed, turned back, glorifying the Almighty with a loud voice, ¹⁶and he fell on his face at his feet, giving thanks to him. And he was Shomroni.

¹⁷And Yēshua answered and said, "Were there not ten cleansed? But the nine—where are they? ¹⁸Was no one found who turned back to give glory to the Almighty, except this foreigner?" ¹⁹And he said to him, "Rise, and go your way. Your courage has saved you."

²⁰Now having been questioned by the Perushim as to when the kingdom of the Almighty was coming, he answered them and said, "The kingdom of the Almighty is not coming with signs to be observed, ²¹nor will they say, 'Look, here it is!' or, 'There it is!' For behold, the kingdom of the Almighty is in your midst."

²²And he said to the disciples, "The days will come when you will long to see one of the days of the Sōn of Man, and you will not see it. ²³And they will say to you, 'Look there! Look here!' Do not go away, and do not run after them.

²⁴For just as the lightning, when it flashes out of one part of the sky, shines to the other part of the sky, so will the Sōn of Man be in his day. ²⁵But first he must suffer many things and be rejected by this kindred.

²⁶"And just as it happened in the days of Noah, so it will be also in the

but he does not control our will. We have to decide to put the truth into action resulting in the outcome of fidelity. The component being sought after here is "courage," the courage to act on right convictions. A mustard seed is small, but when it grows it steadfastly reaches a very large size. The small one has the courage to do great things. "Faith" here might not fully communicate the idea being expressed, because in English faith is trust directed toward the Almighty. Likewise, more correctly, "faithfulness" (loyalty) is thought of as directed toward Him. Courage is directed inwardly to summon the chutzpah to banish fear, uncertainty, and doubt coming from the heart, in order to sacrifice oneself for the greater goal. It is certainly an important component of faithfulness. To communicate it we have to use another word though. In Hebrew *emunah* means firmness, support. The mind through truth provides the heart the inner support to act with courage and silence fear, knowing that the Almighty is backing you up. Courage is the fidelity of the will to banish fears and doubts in the heart keeping one from the righteous goal. The opposite concept is cowardliness. The coward, due to fear, does not summon the inner support to do what is right.

days of the Sōn of Man: ²⁷they were eating, they were drinking, they were marrying, they were being given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all.

²⁸It was the same as happened in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building, ²⁹but on the day that Lot went out from Sedom it rained fire and brimstone from heaven and destroyed them all.

³⁰It will be just the same on the day that the Sōn of Man is revealed. ³¹On that day, let not the one who is on the housetop and whose goods are in the house go down to take them away. And likewise let not the one who is in the field turn back. ³²Remember Lot's wife. ³³Whoever seeks to keep his life will lose it, and whoever loses his life will preserve it.

³⁴I tell you, on that night there will be two men in one bed. One will be taken, and the other will survive. ³⁵There will be two women grinding at the same place. One will be taken, and the other will be left.^a

³⁷And answering they said to him, "Where, Adōnai?" And he said to them, "Where the body is, there also will the vultures be gathered."

Now he was telling them a parable to show that at all times they ought to pray and not to lose heart, ^{18,2}saying, "There was in a certain city a judge who did not fear the Almighty, and did not respect man. ³And there was a widow in that city, and she kept coming to him, saying, 'Give me legal protection from my opponent.' ⁴And for a while he was unwilling, but afterward he said to himself, 'Even though I do not fear the Almighty nor respect man, ⁵yet because this widow bothers me, I will give her legal protection, lest by continually coming she wear me out.'"

⁶And Adōnai said, "Hear what the unrighteous judge said. ⁷Now shall not the Almighty bring about justice for his elect, who cry to him day and night, and will he delay long over them? ⁸I tell you that he will bring about justice for them speedily.

^{8b}But, straightaway the Sōn of Man having come, will find faithfulness on earth!"^b

⁹And he also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: ¹⁰"Two men went up into the temple to pray, one a Perushi, and the other a tax-gatherer. ¹¹The Perushi stood and was praying thus to himself, 'Almighty, I thank

^a Later texts add: [³⁶Two men will be in the field. One will be taken and the other will be left."]

^b LSJ ἀρα "1. then, straightaway, at once." The inferential particle stands in the second position in the sentence in Codex Bezae, vz: πλὴν ἀρα ὁ ὕιος τοῦ ἀνθρώπου ἐλθὼν εὐρησε πιστὴν ἐπὶ τῆς γῆς. The reading is omitted from the NA-26, and NA-27 apparatuses. Codex Bezae likewise omits the definite article here before faithfulness. This could also be translated loyalty or steadfastness. Because he does not delay justice too long, his people will remain loyal to him. See Hab. 2:3, "HE WILL NOT BE TOO LATE." He said that the gates of Hell would not prevail over the Assembly (Mat. 16:18), so there is no doubt that faithfulness will be found on the earth, and therefore, Yēshua would not have doubted it. The point of his remark is that he will not delay justice so long that no faithful will be discovered on the earth. The reading is according to Codex Bezae, and there are several other Latin texts that give similar readings according to Tischendorf's Critical Apparatus.

you that I am not like other people: swindlers, unjust, adulterers, or even like this tax-gatherer. ¹²I fast twice from^a the Šabbath. I pay tithes of all that I get.'

¹³But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'Almighty, be merciful to me, the sinner!'

¹⁴I tell you, this man went down to his house having correctly judged himself^b rather than the other, because everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

¹⁵And they were bringing even their infants to him so that he might touch them, but when the disciples saw it, they were rebuking them. ¹⁶But Yēshua called for them, saying, "Permit the children to come to me, and do not hinder them, for the kingdom of the Almighty belongs to such as these. ¹⁷Amen I say to you, whoever does not receive the kingdom of the Almighty like a child will not enter it at all."

¹⁸And a certain ruler questioned him, saying, "Good Teacher, what shall I do that I may inherit everlasting life?" ¹⁹And Yēshua said to him, "Why do you say I am good? No one is perfect except one: the Almighty. ²⁰You know the commandments, 'DO NOT COMMIT ADULTERY, DO NOT MURDER, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, HONOR YOUR FATHER AND MOTHER.'" ²¹And he said, "All these things I have kept from my youth." ²²And when Yēshua heard this, he said to him, "One thing you still lack. Sell all that you possess, and distribute it to the poor, and you will have treasure in heaven, and come, follow me." ²³But when he had heard these things, he became very sad, because he was extremely rich.^c *Exo 20:12-16, Deu 5:16-20*

²⁴And Yēshua looked at him and said, "How hard it is for those who are wealthy to enter the kingdom of the Almighty! ²⁵For it is easier for a camel to go through the eye of a needle, than for a rich man to enter the

a The sense here is "before the Šabbath." This is a rare case of classic ablative in Koine Greek. For a long time I resisted the ablative suggestion until I realized the case does not specify a temporal direction, i.e. the separation in time could be *before* or *after* the Šabbath. E.A. Sophocles suggested "*after* the Šabbath" (cf. Thayer *σάββατον*), but the Hebrew idiom is "I fast twice *unto* the Šabbath," (*אני צם פעמים לשבת*) or (*בשבת*) as shown by Qumran texts. So the idiom piously references a Šabbath to come and not one in the past. This use of *from* is demonstrated in the English sentence: "It was two days *from* Passover when we invited the neighbors to our Seder." This means *before* Passover. Examples of ablative: Mat. 10:14 "dust *from* your feet"; Eph. 2:12 "alienated *from*."

b Not "justified" is the sense of acquitted or proved righteous. For he has admitted he is not, but "having justified himself," which is to say he judged his own case correctly, a sinner in need of mercy. So also we need to repent and have justice administered through the death of Mēssiah for the forgiveness of our sins. The verb is middle voice like Niphal reflexive.

c The point was that this rich man, though interested in following Mēssiah and in being perfect, somehow felt less than perfect, and incomplete. It was pointed out that only Almighty is perfect, (naturally excepting the Almighty Sōn and other unfallen beings in heaven who were not men). What the man lacked was ultimate loyalty to the Almighty, which with the revelation of the kingdom meant the affirmation of faithfulness to the Sōn. The problem is that in practice, the man was more loyal to his wealth than to the King whose subject he was, and whom he must use it for. The King in his estimation was just like an official that must be satisfied by keeping the rules and then he can get on with his own life short of total love and loyalty for the King. One cannot be more loyal to something other than Mēssiah and expect to have assurance of his love at the same time. See Deut. 6:4-5 and 1 John 2:3-4.

kingdom of the Almighty.”²⁶ And they who heard it said, “Then who can be saved?”²⁷ But he said, “The things impossible with men are possible with the Almighty.”

²⁸ And Peter said, “Behold, we have left our own homes, and followed you.”²⁹ And he said to them, “Amen I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of the Almighty,³⁰ who will not receive many times as much at this time and in the age to come, everlasting life.”

³¹ And he took the twelve aside and said to them, “Behold, we are going up to Yerushalayim. And all things having been written through the prophets will be accomplished by the Sōn of Man.³² For he will be delivered to the nations, and he will be mocked and he will be spit upon,³³ and scourging, they will kill him. And the third day he will rise.”³⁴ And they understood none of these things, and this saying was hidden from them, and they did not comprehend the things that were said.

³⁵ And it came about that as he was approaching Yerifō, a certain blind man was sitting by the road, begging.³⁶ Now hearing a crowd going by, he was inquiring what this might be.³⁷ And they told him that Yēshua of Netsereṯh was passing by.³⁸ And he called out, saying, “Yēshua, Sōn of David, have mercy on me!”³⁹ And those who led the way were sternly telling him to be quiet, but he kept crying out all the more, “Sōn of David, have mercy on me!”⁴⁰ And Yēshua stopped and commanded that he be brought to him. And when he had come near, he questioned him,⁴¹ “What do you want me to do for you?” And he said, “Adōnai, I want to regain my sight!”⁴² And Yēshua said to him, “Receive your sight. Your courage has saved you.”⁴³ And immediately he regained his sight, and was following him, glorifying the Almighty. And when all the people saw it, they gave praise to the Almighty.

And he entered and was passing through Yerifō.^a ^{19.2} And behold, there was a man called by the name of Zakkai. And he was a chief tax-gatherer, and he was rich.³ And he was trying to see who Yēshua was, and he was unable because of the crowd, for he was small in stature.⁴ And he ran on ahead and climbed up into a sycamore tree in order to see him, for he was about to pass through that way.⁵ And when Yēshua came to the place, he looked up and said to him, “Zakkai, hurry and come down, because today I must stay at your house.”

⁶ And he hurried and came down, and received him gladly.⁷ And when they saw it, they all were grumbling, saying, “He has gone to be the guest of a man who is a sinner.”⁸ And Zakkai stopped and said to the Māster, “Behold, Adōnai, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much.”⁹ And Yēshua said to him, “Today salvation has come to this house, because he, too, is a Sōn of Avraham.¹⁰ For the Sōn of Man has come to seek and to save that which was lost.”

^a Late Adar or the first week of Aviv, AD 34.

¹¹And while they were listening to these things, he went on to tell a parable, because he was near Yerushalayim, and they supposed that the kingdom of the Almighty was going to appear immediately. ¹²He said therefore, "A certain nobleman went to a distant country to receive a kingdom for himself, and then return. ¹³And he called ten of his slaves, and gave them ten minas, and said to them, 'Do business with this until I come back.' ¹⁴But his citizens hated him, and sent a delegation after him, saying, 'We do not want this man to reign over us.'

¹⁵"And it came about that when he returned, after receiving the kingdom, he ordered that these slaves, to whom he had given the silver, be called to him in order that he might know what business they had done. ¹⁶And the first appeared, saying, 'Master, your mina has made ten minas more.' ¹⁷And he said to him, 'Well done, good slave, because you have been faithful in a very little thing, be in authority over ten cities.' ¹⁸And the second came, saying, 'Your mina, master, has made five minas.' ¹⁹And he said to him also, 'And you are to be over five cities.'

²⁰"And another came, saying, 'Master, behold your mina, which I kept put away in a handkerchief, ²¹because I was afraid of you, because you are an exacting man. You take up what you did not lay down, and reap what you did not sow.' ²²He said to him, 'By your own words I will judge you, you worthless slave. Did you know that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow? ²³'Then why did you not put the silver in the bank, and having come, I would have collected it with interest?' ²⁴And he said to the bystanders, 'Take the mina away from him, and give it to the one who has the ten minas.' ²⁵And they said to him, 'Master, he has ten minas already.' ²⁶I tell you, that to everyone who holds fast will more be given, but from the one who does not hold fast, even what he does have will be taken away. ²⁷But these enemies of mine, who did not want me to reign over them, bring them here and slay them in my presence."

²⁸And after he had said these things, he was going on ahead, ascending to Yerushalayim. ²⁹And it came about^a that when he approached Beṯh-Paggi and Beṯh-Hini, near the mount that is called Olivet, he sent two of the disciples, ³⁰saying, "Go into the village opposite you, in which as you enter you will find a colt tied, on which no one yet has ever sat. Untie it, and bring it here. ³¹And if anyone asks you, 'Why are you untying it?' thus shall you speak, 'Yāhweh has need of it.'" ³²And those who were sent went away and found it just as he had told them. ³³And as they were untying the colt, its owners said to them, "Why are you untying the colt?" ³⁴And they said, "Yāhweh has need of it."

³⁵And they brought it to Yēshua, and they threw their garments on the colt, and put Yēshua on it. ³⁶And as he was going, they were spreading their garments in the road. ³⁷And as he was now approaching, near the descent of the Mount of Olives, the whole multitude of the disciples

began to praise the Almighty joyfully with a loud voice for all the miracles which they had seen, ³⁸saying, “BLESSED IS THE KING WHO COMES IN THE NAME OF YĀHWĒH! Shalom in heaven and glory in the heights!” ³⁹And some of the Perushim in the crowd said to him, “Teacher, rebuke your disciples.” ⁴⁰And he answered and said, “I tell you, if these become silent, the stones will cry out!” *Psa 118:26*

⁴¹And when he approached, he saw the city and wept over it, ⁴²saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. ⁴³For the days will come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, ⁴⁴and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

⁴⁵And he entered the temple^a and began to cast out those who were selling, ⁴⁶saying to them, “It is written, ‘AND^α MY HOUSE SHALL BE A HOUSE OF PRAYER,’ but you have made it a^βROBBERS’ DEN.” ⁴⁷And he was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people were trying to destroy him, ⁴⁸and they could not find anything that they might do, for all the people were hanging upon his words. *α Isa 56:7*
β Jer 7:11

And it came about on one of the days^b while he was teaching the people in the temple and proclaiming the good news, that the chief priests and the scribes with the elders confronted him, ^{20,2}and they spoke, saying to him, “Tell us by what authority you are doing these things, or who is the one who gave you this authority?”

³And he answered and said to them, “I will also ask you a question, and you tell me: ⁴Was the immersion of Yoĥanan from heaven or from men?” ⁵And they reasoned among themselves, saying, “If we say, ‘from heaven,’ he will say, ‘Why did you not support him?’ ⁶But if we say, ‘From men,’ all the people will stone us to death, for they are convinced that Yoĥanan was a prophet.” ⁷And they answered that they did not know where it came from. ⁸And Yĕshua said to them, “Neither will I tell you by what authority I do these things.”

⁹And he began to tell the people this parable: “A man planted a vineyard and rented it out to vine-growers, and went on a journey for a long time. ¹⁰And at the harvest time he sent a slave to the vine-growers, in order that they might give him some of the produce of the vineyard, but the vine-growers beat him and sent him away empty-handed. ¹¹And he proceeded to send another slave. And they beat him also and treated him shamefully, and sent him away empty-handed. ¹²And he proceeded to send a third. And this one also they wounded and cast out.

¹³“And the owner of the vineyard said, ‘What will I do? I will send my beloved son. Perhaps they will respect him.’ ¹⁴But when the vine-growers

a Sunday, Aviv 11, March 21, AD 34. He had gone into the temple at the end of Ṣabbath, but he retired that day.

b On Monday, March 12. Nisan 12.

saw him, they reasoned with one another, saying, 'This is the heir! Let us kill him that the inheritance may be ours.'¹⁵ And they threw him out of the vineyard and killed him. What, therefore, will the owner of the vineyard do to them? ¹⁶He will come and destroy these vine-growers and will give the vineyard to others." And when they heard it, they said, "May it never be!" ¹⁷But he looked at them and said, "What then is this that is written, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER STONE'? ¹⁸Everyone who falls on that stone will be bruised, but on whomever it falls, it will winnow him like dust."¹⁹ *Psa 118:22*

¹⁹And the scribes and the chief priests tried to lay hands on him that very hour, and they feared the people, because they understood that he spoke this parable against them.

²⁰And they watched him, and sent spies who pretended to be righteous, in order that they might catch him in some statement, so as to deliver him up to the rule and the authority of the governor.

²¹And they questioned him, saying, "Teacher, we know that you speak and teach correctly, and you are not partial to any, but teach the way of the Almighty in truth. ²²"Is it lawful for us to pay taxes to Caesar, or not?" ²³But he detected their trickery and said to them, ²⁴"Show me a dinar. Whose likeness and inscription does it have?" And they said, "Caesar's." ²⁵And he said to them, "Then render to Caesar the things that are Caesar's, and to the Almighty the things that are the Almighty's." ²⁶And they were unable to catch him in a saying in the presence of the people, and marveling at his answer, they became silent.

²⁷Now there came to him some of the Tsadduqim (who say that there is no resurrection), ²⁸and they questioned him, saying, "Teacher, Moshēh wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD TAKE THE WIFE AND RAISE UP OFFSPRING TO HIS BROTHER. ²⁹Now there were seven brothers. And the first took a wife, and died childless, ³⁰and the second ³¹and the third took her. And in the same way all seven died, leaving no children. ³²Finally the woman died also. ³³In the resurrection therefore, which one's wife will she be? For all seven had her as wife."³⁴ *Deu 25:5, Gen 38:8*

³⁴And Yēshua said to them, "The sons of this age give in marriage and are married, ³⁵but those who are considered worthy to attain to that age and the resurrection from the dead, neither give in marriage, nor are married. ³⁶Yea, neither can they die anymore, for they are like angelic messengers, and are sons of the Almighty, being sons of the resurrection.

³⁷"But that the dead are raised, even Moshēh showed, in the passage about the burning bush, where he calls Yāhweh THE ALMIGHTY OF AVRAHAM, AND THE ALMIGHTY OF YITSHAQ, AND THE ALMIGHTY OF YA'AQOV. ³⁸Now he is not the Almighty of the dead but of the living, because all live to Him."³⁹ *Exo 3:6*

³⁹And some of the scribes answered and said, "Teacher, you have spoken well." ⁴⁰For they did not have courage to question him any longer about anything. ⁴¹And he said to them, "How is it that they say the Anōinted is David's son? ⁴²For David himself says in the scroll of Psalms, 'YĀHWĒH SAID

TO MY ADŌNAI, 'REMAIN AT MY RIGHT HAND WHILE I MAKE YOUR ENEMIES A FOOT-STOOL FOR YOUR FEET.'" ⁴⁴David therefore calls him 'ADŌNAI,' and how is he his son?" *Psa 110:1*

⁴⁵And while all the people were listening, he said to the disciples, ⁴⁶"Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and chief seats in the congregations, and places of honor at banquets, ⁴⁷who devour widows' houses, and for appearance's sake offer long prayers. These will receive greater condemnation."

And he looked up and saw the rich putting their gifts into the treasury. ^{21.2}And he saw a certain poor widow putting in two small copper coins. ³And he said, "Truly I say to you, this poor widow put in more than all of them, ⁴because they all out of their surplus put into the offering, but she out of her poverty put in all that she had to live on."

⁵And while^a some were talking about the temple, that it was adorned with beautiful stones and votive gifts, he said, ⁶"As for these things which you are looking at, the days will come in which there will not be left one stone upon another which will not be torn down." ⁷And they questioned him, saying, "Teacher, when therefore will these things be? And what will be the sign when these things are about to take place?"

⁸And he said, "See to it that you be not misled, because many will come in my name, saying, 'I am he,' and, 'The time is at hand'; do not go after them. ⁹And when you hear of wars and disturbances, do not be terrified, because these things must take place first, but the end does not follow immediately."

¹⁰Then he continued by saying to them, "Nation will rise against nation, and kingdom against kingdom, ¹¹and there will be great earthquakes, and in various places plagues and famines. And there will be terrors and great signs from heaven. ¹²But before all these things, they will lay their hands on you and will persecute you, delivering you to the congregations and prisons, bringing you before kings and governors for my name's sake.

¹³It will lead to an opportunity for your testimony. ¹⁴So make up your minds not to prepare beforehand to defend yourselves, ¹⁵because I will give you utterance and wisdom which none of your opponents will be able to resist or refute. ¹⁶But you will be delivered up even by parents and brothers and relatives and friends, and they will put some of you to death, ¹⁷and you will be hated by all on account of my name. ¹⁸Yet not a hair of your head will perish.

¹⁹By your endurance you *will* have gained your souls.

²⁰"But when you see Yerushalayim surrounded by armies, then recognize that her desolation is at hand. ²¹Then let those who are in Yehudah flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city, ²²because these are days of vengeance, in order that all things which are written may be

fulfilled.

²³Woe to those who are with child and to those who nurse babes in those days, because there will be great distress upon the land, and wrath to this people, ²⁴and they will fall by the edge of the sword, and will be led captive into all the nations. And Yerushalayim will be trampled under foot by the nations until the times of the nations be fulfilled.

²⁵“And there will be indications in sun and moon and stars, and upon the earth anguish of nations in dismay, like a roaring of the sea and the surf, ²⁶men fainting from fear and the expectation of the things which are coming upon the world, because the powers of the heavens will be shaken. ²⁷And then they will see THE SÖN OF MAN COMING IN A CLOUD with power and great glory. ²⁸But when these things begin to take place, straighten up and lift up your heads, because your ransom is drawing near.” *Dan 7:13*

²⁹And he told them a parable: “Behold the fig tree and all the trees, ³⁰as soon as they put forth leaves, you see it and know for yourselves that summer is now near. ³¹Even so you, too, when you see these things happening, recognize that the kingdom of the Almighty is near. ³²Amēn I say to you, this kindred by no means will pass away, going past when all things will have happened.^a ³³Heaven and earth will pass away, but my words will

a The text is based on Jer. 33:23-26. See also Mark 13:30; Mat. 24:34. “Going past.” See Mat. 5:17-19 notes.

This verse is reassurance that Yisra’el will not pass away even though a calamity ten times greater than the fall of Yerushalayim in 587 B.C. was going to take place. After reading many commentaries, and seeing they were confused, clueless, or only had a half answer, I had to ask Adōnai for the answer. Afterward I found my way to Lange’s Commentary, where I picked up some promising leads.

Between the deportation of Yehudah in 597 BC and the final destruction of the First Temple in 587 BC, this prophecy came to Yirmeyahu: ²³“THEN WAS THE WORD OF YĀHWĒH TO YIRMEYAHU, SAYING, ²⁴‘HAVE YOU NOT SEEN WHAT THIS PEOPLE HAVE MADE TO BE SAID, SAYING, ‘THE TWO FAMILIES (*kindreds*, הַמְּשִׁפּוֹת) WHICH YĀHWĒH HAD CHOSEN, AMONG THEM—THEN HE WILL REJECT THEM.’ AND MY PEOPLE THEY WILL DESPISE FROM BEING AGAIN A NATION BEFORE THEIR FACES.’ ²⁵‘THUS HAS SAID YĀHWĒH, ‘IF MY COVENANT BY DAY AND NIGHT, PRESCRIBED STATUTES OF THE HEAVENS AND EARTH, I HAVE NOT ESTABLISHED, ²⁶‘ALSO THE SEED OF YA’AQOV AND DAVID MY SERVANT I WILL REJECT, FROM TAKING FROM ITS SEED, THOSE RULING OVER THE SEED OF AVRAHAM, YĪTSHAQ, AND YA’AQOV, BECAUSE I WILL RETURN THEIR CAPTIVITY, AND I WILL HAVE MADE TO BE MERCY UPON THEM’” (Jer. 33:23-26).

Yēshua must have been thinking in terms of these very verses in view of the coming destruction. Mark 13:30 runs parallel to Jer. 33:24, and Mark 13:31 runs parallel to Jer. 33:25. The matter is repeated in Mat. 24:34 and Luke 21:32. His oath as to the preservation of the seed of Avraham as a nation in his sight is as sure as his word governing the celestial clockwork of the heavens. So he says in Mark 13:31, “Heaven and earth may pass away, but my words will not pass away.” The reason that the commentators have not completely connected the dots is that they think Yāhweh finished with the historic nation of Yisra’el in AD 70 and AD 135, and therefore, they have completely missed out on the reassurance of this text.

I should point out that the verses quoted above (Jer. 33:23-26) were omitted from the LXX (Septuagint) along with Jer. 33:14-22 because the corrupted Church had rejected the divine law. The omission is relevant because the text is material to the interpretation the “generation” passage in Matthew, Mark, and Luke.

We obtain a huge clue to the meaning of γενεά (family clan vs. generation) in Jer. 8:3, “DEATH WILL HAVE BEEN CHOSEN ABOVE LIFE BY ALL THE REMNANT THAT IS REMAINING FROM THIS EVIL KINDRED IN ALL THE PLACES THEY ARE LEFT, WHERE I HAVE MADE THEM BANISHED, UTTERS YĀHWĒH OF HOSTS.” Now here the words τῆς γενεᾶς ἐκείνης in the LXX stand parallel to הַמְּשִׁפּוֹת הַזֵּאת, and it is evident the the LXX translator has represented הַמְּשִׁפּוֹת, “FAMILY CLAN” with γενεᾶς in the Greek text.

For the rest here I simply cite Lange’s Commentary on Mt. 24:34 where he cites Alford:

not pass away.

³⁴“Be on guard, that your hearts may not be weighted down with dissipation and drunkenness and the worries of life, and that day come on you suddenly like a trap,³⁵ because it will come upon all those who dwell on the face of all the earth.

³⁶But keep watch at every appointed time, praying that you may have strength to flee all these things that are going to happen, and to stand before the Sōn of Man.”

³⁷Now during the day he was teaching in the temple,^a but at evening he would go out and spend the night on the mount that is called Olivet. ³⁸And all the people would get up early in the morning to come to him in the temple to listen to him.

Now the Feast of Unleavened Bread, which is called the Passover, was approaching. ^{22.2}And the chief priests and the scribes were seeking how they might put him to death, but they were afraid of the people.

³And Satan entered into Yehudah who was called Ish-Qeriyot, belonging to the number of the twelve. ⁴And he went away and discussed with the chief priests and officers how he might betray him to them.^b ⁵And they were glad, and agreed to give him silver. ⁶And he consented, and was seek-

“...it may be well to shew that γενεά has in Hellenistic Greek the meaning of a race or family of people. See Jer. 8:3 in LXX.; compare Matthew 23:36 with Matthew 24:35, ἐφονεύσατε ... but this generation did not slay Zacharias—so that the whole people are addressed: see also Matthew 12:45, in which the meaning absolutely requires this sense (see note there): see also Luke 17:25; Matt. 17:17; Luke 16:8, where γενεά is predicated both of the υἱοὶ τοῦαἰῶνος τούτου and the υἱοὶ τοῦ φετός Acts 2:40; Phil. 2:15. In all these places, γενεά=γένος or nearly so; having it is true a more pregnant meaning, implying that the character of one generation stamps itself upon the race, as here in this verse also.... The continued use of παρέρχομαι in Matthew 24:34, 35, should have saved the commentators from the blunder of imagining that the then living generation was meant, seeing that the prophecy is by the next verse carried on to the end of all things; and that, as matter of fact, the Apostles and ancient Christians did continue to expect the Lord’s coming, after that generation had passed away.”

The cause of the misunderstanding or mistranslation of Mat. 24:34, Mark 13:30, and Luke 21:32 is the deletion of Yisra’el in the theologies of the interpreters. But the deleters also deleted the passage from the Greek Septuagint, namely Jer. 33:14-26, by which the texts may be easily understood. When does Jer. 33:14-26 disappear from view? Enough of this passage appears in the Hebrew fragments 4QJer^c (200 BC - AD 100) to conclude that the passage was present in the texts at the time of the Dead Sea Scrolls (33:16-20 is attested, but the fragment cuts off after vs 20.) The other DSS fragments could have come from scrolls containing the passage. The passage, however, is missing from the LXX. There is no convincing evidence that this was because there were two Hebrew originals, a longer one, and a shorter one. Despite what Immanuel Tov says, I believe Shemaryahu Talmon is correct. And I suppose that Jer. 33:14-26 disappeared from the text when it was redacted by Christian scribes after AD 135, or perhaps a little before by Jewish Gnostics from Alexandria who rejected the Temple and Levitical Priesthood. After the political repression of Hadrian, contrary LXX texts were not to be found. For almost no amount of reinterpretation can deprive this text of its force for the future continuance of the line of David and the Levitical priests, or the nation of Yisra’el. The text was quietly restored later in history after the anti-Levitical tradition was solidly in place.

This quiet admission of the scholars is one witness for the text. The other witness is that the deleted text explains everything we need to know about Mëssiah’s comments concerning his kindred.

a Šabbatḥ, Sunday, Monday, and Tuesday.

b Monday night, or very early Tuesday.

ing a good opportunity to betray him to them apart from the multitude.

⁷Then came the *headmost* day of Unleavened Bread,^a on which it was necessary to sacrifice the Passover. ⁸And he sent Peter and Yohanan, saying, “Go and prepare the Passover for us, that we ^bshould eat.”

⁹And they said to him, “Where do you desire we should prepare?”

¹⁰And he said to them, “Behold, when you have entered the city, a man will meet you carrying a pitcher of water. Follow him into the house that he enters. ¹¹And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I should eat the Passover with my disciples?’ ¹²And he will show you a large, furnished, upper room. Prepare there.” ¹³And they departed and found everything just as he had told them. And they prepared for the Passover.^c

¹⁴And when the hour had come he reclined at the table, and the emissaries with him. ¹⁵And he said to them, “Desiring I have desired this: to eat the Passover with you before I suffer.^d ¹⁶However, I say to you, I will by no means eat it^e until it is fulfilled in the kingdom of the Almighty.”

¹⁷And when he had taken a cup and given thanks, he said, “Take this and share it among yourselves. ¹⁸Truly I say to you, I will not drink of the fruit of the vine from now on until the kingdom of the Almighty comes.”

¹⁹And when he had taken some bread and given thanks, he broke it, and gave it to them, saying, “This represents my body.”^f

²¹“But behold, the hand of the one betraying me is with me on the table.

a Codex Bezae reads “day of the Passover.” The date was nevertheless immediately after sunset at the end of the 13th day of the month, which was March 23, AD 34. See Matthew 26:17 and Mark 14:12. The 14th day may be termed unleavened bread because upon it the leaven is removed, but it is not one of the seven days of unleavened bread. It is the firstest day or headmost day of the feast, the day heading up the feast of unleavened bread.

b Yēshua was stating the subjunctive here as an obligation, or even an optative, “the we wish to eat,” expressing a hypothetical subjunctive (cf. Wallace, *Syntax*, page 462). The disciples took it as “may eat.” See Mark. The subjunctive covers all these ideas, and is therefore ambiguous. The context tells us that he did not eat it. See vs. 16.

c Or “prepared the Passover” in which case this would mean preparing it for sacrifice, feeding, washing, grooming, keeping.

d Or “desired to eat this Passover,” in which case he would be noting the lamb being kept ready, or else using the term Passover in a loose and broad sense of the season. The chronology is made plain in John 13:1.

e This shows that the last supper was the night before the Passover Seder. He would not be there at the official time. Other manuscripts were changed to read “no longer eat” as if he were already eating it. These scribes did not understand the idiom for the headmost day of the feast originally in Exodus 12:15, and so they mistakenly assumed that the supper was on the first day of unleavened bread.

f The last part of vs. 19 and all of vs. 20 formed no part of the original mss in my judgment. The phrase “Do this in remembrance of me,” we do not have to doubt was said, but Luke did not record it. Paul records it in 1 Cor. 11:25. The official time for the Passover Seder, (and the third memorial cup and bread) is the night after the 14th day, but the night(s) before the 14th day may be allowed for demonstration or practice Seders. The last supper may be viewed as an instruction Seder, because Mēssiah was instructing them on what he wanted. At least the official Seder should be observed with the memorial cup. If anyone observes on an incorrect date, then so long as it may be treated as an instruction Seder, then those who know better are permitted to attend so long as the correct date is not neglected. By no means should the memorial cup be removed from the official date or the context of Passover instruction with an aim to teach proper observance. The difference between the Catholic and Protestant last suppers and the memorial which Mēssiah intended in the context of Passover is very obvious.

²²For indeed, the Søn of Man is going as it has been determined, but woe to that man by whom he is betrayed!" ²³And they began to discuss among themselves which one of them it might be who was going to do this thing.

²⁴And there arose also a dispute among them as to which one of them was regarded to be greatest. ²⁵And he said to them, "The kings of the nations lord it over them. And those who have authority over them are called 'Benefactors.' ²⁶But not so with you, but let him who is the greatest among you become as the youngest, and the leader as the servant. ²⁷For who is greater, the one who reclines at the table, or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.

²⁸"And you are those who have stood by me in my trials. ²⁹And just as my Fäther has granted me a kingdom, I grant you ³⁰that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Yisra'el.

³¹"Šim'on, Šim'on, behold, Satan has demanded permission to sift you like wheat, ³²but I have prayed for you, that your faithfulness may not fail. And you, when once you have turned again, strengthen your brothers." ³³And he said to him, "Adōnai, with you I am ready to go both to prison and to death!" ³⁴And he said, "I say to you, Peter, the will not crow today until you have denied three times that you know me."

³⁵And he said to them, "When I sent you out without purse and bag and sandals, you did not lack anything, did you?" And they said, "No, nothing." ³⁶And he said to them, "But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his robe and buy one. ³⁷For I tell you, that this which is written must be fulfilled in me, 'AND HE WAS RECKONED WITH TRANSGRESSORS', because that which refers to me has its fulfillment." ³⁸And they said, "Adōnai, look, here are two swords." And he said to them, "It is enough." *Isa 53:12*

³⁹And he came out and proceeded as was his custom to the Mount of Olives. And the disciples also followed him. ⁴⁰And when he arrived at the place, he said to them, "Pray that you may not enter into temptation." ⁴¹And he withdrew from them about a stone's throw, and he knelt down and was praying, ⁴²saying, "Fäther, if you are willing, remove this cup from me, yet not my will, but yours be done."

⁴³Now a messenger from heaven appeared to him, strengthening him. ⁴⁴And being in agony he was praying very fervently. And his sweat became as drops of blood,^a falling down upon the ground. ⁴⁵And when he rose from prayer, he came to the disciples and found them sleeping from sorrow, ⁴⁶and said to them, "Why are you sleeping? Rise and pray that you may not enter into temptation."

⁴⁷While he was still speaking, behold, a crowd came, and the one called Yehudah, one of the twelve, was preceding them. And he approached Yēshua to kiss him.

^a Hematidrosis. It seems vs. 43-44 were deleted in some mss by docetic factions.

⁴⁸But Yēshua said to him, “Yehudah, are you betraying the Sōn of Man with a kiss?” ⁴⁹And when those who were around him saw what was going to happen, they said, “Adōnai, shall we strike with the sword?” ⁵⁰And a certain one of them struck the slave of the high priest and cut off his right ear. ⁵¹But Yēshua answered and said, “Stop! No more of this.” And he touched his ear and healed him.

⁵²And Yēshua said to the chief priests and officers of the temple and elders who had come against him, “Have you come out with swords and clubs as against a robber? ⁵³While I was with you daily in the temple, you did not lay hands on me, but this hour and the power of darkness are yours.”

⁵⁴And having arrested him, they led him away, and brought him to the house of the high priest, but Peter was following at a distance. ⁵⁵And after they had kindled a fire in the middle of the courtyard and had sat down together, Peter was sitting among them. ⁵⁶And a certain servant-girl, seeing him as he sat in the firelight, and looking intently at him, said, “This man was with him too.” ⁵⁷But he denied it, saying, “Woman, I do not know him.”

⁵⁸And a little later, another saw him and said, “You are one of them too!” But Peter said, “Man, I am not!” ⁵⁹And after about an hour had passed, another man was insisting, saying, “Certainly this man also was with him, for he is a Gelili too.” ⁶⁰But Peter said, “Man, I do not know what you are talking about.” And immediately, while he was still speaking, the crowed. ⁶¹And Adōnai turned and looked at Peter. And Peter remembered the word of Adōnai, how he had told him, “Before a crows today, you will deny me three times.” ⁶²And he went out and wept bitterly.

⁶³And the men who were holding Yēshua in custody were mocking him, and beating him, ⁶⁴and they blindfolded him and were asking him, saying, “Prophecy, who is the one who hit you?” ⁶⁵And they were saying many other things against him, blaspheming.

⁶⁶And when it was day,^a the Sanhedrin of elders of the people assembled, both chief priests and scribes, and they led him away to their council chamber, saying, ⁶⁷“If you are the Anōinted, tell us.” But he said to them, “If I tell you, you will not support it, ⁶⁸and if I ask a question, you will not answer. ⁶⁹But from now on THE SŌN OF MAN WILL BE SEATED AT THE RIGHT HAND OF THE POWER OF THE ALMĪGHTY.” ⁷⁰And they all said, “Are you the Almĭghty Sōn, then?” And he said to them, “Yes, I am.” ⁷¹And they said, “What further need do we have of testimony? For we have heard it ourselves from his own mouth.” Psa 110:1; Dan 7:13

Then the whole body of them arose and brought him before Pilate. ^{23.2}And they began to accuse him, saying, “We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is the Anōinted, a King.”

³And Pilate asked him, saying, “Are you the King of the Yehudim?” And he answered him and said, “It is as you say.” ⁴And Pilate said to the chief priests and the crowds, “I find no guilt in this man.”

^a Wednesday, Nisan 14. March 24th, AD 34.

⁵But they kept on insisting, saying, “He stirs up the people, teaching all over Yehudah, starting from Galil, even as far as this place.”

⁶But when Pilate heard it, he asked whether the man was a Gelili. ⁷And when he learned that he belonged to Herod’s jurisdiction, he sent him to Herod, who himself also was in Yerushalayim at that time.

⁸Now Herod was very glad when he saw Yēshua, because he had wanted to see him for a long time, because he was hearing about him and was hoping to see some sign performed by him. ⁹And he questioned him at some length, but he answered him nothing. ¹⁰And the chief priests and the scribes were standing there, accusing him vehemently. ¹¹And Herod with his soldiers, after treating him with contempt and mocking him, dressed him in a gorgeous robe and sent him back to Pilate. ¹²Now Herod and Pilate became friends with one another that very day, because before they were at enmity with each other.

¹³And Pilate summoned the chief priests and the rulers and the people, ¹⁴and said to them, “You brought this man to me as one who incites the people to rebellion, and behold, having examined him before you, I have found no guilt in this man regarding the charges which you make against him. ¹⁵Neither has Herod, because he sent him back to us, and behold, nothing deserving death has been done by him. ¹⁶I will therefore punish him and release him.”

¹⁷Now he was obliged to release to them at the feast one prisoner. ¹⁸But they cried out all together, saying, “Away with this man, and release for us Bar-Abba!” ¹⁹(He was one who was thrown into prison for a certain insurrection made in the city, and for murder.)

²⁰And Pilate, wanting to release Yēshua, addressed them again, ²¹but they kept on calling out, saying, “Fasten him up on an execution timber! Fasten him up on an execution timber!” ²²And he said to them the third time, “Why, what evil has this man done? I have found in him no guilt demanding death. I will therefore punish him and release him.”

²³But they were insistent, with loud voices asking that he be fastened up on an execution timber. And their voices were prevailing. ²⁴And Pilate pronounced sentence that their demand should be granted. ²⁵And he released the man they were asking for who was thrown into prison for insurrection and murder, but he delivered Yēshua to their will.

²⁶And when they led him away, they laid hold of one Šim’on of Cyrene, coming in from the country, and placed on him the execution timber to carry behind Yēshua. ²⁷And there were following him a great crowd of the people, and of women who were mourning and lamenting him.

²⁸But Yēshua turning to them said, “Daughters of Yerushalayim, stop weeping for me, but weep for yourselves and for your children. ²⁹For behold, the days are coming when they will say, ‘Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.’ ³⁰Then they will begin TO SAY TO THE MOUNTAINS, ‘FALL ON US,’ AND TO THE HILLS, ‘COVER US.’ ³¹For if they do these things on the green tree, what will happen on the

dry?”^a *Hos 10:8, Isa 2:19, 20*

³²And two others also, who were criminals, were being led away to be put to death with him.

³³And when they came to the place called the skull, there they fastened him up on an execution timber and the criminals, one on the right *hand* and the other on the left *hand*.

³⁴But Yēshua was saying, “Fāther, forgive them, because they do not know what they are doing.” And they cast lots, dividing up his garments among themselves. ³⁵And the people stood by, looking on. And even the rulers were sneering at him, saying, “He saved others. Let him save himself if this is the Anointed of the Almighty, his Chosen One.”

³⁶And the soldiers also mocked him, coming up to him, offering him vinegar, ³⁷and saying, “If you are the King of the Yehudim, save Yourself!”

³⁸Now there was also an inscription above him, “THIS IS THE KING OF THE YEHUDIM.” ³⁹And one of the criminals who were fastened up on an execution timber there was hurling abuse at him, saying, “Are you not the Anointed? Save Yourself and us!”

⁴⁰But the other answered, and rebuking him said, “Do you not even fear the Almighty, since you are under the same sentence of condemnation? ⁴¹And we indeed justly, because we are receiving what we deserve for our deeds, but this man has done nothing wrong.”

⁴²And he was saying, “Yēshua, remember me when you come in your kingdom!”^b ⁴³And he said to him, “Amen, to you I say today, that you will be with me in Paradise.”^c

⁴⁴And it was now about the sixth hour, and darkness fell over the whole land until the ninth hour, ⁴⁵the sun being obscured. And the veil of the temple was torn in two. ⁴⁶And Yēshua, crying out with a loud voice, said, “Fāther, INTO YOUR HANDS I ENTRUST MY SPIRIT.” And having said this, he breathed his last. *Psa 31:5*

a A green tree represents the righteous. A dry tree the wicked. If a righteous man is so treated then what will be done with the wicked. See Ezek. 20:47; 21:3. Mēssiah is more specific than the idiom requires here. He says “on (in) a green tree.” So not only is the figure meant, but also that they were going to suspend him in a green tree.

b Notice that the repentant bandit requests to be remembered when Mēssiah comes in his kingdom, and not while he is in the grave. Mēssiah’s word confirms this because he uses the word Paradise, a word of Persian origin meaning garden. The grave was no sort of garden.

In Deut. 30:18, he says, “I HAVE MADE DECLARED TO YOU TODAY THAT PERISHING YOU WILL PERISH....” But they did not perish that day. Rather the sense is “I MAKE PLAIN TO YOU RIGHT NOW....” According to the Hebrew idiom, Mēssiah said, “I say to you RIGHT NOW,” because the bandit’s newly asserted fidelity to Mēssiah and regret for his sins had right then altered his destiny from death to life. See 2 Cor. 5:1-8. Phil. 1:23.

c Today: all that is necessary in Yēshua’s speech here to place ‘today’ with the preceding clause is a pause in his speech (See Deut. 30:18; 32:46. Delitzsch translates: כִּי הַיּוֹם but I would translate כִּי הַיּוֹם just to show that Delitzsch biased his translation). In this sense, the utterance becomes an emphatic promise or is given heightened officious importance, “I say (declare) to you this day....”

It may be possible however to view the term ‘today’ as representing the entire messianic age in the same sense that the term day in “IN THE DAY THAT YOU EAT IT, YOU SHALL SURELY DIE” represents time till the death of Adam. Objectively the robber sleeps in that day until the resurrection. Subjectively, he is raised right after he dies.

⁴⁷Now when the centurion saw what had happened, he was praising the Almighty, saying, “Certainly this man was innocent.” ⁴⁸And all the crowds who came together for this spectacle, when they observed what had happened, were returning, beating their breasts. ⁴⁹And all his acquaintances and the women who accompanied him from Galil, were standing at a distance, seeing these things.

⁵⁰And behold, a man named Yosef, who was a member of the Council, a good and righteous man ⁵¹(he had not consented to their plan and action), a man from Har-Matayim, a city of the Yehudim, who was waiting for the kingdom of the Almighty. ⁵²This man went to Pilate and asked for the body of Yēshua. ⁵³And he took it down and wrapped it in a linen cloth, and laid him in a tomb cut into the rock, where no one had ever lain.

⁵⁴And it was the day before a Ṣabbath.^a ⁵⁵Now the women who had come with him out of Galil followed after, and saw the tomb and how his body was laid. ⁵⁶and they returned and prepared spices and perfumes.^b

And on the one ṢABBATH^α they rested,^c but on the FIRST^β OF THE ṢABBATHS, at deep dawn^d they came upon the tomb, bringing the spices which they had prepared.^e ^{24.2}And they found the stone rolled away from

a The annual Ṣabbath that year was from sunset on Wednesday, March 24th to sunset on Thursday, March 25th. Reading according to Codex Bezae, D.

b The Greek syntax requires that the chapter division occur here. The second part of vs. 56 belongs with 24:1. See Mat. 28:1; Mark 16:2; Yoḥ. 19:31; 20:1, 19; Acts 20:7; 1 Cor. 16:2.

c Other texts add ‘according to the commandment’, which would refer to Lev. 23:7 if genuine. The reading is according to Codex Bezae, D.

d ὄρθρου βαθέως: A phrase meaning well before sunrise. Cf. John 20:1, “while still dark;” Mat. 28:1, “at the dawning;” Mark 16:2, “very early.” There is little doubt that the Evangelists wished to convey the time of the resurrection as just a little bit before dawn. This ties in neatly with Hosea 6:3. The earthquake also happened in the dawning (Mat. 28:2). Of course the stone would not stop Mēssiah from rising or walking through it. He came out at the first hint of dawn according to Hosea 6:3 and rose before the third night could said to be complete.

e The syntax of the sentence requires to read 23:56b with 24:1. Luke is contrasting the two Ṣabbaths. They arrived at deep dawn on the Ṣabbath, and therefore well before sunrise. The resurrection occurred in that third night, and his coming forth from the tomb was before the dawn turned the night into day.

The spices (ἀρώματα) are “any kind of fragrant substance, fragrant spice/salve/oil/perfume” (BDAG, 3rd edition). The Friday-Sunday chronology has the women arriving at less than 40 hours from the moment of death. What is not explained is why they went so early in the morning since < 40 hours is no where near the deadline for a last anointing. What also is not explained is why the women would go out after dark at the end of Ṣabbath to buy spices (Mark 16:1) or so early in the morning if there was no rush to get to the tomb. Normally, any decay would not prevent a final anointing until after 72 hours. From his death on Wednesday to his resurrection just before dawn on the Ṣabbath is a period of about 63 hours which is near enough to the ending time for a final anointing. The women chose that time because it was the last time they could discreetly visit the tomb with no one noticing. In the early dawn while it was still dark on the morning of Ṣabbath very few people would be up and about. Although their anointing work was permitted by Rabbinic rulings, they wanted it quiet and in the cool of the day.

Mishnah Ṣabbath 23.5, “One may perform all the requirements for a corpse [on Ṣabbath]: [One may] anoint and wash him, provided one does not move a limb.” Obviously this ruling applies to a body already in a tomb and not just not someone who has died on Ṣabbath and has to be moved to a tomb. It was expected that anointings could be performed on the Ṣabbath after the main burial or embalming was already done. Respect for and care of the dead was on the same level of duty as care for a sick person who needed tending, because it

the tomb, ³but when they entered, they did not find the body of Adōnai Yēshua. ^α Lev 23:11, 15a ^β Lev 23:15b

⁴And it happened that while they were perplexed about this, behold, two men^a suddenly stood near them in dazzling apparel, ⁵and as the women were terrified and bowed their faces to the ground, the men said to them, “Why do you seek the living One among the dead? ⁶He is not here, but he has risen. Remember how he spoke to you while he was still in Galil, ⁷saying that the Sōn of Man must be delivered into the hands of sinful men, and be fastened up on an execution timber, and the third day rise again.”

⁸And they remembered his words, ⁹and returned from the tomb and reported all these things to the eleven and to all the rest. ¹⁰Now they were Miryam Magdalene and Yohanna and Miryam the mother of Ya’aqov. Also the other women with them were telling these things to the emissaries.

¹¹And these words appeared to them as nonsense, and they would not support them. ¹²But Peter arose and ran to the tomb, stooping and looking in, he saw the linen wrappings only. And he went away to his home, wondering at that which had happened.

¹³And behold, two of them were going that very day^b to a village named Emmaus, which was seven miles from Yerushalayim.^c ¹⁴And they were conversing with each other about all these things which had taken place. ¹⁵And it came about that while they were conversing and discussing, Yēshua himself approached, and was traveling with them. ¹⁶But their eyes were prevented from recognizing him.

¹⁷And he said to them, “What are these words that you are exchanging with one another as you are walking?” And they stood still, looking sad. ¹⁸And one of them, named Cleopas, answered and said to him, “Are you the only one visiting Yerushalayim and unaware of the things which have happened here in these days?” ¹⁹And he said to them, “What things?” And they said to him, “The things about Yēshua from Netsereḥ, who was a prophet mighty in deed and word in the sight of the Almighty and all the people, ²⁰and how the chief priests and our rulers delivered him up to the sentence of death, and fastened him to an execution timber.

²¹And we were hoping that it was he who was about to ransom Yisra’el.

was assumed that the soul took several days to depart. Some Jewish traditions specify three to seven days. Mishnah Ṣabbaḥ 151b, “One should not close the eyes of a dead person, nor on a weekday while the soul is departing.” For this reason tending the dead was not considered prohibited work. Even though Scripture says Mēssiah gave up his spirit, customary beliefs assumed it might linger at the body for several days. Even though the belief is subjective and some Jews doubted it, the practice was to error on the side of caution and safety and care for the dead, even to the point that people would assume that neglect of the dead was a spiritual demerit.

a It is my opinion that these men were Moshēh and Ẹiyahu, who are the two witnesses.

b Ṣabbaḥ afternoon, March 27th, AD 34.

c It takes about 2 hours and 20 minutes to walk this distance at a walking speed of 20 minutes per mile. 4.5 miles per hour is the maximum walking speed without jogging. At this speed the return trip would take 1.5 hours. Jogging is 5.5 miles per hour. Time to return would be 1.27 hours. If therefore, they returned at 4 p.m. or even 4:30 p.m. they would have time to return on the same day.

But indeed, even with all this, the^a third day, today passes, from when these things happened.

²²But also some women among us amazed us. When they were at the tomb early in the morning, ²³and did not find his body, they came, saying that they had also seen a vision of angelic messengers, who said that he was alive. ²⁴And some of those who were with us went to the tomb and found it just exactly as the women also had said, but him they did not see.”

²⁵And he said to them, “Foolish men and slow of heart to keep faith in all that the prophets have spoken! ²⁶Was it not necessary for the Anointed to suffer these things and to enter into his glory?”

²⁷And beginning with Moshēh and with all the prophets, he explained to them the things concerning himself in all the Scriptures.

²⁸And they approached the village where they were going, and he acted as though he would go far away. ²⁹And they urged him, saying, “Stay with us, for it is getting toward setting, and the day is now declining.” And he went in to stay with them.

³⁰And it came about that when he had reclined at the table with them, he took the bread^c and blessed it, and breaking it, he was giving it to them. ³¹And their eyes were opened and they recognized him. And he vanished from their sight.

³²And they said to one another, “Were not our hearts burning within us

^a Other texts read ‘this third day.’ Codex Bezae reads ‘the third day.’ The third day passed at dawn on the Šabbāḥ reckoning from Wednesday sunrise. The present tense is clearly a historical present. For the men would have no cause to be concerned if the third day were not terminated, and the objection could surely be made that they should wait to the end of the third day before expressing such despair. The present indicates that the third day has “just passed.” But the scribes changed the text to “this third day” so that it would seem as if the third day were still going on, which was necessary to justify their assumption of a Friday crucifixion and Sunday resurrection. But this is still open to the objection that the remark would not be made on the passing of the third day if it was not indeed passed.

The remark is not only against the Friday-Sunday tradition, but against Wednesday to Sunday also. The resurrection could not have been late on the Šabbāḥ or just after sunset, because they women would have to go to the tomb on Sunday instead of the “first of the Šabbāḥs” as stated. And the walk to Emmaus would also have to take place on Sunday instead of the Šabbāḥ. Counting from Wednesday, Sunday is the 5th day. The counting is always inclusive, ‘today, tomorrow, the third day’ (cf. Luke 13:32; Gen. 40:13, 18, 19; Hos. 6:1-2). So in that case, it would not be that the third day had just passed. In all the Messianic types of death and resurrection the counting is inclusive.

The verb ἔγει is a ‘historical present.’ It transports us back to the moment that the third day passes at daybreak for dramatic effect (cf. Wallace Exegetical Syntax, pg. 526). The word ‘today’ refers to the Šabbāḥ which began 12 hours before the daybreak. The third day passed at daybreak because the three days are reckoned according to days for sacrifices (see Lev. 6:9-10; 7:15).

^b This was literally true since he was going to return to the Fāther.

^c The bread was unleavened since it was only the third day of the feast of unleavened bread. This confirms that the common Greek word for bread ἄρτον could mean any kind of bread including unleavened. Likewise the Hebrew word לחם may also mean any kind of bread, including that which is unleavened. Both words are used in the priestly ordination ceremony for unleavened bread independently of the word unleavened. They mention the bread in Luke 24:35 in the presence of the other disciples, who being Jewish, assume that it is unleavened. Since Yēshua tied the bread at the last supper to his body symbolically, it is all but certain that it was the bread of affliction, and it was indeed customary with many to eat unleavened bread the whole of Nisan 14 as well as the seven days of the feast.

while he was speaking to us on the road, while he was explaining the Scriptures to us?”³³ And they arose that very hour and returned to Yerushalayim, and found gathered together the eleven and those who were with them,³⁴ saying, “Adōnai has really risen, and has appeared to Ṣim’on.”³⁵ And they were relating their experiences on the road and how he was recognized by them in the breaking of the bread.

³⁶And while they were telling these things, he himself stood in their midst.^a³⁷ But they were startled and frightened and thought that they were seeing a spirit.³⁸ And he said to them, “Why are you troubled, and why do doubts arise in your hearts? ³⁹See my hands and my feet, that it is I myself. Touch me and see, for a spirit does not have flesh and bones as you see that I have.”

⁴⁰And when he had said this, he showed them his hands and his feet.⁴¹ And while they still could not give support to it for joy and were wondering, he said to them, “Have you anything here to eat?”⁴² And they gave him a piece of a broiled fish.⁴³ And he took it and ate it before them.

⁴⁴Now he said to them, “These are my words which I spoke to you while I was still with you, that all things which are written about me in the Law of Mosheh and the prophets and the Psalms must be fulfilled.”

⁴⁵Then he opened their minds to understand the Scriptures,⁴⁶ and he said to them, “Thus it is written, that the Anointed should suffer and rise again from the dead the^b third day;⁴⁷ and that repentance for forgiveness

^a This was still on Ṣabbath. See John 20:19.

^b See also 1 Cor. 15:4. According to the ‘Scriptures’ means many texts, not just a few. According to the types Messiah suffered on the ‘THIRD DAY’ (Gen 22:4; 40:20) and rose on the ‘THIRD DAY’ (Gen. 22:4; 40:20). The third day is “AFTER TWO DAYS” (Hos. 6:1-3; Mat. 26:2; Mark 14:1), and “WITHIN THREE DAYS” (Gen 40:13; 19). This means when counting calendar days from the crucifixion that one must count inclusively. The day of the crucifixion counts as day one. (This is only possible with Matthew 12:40 when the calendar day is from daybreak to daybreak, according to the Scriptural day which begins in the morning.) See also Mat. 20:19; Luke 13:32; 18:33; 24:7; Yof. 2:19.

The thematic types call the crucifixion day the ‘THIRD DAY,’ as the day when grief is realized, and likewise the ‘THIRD DAY’ when life is spared, indicating resurrection: Gen. 22:4; 40:20; 42:17-18; Exodus 10:22, 23; 19:16-19; Num. 19:12. Joshua 1:11, 3:2; 2:16, 22; 1 Kings 17:1, 18:1; 2 Kings 20:5; 1Sam 30:1, 12; Jonah 1:17, 2:1-2; Hos. 6:1-2; Esther 4:16; 5:1. Luke 2:46; Acts 9:9. Also types involving the third year: 2 Sam. 21:1; 1 Kings 18:1. Involving three months: Gen. 38:24; Exodus 2:2; 2 Sam. 6:11; 1 Chron. 13:14; Amos 4:7. Three years, three months, three days: 2 Sam. 24:13; 1 Chron. 21:12. Thirty: Gen. 41:46; Exodus 21:32; Num. 29:29; Deut. 34:8; Judges 14:11-19; 20:31, 39. More third day passages: Gen. 31:22; 34:25; Three and Seven: Num. 19:12, 19; 31:19. Third generation: Deut. 23:8. And more: Judges 20:30; 2 Sam. 1:2; 1 Kings 3:18; 1 Kings 12:12; 20:5-8; 2 Chron. 10:12.

It would take another whole book and years of reserach to catalogue and come to an end of all the three types about Mēssiah encoded into Scripture. Matters branch many ways as each passage tells its own death and life or life and death story. Each passage may be analyzed, dissected, and studied looking for the messianic theme. It is not something man could have put there, but the Spīrit of the Almightī put it there.

1Samuel 4:7 and 14:21 tells how to count three days backwards, “FOR IT WAS NOT LIKE THIS YESTERDAY OR THREE DAYS AGO”: אֶתְמוֹל שִׁלְשֹׁם *’ethmol shilshom*. Also Gen 31:2,5: ‘AS YESTERDAY, OR THREE DAYS AGO’ כִּתְמוֹל שִׁלְשֹׁם *citmol shilshom*. And Exodus 4:10, ‘ALSO YESTERDAY, ALSO ON THE THIRD DAY’ גַּם מִתְמוֹל גַּם מִשְׁלֹשִׁים *gam mitmol mishishom*. See also Exodus 5:7, 8. Exodus 5:14. ‘AS YESTERDAY, THIRD DAY, ALSO YESTERDAY, ALSO TODAY.’ Also Ex. 21:29.

of sins should be proclaimed in his name to all the nations, beginning from Yerushalayim. ⁴⁸You are witnesses of these things. ⁴⁹And behold, I am sending forth the promise of my Făther upon you, but you are to stay in the city until you are clothed with power from on high.”

⁵⁰And he led them out as far as Beṯh-Hini, and he lifted up his hands and blessed them. ⁵¹And it came about that while he was blessing them, he parted from them. ⁵²And they returned to Yerushalayim with great joy, ⁵³and were continually in the temple, praising the Almĭghty.

End Note No. 1

Luke supplies us with the facts necessary to determine the year Yohanan came preaching and when Yēshua turned 30. See Luke 3:1, 23. The conclusion is Mēssiah turned 30 in on Tishri 1, AD 29. Calculating backward, one finds his birth on Tishri 1, 2 BC.

Examining the ministry chart, note that a baptism date in the summer of AD 29 leads to Passover of AD 30 for the Passover of Yoh. 2:13. Yohanan records the remark made in the story of the woman at the well, Yoh. 4:35.

If there is any doubt here, the LXX gives the meaning, *ὡς ἐχθὲς καὶ τρίτην ἡμέραν* (Gen. 31:2, 5); *ἐχθὲς καὶ τρίτην ἡμέραν* (Exo 5:7), ‘AS YESTERDAY AND THE THIRD DAY.’ There are some 25 verses with this idiom. The key point is that in Hebrew the ‘day before yesterday’ is always identified as the ‘third day’; the counting is inclusive. ‘Today’ is the first day, ‘yesterday’ is the second, and the ‘third day’ is the third. The same works for counting forward, ‘TODAY AND TOMORROW’ (Exo 19:10) and ‘LET THEM BE READY FOR THE THIRD DAY.’ Uriah’s death sentence is issued on the third day (cf. 2Sam. 11:12-14). Yeshua himself speaks this way, ‘today and tomorrow, and the third day’ (Luke 13:32) *σήμερον καὶ αὔριον καὶ τῇ τρίτῃ*.

All of the aforementioned passages with the word *שִׁלְשֹׁם* *shilshom* are mistranslated in the English versions. The word is a joining of two Hebrew words, *shelosh* and *yom* to form the contraction *shilshom*. It is always placed as the day before yesterday, thus counting backwards inclusively from ‘today,’ or the day after tomorrow, counting forward inclusively from today.

So if one starts on the day of the resurrection counting back: Friday sunrise to Şabbath sunrise is ‘today’ (using the daybreak day). Thursday sunrise to Friday sunrise is ‘yesterday’, and Wednesday sunrise to Thursday sunrise is ‘the third day.’ Or counting forward, the day of the crucifixion (Wed sunrise to Thursday sunrise) is day 1; and Thursday sunrise to Friday sunrise is day 2; and Friday sunrise to Şabbath sunrise is day three.

The three days Wed. Daytime, Thur. Daytime, Friday Daytime. The three nights are Wed night, Thur night, Friday night. This satisfies Matthew 12:40, because the scripture also counts days and nights inclusively. One may have part of the first day and part of the last night. Yēshua counts this as, ‘today and tomorrow and the next day...for it cannot be that a prophet should perish outside of Jerusalem’ (Luke 13:33). For he says, ‘and on the third day I will be finished’ (Luke 13:32). And he said, ‘it is finished’ (John 19:30). So whatever events happen ‘today’ such as Yēshua’s dying, then the third day is counted inclusively from then.

Yēshua died on the 4th day of the week. That day must be included in the counting. There are no exceptions in the typology of the third day. None. Thus, for instance, he could not have died on Wednesday and then be raised at any time after dawn on the Şabbath. For that would exceed three calendar days (daybreak to daybreak), or any other way one wants to reckon a day. Yēshua was raised in the night after the third day, which still belongs to the third calendar day. Sometimes Yēshua would say, ‘after three days’, but what he meant was the night after the third twelve-hour day (Friday, dawn to dusk), which was Friday night. Next to Salvation itself, this teaching is the most important teaching of the entire scriptures. See 1 Cor. 15:1-4.

This shows that a year elapsed to the Passover of Luke 6:1. In Yof. 5 we have the coincidence of the feast of Purim on the weekly Şabbat̃h which is a way point for AD 32. Another year takes us by the Passover of Yof. 6:4, then Tabernacles in Yof. 7:1, and finally to the Temple tax scene in Mat. 17:27, around Adar 15, just one year after Yof. 5. Luke's long travel log takes us past Passover AD 33, and finally the time line comes to the final Passover in Yof. 11:55. The parable in Luke 13:6-9 confirms the total time of the public ministry of Mëssiah at four years, Passover AD 30 to Passover AD 34.

When we come to calculate the month of Adar for AD 34, we find it at 30 days. No matter what the weather may have been like the month of Nisan started the next day. There is therefore no reason to doubt that the first day of unleavened bread fell onto March 25th, a Thursday in AD 34.

According to the plain sense, then, Mëssiah died on the preparation of the Passover, the day before March 25th, AD 34, which was Nisan 14. The third day types, i.e. today, tomorrow, and the third day he is perfected (Luke 13:32) lead logically to the resurrection on the first of the Şabbat̃hs after Passover. All these conclusions figure according to the norms or plain sense of each contributing Scripture.

End Note No. 2

The Resurrection Sabbath is literally translated, “The first of the Sabbaths” in all four Evangelists. The usage makes sense in the light of Lev. 23:15-16. Seven Sabbaths were counted off starting with the first one after Passover: “AND YE WILL HAVE COUNTED FOR YOURSELVES IN THE TOMORROW OF THE SABBATH, FROM THE DAY OF YOUR BRINGING THE SHEAF OF THE WAVE OFFERING: SEVEN SABBATHS SHALL BE COMPLETED UNTIL IN THE TOMORROW OF THE SEVENTH SABBATH YOU WILL HAVE COUNTED A FIFTIETH DAY.” “In the tomorrow” is an idiom for in the time after, but the point is that seven Sabbaths were counted.

The Sabbath after which the seven Sabbaths were counted was the first day of unleavened bread, also called the first Sabbath of the feast. Accordingly two days came to be called the first Sabbath, the 15th of Nisan and the weekly Sabbath after it. For this reason Luke 6:1 speaks of the “second-first Sabbath” to tell us the later one is meant.

Some Jews still count seven Sabbaths after Passover, but while interpreting Lev. 23:11 as the weekly Sabbath. The Rabbis, however, interpret it to mean the annual Passover Sabbath. Plainly the Evangelists agreed with the Rabbis in counting after the annual Sabbath (cf. Yoh. 19:31; Mark 16:1; Luke 24:1; Mat. 28:1). For all the Evangelists call the first day of unleavened bread “the Sabbath.” Plainly also the Evangelists agree with those Jews who still today actually count the seven Sabbaths.

Conveniently all the words in their normal senses agree with the teaching of the Scripture for counting seven Sabbaths. The whole chronology makes sense according to it. But there are those Sunday apologists who will argue that the literal translation breaks the grammar rules. This lie is exposed by several facts. 1. The usual literal phrase for the Sabbath day in Greek is “day of the Sabbaths” (Acts 16:13; *ἡμέρα τῶν σαββάτων*). With exact grammatical parallelism the literal phrase for a day of unleavened bread is “day of the unleavens” (Luke 22:7; *ἡμέρα τῶν ἀζύμων*). These usages are nondescript for any particular Sabbath or day of unleavened bread. But in Mat. 26:17 we find “firstmost of unleavens” (*πρώτη τῶν ἀζύμων*), and in Mark 14:12 “firstmost day of unleavens” (*πρώτη ἡμέρα τῶν ἀζύμων*). That we are talking about an unleavened bread day goes unaltered in all usages with or without the word for day, with or without the word first. By perfect grammatical analogy “day of the Sabbaths” only becomes a particular Sabbath which first is added. The case, number, and gender syntax is the same in both usages.

There is no grammar demand to reinterpret the word *σαββάτων* to mean “week,” but the unleavened bread witnesses confirm that Greek grammar has no objection to it remaining a Sabbath day when the word *first* is included or the word *day* is dropped.^a

^a More specifically, Sunday apologists have alleged that the gender agreement rule is broken by “first of the Sabbaths,” but neither gender nor number agreement is required when two substantives are related by the genitive case. The word “first” becomes a substantive by

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supplying the implied word day, “first one,” i.e. “first [day].”

Yohanan

Jn the beginning the Word had ^abeen. And the Word had been at the side of the Almighty. And ^bAlmighty, the Word has been. ^{1,2}This one had been in the beginning at the side of the Almighty. ³Everything by him came to be, and without him has become not even one thing, which has been made to be existing.

⁴In him life has been, and the life has been the light of men ⁵And the light in the darkness is shining, and the darkness has not ^cgrasped it.

⁶There was a man who had been sent from the Almighty. His name was Yohanan. ⁷This one came as a witness, so that he might bear witness about the light, so that all might confirm *their faithfulness*^p through him. ⁸That one had not been the light, but he had come so that he might bear witness about the light. ^p *loyalty, fealty*

⁹Had been, the true light, who enlightens every man, coming into the world. ^d ¹⁰In the world he has been, and the world by him has become, and the world has not acknowledged him.

¹¹Unto they which belonged to him, he had come, and they which belonged to him had not received him. ¹²But to all which have received him, he has given to them the ability to become children of the Almighty, those confirming *faithfulness*^p to His Name. ¹³Who not from blood lines, and not from the goodwill of the flesh, and not from the goodwill of man, but from the goodwill of the Almighty have been born. ^p *loyalty, fidelity, fealty*

¹⁴And the Word has become flesh. And he tented in the midst of us. And we saw his glory, the glory as of an only kindred^e Sōn from beside the Fāther, full of loving-kindness and truth.

¹⁵And Yohanan testifies about him, and he has cried out, saying, “This one has been he of whom I have spoken: the one after me coming, before me surely has been, because before me he has been.”

¹⁶For, from his fullness we all have received, even loving-kindness after

a Or “had existed.” Also “At the very first...” (בְּרֵאשִׁיטָה הָיָה אֵת הַדְּבָר). Or “In the firstest,” “At the firstmost had been the Word.” Unlike Gen. 1:1, this beginning is stated absolutely. Gen. 1:1, “IN THE BEGINNING OF THE ALMIGHTY’S CREATING OF THE HEAVENS AND THE EARTH...” Yohanan’s beginning is the remotest firstest time, from time everlasting. It is incomprehensible to man. The Sōn is as everlasting as the Fāther. The text goes with Isa. 44:6, “I AM [THE] FIRSTMOST AND [THE] LASTMOST. AND WITHOUT ME THERE IS NO ALMIGHTY.” Also Isa. 43:10, “AT MY FACE NO GŌD HAS BEEN FORMED, AND AFTER ME NONE WILL BE.” See also Rev. 1:8, 17. Referring to the relative beginning in creation, the Sōn says in Isa. 48:16, “FROM THE TIME OF ITS BEING, THERE I [HAD BEEN], AND NOW ADŌNĀI YĀHWEH HAS SENT ME AND HIS SPĪRIT.” See 2 Peter 2:4. The person called the Sōn of the Almighty has always been. See Yof. 16:13 note. *Word*. See Rev. 19:13. See 1 Sam. 3:7, 10, 21. The Word appeared.

b The word “Almighty” is used as an adjective attributing the characteristics of divinity to the Word but not identifying the Almighty Sōn as the same person as the Fāther. See note at the end of Mat. See note on Mat. 28:20. Cf. Mark 15:39; Isa. 53:1.

c Or “understood” or “overcome.”

d He had come as the Messenger of Yāhweh appearing to many.

e *Only kindred Sōn*: See explanation on 1 Yof. 4:9.

loving-kindness,¹⁷ because the Law, through Mosheh was given.^a All Loving-kindness and all Truth through Yēshua the Anōinted have been.^b 18The Almighty no one seeing, he has ever seen.^c The only kindred Almighty who has been at the bosom of the Fāther, that one has related him.^d

¹⁹And this is the witness of Yohanan when the Yehudim from Yerushalayim sent unto him priests and Leuiyim so that they might ask him, “Who are you?” ²⁰Then he confessed, and had not denied. Then he confessed, “I am not the Anōinted.” ²¹Then they asked him, “Who then are you? Are you Ēliyahu?” Then he said, “I am not.” “Are you the prophet?” Then he answered, “No.” ²²Then they said to him, “Who are you, so that we may give the answer to those who sent us. What are you saying about yourself?”

²³(He said, “I am ‘THE VOICE CALLING IN THE WILDERNESS: CLEAR THE WAY FOR YĀHWĒH,’” as Yeshayahu the prophet said.) ²⁴And those being sent were from the Perushim. ²⁵Then they asked him. Then they said unto him, “Why then are you immersing, if you are not the Anōinted, or Ēliyahu, or the Prophet?”^e *Isa 40:3*

^a *After*: the LXX generally uses ἀντί parallel to the Hebrew word תַּחַת *tahat*, meaning *under*, to denote one administration *after* and older one. A king reigns *tahat* king (Gen. 36:33, וַיִּתְּחַתְּתֵהּ). The son of the high priest serves *under* (i.e. *after*) his father (Lev. 16:32).

Yohanan has to be deciphered this way, “Because from Mēssiah’s abundance (fullness) we have received his loving-kindness (forgiveness of Sin) after his first loving-kindness called the Law, and we received the later loving-kindness because the first-loving kindness was given by Mēssiah through his servant Mosheh.” The first kindness of Torah is foundational to the second kindness of forgiveness. The first mercy is the basis of, and allows for the second mercy.

The ὅτι (seeing that) of vs. 16 read by Aland is undoubtedly correct. It has the sense of γὰρ or ἵνα, supplying the explanation of “before me” in vs. 15. His forgiveness is loving-kindness built upon his previous restorative action. A second ὅτι in vs. 17a joins to the previous clause and not to the following, supplying his loving-kindness through Mosheh as the reason we received Messiah’s loving-kindness a second time. Luke expresses the same idea. The Ransom will be because Yāhweh has remembered his covenant (Luke 1:67-79).

^b Literally, “The loving-kindness and the truth....” but the articles are generic. An example of a generic article: “The cow eats grass.” This means *all* cows eat grass. A particular item is put for the whole class. So “the loving-kindness” stands for *all* loving-kindness. So Yohanan means that both episodes of loving-kindness have been by Mēssiah, both the giving of the Law and his laying down his life, and in fact every loving-kindness and truth has come to be by him.

His loving-kindness was revealed in the giving of the Law plainly stated in Deut. 30:15-16, Exodus 20:6; 33:19; 34:6-7. And Mēssiah appeared on Mt. Sinai also and was seen by the elders of Yisra’el. Yohanan is concerned about those who disconnect the revelation of Mēssiah from the Law. But the Mēssiah is the living personal and original source of the Law. He is the one that brought it to be. See Ex. 24:10-11. Vs. 18 is also on the same theme.

In Exodus 34:6 appears: חַסֵּד וְאֱמֶת *hesed ve-emet* = ἡ χάρις καὶ ἡ ἀλήθεια. Truth (*emet*) here is not in an abstract sense, but reliability, dependability, faithfulness. See notes on Mat. 28:19.

^c Compare: 1 Yof. 4:12; Yoh. 5:37. It was the Sōn who appeared when Yāhweh was seen in the form of a man or the form of an angel. The Fāther is hidden and is revealed only by the Sōn.

^d *Only kindred Almighty*: See explanation on 1 Yof. 4:9.

^e They did not think Yohanan had sufficient authority to add the immersion of repentance to the Torah because they did not believe he was a prophet of any sort. See Deut. 12:32. But he was a prophet who received immersion from the Almighty. The commandment not to add is addressed to men and not to the Almighty himself. The command to immerse came from Him. See vs. 33. The teaching that forgiveness requires repentance was already in the Torah. But immersion was chosen as a new symbol to make the public confession that one was

²⁶Then Yohanan answered them, saying, “I am immersing in water. In the midst of you, one has come to be standing, who you have not come to be recognizing: ²⁷the one coming after me, of whom I am not worthy to make loose the strap of his sandal.

²⁸These things, in Bēḥ Anyah, had been across the Yarden, where Yohanan had been immersing.

²⁹On the next day, he sees Yēshua coming toward him. Then he said, “Behold, the lamb of the Almighty, the one bearing the Sin of the world. ³⁰This is he about who I have said, ‘After me comes a man, who has come to be ahead of me, because he has been before me.’ ³¹And I have not made him to be known, except that he might be revealed in Yisra’el. Therefore, I have come immersing in water.”

³²Then Yohanan testified saying “I have surely seen the Spīrit descending as a dove from heaven. Then it remained upon him.^a ³³And I would not have been acknowledging him, except that the one sending me to immerse with water, that one said unto me, ‘Upon whoever you may see the Spīrit descending and resting upon him, this one is he who is immersing in the holy Spīrit.’ ³⁴And I have surely seen, and I have surely testified that this is the Almighty Sōn.”^b

³⁵Then it was the next day.^c Again Yohanan had been standing, and two of his disciples. ³⁶As he took a look at Yēshua, who was walking about, he says, “Behold, the lamb of the Almighty!” ³⁷And his two disciples heard him speaking. Then they followed Yēshua. ³⁸And Yēshua turned. Then he saw them following him. And he said to them, “What are you you seeking?” And they said to him, “Rabbi” (which is translated, “teacher”), “Where are you staying?” ³⁹Then he said to them, “Come, and you will see!” So they came. Then they saw where he was staying, and with him they had stayed that day. And the hour had been about the tenth. ⁴⁰And Andrew, the brother of Šim’on Peter, had been one from the two which had heard at the side of Yohanan. Then they followed him. ⁴¹This one finds firstly his own brother Šim’on. Then he said unto him, “We have surely found the Māshiafi!” (Which is translated Anōinted). ⁴²Then he made him come to Yēshua. And Yēshua took a look at him. Then he said, “You are Šim’on son of Yohanan. You will be called Keipha,” which is interpreted Peter.

⁴³And on the next day, he wanted to go out toward Galil. Then he found Philip. And Yēshua said to him, “Come after me.” ⁴⁴And Philip had been from Bēḥ-Tsaidah, the city of Andrew and Peter. ⁴⁵And Philip finds Neḥhani’el. Then he says unto him, “That one whom Mosheh has written about in the Law and the Prophets, we have surely found: Yēshua son of Yosef from Netsereḥ!” ⁴⁶Then Neḥhani’el said unto him, “From Netsereḥ is any good able to be?” And Philip said unto him, “Come and see!” ⁴⁷Then he saw Neḥhani’el coming to him. Then he said about him, “Behold, truly a

repenting and would receive the teaching of Mēssiah when he was revealed.

a The last day of Av, AD 29.

b

c Winter, early AD 30.

Yisra'eli in whom there is no guile.”⁴⁸ Then Neṯhani'el said to him, “From where are you knowing me?” Then Yěshua answered. And he said to him, “Before Philip’s calling you, when you were under the fig tree, I had seen you.”⁴⁹ Then Neṯhani'el replied to him, “Rabbi, you are the Almighty Sōn! You are the King of Yisra'el!”⁵⁰ Then Yěshua replied. And he said to him, “Because I have said to you ‘I had seen you under the fig tree,’ you confirm your faithfulness?^p Greater things than these you will see!”⁵¹ Then he said unto him, “Amen, amen! I am saying to you, ‘You will see the heavens opened, and THE MESSENGERS OF THE ALMIGHTY ASCENDING AND DESCENDING upon the Sōn of man.’”^{Gen 28:12 p loyalty, fidelity, fealty}

On the third day, there was a wedding in Qanah, which is in Galil. And the mother of Yěshua was there.^{2,2} And also Yěshua and his disciples had been invited to the wedding.

³Then when the wine ran out, the mother of Yěshua said to him, “They have no wine!”⁴ And Yěshua said to her, “What is it to me and you, woman? My time has not yet come.”⁵ Then his mother said to the servants, “Whatever he may say to you, do!”⁶ And there had been there six stone jars, being arranged according to the cleansing of the Yehudim, each one having a capacity of up to two or three measures.

⁷Then Yěshua said to them, “Fill the jars with water.” Then they filled them up to the topmost.⁸ Then he said to them, “Draw now, and bring it to the chief butler.”⁹ And when the chief butler had tasted the water, which had become wine, and surely he had not known from where it was, but the servants surely had known, (the ones drawing the water), then the chief butler called the bridegroom.¹⁰ Then he said to him, “Every man firstly the good wine is setting out. And when they may have been made to drink fully, the less valuable. You, have surely kept the best wine until now!”¹¹ This, the first of the signs, Yěshua had done in Qanah, which is in Galil. Then he revealed his glory. And his disciples confirmed their faithfulness to him.

¹²After this, he had gone down to Kefar-Naḥum, he and his mother, and his brothers, and his disciples. And there they had stayed not many days.¹³ And near had been the Passover of the Yehudim.^a

^{13b}Then Yěshua went up to Yerushalayim.¹⁴ And he had found in the Temple, those selling oxen, and sheep, and doves, and the money changers sitting.¹⁵ Then he made a whip from cords. And he drove all of them from the Temple, even the sheep, and the oxen. And the coinage of the exchangers he had poured out, and the tables he had overturned.¹⁶ And unto the sellers of the doves, he had said, “Carry these away from here! You will not make my Făther’s house a house of commerce!”¹⁷ And his disciples remembered, that it was written, “ZEAL FOR YOUR HOUSE HAS EATEN ME!”¹⁸ Then the Yehudim replied. And they said to him, “What sign are you going to show us, since you do these things?”¹⁹ Then Yěshua answered. And he said to them, “Destroy this Temple, and within three days I will make it rise.”

^a Passover, AD 30.

²⁰And the Yehudim said, “Forty and six years has been built this Temple,^a and you within three days will make it rise up?!” ²¹But, he had been speaking about the Temple of his body. ²²So, when he had risen from the dead, his disciples were reminded that this he had been saying to them. Then they confirmed the reliability of the Scripture, and the word which Yēshua had spoken. *Psa 69:9 [10]*

²³And as he had been in Yerushalayim during the Passover, during the feast many had confirmed faithfulness^p to his name, when they saw the signs which he had been doing. ²⁴And he, Yēshua, had not himself been depending on them, in his knowing all of them, ²⁵and since no need had been existing for him, that a man should bear witness about man, because he himself had been knowing what had been existing in man. *p loyalty, fidelity, fealty*

Then there had been a man from the Perushim, and Naqdimon^b was his name, a ruler of the Yehudim. ^{3.2}This one had come to him at night. And he said to him, “Rabbi, we have surely known that from the Almighty you have come, a teacher, because no one is able to do these signs which you are doing, unless the Almighty should be with him!”

³Then Yēshua answered. And he said to him, “Amēn, amēn, I am saying to you, if one is not born from above, he is not able to see the Kingdom of the Almighty.”

⁴Then Naqdimon said to him, “How will a man be able to be born in his being old? He is not able into his mother’s womb to enter a second time and to be born, is he?”

⁵And Yēshua answered, “Amēn, amēn, I say to you, unless a man is born from water and Spīrit, he will not be able to enter into the kingdom of the Almighty! ⁶That which is being made to be born from the flesh, flesh is, and that which is being made to be born from the Spīrit, spirit is. ⁷Do not be amazed that I have said to you, ‘You need to be born from above!’ ⁸The Spīrit where he wills is blowing, and the sound of it you are hearing, but you will not have known from where it comes, and whither it goes. So are all those being made to be born from the Spīrit.”^c

^a Herod was appointed king on September 30th, AD 40. According to Josephus the feast of Tabernacles fell at the completion of the Temple on the same date as Herod’s appointment. In 17 B.C. Tishri 15, the first day of Sukkot fell on September 30. Forty-six years count from Tishri 15, 17 B.C. to Tishri 15, AD 30. Between Sukkot AD 29 and Sukkot AD 30 was the 46th year that the Temple had been built.

^b Naqdimon Ben Gurion was responsible for water distribution in Yerushalayim during feasts according to Jewish sources.

^c See Romans 12:1-2. The Rūaḥ speaks subjectively into the heart of the faithful, and very often a person does not know if they are recalling something or hearing a thought foreign to himself. That the Spīrit spoke has to be confirmed by other objective witnesses to the truth of what was said. In rare cases, it may become clear to a person that the Spīrit is speaking in his mind, but he normally works like the wind. You cannot see him, but can only hear him, and you don’t know where something is going until it is objectively verified. The Spīrit speaks for our benefit to sanctify us and also to us for the benefit of others to sanctify them. Everyone who walks with the Almighty listening to the Spīrit, therefore, is reborn step by step into the image of Mēssiah. The leading of the Spīrit should be obeyed, because He will point out how we should apply the commandments. Whoever responds will be given more. This is what it means to be born from above.

⁹Then Naqdimon answered. And he said unto him, “How are these things able to be?”

¹⁰Then Yēshua answered. And he said unto him, “Are you the teacher of Yisra’el, and these things you have not known? ¹¹Amen, amen, I say to you that which we have known, we are making to be spoken, and that which seeing we have seen, we testify, and our testimony you do not receive. ¹²If earthly things I have spoken to you, and you are not confirming your faithfulness, how will you confirm your faithfulness if I should speak to you about heavenly things?”

¹³And no one has been ascending into the heavens, except he which descended from the heavens, the Sōn of man.

¹⁴And as Mosheh had made raised high THE SERPENT IN THE WILDERNESS, so it is necessary, to make raised high the Sōn of man,^a ¹⁵so that anyone confirming faithfulness^p in him may inherit life everlasting. ¹⁶For the Almighty has so greatly loved the world, that he has given his only kindred^b Sōn, so that anyone confirming faithfulness^p to him^c might not perish, but may inherit everlasting life. Num 21:8-9 ^p loyalty, fidelity, fealty

¹⁷Because the Almighty has not sent his Sōn into the world so that he might judge the world, but so that the world might be saved by him. ¹⁸The one confirming faithfulness to him is not judged, but he who is not confirming his faithfulness has been judged already, because he has not confirmed faithfulness to the name of the only kindred Sōn of the Almighty. ¹⁹And this is the judgment, because the light surely had come into the world, but men have loved more the darkness than the light, because their works have been evil. ²⁰Because every one working injustice is hating the light, and he does not come unto the light, so that his deeds should not be reproved. ²¹But the one doing the truth, he is coming unto the light, so that his deeds should be revealed, that in the Almighty they are being made to be done.

²²Then it was after these things. Then Yēshua came, and his disciples, into the land of Yehudah, and there he had been sojourning with them, and he had been immersing. ²³And also Yohanan had been immersing in Aeon near to Şalem, because many waters had been there. And they had been coming alongside. And they had been immersing themselves, ²⁴because Yohanan had not yet been made to be cast into the prison.

^a See Num. 21:8. But later it was worshipped. See 2 Kings 18:4, where it is called: *nehushtan*.

^b *Only kindred Sōn*: See explanation on 1 Yoh. 4:9. Also in 3:18. The Sōn is kin to the Fäther, that is he is the only Sōn having the same Almighty nature. This point is important because no one who pledges loyalty to the Sōn while denying his kinship with the Fäther has true fidelity to Gōd. See Yoh. 1:18.

^c The meaning of πιστεύων εἰς αὐτὸν (*pisteuon eis auton*) is not simply “believes in him,” by rather pledges fidelity to him, affirms loyalty to him, affirms or confirms faithfulness to him. The Biblical Hebrew sense is “makes support unto him,” from the Hiphil of יָצַף. The words may also mean only to believe a fact or assertion but only when a fact or assertion is the object of the verb, viz. I support what you say vs. I support you, or I give my support to you. The last two uses have a personal object, and mean much more than simple belief or even trust. They mean a pledge of loyalty, fidelity, an affirmation to be faithful to the person, or the confirmation that such faithfulness exists. Yohanan very emphatically uses the word “to” or “into” (εἰς) to specify fidelity to the person of Mēssiah.

²⁵Therefore, there had been a dispute from the disciples of Yohanan with a Yehudi about purification. ²⁶Then they came unto Yohanan. And they said to him, “Rabbi, he who had been with you across the Yarden, who giving witness you have given witness for, behold this one is immersing, and all are coming unto him!”

²⁷Then he answered. And he said, “A man will not be able to receive anything, except that which has been given to him from heaven.” ²⁸And you yourselves to me testified that I have said, ‘I am not the Anointed’, but that being made to be sent, I am, before the face of that one. ²⁹He who has the bride is the bridegroom. And the friend of the bridegroom makes himself to be standing, and in his hearing, rejoicing he will rejoice, in the voice of the bridegroom. Therefore, this my joy has been made to be full. ³⁰That one needs to be fruitful, and I to be diminished. ³¹He who comes from above, above the face of all is. He that exists from the earth, from the earth is, and from the earth speaks. He which from heaven comes, above the face of all is.”

³²That which seeing, he has seen, and hearing he has heard, this one is testifying, and his testimony none takes away. ³³He who has received his witness has sealed^a that the Almighty is true, ³⁴because He whom the Almighty has sent speaks the words of the Almighty, because He gives the Spirit without measure to Him. ³⁵The Father loves the Son, and giving he has given all things into his hand. ³⁶He who confirms faithfulness to the Son is going to inherit everlasting life, but he who is dissuaded from the Son will not see life, but the wrath of the Almighty remains over him.

Therefore when^b Yeshua knew that the Perushim had heard that Yeshua was making, and immersing, more disciples than Yohanan, ^{4.2}(although Yeshua himself was not immersing, but his disciples), ³then he left Yehudah. And he departed again into Galil. ⁴And it was necessary for him to pass by way of Shomron. ⁵Then he came to a city of Shomron, called Sukar, near the territory that Ya’aqov had given to his son Yosef. ⁶And Ya’aqov’s well was there. And wearying, Yeshua had wearied from his walking in the way. So he was sitting upon the well. It was about the sixth hour.

⁷Then there came a woman of Shomron to draw water. And Yeshua said unto her, “Please give me a drink,” ⁸because his disciples had gone into the city so that they might buy food. ⁹Then the Shomronit woman said to him, “For what reason, since you are Yehudi, are you asking me for a drink, when I am a Shomronit woman?” (Because Yehudim do not make themselves to be friends with Shomronim.) ¹⁰Yeshua answered and said to her, “If you knew the gift of the Almighty, and who it is who says to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”

¹¹She said to him, “Sir, you have nothing to draw with and the well is deep. Where then do you get that living water?” ¹²You are not greater than

^a See Yof. 6:14; Dan. 9:24, “TO SEAL (confirm, certify) THE VISION AND THE PROPHET.”
^b Tevet, AD 31.

our father Ya'aqov, are you, who gave us the well, and drank of it himself, and his sons, and his cattle?" ¹³Yēshua answered and said to her, "Every-one who drinks of this water will thirst again, ¹⁴but whoever drinks of the water that I will give him will not thirst forever, but the water that I will give him will become in him a well of water springing up to everlasting life."

¹⁵The woman said to him, "Sir, give me this water, so I will not be thirsty, nor come all the way here to draw." ¹⁶He said to her, "Go, call your husband, and come here." ¹⁷The woman answered and said, "I have not husband." Yēshua said to her, "You have well said, 'Husband—I have not', ¹⁸because you have had five husbands, and the one whom you now have is not your husband. This you have said truly."

¹⁹The woman said to him, "Sir, I perceive that you are a prophet. ²⁰Our fathers worshiped in this mountain, and you say that in Yerushalayim is the place where men ought to worship." ²¹Yēshua said to her, "Give your support to me woman,^a because an hour is coming when neither in this mountain, nor in Yerushalayim, will you worship the Fāther. ²²You worship that which you do not know. We worship that which we know, because sal- vation is from the Yehudim. ²³But an hour is coming, and now is, when the true worshipers will worship the Fāther in spirit and truth, because such people the Fāther seeks to be his worshipers. ²⁴The Almighty is Spīrit, and those who worship him must worship in spirit and truth."

²⁵The woman said to him, "I know that Māshiafi is coming (he who is called the Anōinted). When that One comes, he will declare all things to us." ²⁶Yēshua said to her, "I am, the one speaking to you."^b

²⁷And at this point his disciples came, and they were amazed that he was speaking with a woman, yet no one said, "What do you seek?" or, "Why do you speak with her?" ²⁸So the woman left her water pot, and went into the city, and said to the men, ²⁹"Come, see a man who told me all the things that I have done. Could this one be the Anōinted?" ³⁰They went out of the city, and were coming to him.

³¹Meanwhile the disciples were requesting him, saying, "Rabbi, eat." ³²But he said to them, "I have food to eat that you do not know about." ³³The disciples therefore were saying to one another, "No one brought him anything to eat, did he?" ³⁴Yēshua said to them, "My food is to do the will of him who sent me, and to accomplish his work. ³⁵Do you not say, 'There are yet four months, and then comes the harvest'? Look, I say to you, lift up your eyes, and look on the fields, that they are white for harvest.^c ³⁶Al- ready he who reaps is receiving wages, and is gathering fruit for life ev-

^a "Give your Support to" or "Believe" or "confirm your loyalty to" or "confirm your faithfulness to" me. The ambiguity of Greek/Hebrew/Latin ranges from support what he says is true all the way to supporting him with loyalty. The English word "support" comes closest to preserving the semantic domain of the Greek and is also literal to the Hebrew verb יָצַף. No doubt the woman first understood the call to believe what he said, but Yeshua did not just mean that. He meant become loyal to him.

^b ἐγώ εἰμι. Another case of Yēshua meaning more than might be apparent to the woman. הוֹיָהּ, Exodus 3:14.

^c Therefore it was winter. The first harvest remark is literal. The fields being already white is figurative of the time for a spiritual harvest.

erlasting, so that he who sows and he who reaps may rejoice together. ³⁷Because in this case the saying is true, 'ONE SOWS, AND ANOTHER REAPS.' ³⁸I sent you to reap that for which you have not labored. Others have labored, and you have entered into their labor." *Mic 6:15, Deu 28:39; Jos 24:13, Deu 6:11*

³⁹And from that city many of the Shomronim confirmed faithfulness to him because of the word of the woman who testified, "He told me all the things that I have done." ⁴⁰So when the Shomronim came to him, they were asking him to stay with them, and he stayed there two days. ⁴¹And many more confirmed their faithfulness because of his word. ⁴²And they were saying to the woman, "It is no longer because of what you said that we confirm our faithfulness, because we have heard for ourselves and know, because this One is indeed the Savior of the world."

⁴³And after the two days he went forth from there into Galil. ⁴⁴For Yēshua himself testified that a prophet has no honor in his own country. ⁴⁵So when he came to Galil, the men of Galil received him, having seen all the things that he did in Yerushalayim at the feast, because they themselves also went to the feast.

⁴⁶He came therefore again^a to Qanah of Galil where he had made the water wine. And there was a certain royal official, whose son was sick at Kefar-Naḥum. ⁴⁷When he heard that Yēshua had come out of Yehudah into Galil, he went to him, and was requesting him to come down and heal his son, because he was at the point of death. ⁴⁸Yēshua therefore said to him, "Unless you see signs and wonders, you can not confirm your faithfulness." ⁴⁹The royal official said to him, "Sir, come down before my child dies." ⁵⁰Yēshua said to him, "Go your way. Your son lives." The man supported the word that Yēshua spoke to him, and he started off. ⁵¹And as he was now going down, his servants met him, saying that his son was living. ⁵²So he asked of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour the fever left him." ⁵³So the father knew that it was at that hour in which Yēshua said to him, "Your son lives," and he confirmed^b his faithfulness, and his whole household. ⁵⁴This is again a second sign that Yēshua performed, when he had come out of Yehudah into Galil.

After these things there was a feast of the Yehudim,^c and Yēshua went up to Yerushalayim. ^{5.2}Now there is in Yerushalayim by the sheep gate a pool, which is called in Hebrew Beth-Hasda, having five porticoes. ³In these lay a multitude of those who were sick, blind, lame, and withered.^d ⁵And a certain man was there, who was thirty-eight years in his sickness. ⁶When Yēshua saw him lying there, and knew that he had already been there a long time, he said to him, "Do you wish to get well?" ⁷The sick

^a Winter, AD 31.

^b Or "supported" (cf. vs. 50), only this time the support is to Yēshua as personal loyalty and not just to his word.

^c Purim. AD 32.

^d The place was a pagan shrine dedicated to the god of healing for Greeks and Romans living in or visiting the city. Mss lack the end of vs. 3 and all of vs. 4.

man answered him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.”

⁸Yēshua said to him, “Arise, take up your pallet, and walk.” ⁹And immediately the man became well, and took up his pallet and was walking. Now it was the Ṣabbath on that day.^a ¹⁰Therefore the Yehudim were saying to him who was cured, “It is the Ṣabbath, and it is not permissible for you to carry your pallet.” ¹¹But he answered them, “He who made me well was the one who said to me, ‘Take up your pallet and walk.’” ¹²They asked him, “Who is the man who said to you, ‘Take it up, and walk?’” ¹³But he who was healed did not know who it was, because Yēshua had slipped away while there was a crowd in that place.

¹⁴Afterward Yēshua found him in the temple, and said to him, “Look, you have become well. Do not sin anymore, so that nothing worse may befall you.” ¹⁵The man went away, and told the Yehudim that it was Yēshua who had made him well. ¹⁶And for this reason the Yehudim were persecuting Yēshua, because he was doing these things on the Ṣabbath.

¹⁷But he answered them,^b “My Fāther is working until now, and I myself am working.”^c

¹⁸For this cause therefore the Yehudim were seeking all the more to kill him, because he not only was loosing the Ṣabbath, but also was calling the Almighty his own Fāther, making himself equal with the Almighty.

¹⁹Yēshua therefore answered and was saying to them, “Amen, amen, I say to you, the Sōn can do nothing of himself, unless it is something he sees the Fāther doing, because whatever he does, these things the Sōn also does in like manner. ²⁰For the Fāther loves the Sōn, and shows him all things that he himself is doing, and greater works than these will he show him, that you may wonder.”

²¹“For just as the Fāther raises the dead and gives them life, even so the Sōn also gives life to whom he wishes. ²²For neither does the Fāther judge anyone, but he gives all the judgment to the Sōn, ²³in order that all may honor the Sōn, even as they honor the Fāther. He who does not honor the Sōn does not honor the Fāther who sent him. ²⁴Amen, amen, I say to you, he who is listening to my word, and who confirms faithfulness to him who sent me, is going to inherit everlasting life, and does not go to judgment, but has been changed from the death to life.”^d

²⁵“Amen, amen, I say to you, a time is coming and now is, when the dead will hear the voice of the Almighty Sōn, and those who listen will live.”^e

a The feast fell on Ṣabbath, March 15th, AD 32. This was II Adar, Adar Sheni.

b The objections of the Perushim caught up with Yēshua after he returned back to Galil, and that is where he stated his responses.

c The work he was doing was based on the law in Deut. 22:4 that an animal in a ditch could be rescued. It must be assumed that whatever day it happens does not matter. By reasoning from the lesser to the greater, a son, or a sick or ill person could be rescued on the Ṣabbath also if they could be made well.

d The faithful person’s status is changed from a death sentence to a sentence of life.

e “Now is” is not speaking of the literally dead, but everyone under the sentence of death due to sin. They will hear the message of the Sōn. Those who listen will live. “Is coming” is speaking of the physical resurrection.

²⁶For even as the Fäther has *charge of life in connection to himself*, so also to the Sön he has given over life, to have *charge of in connection to himself*, ²⁷and he gave him power to execute judgment, because he is the Sön of Man.^a ²⁸Do not wonder about this, because a time is coming, in which all who are in the tombs will hear his voice, ²⁹and will come forth. Those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.”

³⁰“I dare not^b do anything on my own authority. As I hear, I judge. And my judgment is just, because I do not seek my own will, but the will of him who sent me.”

³¹“If I could *only* give witness for myself, my testimony is not reliable.

³²There is another giving witness for me, and I know that the witness which he gives for me is faithful.”

³³“You have sent to Yohanan, and he has given witness to the truth.

³⁴Yet I am not taking the witness from man, unless it be that I say these things that you may be saved. ³⁵He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.”^c

³⁶“But the witness which I have is greater than that of Yohanan, because the works which the Fäther has given me to accomplish, the very works that I do, bear witness of me, that the Fäther has sent me.”

³⁷“And the Fäther who has sent Me, that one testifying he has testified about Me. Neither his voice at any time heeding you have heeded nor his form ascertaining you have ascertained. ³⁸And you do not have his word in you remaining, because that one whom he has sent—to this one you are not confirming your faithfulness.”

a The divine entity of the Word has always been, as is evident from Psa. 2:7 because the statement was made to the one who would become the Sön. Cf. Psalm 2:7. What is begotten is the status or position of Sönship, and in that status the Sön is given ultimate decision over life in connection to himself as the Sön of man, and also power to judge from the Fäther. At some point in time, the sentient entity of the Word, who was already Eternal Life, (cf. John 1:1) and the entity who would take the role of his Fäther decided to enter the divine Fäther-Sön relationship. Because the relationship was decided upon at a point in time (cf. Psa. 2:7) the doctrine of the eternal generation of the Sön is unnecessary and incorrect. The Fäther need not eternally “give life” to the Sön. The Sön was already the Eternal Life from the beginning before the relationship was established (cf. 1 John 1:1-2). The mistaken idea of eternal generation is derived from a misunderstanding of the words “gives life.” The Fäther is not giving life to a Sön who has none himself, but he is yielding the power of deciding who will live and who will be judged. It is a division of responsibilities.

An examination of the Greek word *δίδωμι* translated “give” shows that it has a wide range of senses, “2. ...grant, assign...II.c. ...hand over, deliver up” (LSJ). Also the word *ἔχω*, translated “have” means quite a bit more than the English, “keep, have charge of” (LSJ), and “rule over” (Slater, 2.a.). The wide range of usages in a single word is no doubt due to a lack of mass media to fix usages and promote a greater particularized vocabulary of specialized uses. So a lord might say to a judge, “I have given you life,” and he would mean the power to make life and death decisions. Because we have so many ways of saying things in English, meanings that used to belong to more common words have dropped away from their ranges of meaning and have been taken up by the expanded specialized usages.

b *δύναμαι*. Dare not: See LSJ. Also “have no legal right.” The Fäther has given the judgment of life to the Sön, but it is not his own exclusive authority. It is the shared authority of the Almighty, and not a separate authority derived only from his human nature.

c Having returned to Galil in late Adar II, Yēshua has learned that Yohanan has been murdered.

³⁹“You search the Scriptures, because you think that in them you are going to inherit everlasting life, and it is these bearing witness about me, ⁴⁰and you are unwilling to come to me, that you may inherit life.”

⁴¹“I do not take glory from men, ⁴²but I have surely known you: that you do not have the love of the Almighty in yourselves. ⁴³I have come in my Făther’s name, and you do not receive me. If another will come in his own name, you will receive him. ⁴⁴How are you able to confirm your faithfulness while receiving glory from one another, while you do not seek the ^aGlory that is from the only Almighty?”

⁴⁵“Do not think that I will accuse you before the Făther. The one who accuses you is Mosheh, in whom you have set your hope, ⁴⁶because if you had been faithful to Mosheh, you would have been faithful to me, because that one wrote about me. ⁴⁷But if you are not affirming the faithfulness of that one’s writings, how will you confirm the faithfulness of my words?”

After these things Yěshua went away to the other side of the Sea of Galil (Tiberias). ^{6,2}And a great crowd was following him, because they were seeing the signs which he was performing on those who were sick. ³And Yěshua went up on the mountain, and there he sat with his disciples.

⁴Now the Passover,^b the feast of the Yehudim, was near. ⁵Yěshua therefore lifting up his eyes, and seeing that a great crowd was coming to him, said to Philip, “Where are we to buy bread, that these may eat?” ⁶And this he was saying to test him, because he himself knew what he was intending to do. ⁷Philip answered him, “Two hundred dinars worth of bread is not sufficient for them, for everyone to receive a little.” ⁸One of his disciples, Andrew, Şim’on Peter’s brother, said to him, ⁹“There is a lad here who has five barley loaves and two fish, but what are these for so many people?”

¹⁰Yěshua said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹Yěshua therefore took the loaves, and having given thanks, he distributed to those who were seated, and likewise also of the fish as much as they wanted. ¹²And when they were filled, he said to his disciples, “Gather up the leftover fragments that nothing may be lost.” ¹³And so they gathered them up, and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten. ¹⁴When therefore the people saw the sign which he had performed, they said, “This is of a truth the Prophet who is to come into the world.”

¹⁵Yěshua therefore perceiving that they were intending to come and take him by force, to make him king, withdrew again to the mountain by himself alone. ¹⁶Now as it became later, his disciples went down to the

^a “Glory” here refers to Měssiah. Měssiah is the glory of the only Elōhim. He does not share his Glory with another *elohim*.

^b Passover, AD 32. In view of the attempt on his life after healing the invalid, Yěshua did not publicly attend any feasts until Sukkot in AD 32, though he may have attended secretly if possible.

sea, ¹⁷and after getting into a boat, they started to cross the sea to Kefar-Nafum. And it had already become dark, and Yēshua had not yet come to them. ¹⁸And the sea was being stirred up because a strong wind was blowing. ¹⁹When therefore they had rowed about three or four miles, they beheld Yēshua walking on the sea and drawing near to the boat, and they were frightened. ²⁰But he said to them, "I AM. Do not be afraid." ²¹They were willing therefore to receive him into the boat, and immediately the boat was at the land to which they were going.

²²The next day the crowd that stood on the other side of the sea saw that there was no other small boat there, except one, and that Yēshua had not entered with his disciples into the boat, but that his disciples had gone away alone. ²³There came other small boats from Tiberias near to the place where they ate the bread after Adōnai had given thanks. ²⁴When the crowd therefore saw that Yēshua was not there, nor his disciples, they themselves got into the small boats, and came to Kefar-Nafum, seeking Yēshua.

²⁵And when they found him on the other side of the sea, they said to him, "Rabbi, when did you get here?"

²⁶Yēshua answered them and said, "Amen, amen, I say to you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. ²⁷Do not work for the food which perishes, but for the food which endures to everlasting life, which the Sōn of Man will give to you, because on him the Fāther, even the Almighty, has set his seal."

²⁸They said therefore to him, "What shall we do, that we may work the works of the Almighty?" ²⁹Yēshua answered and said to them, "This is the work of the Almighty, that you should confirm faithfulness to him whom he has sent."

³⁰They said therefore to him, "What then do you do for a sign, that we may see, that we may confirm faithfulness to you? What sign are you working? ³¹Our fathers ate the manna in the wilderness. As it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'" *Psa 78:24, Exo 16:15*

³²Yēshua therefore said to them, "Amen, amen, I say to you, it was not Mosheh who had given you the bread out of heaven, but it is my Fāther who gives you the true bread out of heaven. ³³Because the bread of the Almighty is that which comes down out of heaven, and gives life to the world."

³⁴They said therefore to him, "Adōnai evermore give us this bread." ³⁵Yēshua said to them, "I am the bread of life. He who comes to me will not hunger, and the one confirming faithfulness to me will never thirst. ³⁶But I said to you, that you have seen me, and yet are not confirming your faithfulness. ³⁷Anyone the Fāther is giving^a to me will have come^b to me, and the one who is coming to me I will certainly not cast out. ³⁸Because I have come down from heaven, not to do my own will, but the will of him

^a See Rotherham. The present tense should be emphasized here as progressive.

^b ἦξω: See Rotherham. BDAG, 3rd, "since it has the meaning of a perfect, its conjugation sometimes has perfect forms;" "have come;" Consult LSJ: "and fut. ἦξω as fut. pf., I shall have come."

who sent me. ³⁹And this is the will of him who sent me, that of all that he has given me I lose nothing, but raise it up on the last day. ⁴⁰Because this is the will of my Făther, that everyone who beholds the Sŏn and who confirms faithfulness to him, will inherit everlasting life. And I myself will raise him up on the last day.”

⁴¹The Yehudim therefore were murmuring about him, because he said, “I am the bread that came down out of heaven.” ⁴²And they were saying, “Is not this Yěshua, the son of Yosef, whose father and mother we know? How does he now say, ‘I have come down out of heaven?’”

⁴³Yěshua answered and said to them, “Do not murmur among yourselves. ⁴⁴No one can come to me, unless the Făther who sent me can draw him,^a and I will raise him up on the last day. ⁴⁵It is written in the prophets, ‘AND THEY WILL ALL BE TAUGHT OF THE ALMĪGHTY.’ Everyone who has listened and learned from the Făther, comes to me, ⁴⁶not because any man has seen the Făther, except the One who is from the side of the Almĭghty. That one has seen the Făther.” *Isa 54:13*

⁴⁷“Amen, amen, I say to you, he who confirms faithfulness to me is going to inherit everlasting life. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate the manna in the wilderness, and they died. ⁵⁰This one is the bread which comes down out of heaven, so that one may eat of it and not die. ⁵¹I am the living bread that came down out of heaven. If anyone eats of this bread, he will live forever, and the bread also which I will give for the life of the world is my flesh.”

⁵²The Yehudim therefore were arguing with one another, saying, “How can this man give us his flesh to eat?” ⁵³Yěshua therefore said to them, “Amen, amen, I say to you, unless you eat the flesh of the Sŏn of Man and drink his blood, you have no life in yourselves. ⁵⁴He who eats my flesh and drinks my blood is going to inherit everlasting life, and I will raise him up on the last day. ⁵⁵Because my flesh is true food, and my blood is true drink. ⁵⁶He who eats my flesh and drinks my blood abides in me, and I in him. ⁵⁷As the living Făther sent me, and I live because of the Făther, so he who eats me, he also will live because of me. ⁵⁸This is the bread which came down out of heaven, not as the fathers ate, and died. He who eats this bread will live forever.”

⁵⁹These things he said in the congregation, as he taught in Kefar-Nafum. ⁶⁰Many therefore of his disciples, when they heard this said, “This is a difficult statement! Who can listen to it?” ⁶¹But Yěshua, conscious that his disciples grumbled at this, said to them, “Does this cause you to stumble? ⁶²What then if you should behold the Sŏn of Man ascending where he was before? ⁶³It is the Spĭrit who gives life! The flesh profits nothing. The words that I have spoken to you represent spirit and represent life.”

⁶⁴But there are some from you who are not confirming their faithfulness.” Because Yěshua had come to know from the beginning who they

^a “Can draw:” aorist subjunctive: ἐλκύσῃ or “may draw.” The idea of drawing is that of getting a large beast to follow along on a small rope. The beast has to be willing and can easily overpower the rope and yank it out of the hand of the owner if it has a mind to.

were who were confirming their faithfulness, and who it was that would betray him. ⁶⁵And he was saying, “For this reason I have said to you, that no one can come to me, unless it has been granted him from the Făther.”

⁶⁶As a result of this many of his disciples withdrew, and were not walking with him anymore. ⁶⁷Yěshua said therefore to the twelve, “You do not want to go away also, do you?” ⁶⁸Şim'on Peter answered him, “Adǎnai, to whom will we go? You have words of everlasting life. ⁶⁹And confirming faithfulness, we have confirmed our faithfulness, and knowing, we have come to know, because you are the Holy One of the Almĭghty.” ⁷⁰Yěshua answered them, “Did I myself not choose you, the twelve? And yet one of you is a devil!” ⁷¹Now he meant Yehudah the son of Şim'on Ish-Qeriyot, because he, one of the twelve, was going to betray him.^a

And after these things Yěshua was walking in Galil, because he was unwilling to walk in Yehudah, because the Yehudim were seeking to kill him.

^{7.2}Now the feast of the Yehudim, the Feast of Tabernacles,^b was at hand. ³His brothers therefore said to him, “Depart from here, and go into Yehudah, that your disciples also may behold your works which you are doing, ⁴because no one does anything in secret, when he himself seeks to be known publicly. If you do these things, show yourself to the world,” ⁵because not even his brothers were confirming faithfulness to him.

⁶Yěshua therefore said to them, “My time is not yet at hand, but your time is always opportune. ⁷The world cannot hate you, but it hates me because I testify of it, that its deeds are evil. ⁸Go up to the feast yourselves. I do not yet go up to this feast because my time has not yet fully come.”

⁹And having said these things to them, he stayed in Galil.

¹⁰But when his brothers had gone up to the feast, then he himself also went up, not publicly, but as it were, in secret. ¹¹The Yehudim therefore were seeking him at the feast, and were saying, “Where is he?” ¹²And there was much murmuring among the multitudes concerning him. Some were saying, “He is a good man.” Others were saying, “No, on the contrary, he leads the crowd astray.” ¹³Yet no one was speaking openly of him for fear of the Yehudim.

¹⁴But when it was now the midst of the feast, Yěshua went up into the temple, and was teaching. ¹⁵The Yehudim therefore were wondering, saying, “How has this man become learned, having never been educated?” ¹⁶Yěshua therefore answered them, and said, “My teaching is not mine, but his who sent me. ¹⁷If any man is willing to do his will, he will know of the teaching, whether it is of the Almĭghty, or whether I speak from myself. ¹⁸He who speaks from himself seeks his own glory, but he who is seeking the glory of the One who sent him, he is true, and there is no unrighteousness in him. ¹⁹Did not Mosheh give you the Law, and yet none of you carries out

^a These things wind up before Shavu'ot, AD 32. Yěshua probably skipped this feast due to the threat on his life.

^b Sukkot, AD 32 in the fall.

the Law? Why do you seek to kill me?”

²⁰The crowd answered, “You have a demon! Who seeks to kill you?”

²¹Yēshua answered and said to them, “I did one deed, and you all marvel.

²²On this account Mosheh has given you CIRCUMCISION (not because it is from Mosheh, but from the fathers), and on the Şabbath you circumcise a man. ²³If a man receives circumcision on the Şabbath that the Law of Mosheh may not be broken, are you angry with me because I made an entire man well on the Şabbath? ²⁴Do not judge according to appearance, but judge with righteous judgment.” *Gen 17:10-12, Lev 12:3*

²⁵Therefore some of the people of Yerushalayim were saying, “Is this not the man whom they are seeking to kill? ²⁶And look, he is speaking publicly, and they are saying nothing to him. The rulers do not really know that this is the Anointed, do they? ²⁷However, we know where this man is from. But whenever the Anointed may come, no one knows where he is from.”

²⁸Yēshua therefore cried out in the temple, teaching and saying, “You both know me and know where I am from, and I have not come of myself, but he who sent me is true, whom you do not know. ²⁹I know him, because I am from him, and he sent me.”

³⁰They were seeking therefore to seize him, and no man laid his hand on him, because his time had not yet come. ³¹But many from the crowd confirmed faithfulness to him, and they were saying, “When the Anointed will come, he will not perform more signs than those which this man has, will he?”

³²The Perushim heard the multitude muttering these things about him, and the chief priests and the Perushim sent officers to seize him. ³³Yēshua therefore said, “For a little while longer I am with you, then I go to him who sent me. ³⁴You will seek me, and will not find me, and where I am, you cannot come.”

³⁵The Yehudim therefore said to one another, “Where does this man intend to go that we will not find him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is he? ³⁶What is this statement that he said, ‘You will seek me, and will not find me, and where I am, you cannot come?’”

³⁷Now on the last day, the great day of the feast,^a Yēshua stood and cried out, saying, “If any man is thirsty, let him come to me and drink. ³⁸He who confirms faithfulness to me, as the Scripture has said, FROM THE BELLY OF HIM WILL FLOW RIVERS OF LIVING WATER.”^b ³⁹But this he spoke of the Spirit,

^a Tishri 22, the 8th day. Friday, October 17, AD 32. This would be the last day for the traditional water libation.

^b There is no quotation from the Scripture that will follow these exact words, but a combination of Scriptures will teach the meanings of the utterance. The words “from his belly” are the most perplexing of the whole utterance, since they seem to be found nowhere. The reason that the words have remained perplexing rests on the fact that the Christian world has rejected the restored Temple of the future. But the interpretation of the passage flows into Temple imagery just as the reverse metaphor: Temple imagery flowed into Mēssiah. The Temple is a metaphor for the body of Mēssiah (cf. Yoh. 2:19-22). Now the belly of him (τῆς κοιλίας αὐτοῦ) is part of the body. The belly has been used metaphorically before to mean the hollow of the grave. In Yonah 2:2 the belly of the fish becomes the belly of She’ol, where

whom those who confirmed faithfulness to him were to receive, because the Spirit was not yet poured out, because Yēshua was not yet glorified.

⁴⁰Some of the crowd therefore, when they heard these words, were saying, "This certainly is the Prophet." ⁴¹Others were saying, "This is the Anointed." Still others were saying, "Surely the Anointed is not going to come from Galil, is he?" ⁴²Has not the Scripture said that THE ANOINTED COMES FROM THE OFFSPRING OF DAVID, AND FROM BETH-LEHEM, the village where David was?" ⁴³So there arose a division in the crowd because of him. ⁴⁴And some of them wanted to seize him, but no one laid hands on him. Mic 5:1-4, Psa 89:3-5, 132:11

⁴⁵The officers therefore came to the chief priests and Perushim, and they said to them, "Why did you not bring him?" ⁴⁶The officers answered, "Never did a man speak the way this man speaks."

⁴⁷The Perushim therefore answered them, "You have not also been led astray, have you? ⁴⁸Not one of the rulers or Perushim has confirmed loyalty to him, has he? ⁴⁹But this crowd which does not know the Law is accursed." ⁵⁰Naqdimon said to them, (he who came to him before, being one of them), ⁵¹"Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?"

⁵²They answered and said to him, "You are not also from Galil, are you? Search, and see that no prophet arises out of Galil."^a

Again ^{8.12}therefore Yēshua spoke to them, saying, "I am the light of the world. He who follows me will not walk in the darkness, but will have the light of life."^b

¹³The Perushim therefore said to him, "You are bearing witness of yourself. Your witness is not reliable."^c ¹⁴Yēshua answered and said to

the body of Mēssiah was for three days and three nights. So here also to decipher the riddle we have to realize that the belly is part of his body-Temple *and* the Temple he will rebuild (cf. Zech. 6:13). Read as follows, "from the Temple of him." Now we have three applications, (1) His belly = part of his Temple to be rebuilt (2) His belly = the inward part of the Temple (Mēssiah himself,) (3) his belly = the inward part of the Temple of the faithful one (We are his Temple).

First, living water flows from under the threshold of the Temple turning into rivers of water (cf. Ezek. 47:1). The place under the threshold is the hollow or belly of the Temple. This is where the Spirit of the Almighty came to rest (Ezek. 9:3; 10:4). The water that flows from there joins up with the water from the throne of the Almighty (cf. Zech 14:8; 13:1; Ezek. 47:8-12). On its banks grow the trees of life as the trees of life grow on the same river system coming from the throne. The water divinely multiplies as it flows.

Second, the water of the Spirit flows from Mēssiah himself. Isa. 44:3 says, "FOR I WILL POUR WATER UPON THE THIRSTY, AND STREAMS UPON THE DRY GROUND. I WILL POUR MY SPIRIT UPON YOUR SEED AND MY BLESSING UPON YOUR OFFSPRINGS, AND THEY WILL HAVE BRANCHED OUT IN THE MIDST OF GRASS, AS WILLOWS BY STREAMS OF WATER."

Thirdly, the water of the Spirit flows from the faithful, Isa. 58:11, "AND YOU WILL HAVE BEEN LIKE A WATERED GARDEN, AND AS AN OUTLET OF WATERS, WHICH WATERS NEVER PROVE FALSE." See Yoh. 4:14.

^a John 7:53-8:11 belongs to the disputed adultery story. See Appendix III for discussion and text.

^b Also on the last great day would be the last day for the lighting of the four great lamp-stands in the court of the women. These lamps were so large that they could be seen all over Yerushalayim.

^c They are not denying that one witness cannot possibly be objectively true. They are making a legal argument. One witness is not regarded as reliable when a legal case is being

them, “Even if I bear witness of myself, my witness is true, because I know where I came from, and where I am going, but you do not know where I come from, or where I am going. ¹⁵You people judge according to the flesh. I am not judging anyone. ¹⁶But even if I do judge, my judgment is true, because I am not alone in it, but I and he who sent me. ¹⁷But also in the Law for you^a it has been written, that THE TESTIMONY OF TWO MEN IS RELIABLE.” ¹⁸“I am he who bears witness of myself, and the Fäther who sent me bears witness of me.” ^{Deu 17:6, 19:15}

¹⁹And so they were saying to him, “Where is your Fäther?” Yēshua answered, “You acknowledge neither me, nor my Fäther. If you acknowledged me, you would know my Fäther also.” ²⁰These words he spoke in the treasury, as he taught in the temple, and no one seized him, because his time had not yet come.

²¹He said therefore again to them, “I go away, and you will seek me, and will die in your Sin. Where I am going, you cannot come.” ²²Therefore the Yehudim were saying, “Surely he will not kill himself, will he, since he says, ‘Where I am going, you cannot come?’”

²³And he was saying to them, “You are from below, I am from above. You are of this world. I am not of this world. ²⁴I said therefore to you, that you will die in your sins, because unless you will confirm your faithfulness, because I AM, you will die in your sins.”^b

²⁵And so they were saying to him, “Who are you?” Yēshua said to them, “What have I been saying to you from the beginning? ²⁶I have many things to speak and to judge concerning you, but he who sent me is true, and the things which I heard from him, these I speak to the world.”

²⁷They did not realize that he was speaking to them about the Fäther. ²⁸Yēshua therefore said, “When you lift up the Sōn of Man, then you will know that I AM, and I do nothing on my own authority, but I speak these things as the Fäther taught me. ²⁹And he who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him.”

³⁰As he spoke these things, many confirmed faithfulness to him.

³¹Yēshua therefore was saying to those Yehudim who had confirmed faithfulness to him, “If you remain in my word, you are truly disciples of mine, ³²and you will know the truth, and the truth will make you free.”

³³They answered him, “We are Avraham’s offspring, and have never yet

tried. The word “true” in Hebrew is אמת *emet*, which is based on the root אמן *aman* meaning support or confirm. This is how Yohanan is using the word ἀληθής. Something that is not ἀληθής or אמת is something not “confirmable” or “supportable” in a legal court. It cannot be supportable by other evidence while the assertion may indeed be objectively supportable.

a Yēshua is technically exempt from necessity of having a second witness (cf. vs. 14) because he is the Sōn of the Almighty. Nevertheless, He argues that the Fäther (not being man) is the second witness. The Fäther is greater than mere man, so this second witness meets the requirement of the Torah by the rule of light and heavy. This is why he says “Law for you,” because he is exempt from it by his status, just as a farmer is exempt from laws for the priests, or a merchant is exempt from laws for the king. The Almighty is exempt from laws that apply only to fallible man. See 10:34, 15:25. The words τῷ ὑμετέρῳ are not possessive, and no mss omits them. The grammar solves the problem in this text. It does not mean “your law” here, but “the law for you.”

b See Mark 6:50; Yof. 13:19.

been enslaved to anyone. How is it that you say, 'You will become free?'" ³⁴Yěshua answered them, "Amen, amen, I say to you, everyone who commits Sin is the slave of Sin. ³⁵And the slave does not remain in the house forever. The son does remain forever. ³⁶If therefore the Sōn will make you free, you will be free indeed. ³⁷I know that you are Avraham's offspring, yet you seek to kill me, because my word has no place in you. ³⁸I speak the things which I have seen with my Fāther. Therefore you also do the things which you heard from your father."

³⁹They answered and said to him, "Avraham is our father." Yěshua said to them, "If you are Avraham's children, do the deeds of Avraham. ⁴⁰But as it is, you are seeking to kill me, a man who has told you the truth, which I have heard from the Almīghty. This Avraham did not do. ⁴¹You are doing the deeds of your father." They said to him, "We were not born of fornication. We have one Fāther, even the Almīghty."

⁴²Yěshua said to them, "If the Almīghty were your Fāther, you would love me, because I proceeded forth and have come from the Almīghty, because I have not come on my own, but that one sent me. ⁴³Why do you not understand what I am saying? It is because you cannot hear my word."

⁴⁴"You are of your father the accuser, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, because he is a liar, and the father of lies. ⁴⁵But because I speak the truth, you are not confirming faithfulness to me. ⁴⁶Which one of you convicts me of sin? If I speak truth, why are you not confirming faithfulness to me? ⁴⁷He who is of the Almīghty hears the words of the Almīghty. For this reason you do not hear them, because you are not of the Almīghty."

⁴⁸The Yehudim answered and said to him, "Do we not say rightly that you are a Shomroni and have a demon?" ⁴⁹Yěshua answered, "I do not have a demon, but I honor my Fāther, and you dishonor me. ⁵⁰But I do not seek my glory. There is One who seeks and judges. ⁵¹Amen, amen, I say to you, if anyone keeps my word he will not look upon death forever."

⁵²The Yehudim said to him, "Now we know that you have a demon. Avraham died, and the prophets also, and you say, 'If anyone keeps my word, he will not taste death forever.' ⁵³Surely you are not greater than our father Avraham, who died? The prophets died too. Whom do you make yourself out to be?"

⁵⁴Yěshua answered, "If I glorify myself, my glory is nothing. It is my Fāther who glorifies me, of whom you say, 'He is our Almīghty', ⁵⁵and you have not come to know him, but I know him, and if I say that I do not know him, I will be a liar like you, but I do know him, and keep his word. ⁵⁶Your father Avraham rejoiced to see my day, and he saw it and was glad."

⁵⁷The Yehudim therefore said to him, "You are not yet fifty years old, and have you seen Avraham?" ⁵⁸Yěshua said to them, "Amen, amen, I say

to you, before Avraham was born, I AM.”^a

⁵⁹Therefore they picked up stones to throw at him, but Yēshua hid himself, and went out of the temple.

And as he passed by,^b he saw a man blind from birth. ^{9,2}And his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he should be born blind?” ³Yēshua answered, “It is neither that this man sinned, nor his parents, but it will now be in order that the works of the Almighty might be displayed in him. ⁴We must work the works of him who sent me, as long as it is day. Night is coming, when no man can work. ⁵While I am in the world, I am the light of the world.”

⁶When he had said this, he spit on the ground, and made clay of the spit, and applied the clay to his eyes, ⁷and said to him, “Go, wash in the pool of Šiloaḥ,” (which is translated: sent). And so he went away and washed, and came back seeing.

⁸The neighbors therefore, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?” ⁹Others were saying, “This is he,” still others were saying, “No, but he is like him.” He kept saying, “I am.” ¹⁰Therefore they were saying to him, “How then were your eyes opened?” ¹¹He answered, “The man who is called Yēshua made clay, and anointed my eyes, and said to me, ‘Go to Šiloaḥ, and wash’, so I went away and washed, and I received sight.” ¹²And they said to him, “Where is he?” He said, “I do not know.”

¹³They brought to the Perushim him who was formerly blind. ¹⁴Now it was a Šabbath on the day when Yēshua made the clay, and opened his eyes. ¹⁵Again, therefore, the Perushim also were asking him how he received his sight. And he said to them, “He applied clay to my eyes, and I washed, and I see.” ¹⁶Therefore some of the Perushim were saying, “This man is not from the Almighty, because he does not keep the Šabbath.” But others were saying, “How can a man who is a sinner perform such signs?” And there was a division among them. ¹⁷They said therefore to the blind man again, “What do you say about him, since he opened your eyes?” And he said, “He is a prophet.”

¹⁸The Yehudim therefore gave no support concerning him, that he was blind, and received sight, until they called the parents of him who received sight, ¹⁹and questioned them, saying, “Is this your son, who you say was born blind? Then how does he now see?” ²⁰His parents answered them and said, “We know that this is our son, and that he was born blind, ²¹but how he now sees, we do not know, or who opened his eyes, we do not know. Ask him. He is of age, he will speak for himself.” ²²His parents said this because they were afraid of the Yehudim, because the Yehudim had already agreed, that if anyone should confess him to be the Anointed, he should be put out of the congregation. ²³For this reason his parents said, “He is of age. Ask him.”

^a Or, “I am He” meaning the Holy One, the Almighty One, אֱלֹהֵי הוּא. See 13:19.

^b This was in the fall of AD 32, perhaps in Heshvan.

²⁴So a second time they called the man who was blind, and said to him, "Give glory to the Almighty. We know that this man is a sinner." ²⁵He therefore answered, "Whether he is a sinner, I do not know. One thing I do know, that, whereas I was blind, now I see." ²⁶They said therefore to him, "What did he do to you? How did he open your eyes?" ²⁷He answered them, "I told you already, and you did not listen. Why do you want to hear it again? You do not want to become his disciples too, do you?"

²⁸And they reviled him, and said, "You are his disciple, but we are disciples of Mosh'eh. ²⁹We know that the Almighty has spoken to Mosh'eh, but as for this man, we do not know where he is from." ³⁰The man answered and said to them, "Well, here is an amazing thing, that you do not know where he is from, and yet he opened my eyes. ³¹We know that THE^α ALMIGHTY DOES NOT HEAR SINNERS, but IF ^βANYONE IS GÖD FEARING, AND DOES HIS WILL, HE HEARS HIM. ³²From time immemorial it has never been heard that anyone opened the eyes of a person born blind. ³³If this man were not from the Almighty, he could do nothing." ^α Psa 66:18, Isa 1:15 ^β Psa 145:19, Prov 15.8.29

³⁴They answered and said to him, "You were born entirely in sins, and are you teaching us?" And they put him out.

³⁵Y'eshua heard that they had put him out, and finding him, he said, "Are you confirming faithfulness to the Sōn of Man?" ³⁶He answered and said, "And who is he, Adōni, that I should confirm faithfulness to him?" ³⁷Y'eshua said to him, "Yea, seeing you have seen him, and the one who is talking with you is that one." ³⁸And he said, "Adōnai, I confirm my loyalty." And he worshiped him.

³⁹And Y'eshua said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind." ⁴⁰Those of the Perushim who were with him heard these things, and said to him, "We are not blind too, are we?" ⁴¹Y'eshua said to them, "If you were blind, you would have no Sin, but since you say, 'We see,' your Sin remains."

Amen, amen, I say to you, he who does not enter by the door into the fold^a of the sheep, but climbs up some other way, he is a thief and a robber. ^{10.2}But he who enters by the door is a shepherd of the sheep. ³To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. ⁴When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice. ⁵And a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."

⁶This figure of speech Y'eshua spoke to them, but they did not understand what those things were which he was saying to them. ⁷Y'eshua therefore said to them again, "Amen, amen, I say to you, I am the door of the sheep. ⁸All who came before me are thieves and robbers, but the sheep did not hear them. ⁹I am the door. If anyone enters through me, he will be saved, and will go in and out, and find pasture. ¹⁰The thief comes only to steal, and kill, and destroy. I came that they might have life, and might

a The sheep were gathered from the fields in the 8th month.

have it abundantly.”

¹¹“I am the good shepherd. The good shepherd lays down his life for the sheep. ¹²He who is a hireling, and not a shepherd, who is not the owner of the sheep, beholds the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters them. ¹³He flees because he is a hireling, and is not concerned about the sheep. ¹⁴I am the good shepherd. And I know my own, and my own know me, ¹⁵even as the Făther knows me and I know the Făther, and I lay down my life for the sheep. ¹⁶And I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice, and they will become one flock with one shepherd.”^a

¹⁷“For this reason the Făther loves me, because I lay down my life that I may take it again. ¹⁸No one has taken it away from me, but I lay it down on my own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from my Făther.”

¹⁹There arose a division again among the Yehudim because of these words. ²⁰And many of them were saying, “He has a demon and is insane. Why do you listen to him?” ²¹Others were saying, “These are not the sayings of one demon-possessed. A demon cannot open the eyes of the blind, can he?”

²²At that time the feast of the Hanukkah^b took place at Yerushalayim. ²³It was winter, and Yěshua was walking in the temple in the porch of Shelomoh. ²⁴The Yehudim therefore gathered around him, and were saying to him, “How long will you keep us in suspense? If you are the Anointed, tell us plainly.”

²⁵Yěshua answered them, “I told you, and you are not confirming your faithfulness. The works that I do in my Făther’s name, these bear witness of me. ²⁶But you are not confirming your faithfulness because you are not of my sheep. ²⁷My sheep are hearing my voice, and I am knowing them, and they are following me, ²⁸and I am going to give everlasting life to them that they should not by any means perish forever, and no one will snatch them out of my hand. ²⁹My Făther, who has given them to me, is greater than all, and no one is able to snatch them out of the Făther’s hand. ³⁰I and the Făther are one.”

³¹The Yehudim took up stones again to stone him. ³²Yěshua answered them, “I showed you many good works from the Făther. For which of them are you stoning me?” ³³The Yehudim answered him, “For a good work we do not stone you, but for blasphemy, and because you, being a man, make yourself out to be the Almighty.”

³⁴Yěshua answered them, “Has it not been written in ^cthe Law, ‘I SAID, YOU ARE GODS’? ³⁵If he called them gods,^d to whom the word of the Almighty

^a The other sheep are the lost house of Yisraēl. Gen. 48:19; Isa. 49:6; Eze. 37:19; cf. Zech. 11:14.

^b December 18-25, AD 32. Kislev 25-Tevet 3.

^c Omit “your” before Law. P⁴⁵ ***N** D **Θ** *pc* it sy^s; Cyp. See 15:25, 8:17.

^d These other ‘gods’ were *elohim*, meaning mighty-ones. They were immortal and had powers far exceeding humans, but they were not omnipotent like the Almighty. In the eyes of humans they would be termed *elohim*. Měssiah is not citing the text as if he were only one of

came, (and the Scripture cannot be broken), ³⁶do you say of him, whom the Fäther sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Almighty Sön’?”^a Psa 82:6

³⁷“If I do not do the works of my Fäther, do not confirm faithfulness to me, ³⁸but if I do them, though you may not confirm faithfulness, then confirm the works, that you may know, and may be understanding that the Fäther is in me, and I in the Fäther.”

³⁹Therefore they were seeking again to seize him, and he eluded their grasp. ⁴⁰And he went away again beyond the Yarden to the place where Yohanan was first immersing, and he was staying there. ⁴¹And many came to him and were saying, “While Yohanan performed no sign, yet everything Yohanan said about this man was true.” ⁴²And many confirmed faithfulness to him there.

Now^b a certain man was sick, Elazar of Bēth-anyah, the village of Miryam and her sister Marta. ^{11.2}And it was the Miryam who anointed the Mäster with ointment, and wiped his feet with her hair, whose brother Elazar was sick.

³The sisters therefore sent to him, saying, “Adönai, behold, he whom you love is sick.” ⁴But when Yēshua heard it, he said, “This sickness is not unto death, if not^c for the glory of the Almighty, that the Almighty Sön may be glorified by it.”

⁵Now Yēshua loved Marta, and her sister, and Elazar. ⁶When therefore he heard that he was sick, he stayed then two days longer in the place where he was. ⁷Then after this he said to the disciples, “Let us go to Yehudah again.” ⁸The disciples said to him, “Rabbi, the Yehudim were just now seeking to stone you, and are you going there again?” ⁹Yēshua answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. ¹⁰But if anyone walks in the night, he stumbles, because the light is not in him.”

¹¹This he said, and after that he said to them, “Our friend Elazar has fallen asleep, but I go, that I may awaken him out of sleep.” ¹²The disciples therefore said to him, “Adönai, if he has fallen asleep, he will recover.” ¹³Now Yēshua had spoken of his death, but they thought that he was speaking of the resting of sleep.

¹⁴Then Yēshua therefore said to them plainly, “Elazar is dead, ¹⁵and I am glad for your sakes that I was not there, so that you may confirm your

these, and if he were defending himself on that basis. He cites the text only to raise the topic in Psa 82:1. He is the Almighty who stands in the council of El, i.e. that special one who is the kindred Sön to the Fäther, the only kindred Almighty. See Yof. 1:18; 3:16. They did not want to discuss it.

^a “THE ALMIGHTY IS STANDING IN THE COUNCIL OF GÖD. IN THE MIDST OF THE gods HE JUDGES” (Psa. 82:1). Mässiah opened the topic with citing Psa 82:6, but the heart of the argument is in Psa. 82:1. But there are many others like it that show two divine persons mentioned in the same text. His opponents did not want to discuss it. See Isa. 48:16; Gen. 19:24; 32:30; 48:16.

^b Winter, early AD 33.

^c Or “but for...” and we should understand that he is saying it will not result in the second death, the death of the soul. For his body had died, but his soul was only asleep.

faithfulness, but let us go to him.”¹⁶ Toma', who is called Didumos, said to his fellow disciples, “Let us also go, that we may die with him.”

¹⁷So when Yēshua came, he found that he had already been in the tomb four days.¹⁸ Now Bēth-anyah was near Yerushalayim, about fifteen stadia off,¹⁹ and many of the Yehudim had come to Marta and Miryam, to console them concerning their brother.²⁰ Marta' therefore, when she heard that Yēshua was coming, went to meet him, but Miryam still sat in the house.

²¹Marta' therefore said to Yēshua, “Adōnai, if you were here, my brother would not have died.²² Even now I know that whatever you ask of the Almighty, the Almighty will give you.”²³ Yēshua said to her, “Your brother will rise again.”²⁴ Marta' said to him, “I know that he will rise again in the resurrection on the last day.”²⁵ Yēshua said to her, “I am the resurrection and the life. He who confirms his faithfulness to me, even if he dies, will live *again*,²⁶ and everyone living and confirming faithfulness to me will not die forever.^a Do you support this?”²⁷ She said to him, “Yes, Adōnai. Confirming faithfulness, I have confirmed my faithfulness, because you are the Anōinted, the Almighty Sōn, even he who comes into the world.”

²⁸And when she had said this, she went away, and called Miryam her sister, saying secretly, “The Teacher is here, and is calling for you.”²⁹ And when she heard it, she arose quickly, and was coming to him.³⁰ Now Yēshua had not yet come into the village, but was still in the place where Marta met him.³¹ The Yehudim then who were with her in the house, and consoling her, when they saw that Miryam rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.

³²Therefore, when Miryam came where Yēshua was, she saw him, and fell at his feet, saying to him, “Adōnai, if you were here, my brother would not have died.”³³ When Yēshua therefore saw her weeping, and the Yehudim who came with her, also weeping, he was deeply moved in spirit, and was troubled,³⁴ and said, “Where have you laid him?” They said to him, “Adōnai, come and see.”³⁵ Yēshua wept.

³⁶And so the Yehudim were saying, “Behold how he loved him!”³⁷ But some of them said, “Could not this man, who opened the eyes of him who was blind, have kept this man also from dying?”

³⁸Yēshua therefore again being deeply moved within, came to the tomb. Now it was a cave, and a stone was lying against it.³⁹ Yēshua said, “Remove the stone.” Marta, the sister of the deceased, said to him, “Adōnai, by this time there will be a stench, for he has been dead four days.”

⁴⁰Yēshua said to her, “Did I not say to you, if you shall confirm your faithfulness, you will see the glory of the Almighty?”⁴¹ And so they removed the stone. And Yēshua raised his eyes, and said, “Fāther, I thank you that you hear me.⁴² And I knew that you hear me always, but because of the people standing around I said it, that they may confirm their loyalty, because you have sent me.”

⁴³And when he had said these things, he cried out with a loud voice,

^a Compare Yoh. 8:51-52. Elazar died again after being raised. So also others. The language allows for one who confirms faithfulness to temporarily die.

“Elazar, come forth.”⁴⁴ He who had died came forth, bound hand and foot with wrappings, and his face was wrapped around with a cloth. Yēshua said to them, “Unbind him, and let him go.”⁴⁵ Many therefore of the Yehudim, who had come to Miryam and beheld what he had done, confirmed faithfulness to him.

⁴⁶But some of them went away to the Perushim, and told them the things which Yēshua had done.

⁴⁷Therefore the chief priests and the Perushim convened the Sanhedrin, and were saying, “What are we doing? For this man is performing many signs. ⁴⁸If we let him go on like this, all men will pledge faithfulness to him, and the Romans will come and take away both our place and our nation.”

⁴⁹But a certain one of them, Qayafa, who was high priest that year, said to them, “You know nothing at all, ⁵⁰nor are you considering that it is expedient for you that one man should die for the people, and that the whole nation should not perish.”⁵¹ Now this he did not say on his own initiative, but being high priest that year, he prophesied that Yēshua was going to die for the nation, ⁵²and not for the nation only, but that he might also gather together into one the children of the Almighty who are scattered abroad.^a

⁵³So from that day on they planned together to kill him. ⁵⁴Yēshua therefore no longer continued to walk publicly among the Yehudim, but went away from there to the country near the wilderness, into a city called Ephrayim and there he stayed with the disciples.^b

⁵⁵Now the Passover of the Yehudim^c was at hand, and many went up to Yerushalayim out of the country before the Passover, to purify themselves. ⁵⁶Therefore they were seeking for Yēshua, and were saying to one another, as they stood in the temple, “What do you think, that he will not come to

a Yohanan is alluding to the two sticks prophecy here. See Ezek. 37.

b At the beginning of AD 33. Then from here he retreated to Caesarea Philippi.

c AD 34. Most of the missing year is filled in by Luke. The text raises the question why Yohanan thought it was necessary to specify the Passover of the Jews. He does so in 2:13, 6:4, and here in 11:55. The point is made in the first text that Yēshua went up at this time. Some have charged Yohanan with antisemitism, so as to imply he observes a different Passover and so must specify that a Jewish one is meant in his history. But this explanation is idle speculation without regard for the times, and is founded on the assumption that the Messianic Faith rejected the Law. The true explanation is undoubtedly that Yohanan wanted to promote the Jewish calculation of Passover over and against a widespread non-Jewish sectarian corruption.

For Yohanan wrote his book at a time when the Messianic Faith had begun to diverge into different sects primarily among non-Jews, many misunderstanding the other Evangelists, and observing Passover at the wrong times disregarding the Jewish example. His point is that Yēshua and his disciples observe Passover with the Jews and further that it is the Judean Passover that was at the correct time vs. other sects, such as the Essene Passover, because at that time the Jews were still observing the months according to the sighting of the new moon, and the year was still set so that the first day of the feast would not occur before the equinox. Some factions of the Messianic Faith had an unhealthy attraction to the book of pseudo-Enoch, the book of Jubilees, and other literature promoting the corrupt Qumran Calendar.

Yohanan clearly recognized the problems and set out to correct these sectarian errors on the correct timing of Passover and the fact that the last supper was before the Passover. Yohanan also set out to rebuke the anti-law theology of gnostic sects and to return many to a clearer understanding of the Messianic Faith.

the feast at all?”⁵⁷ Now the chief priests and the Perushim had given orders that if anyone knew where he was, he should report it, that they might seize him.

Then Yēshua, six days before the Passover,^a came to Bēth-anyah where Elazar was,^b whom Yēshua had raised from the dead.^{12,2} Then they made him a dinner there, and Marta was serving, but Elazar was one of those reclining at the table with him.³ Miryam therefore took a pound of very costly perfume of pure spikenard, and anointed the feet of Yēshua, and wiped his feet with her hair, and the house was filled with the fragrance of the perfume.

⁴But Yehudah Ish-Qeriyot, one of his disciples, who was intending to betray him, said, ⁵“Why was this perfume not sold for three hundred dinars, and given to poor people?” ⁶Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money-box, he used to pilfer what was put into it.

⁷Yēshua therefore said, “Let her alone, in order that she may keep it for the day of my burial. ⁸For the poor you always have with you, but you do not always have me.”

⁹The great crowd therefore of the Yehudim learned that he was there, and they came, not for Yēshua’s sake only, but that they might also see Elazar, whom he raised from the dead.¹⁰ But the chief priests had consulted that they might put Elazar to death also, ¹¹because on account of him many of the Yehudim were going away, and were confirming faithfulness to Yēshua.

¹²On the next day^c the great crowd who had come to the feast, when they heard that Yēshua was coming to Yerushalayim, ¹³took the branches of the palm trees, and went out to meet him, and were crying out, “HO-SHA’NA!^α BLESSED^β IS HE WHO COMES IN THE NAME OF YĀHWĒH, even THE^δ KING OF YISRA’EL.” ¹⁴And Yēshua, finding a young donkey, sat on it, as it is written, ¹⁵“FEAR^μ NOT, DAUGHTER OF TSIYON. BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY’S COLT.” *α Psa 118:25 β Psa 118:26 δ Zeph 3:15 μ Zech 9:9*

¹⁶These things his disciples did not understand at the first, but when Yēshua was glorified, then they remembered that these things were written of him, and that they had done these things to him. ¹⁷And so the crowd

a The Passover means the time of the sacrifice, the afternoon of Nisan 14. Counting back six days brings us to Nisan 8. This makes Nisan 13 the day before Passover and Nisan 12 two days before Passover, which agrees with Mark 14:1 and Mat. 26:2. I reckon then that this journey was on Nisan 8, a Thursday. They had a late supper, and the dinner (12:2-11) was served on Friday afternoon, Nisan 9.

The six days causes terrible problems for the Friday crucifixion chronology. The scribe of P⁶⁶ detected this and changed his text to read “five” instead of six.

b After Elazar was raised, he Miryam and Marta retired to a village somewhere in Galilee of unknown location (Luke 10:38-42). Marta had many worries at the time, and these proved valid. The Pharisees laid a plot on Elazar’s life. Yēshua stopped by on his last journey to Jerusalem in the fall of AD 33. Here they laid plans to return to their old house at Bethany for a season just before the Passover of AD 34. Many saw the evidence that Elazar was raised and confirmed their faithfulness to Mēssiah at that time.

c Šabbath, Nisan 10, AD 34. March 20.

which was with him, when he called Elazar out of the tomb, and raised him from the dead, were bearing him witness. ¹⁸For this cause also the crowd went and met him, because they heard that he had performed this sign. ¹⁹The Perushim therefore said to one another, "You see that you are not doing any good. Look, the world has gone after him!"

²⁰Now there were certain Greeks among those who were going up to worship at the feast. ²¹These therefore came to Philip, who was from Bēṣh-tsaidah of Galil, and were asking him, saying, "Sir, we wish to see Yēshua." ²²Philip came and told Andrew. Andrew and Philip came, and they told Yēshua. ²³And Yēshua answered them, saying, "The hour has come for the Sōn of Man to be glorified. ²⁴Amen, amen, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone, but if it dies, it bears much fruit. ²⁵He who loves his life loses it, and he who hates his life in this age will keep it to life everlasting. ²⁶If anyone serves me, let him follow me, and where I am, there will my servant also be. If anyone serves me, the Fāther will honor him.

²⁷"Now my soul has become troubled, and what shall I say, 'Fāther, save me from this hour?' But for this purpose I came to this hour. ²⁸Fāther, glorify your name." There came therefore a voice out of heaven: "I have both glorified it, and will glorify it again." ²⁹The crowd, therefore, which stood by and heard it, were saying that it had thundered. Others were saying, "An angelic messenger has spoken to him." ³⁰Yēshua answered and said, "This voice has not come for my sake, but for your sakes. ³¹Now judgment is upon this world. Now the ruler of this world will be cast out. ³²And I, if I be lifted up from the earth, will draw all men to myself." ³³But he was saying this to indicate the kind of death by which he was to die.

³⁴The crowd therefore answered him, "We have heard out of the Law that THE ANŌINTED IS TO REMAIN FOREVER. And how can you say, 'The Sōn of Man must be lifted up'?" ³⁵Yēshua therefore said to them, "For a little while longer the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. ³⁶While you have the light, confirm faithfulness to the light, in order that you may become sons of light." These things Yēshua spoke, and he departed and hid himself from them. ^{2 Sam 7:13 Psa 89:30,37 Eze 37:25; Psa 110:4, Isa 9:7 [6]}

³⁷But though he had performed so many signs before them, yet they were not confirming faithfulness to him, ³⁸so that the word of Yeshayahu the prophet would be fulfilled, which he spoke, "YĀHWĒH, WHO GIVES SUPPORT TO OUR REPORT? AND TO WHOM HAS THE ARM OF YĀHWĒH BEEN REVEALED?" *Isa 53:1*

³⁹For this cause they were not able to confirm their faithfulness, because Yeshayahu said again, ⁴⁰"HE HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART, LEST THEY SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED, AND I HEAL THEM." *Isa 6:9-10*

⁴¹These things Yeshayahu said when he saw his glory, and he spoke of him. ⁴²Nevertheless many even of the rulers confirmed faithfulness to him, but because of the Perushim they were not confessing him, lest they should be put out of the congregation, ⁴³because they loved the approval of men

rather than the approval of the Almighty.

⁴⁴And Yěshua cried out and said, "He who confirms faithfulness to me is not confirming faithfulness to me only, but also to him who sent me.

⁴⁵And he who is looking at me is looking at the One who sent me. ⁴⁶I have come as light into the world, that everyone who confirms faithfulness to me may not remain in darkness.

⁴⁷And if anyone hears my sayings, and does not keep them, I do not judge him, because I did not come to judge the world only, but that I may save the world. ⁴⁸He who rejects me, and does not receive my sayings, has one who judges him. The word I spoke is what will judge him at the last day.

⁴⁹For I did not speak on my own initiative, BUT THE FÄTHER HIMSELF WHO SENT ME HAS GIVEN ME COMMANDMENT, WHAT TO SAY, AND WHAT TO SPEAK. ⁵⁰And I know that his commandment is everlasting life. Therefore the things I speak, I speak just as the Fäther has told me." *Deu 18:18*

Now before the Feast of the Passover,^a Yěshua, (knowing that his time had come wherein he should depart out of this world to the Fäther), loved his own who were in the world. He loved them to the end.

^{13:2}And during supper, the Accuser already had put it into the heart of Yehudah Ish-Qeriyot, the son of Şim'on, to betray him. ³Yěshua, knowing that the Fäther had given all things into his hands, and that he had come forth from the Almighty, and that he was going to depart to the Almighty, ⁴raised himself from the supper, and laid aside his garments, and taking a towel, he wrapped himself about.

⁵Then he cast water into the basin, and began to wash the disciples' feet, and to wipe them with the towel which was wrapped around himself.

⁶And so he came to Şim'on Peter. He said to him, "Adōnai, do you wash my feet?" ⁷Yěshua answered and said to him, "What I do you do not realize now, but you will understand hereafter." ⁸Peter said to him, "You shall never wash my feet!" Yěshua answered him, "If I do not wash you, you have no part with me." ⁹Şim'on Peter said to him, "Adōnai, not my feet only, but also my hands and my head."

¹⁰Yěshua said to him, "He who has bathed needs only to wash his feet, but is completely clean, and you are clean, but not all of you." ¹¹For he had known the one who was betraying him. For this reason he said, "Not all of you are clean."

¹²And so when he had washed their feet, and had taken his garments, and had reclined at the table again, he said to them, "Do you know what I have done to you? ¹³You call me Teacher and the Mäster, and you are right,

a At the end of Aviv 13 after dark. Tuesday night. The statement that it was before the Passover is confirmed in 19:14 where it says it was the preparation for the Passover, and in 18:28 where the Passover had not yet been eaten, and likewise in 19:31 where they were urgent to get Messiah's execution finished before the annual Sabbath. They would never have been so urgent if the execution had been on the first day of unleavened bread. For then the holy day would already be defiled. Finally, the disciples supposing something might be purchased during the last supper (cf. 13:29; Neh. 10:31) along with other facts make it certain that the supper happened before Passover. The attendant mistranslations and misinterpretations of the other Evangelists fairly yield to correction as shown in the relevant passages.

because so I am. ¹⁴If I then, the Măster and the Teacher, have washed your feet, you also ought to wash one another's feet, ¹⁵because I have given you an example that you also should do as I did to you."

¹⁶"Amen, amen, I say to you, a slave is not greater than his master. Neither is one who is sent greater than the one who sent him. ¹⁷If you know these things, you are blessed if you do them."

¹⁸"I do not speak of all of you. I know the ones I have chosen, but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'¹⁹From now on I am telling you before it comes to pass, so that when it does occur, you may confirm your faithfulness, because I AM.^a ²⁰Amen, amen, I say to you, he who receives whomever I send receives me, and he who receives me receives him who sent me." *Psa 41:9 [10]*

²¹When Yēshua had said this, he became troubled in spirit, and testified, and said, "Amen, amen, I say to you, that one of you will betray me."²²The disciples were looking at one another, at a loss to know of which one he was speaking. ²³There was reclining on Yēshua's breast one of his disciples, whom Yēshua loved. ²⁴Shim'on Peter therefore gestured to him, and said to him, "Tell us who it is of whom he is speaking."²⁵He, leaning back thus on Yēshua's breast, said to him, "Adōnai, who is it?" ²⁶Yēshua therefore answered, "That is the one for whom I will dip the morsel and give it to him." So when he had dipped the morsel, he took and gave it to Yehudah, the son of Šim'on Ish-Qeriyot.

²⁷And after the morsel, Satan then entered into him. Yēshua therefore said to him, "What you do, do quickly."²⁸Now no one of those reclining at the table knew for what purpose he had said this to him. ²⁹For some were supposing, because Yehudah had the money box, that Yēshua was saying to him, "Buy the things we have need of for the feast", or else, that he should give something to the poor.^b ³⁰And so after receiving the morsel he went out immediately, and it had been night.

^a At first sight, it would seem to most readers that "I AM" is taken from Exodus 3:14, but this is not the case (see on Mark 6:50).

"THUS YOU SHALL SAY TO THE SONS OF YISRA'EL, I MAKE BE HAS SENT ME UNTO YOU" (Exodus 3:14b). The Hebrew אֲנִי־הוֹיָה means "I make be", or "I make happen." What Yēshua says here is: אֲנִי־הוֹיָה, "I am," or "I exist," which is equivalent of the literal Greek ἐγὼ εἰμι in terms of LXX usage. It only makes sense by completion with the Hebrew sense in Exodus 3:14, "I AM THE ONE WHO MAKES BE," i.e. creates. One might translate, "I am he," which means, "I am Yāhweh," and not simply I am the Mēssiah. "I AM" without a separate pronoun "he", which is absent in the Greek, better makes the point that he is saying he is Yāhweh.

That being said, the bridge between ἐγὼ εἰμι and the divine name may be connected linguistically via "I AM HE" (אֲנִי־הוֹיָה) in Isa. 41:4 (LXX: ἐγὼ εἰμι), "I YĀHWĒH AM THE FIRSTMOST, AND THE LASTMOST, I AM HE" (אֲנִי־הוֹיָה, ἐγὼ εἰμι). Also Isa. 43:10, "I AM HE, AT MY FACE NO GŌD HAS BEEN FORMED, AND AFTER ME NONE WILL BE" (I am He: אֲנִי, ἐγὼ εἰμι). And Isa. 43:13, "EVEN BEFORE DAY EXISTED, I AM HE." Isa. 46:4, "AND ONWARD YOUR OLD AGE, I AM HE." Isa. 48:12, "I AM HE, I AM FIRST, YEA I AM LAST" (אֲנִי הוֹיָה, ἐγὼ εἰμι). Isa. 52:6, "I AM HE, THE ONE MAKING BE SPOKEN, BEHOLD ME" (אֲנִי הוֹיָה, ἐγὼ εἰμι). The connection is also made in the LXX of Isa. 45:18, "ἐγὼ εἰμι καὶ οὐκ ἔστιν ἕτι" = "I AM YĀHWĒH, AND NONE YET" (אֲנִי יְהוָה וְאִין עוֹד). Also Isa. 51:12, "I, I AM HE..." (אֲנִי אֲנִי, ἐγὼ εἰμι ἐγὼ εἰμι). See note on Mark 6:50.

^b This proves without a doubt that it was Nisan 14 on which the last supper occurred. For the buying and selling of food was prohibited on Nisan 15. See Nehemiah 10:31.

³¹When therefore he had gone out, Yěshua said, “Now the Sōn of Man *will* have been glorified, and the Almighty will have been glorified in him.

³²If the Almighty *will* have been glorified in him, the Almighty will also glorify him in himself, and will glorify him straightaway. ³³Little children, I am with you a little while longer. You will seek me, and as I said to the Yehudim, I now say to you also, ‘Where I am going, you cannot come.’”

³⁴“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵By this all men will know that you are my disciples, if you have love for one another.”^a

³⁶Šim'on Peter said to him, “Adōnai, where are you going?” Yěshua answered, “Where I go, you cannot follow me now, but you will follow later.”

³⁷Peter said to him, “Adōnai, why can I not follow you right now? I will lay down my life for you.” ³⁸Yěshua answered, “Will you lay down your life for me? Amen, amen, I say to you, a rooster will not crow, until you deny me three times.

Let not your heart be troubled. Confirm your faithfulness to the Almighty and to me be trustingly faithful. ^{14.2}In my Fāther's house are many dwellings. If it were not so, would I have told you that I go to prepare a place for you? ³And if I go and prepare a place for you, I will come again, and take you to myself, so that where I am you may be also. ⁴And where I am going, you know the way.”

⁵Toma said to him, “Adōnai, we do not know where you are going. How can we know the way?” ⁶Yěshua said to him, “I am the way, and the truth, and the life, no one comes to the Fāther, except through me.”

⁷“If you have come to know me, even my Fāther you would have come to know. From now on you are knowing him, and have seen him.”

⁸Philip said to him, “Adōnai, show us the Fāther, and it is enough for us.” ⁹Yěshua said to him, “So long a time I am with you, and you have not come to know me, Philip? He who has seen me has seen the Fāther. How do you say, ‘Show us the Fāther’? ¹⁰Are you not confirming your faithfulness because I am in the Fāther, and the Fāther is in me? The words that I say

a Love your neighbor as yourself is the second greatest commandment, and there are no greater commandments than this one and the commandment to love the Almighty. See Mark 12:31. But there is a question, “Who is my neighbor?” See Luke 10:29. So Měssiah gives us some guidelines on the meaning of the commandment which has been unjustly limited by human rationalizations and fears. Firstly, he already taught that our neighbor is not just those who love us or who can pay us back or who it is convenient to assist. Even those who hate us and persecute us might be included. Even our enemies can be included. He did not mean all, but the Spīrit will show us which ones. There is another commandment to flee from persecution. See Mat. 10:23. There is another commandment to shake off the dust from our feet for those who reject the good news. See Luke 9:5. Obviously these people are not going to be so much our neighbors. Obviously helping some people is going to make enemies of others whom we may have to fight.

The new commandment is a further refinement of “Who is my neighbor?” It is a guideline for appropriating our love, because the Almighty also has to appropriate his love. See Exodus 20:6; John 14:21; 15:10. The answer is that we are to especially love the household of the faith (Gal. 6:10) who are the disciples and followers of Měssiah. This then is the fresh and new understanding of the old commandment. These people are especially our neighbors. See 1 John 2:7-11.

to you I do not speak on my own, but the Făther abiding in me does his works.”

¹¹“Confirm your faithfulness to me, because I am in the Făther, and the Făther is in me. If not, confirm your faithfulness on account of the works themselves. ¹²Amen, amen, I say to you, the one confirming faithfulness to me, the works that I do will he do also. And greater than these will he do, because I go to the Făther.”

¹³And whatever you should ask in my name, that will I do, so that the Făther may be glorified in the Sŏn. ¹⁴If you should ask me anything in my name, I will do it. ¹⁵“If you love me, you will keep my commandments.”

¹⁶“And I will ask the Făther, and he will give you another Advocate, that he may be with you forever, ¹⁷who is the Spĭrit of truth, who the world cannot receive, because it does not behold him or know him. You know him because he remains beside you, and will be in you.”

¹⁸“I will not leave you orphans. I will come to you. ¹⁹In a little while the world will see me no longer, but you will see me. Because I live, you will live also. ²⁰In that day you will know that I am in my Făther, and you in me, and I in you. ²¹He who has my commandments and keeps them, he it is who loves me, and he who loves me will be loved by my Făther, and I will love him, and will disclose myself to him.”

²²Yehudah (not Ish-Qeriyot) said to him, “Adŏnai, so what has happened that you are about to disclose yourself to us, and not to the world?” ²³Yĕshua answered and said to him, “If anyone may love me, he will keep my word. And my Făther will love him, and we will come to him, and we will make our dwelling beside him. ²⁴He who does not love me does not keep my words, and the word which you hear is not mine *only*, but^a it is the Făther’s who sent me.”

²⁵“These things I have spoken to you, while dwelling beside you. ²⁶But the Counselor, the Holy Spĭrit, whom the Făther will send in my name—that one will teach you all things, and he will cause you to remember all that I say to you.”

²⁷“Shalom I leave with you. My peace I give to you. Not as the world gives, do I give to you. Let not your heart be troubled, nor let it fear. ²⁸You heard that I said to you, ‘I go away, and I come to you.’ If you were loving me, you would be joyful, because I am going to the Făther. For the Făther is greater than me.”^b

²⁹“And now I have told you before it happens, that when it should hap-

a The Greek conjunction is not only used to oppose statements, but also to limit a preceding statement with a qualification. Sometimes a negative is used this way in Hebrew as in Exodus 6:3-4, “AND BY MY NAME YĀHWĒH I HAD NOT [ONLY] MADE MYSELF KNOWN TO THEM, BUT ALSO I HAD MADE STAND MY COVENANT WITH THEM....”

b Cf. Hos. 5:14-6:3. Greater than me: this means that the Sŏn having assumed a lower position by taking the form of man, and limiting himself thereto, is less exalted than the Făther. But upon returning to the Făther, the Sŏn will take up again the glory and exaltedness which were his from time everlasting. The transformation can be witnessed in Revelation 1:13-18. Therefore, the disciples should have joy for the Sŏn that he will soon take up that which he has put aside to suffer alongside men as a man. And then returning in glory, he will put down all his enemies and settle the faithful into his kingdom.

pen, you may confirm your faithfulness.”

³⁰“I will not speak much longer with you, because the one ruling the world system is coming, and he holds nothing over me, ³¹except that the world may know that I love the Fäther, and as the Fäther gave me commandment, even so I do. Arise, we should go from here.”

I am the true vine, and my Fäther is the cultivator. ^{15,2}Every branch in me that does not bear fruit, he takes away. And every one bearing fruit, he cleans it off, so that it may bear more fruit. ³You are already clean through the word which I have spoken to you. ⁴Remain in me, and I in you. As the branch cannot bear fruit by itself, unless it may remain in the vine, so neither can you, unless you remain in me.”

⁵“I am the vine, you are the branches. The one remaining in me, and I in him, bears much fruit. For apart from me you can do nothing. ⁶If anyone does not remain in me, he is thrown away as the branch, and is dried up. Then they gather them, and cast them into the fire, and it is burned.”

⁷“If you will remain in me, and my words will remain in you, whatever you may desire, ask, and it will happen for you. ⁸By this my Fäther is glorified, that you may bear much fruit, and may be my disciples.”

⁹“Just as the Fäther loves me, so also I love you. Remain in my love. ¹⁰If you will keep my commandments, you will remain in my love, just as I have been keeping my Fäther’s commandments, and remain in his love. ¹¹These things I do speak to you, so that my joy may be in you, and so that your joy may be full.”

¹²“This is my commandment, that you love one another, just as I have loved you. ¹³Greater love has no one than this, that one lay down his life for his friends. ¹⁴You are my friends, if you do what I command you. ¹⁵No longer do I call you slaves, because the slave does not know what his master is doing, but I have called you friends, because all things that I have heard from my Fäther I have made known to you. ¹⁶You did not choose me, but I chose you, and appointed you, that you may go and bear fruit, and that your fruit should remain, that whatever you ask of the Fäther in my name, he may give to you. ¹⁷This I command you, that you love one another.”

¹⁸“If the world hates you, you know that it has hated me before it hated you. ¹⁹If you were of the world, the world would love its own, but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. ²¹But all these things they will do to you for my name’s sake, because they do not know the One who sent me.”

²²“If I had not come and spoken to them, they would not have Sin, but now they have no excuse for their Sin. ²³He who hates me hates my Fäther also. ²⁴If I had not done among them the works which no one else did, they would not have Sin, but now they have both seen and hated me and my Fäther as well. ²⁵But they have done this wherein the word may be fulfilled

that is written in Law,^a ‘THEY HATED ME WITHOUT A CAUSE.’” *Psa 35:19, 69:4-5, 109:3*

²⁶“When the Counselor comes, whom I will send to you from the Fäther, that is the Spīrit of truth, who himself goes out from the Fäther, he will bear witness of me, ²⁷and you will bear witness also, because you have been with me from the beginning.”

These things I have spoken to you, that you may be kept from stumbling. ^{16,2}They will make you outcasts from the congregation, but an hour is coming for everyone who kills you to think that he is offering service to the Almighty. ³And these things they will do, because they have not known the Fäther, or me. ⁴But these things I have spoken to you, that when their hour comes, you may remember that I told you of them. And these things I did not say to you at the beginning, because I was with you.”

⁵“But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ ⁶But because I have said these things to you, sorrow has filled your heart. ⁷But I tell you the truth, it is to your advantage that I go away, because if I do not go away, the Counselor will not come to you, but if I go, I will send him to you.”

⁸“And he, when he comes, will convict the world concerning Sin, and justice, and judgment— ⁹concerning Sin, because they are not confirming faithfulness to me, ¹⁰and concerning justice, because I go to the Fäther, and you no longer behold me, ¹¹and concerning judgment, because the ruler of this world has been judged.”

¹²“I have many more things to say to you, but you cannot bear them now. ¹³But when he, the Spīrit of truth, comes, he will guide you into all the truth, because he will not speak on his own initiative, but whatever he hears, he will speak, and he will disclose to you what is to come.^b ¹⁴He will glorify me, because he will take of Mine, and will disclose it to you. ¹⁵All things that the Fäther has are Mine. Therefore I said that he takes of Mine, and will disclose it to you.”

¹⁶“A little while, and you will no longer behold me, and again a little while, and you will see me.” ¹⁷Some of his disciples therefore said to one another, “What is this thing he is telling us, ‘A little while, and you will not behold me, and again a little while, and you will see me’, and, ‘because I go to the Fäther?’” ¹⁸And so they were saying, “What is this that he says, ‘A little while’? We do not know what he is talking about.”

¹⁹Yēshua knew that they wished to question him, and he said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not behold me, and again a little while, and you will see me’? ²⁰Amen, amen, I say to you, that you will weep and lament, but the world

^a Omit “their” before Law: P⁶⁶. See Aland. See 10:34 and 8:17.

^b The Spīrit is described as hearing, speaking, disclosing. The Spīrit therefore is not a mere force or power extended by the Fäther, but a conscious being that extends through space. He is Almighty like the Fäther and the Sōn, but not the same *entity. There is one Almighty of more than one *entity, but only the *entity who is the Sōn became exactly one person as we understand the meaning of a person from our own existence. See Rev. 5:6 for more on the Holy Spīrit.

will rejoice. You will be sorrowful, but your sorrow will be turned to joy. ²¹Whenever a woman is in labor she has sorrow, because her hour has come, but when she gives birth to the child, she remembers the anguish no more, for joy that a child has been born into the world. ²²Therefore you too now have sorrow, but I will see you again, and your heart will rejoice, and no one takes your joy away from you.”

²³“And in that day you will ask me no question. Amen, amen, I say to you, if you shall ask the Făther for anything in my name, he will give it to you. ²⁴Until now you have asked for nothing in my name. Ask, and you will receive, that your joy may be made full.”

²⁵“These things I have spoken to you in figurative language. An hour is coming when I will speak no more to you in figurative language, but will tell you plainly of the Făther. ²⁶In that day you will ask in my name, and I do not say to you that I will request the Făther on your behalf. ²⁷For the Făther himself is loving you, because loving you have loved me, and confirming faithfulness you have confirmed your faithfulness, because I came forth from the Făther.”

²⁸“I came forth from the Făther, and have come into the world. I am leaving the world again, and going to the Făther.”

²⁹His disciples said, “Lo, now you are speaking plainly, and are not using a figure of speech. ³⁰Now we know that you know all things, and have no need for anyone to question you. By this we confirm our faithfulness, because you came from the Almighty.”

³¹Yěshua answered them, “Are you now confirming your faithfulness? ³²Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave me alone, and yet I am not alone, because the Făther is with me.”

³³“These things I have spoken to you, that in me you may have peace. In the world you have tribulation, but take courage. I have overcome the world.”

These things Yěshua spoke. And lifting up his eyes to heaven, he said, “Făther, the hour has come. Glorify your Sŏn, wherein the Sŏn may glorify you, ^{17.2}(even as you gave him authority over all mankind), so that to everyone you *will* have given him, he can give to them everlasting life. ³And this is everlasting life, that they may acknowledge you^a the only true Almighty, and the one whom you have sent, Yěshua the Anŏinted.”

⁴“I glorified you on the earth, having accomplished the work which you have given me to do. ⁵And now, glorify you me together with yourself, Făther, with the glory which I had with you before the world was.”

^a The sentence is of like construction to this English sentence: “And this is the test of loyalty to you O king, that they might acknowledge you the only true Royalty and he whom you have begotten.” Royalty is a kinship that the king shares with his son. When there is contention for the throne, the key question is who has the royal blood line to know who may sit on the throne. Because the Sŏn is kindred to the Făther, he shares his Almightyness. The sentence is also explained this way, “that they may acknowledge you and the one whom you have sent, the only true Almighty.”

⁶“I manifested your name to the men whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. ⁷Now they have come to know that everything you have given me is from you, ⁸because the words which you gave me I have given to them, and they received them, and truly understood that I came forth from you, and they confirm their faithfulness, because you did send me.”

⁹“I ask on their behalf. I do not ask on behalf of the world, but of those whom you have given me, because they are yours. ¹⁰And all things that are Mine are yours, and yours are Mine, and I have been glorified in them. ¹¹And I am going to be no more in the world, and yet they themselves are in the world, and I come to you. Holy Făther, keep them in your name, the name which you have given me, that they may be one, even as we.”^a

¹²“While I was with them, I was keeping them in your name which you have given me, and I guarded them, and not one of them perished except THE SON OF PERDITION, wherein the Scripture may be fulfilled.”^b Psa 109:8-17, 41:9 [10]

¹³“But now I come to you, and these things I speak in the world, that they may have my joy made full in themselves.”

¹⁴“I have given them your word, and the world has hated them, because they are not of the world, even as I am not of the world. ¹⁵I do not ask you to take them out of the world, but to keep them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth. Your word is truth. ¹⁸As you did send me into the world, I also have sent them into the world. ¹⁹And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.”

²⁰“I do not ask in behalf of these alone, but for those also confirming their faithfulness through their word, ²¹that they may all be united, even as you, Făther, are with me, and I with you, that they also may be with us, that the world may confirm faithfulness, because you have sent me.”

²²“And the glory which you have given me I have given to them, that they may be one, just as we are one,^b ²³I with them, and you with me, that they may be coming to be perfected unto unity, that the world may know that you did send me, and did love them, even as you did love me.”

²⁴“Făther, I desire that they also, whom you have given me, be with me where I am, in order that they may behold my glory, which you have given me, because you did love me before the foundation of the world. ²⁵Righteous Făther, although the world has not known you, yet I have known you, and these have acknowledged that you did send me, ²⁶and I have made your name known to them, and will make it known, that the love wherewith you did love me may be in them, and I in them.”

^a There are several senses of “oneness.” One sense of “one” belongs to the Almighty alone, between the Făther, Sŏn, and Spĭrit. Another sense can be shared with the faithful. We are to be one with him in his name, his teaching, his word, his truth.

^b The logic of the matter is thus: The Făther, Sŏn, and Spĭrit are One is the divine sense (Almighty sense) and also in the personal sense. Yĕshua is speaking in the personal sense here, i.e. shared thoughts, feelings, goals, and love. When he says “just as” (καθὼς), he has person to person unity in view, and not divine unity.

When Yēshua had spoken these words, he went forth with his disciples over the ravine of the Qidron, where there was a garden, into which he himself entered, and his disciples. ^{18,2}Now Yehudah also, who was betraying him, knew the place, because Yēshua had often met there with his disciples. ³Yehudah then, having received a company, and officers from the chief priests and the Perushim, came there with lanterns and torches and weapons.

⁴Yēshua therefore, knowing all the things that were coming upon him, went forth, and said to them, “Whom do you seek?” ⁵They answered him, “Yēshua the Ha-Natsri.” He said to them, “I AM.” And Yehudah also who was betraying him, was standing with them. ⁶When therefore he said to them, “I AM,” they drew back, and fell to the ground.

⁷Again therefore he asked them, “Whom do you seek?” And they said, “Yēshua Ha-Natsri.” ⁸Yēshua answered, “I told you that ‘I AM.’ If therefore you seek me, let these go their way,” ⁹that the word might be fulfilled which he spoke, “Of those whom you have given me I lost not one.”

¹⁰Šim'on Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear, and the slave's name was Malkos. ¹¹Yēshua therefore said to Peter, “Put the sword into the sheath. The cup which the Fāther has given me, shall I not drink it?”

¹²So the company and the commander, and the officers of the Yehudim, arrested Yēshua and bound him, ¹³and led him to Hjanan first, because he was father-in-law of Qaiyapha, who was high priest that year. ¹⁴Now Qaiyapha was the one who had advised the Yehudim that it was expedient for one man to die on behalf of the people. ¹⁵And Šim'on Peter was following Yēshua, and so was another disciple. Now that disciple was known to the high priest, and entered with Yēshua into the court of the high priest, ¹⁶but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter. ¹⁷The slave-girl therefore who kept the door said to Peter, “You are not also one of this man's disciples, are you?” He said, “I am not.” ¹⁸Now the slaves and the officers were standing there, having made a charcoal fire, because it was cold and they were warming themselves, and Peter also was with them, standing and warming himself.

¹⁹The high priest therefore questioned Yēshua about his disciples, and about his teaching. ²⁰Yēshua answered him, “I have spoken openly to the world. I constantly taught in congregations, and in the temple, where all the Yehudim come together, and I spoke nothing in secret.^a ²¹Why do you question me? Question those who have heard what I spoke to them. Behold, these know what I said.”

²²And when he had said this, one of the officers standing by gave Yēshua a blow, saying, “Is that the way you answer the high priest?” ²³Yēshua answered him, “If I have spoken wrongly, bear witness of the wrong, but if rightly, why do you strike me?” ²⁴Hjanan therefore sent him bound to Qa-

^a He means he did not tell the world one teaching and keep a secret teaching for his disciples, as often cultists will do to sure the unsuspecting into their secret teachings.

iyapha the high priest.

²⁵Now Şim'on Peter was standing and warming himself. They said therefore to him, "You are not also one of his disciples, are you?" He denied it, and said, "I am not."²⁶One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with him?"²⁷Peter therefore denied it again. And immediately the rooster sounded.^a

²⁸They led Yěshua therefore from Qaiyapha into the Praetorium, and it was early. And they themselves did not enter into the Praetorium in order that they might not be defiled, but might eat the Passover.^b²⁹Pilate therefore went out to them, and said, "What accusation do you bring against this Man?"

³⁰They answered and said to him, "If this Man were not an evildoer, we would not have delivered him up to you."³¹Pilate therefore said to them, "Take him yourselves, and judge him according to your Law." The Yehudim said to him, "We are not permitted to put anyone to death,"³²that the word of Yěshua might be fulfilled, which he spoke, signifying by what kind of death he was about to die.

³³Pilate therefore entered again into the Praetorium, and summoned Yěshua, and said to him, "Are you the King of the Yehudim?"³⁴Yěshua answered, "Are you saying this on your own initiative, or did others tell you about me?"³⁵Pilate answered, "I am not a Yehudi, am I? Your own nation and the chief priests delivered you up to me. What have you done?"

³⁶Yěshua answered, "My kingdom is not of this world. If my kingdom were of this world, then my servants would be fighting, that I might not be delivered up to the Yehudim, but as it is, my kingdom is not of this realm."

³⁷Pilate therefore said to him, "So you are a king?" Yěshua answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice."³⁸Pilate said to him, "What is truth?"

^{38b}And when he had said this, he went out again to the Yehudim, and said to them, "I find no guilt in him.³⁹But you have a custom, that I should release someone for you at the Passover. Do you wish then that I release for you the King of the Yehudim?"⁴⁰Therefore they cried out again, saying, "Not this Man, but Bar-Abba." Now Bar-Abba was a bandit.

Then Pilate therefore took Yěshua, and scourged him.^{19.2}And the soldiers wove a crown of thorns and had put it on his head, and had arrayed him in a purple robe,³and they had been coming up to him, and had been saying, "Hail, King of the Yehudim!", and had been giving him blows to him.

⁴And Pilate came out again, and said to them, "Behold, I am bringing

a The final cock crow. I believe this was a real rooster, caged somewhere. The first cock crow was the alarm for the changing of the watch at about 3 a.m. This cock crow was just after the crack of dawn.

b The first Passover offering, killed after noon on the 14th day is here meant. See 19:31.

him out to you, that you may know that I find no guilt in him.”⁵ Yēshua therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold, the Man!”

⁶When therefore the chief priests and the officers saw him, they cried out, saying, “Fasten him to an execution timber! Fasten him to an execution timber!” Pilate said to them, “Take him yourselves, and fasten him to an execution timber, because I find no guilt in him.”

⁷The Yehudim answered him, “We have a Law, and by that Law he ought to die because he made himself out to be the Almighty Sōn.”⁸ When Pilate therefore heard this statement, he was the more afraid.

⁹And he entered into the Praetorium again, and said to Yēshua, “Where are you from?” But Yēshua gave him no answer. ¹⁰Pilate therefore said to him, “You do not speak to me? Do you not know that I have authority to release you, and I have authority to fasten you to an execution timber?”

¹¹Yēshua answered, “You would have no authority over me, unless it was given you from above. For this reason he who delivered me up to you has the greater Sin.”¹² As a result of this Pilate made efforts to release him, but the Yehudim cried out, saying, “If you release this man, you are no friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!”¹³ When Pilate therefore heard these words, he brought Yēshua out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbetha.

¹⁴Now it was the preparation of the Passover.^a It was about the third hour. And he said to the Yehudim, “Behold, your King!”¹⁵ They therefore cried out, “Away with him, away with him, fasten him to an execution timber!” Pilate said to them, “Shall I fasten your King to an execution timber?” The chief priests answered, “We have no king but Caesar!”

¹⁶So he then delivered him to them to be fastened to an execution timber. ¹⁷They took Yēshua therefore, and he went out, bearing his own execution timber, to the place called the Place of the Poll, which is called in Hebrew, Golgoṯha. ¹⁸There they fastened him to an execution timber, and with him two other men, on one hand and on the other hand, and Yēshua in between.^b ¹⁹And Pilate wrote an inscription also, and put it on the execution timber. And it was written, “Yēshua Ha-Natsri, the king of the Yehudim.”²⁰ Therefore this inscription many of the Yehudim read, because

^a Nisan 14, March 24, AD 34. A Wednesday. The third hour: See Mark 15:25. Read *third* instead of *sixth*: ²ⲛ ⲉⲃⲟⲩ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ. Yohanan was written well after scribes were familiar with the other three Evangelists. The error is to be explained by them having the sixth hour fixed in their minds from Mat. 27:45, Mark 15:33, or Luke 23:44 when they were lazily copying John. Nor can the sixth hour and Mark's third hour have been so imprecise as to overlap. Yohanan's accuracy is better than that (cf. Yoh. 1:39; 4:6, 52.).

^b See LXX Exodus 17:12: ἐντεῦθεν. הַיְיָ. The following arrangement seems to best explain the facts: One execution timber was used (cf. 19:31) supported horizontally through the tree branches (cf. Luke 23:31; Acts 5:30; 13:29; Gal. 3:13; 1 Pet. 2:24), perhaps cut or lopped at points to make easier the placement of the execution timber. At the center of it was the Anointed facing the temple his feet next to the front of the trunk hands spread and nailed to the timber. On the back side of the timber opposite each hand of his is nailed each robber facing away from the temple, and their feet on the uphill side of the trunk (cf. 19:32-33).

the place where Yēshua was fastened to an execution timber was near the city. And it was written in Hebrew, Latin, and in Greek. ²¹And so the chief priests of the Yehudim were saying to Pilate, “Do not write, ‘The King of the Yehudim,’ but that, ‘He said, I am King of the Yehudim.’” ²²Pilate answered, “What I have written I have written.”

²³The soldiers therefore, when they had fastened Yēshua to an execution timber, took his outer garments and made four parts, a part to every soldier and also the tunic. Now the tunic was seamless, woven in one piece. ²⁴They said therefore to one another, “Let us not tear it, but cast lots for it, to decide whose it will be”, that the Scripture might be fulfilled, “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.” *Psa 22:18 [19]*

²⁵Therefore the soldiers did these things. But there were standing by the execution timber of Yēshua, his mother, and his mother’s sister, Miryam the wife of Clopas, and Miryam Ha-Magdalit. ²⁶When Yēshua therefore saw his mother, and the disciple whom he loved standing nearby, he said to his mother, “Woman, behold, your son!” ²⁷Then he said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household.

²⁸After this, Yēshua, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, “I am thirsty.” ²⁹A jar full of vinegar was standing there. So they put a sponge full of the vinegar upon a branch of hyssop, and brought it up to his mouth. ³⁰When Yēshua therefore had received the VINEGAR, he said, “It is finished!” And he bowed his head, and gave up his spirit. *Psa 69:21 [22]*

³¹The Yehudim therefore, because it had been the day of preparation, so that the bodies should not remain on the execution timber^a on the Ṣabbath (because that ṢABBAṢH had been great),^b had asked Pilate that their legs might be broken, and that they might be taken away. ³²The soldiers therefore came, and broke the legs of the first man, and of the other man who was fastened up on the execution timber with him,^c ³³but coming to Yēshua, when they saw that he was already dead, they did not break his legs, ³⁴but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.^d *Lev 23:11, 15a*

^a The word *σταυροῦ* here is in the singular, “timber.” See vs. 18. Just one execution timber was used. See 19:18, 32-33.

^b March 25th, AD 34. The annual Ṣabbath began at sunset on Wednesday March 24th. See Lev. 23:11, 15; Luke 23:56b-24:1 (cf. Mat. 28:1); Mark 16:1 (cf. Mark 16:2). The annual Ṣabbath is the great Ṣabbath. In Jewish and Catholic tradition this has been changed. The Rabbis changed it to the Ṣabbath before Passover, and the Church to the Ṣabbath after “Good Friday,” where they argue that what makes a Ṣabbath great is when a feast day falls on it. Similarly they argue that preparation of the Passover means Friday of Passover week. But these interpretations are speculations invented to get themselves out of difficulty with their chronological theories which are founded on lawlessness.

^c The word *συσταυρωθέντος* means to affix to an execution timber with someone else. See Rom. 6:6; Gal. 2:19. Mar. 15:32; Mat. 27:44. The facts seem to indicate the soldiers came to the back side of the tree first on the uphill side. Perhaps the senior officers were uphill and the junior officers were down hill tending the crowd. See 19:18.

^d Yohanan points to the blood and water as evidence of Mēssiah’s death. See 1 Yof. 5:6. It is a myth that the Jews would not certify someone was dead unless it was for a full three

³⁵And he who has seen has borne witness, and his witness is true, and he knows that he is telling the truth, so that you also may confirm your faithfulness. ³⁶For these things came to pass, that the Scripture might be fulfilled, “NOT A BONE OF HIM WILL BE BROKEN.” *Psa 34:20 [21], Num 9:12, Exo 12:46*

³⁷And again another Scripture says, “THEY WILL LOOK ON HIM WHOM THEY PIERCED.” *Zech 12:10*

³⁸And after these things Yosef of Ha-Ramati, being a disciple of Yēshua, but a secret one, for fear of the Yehudim, asked Pilate that he might take away the body of Yēshua, and Pilate granted permission. He came therefore, and took away his body.

³⁹(And Naqdimon came also, who had first come to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. ⁴⁰And so they took the body of Yēshua, and bound it in linen wrappings with the spices, as is the burial custom of the Yehudim.)^a

⁴¹Now in the place where he had been fastened to an execution timber there was a garden, and in the garden a new tomb, in which no one had ever been put. ⁴²—in that place, because of the preparation of the Yehudim, because the tomb was near, they had put Yēshua.

Now on the FIRST OF THE ŠABBAṬHS^b Miryam Ha-Magdalit came early, while it was still dark at the tomb, and saw the stone already taken away from the tomb. ^{20.2}And so she ran and came to Šim'on Peter, and to the other disciple whom Yēshua loved, and said to them, “They have taken away my Adōnai out of the tomb, and we do not know where they have laid him.” *Lev 23:15b See App XII*

³Peter therefore went forth, and the other disciple, and they were going to the tomb. ⁴And the two were running together, and the other disciple ran ahead faster than Peter, and came to the tomb first, ⁵and stooping and looking in, he saw the linen wrappings lying there, but he did not go in.

⁶Šim'on Peter therefore also came, following him, and entered the tomb, and he beheld the linen wrappings lying there, ⁷and the face-cloth, which was on his head, not lying with the linen wrappings, but rolled up in a place by itself. ⁸So the other disciple who had first come to the tomb entered then also, and he saw and he confirmed it. (⁹But as yet they did not understand the SCRIPTURE, that he must rise again from the dead.) *Thematic*

days. This was only in cases where the body was not obviously damaged in a way to produce death.

a At first Yēshua was buried in a simple linen sheet. After the annual Šabbaṭh they went to the grave and did a proper embalming.

b This was the first of seven Šabbaṭhs which were counted after Passover. See Leviticus 23:15. See Mat. 28:1; Mark 16:1-2; Luke 24:56b-24:1; John 20:19; Acts 20:6-7; 1 Cor. 16:2; Rev. 1:10. See also Col. 2:16; Gal. 4:10; Romans 14:5-6. Christians have fallen to a very great deception in this matter because they have subscribed to a gospel of lawlessness rather than repentance for the forgiveness of sins, and therefore are motivated to ignore the great things in the Law of Mēssiah. They follow two powers appearing as the Lamb, but speaking with the voice of the dragon. Where O Ephraim is your loyalty? It is like a cloud that evaporates! But the kingdom will be restored, and Yisrael will become strong again.

It was still dark when the resurrection occurred, because that night was the third night, and a fourth day was not according to the prophecy.

¹⁰So the disciples went away again to their own friends. ¹¹But Miryam was standing outside the tomb weeping, and so, as she wept, she stooped and looked into the tomb, ¹²and she beheld two messengers in white sitting, one at the head, and one at the feet, where the body of Yēshua had been lying. ¹³And they said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Adōnai, and I do not know where they have laid him.”

¹⁴When she had said this, she turned around, and beheld Yēshua standing there, and did not know that it was Yēshua. ¹⁵Yēshua said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

¹⁶Yēshua said to her, “Miryam!” She turned and said to him in Hebrew, “Rabboni!” (which means, Teacher). ¹⁷Yēshua said to her, “Stop clinging to me, not yet, really have I ascended to the Fāther,^a but go to my brothers, and say to them, ‘I am going to ascend to my Fāther and your Fāther, and my Almighty and your Almighty.’” ¹⁸Miryam Ha-Magdalit came, announcing to the disciples, “I have seen Adōnai,” and that he had said these things to her.

¹⁹When therefore it was later, on that day, THE FIRST OF THE ŠABBATHS,^b and when the doors were shut where the disciples were, for fear of the Yehudim, Yēshua came and stood in their midst, and said to them, “Shalom be with you.” ²⁰And when he had said this, he showed them both his hands and his side. The disciples therefore rejoiced when they saw Adōnai.

²¹Yēshua therefore said to them again, “Shalom be with you! As the Fāther has sent me, I also send you.” ²²And when he had said this, he breathed on them, and said to them, “Receive the Holy Spīrit. ²³If you may tolerate the sins of some, their sins are tolerated for them. If of some you may hold, they are held.” *Lev 23:15b*

²⁴But Toma, one of the twelve, called Didumos, was not with them

a No doubt he had allowed her to hold him for a sufficiently appropriate space of time, and the meaning here is the same as “Stop clinging to me, I’m not saying goodbye yet!” But he met them in the upper room and many other times during a space of forty days. The idiom is like one who says, “Stop hugging me, I have not left yet.” *οὐπω γὰρ ἀναβέβηκα* = not yet indeed have I ascended. Allusion to Gen. 32:26, “MAKE ME SENT, BECAUSE THE DAWN ASCENDS.”

The ascension he he speaking of is to his Fāther, and not his ascending from the grave. The wave offering type was already satisfied when he rose before dawn by his rising from the dead. It was not necessary for him to go to heaven. Heaven does not witness offerings in heaven. Heaven witnesses the offering on earth where it takes place. See Mark 1:10; 15:38; See 1 Cor. 15:20-23. The order to stop clinging to him at that point has nothing to do with any need for ritual purity then.

b Šabbath, March 27th, AD 34. The concept of “evening” in Hebrew is that of growing dark, or the receding of the light. So time in the afternoon is considered evening as well as twilight between sunset and full dark. Evening shadows grow long, which is to say in the afternoon, and so it was still on that Šabbath. See Mat. 28:1; Mark 16:2; Luke 24:1; Acts 20:7.

There was a pious Hebrew idiom for counting days to the Šabbath in the DSS, 4Q252: **יום רביעי לשבת** col. 1, line 11. and also **באחד בשבת**, col. 1, line 4. But this is counting days “to Šabbath” or “unto Šabbath,” so Šabbath does not mean week. The idiom would be pointless if it did, and there are already Hebrew and Greek words for week. But our Greek passages correspond to, “first of the Šabbaths,” and not to this Qumranite idiom.

when Yěshua came. ²⁵The other disciples therefore were saying to him, “We have seen Adōnai!” But he said to them, “Unless I will see in his hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into his side, I by no means may give any support to it.”

²⁶And after eight days,^a his disciples were inside again, and Toma with them. Yěshua came, the doors having been shut, and stood in their midst, and said, “Shalom be with you.” ²⁷Then he said to Toma, “Reach here your finger, and see my hands, and reach here your hand, and put it into my side, and be not distrusting, but confirm your faithfulness.” ²⁸Toma answered and said to him, “My Adōnai and my Almighty!” ²⁹Yěshua said to him, “Because you have seen me, you have confirmed your faithfulness. Blessed are they who do not see, and who confirm their faithfulness.”

³⁰Many other signs therefore Yěshua also performed in the presence of the disciples, which are not written in this scroll, ³¹but these have been written that you may confirm your faithfulness, because Yěshua is the Anōinted, the Almighty Sōn, and so that confirming your faithfulness, you may have life in his name.

After these things Yěshua manifested himself again to the disciples at the Sea of Tiberias, and he manifested himself in this way. ^{21.2}There were together Şim'on Peter, and Toma called Didumos, and Neṯhani'el of Qanah in Galil, and the sons of Zavdai, and two others of his disciples.

³Şim'on Peter said to them, “I am going fishing.” They said to him, “We will also come with you.” They went out, and got into the boat, and that night they caught nothing. ⁴But when the day was now breaking, Yěshua stood on the beach, yet the disciples did not know that it was Yěshua. ⁵Yěshua therefore said to them, “Children, you do not have any fish, do you?” They answered him, “No.” ⁶And he said to them, “Cast the net on the right-hand side of the boat, and you will find a catch.” They cast therefore, and then they were not able to haul it in because of the great number of fish.

⁷That disciple therefore whom Yěshua loved said to Peter, “It is Adōnai.” And so when Şim'on Peter heard that it was Adōnai, he put his outer garment on (because he was stripped for work), and threw himself into the sea. ⁸But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. ⁹And so when they got out upon the land, they saw a charcoal fire already laid, and fish placed on it, and bread. ¹⁰Yěshua said to them, “Bring some of the fish which you have now caught.” ¹¹Şim'on Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three, and although there were so many, the net was not torn.

^a The next Şabbath starting at the same hour. Hebrew and English count days *after* an event by the customary start of a 24 hour calendar day always giving the appearance of exclusive counting. Greek and Latin may count from the *hour* of the event sometimes giving an appearance of inclusive counting. Eight days after the first meeting would commence on the same day of the next week at the same hour. Luke counts eight days from one Şabbath to the next the same way. See Luke 9:28. Yofanan and Luke were narrating for a Greek audience.

¹²Yēshua said to them, “Come and have breakfast.” None of the disciples ventured to question him, “Who are you?” knowing that it was Adōnai.
¹³Yēshua came and took the bread, and gave them, and the fish likewise.
¹⁴This is now the third time that Yēshua was manifested to the disciples, after he was raised from the dead.

¹⁵So when they had finished breakfast, Yēshua said to Šim'on Peter, “Šim'on, son of Yohanan, do you love me more than these?” He said to him, “Yes, Adōnai, you know that I love you.”

^{15b}He said to him, “Pasture my lambs.”

¹⁶He said to him again a second time, “Šim'on, son of Yohanan, do you love me?” He said to him, “Yes, Adōnai, you know that I love you.”

^{16b}He said to him, “Shepherd my sheep.”

¹⁷He said to him the third time, “Šim'on, son of Yohanan, do you love me?” Peter was grieved because He said to him the third time, “Do you love me?” And he said to him, “Adōnai, you know all things. You know that I love you.”

^{17b}Yēshua said to him, “Pasture my sheep.”

¹⁸“Amen, amen, I say to you, when you were younger, you used to gird yourself, and walk wherever you wished, but when you grow old, you will stretch out your hands, and someone else will gird you, and bring you where you do not wish to go.” ¹⁹Now this He said, signifying by what kind of death he would glorify the Almighty. And when He had spoken this, he said to him, “Follow me!”

²⁰Peter, turning around, saw the disciple whom Yēshua loved following them, the one who also had leaned back on his breast at the supper, and said, “Adōnai, who is the one who betrays you?” ²¹Peter therefore seeing him said to Yēshua, “Adōnai, and what about this man?” ²²Yēshua said to him, “If I want him to remain until I come, what is that to you? You follow me!” ²³This saying therefore went out among the brothers that that disciple would not die, yet Yēshua did not say to him that he would not die, but only, “If I want him to remain until I come, what is that to you?”

²⁴This is the disciple who bears witness of these things, and wrote these things. And we know that his witness is true.

²⁵And there are also many other things which Yēshua did, which if they were written in detail, I suppose that even the world itself would not contain the scrolls which were written.

End Note No. 1

The usage of *μῆ τῶν σαββάτων* for “first day of the week” does exist in Ecclesiastical Greek and similarly *prima sabbatorum* in Ecclesiastical Latin. But such usages were nowhere current in the primitive Faith of the Evangelists or contemporary usage. The only claim to a proof text of such is Luke 18:1, *δις τοῦ σαββάτου*, “I fast twice a *week.” But this should be translated “I fast twice from the Šabbath,” i.e. before it. See Luke 18:12.

What we can say about the usage of the sense “week” in the Greek Septuagint in Lev. 23 and in Psalm titles is it is of unknown provenance, and that none of these usages have ever been proved to be earlier than the 4th century. Day of the week superscriptions do not show in the Qumran LXX texts, and they do not occur in the Hebrew text. It is likely that an early Catholic familiar with the Jewish Psalm reading schedule redacted the Ecclesiastical Greek phrases into the Psalms.

Sometimes a pious Jewish usage found in Seder Olam and at Qumran (4Q252^a, 4Q320) is claimed to support the “first day of the week” interpretation. This usage occurs only in Hebrew as אחד בשבת or אחד לשבת. It means “one unto the Sabbath,” i.e. “first day to the Sabbath.”^b But this usage does not obviously translate to μιᾷ τῶν σαββάτων. We would expect to see a case with an appropriate preposition: *μιᾷ εἰς σαββάτω. And in rendering the Evangelists into Hebrew, the obvious sense is: אחת השבתות. When the LXX rendered like phrases, viz. יום ביום, day unto day into Greek the result was: ἡμέραν ἐν ἡμέρᾳ or ἡμέραν ἐξ ἡμέρας or ἡμέραν καθ’ ἡμέραν or ἡμέραν εἰς ἡμέραν, which looks nothing like the simple genitive used in μιᾷ τῶν σαββάτων.

E.A. Sophocles suggested an ablative sense “first day *after* the Sabbath,” (i.e. *from* it) which at times was adopted by translators. This runs into the problem that the usual idiom “day of the Sabbath” is not ablative. A second problem is that the Hebrew idiom counts *to* a coming Sabbath and not *from* a past one. Thus ‘one day *from* the Sabbath’ would be Friday when referencing a coming Sabbath, and obviously the resurrection wasn’t on Friday.

In Lev. 25:8, “seven Sabbaths of years” means the maximum equivalent of the years needed to span seven Sabbath years. It does not mean a *lexical sense* of Sabbath is *week*. Plainly the KJV has the text make sense with Sabbaths. A secondary sense of a word (or otherwise unattested sense) is never applied in language when the ordinary sense makes plain sense.

End Note No. 2

Prominent Attempts to Date Christ’s Birth and Death (200-1600)^c

Author	Birth	Passion	Year
Hippolytus	<u>2 BC</u>	<u>25 Mar</u>	AD 29
<i>De pascha computus</i>	4 BC	9 Apr	AD 28
Victorius of Aquitaine	-	26 Mar	AD 28

^a 4Q252: יום רביעי לשבת.

^b Among Greek only experts the tendency was to take the genitive in the classical sense as a partive, “One day after the Sabbath,” but this would require the preposition *ex* in the Koine, and runs directly contrary to the idiom found at Qumran. The simple genitive strongly resists importing the idea “to” or “unto” a point in time. This is why translators have solved their problem by changing the lexical meaning of the plural *σαββάτων* to the singular week, but this solution also contradicts the Qumran usage which was intended to highlight the Sabbath and not to assume a new meaning of the word.

^c C. Philipp E. Nothaft, *Dating the Passion*, Brill, 2012, Appendix.

Bede the Venerable	1 BC	<u>25 Mar</u>	<u>AD 34</u>
Claudius of Turin	1 BC	21 Mar	<u>AD 34</u>
Abbo of Fleury	21 BC	<u>25 Mar</u>	AD 12
Heriger of Lobbes	AD 9	23 Mar	AD 42
Gerland	AD 8	23 Mar	AD 42
Marianus Scottus	22 BC	<u>25 Mar</u>	AD 12
Heimo of Bamberg	33 BC	<u>25 Mar</u>	AD 01
Reinher of Paderborn	AD 1	26 Mar	<u>AD 34</u>
Albert the Great	-	<u>25 Mar</u>	<u>AD 34</u>
Roger Bacon	AD 1	03 Apr	AD 33
Robert of Leicester	-	23 Mar	AD 42
Jean des Murs	AD 1	03 Apr	AD 33
Alfonso Tostado	1 BC	03 Apr	AD 33
Paul of Middelburg	AD 2	30 Mar	AD 36
Joh. Lucidus Samotheus	1 BC	03 Apr	AD 33
Christian Massaeus	AD 1	<u>25 Mar</u>	AD 35
Onofrio Panvinio	1 BC	26 Mar	<u>AD 34</u>
Gerhard Mercator	2 BC	02 Apr	<u>AD 34</u>
Matthaeus Beroaldus	1 BC	03 Apr	AD 33
Paul Crusius	2 BC	03 Apr	AD 33
J.J. Scaliger (1583)	2 BC	23 Apr	<u>AD 34</u>
J.J. Scaliger (1598)	3 BC	03 Apr	AD 33
AD 34 = 7x	25 Mar = 7x	2 BC = 4x	

25 March, AD 34 is the correct date for the Annual Şabbaṯh (cf. Yoh. 19:31), which date stuck in tradition before Yohanan corrected them and said it was on Nisan 14 (March 24, AD 34). The AD 33 dates came late and are a result of the discovery that Nisan 15 could not fall on Friday in AD 34. A case can be made here that 25 Mar, AD 34 is the traditional date due to misreading Mat. 26:17 and Mark 14:12.

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Acts

The first account I composed, Theophilos, about all that Yěshua began to do and teach, ^{1,2}until the day when he was taken up, after he had by the Holy Spīrit given orders to the emissaries whom he had chosen.

³To these he also presented himself alive, after his suffering, by many convincing proofs, appearing to them over a period of forty days,^a and speaking of the things concerning the kingdom of the Almighty.

⁴And gathering them together, he commanded them not to leave Yerushalayim, but to wait for what the Făther had promised, which, he said, “you heard of from me, ⁵because Yohanan immersed with water, but you will be immersed with the Holy Spīrit not many days from now.”

⁶And so when they had come together, they were asking him, saying, “Adōnai, is it at this time you are restoring the kingdom to Yisra’el?” ⁷He said to them, “It is not for you to know times or epochs which the Făther has fixed by his own authority, ⁸but you will receive power when the Holy Spīrit has come upon you. And you will be my witnesses both in Yerushalayim, and in all Yehudah and Shomron, and even to the remotest part of the earth.”

⁹And after he had said these things, he was lifted up while they were looking on, and a cloud received him out of their sight. ¹⁰And as they were gazing intently into the sky while he was departing, behold, two men in white clothing stood beside them. ¹¹And they also said, “Men of Galil, why do you stand looking into the sky? This Yěshua, who has been taken up from you into heaven, will come in just the same way as you have watched him go into heaven.”

¹²Then they returned to Yerushalayim from the mount called Olives, which is near Yerushalayim, a Şabbath day’s journey away. ¹³And when they had entered, they went up to the upper room, where they were staying, that is, Peter and Yohanan and Ya’aqov and Andrew, Philip and Toma, Bar-Talmai and Mattai, Ya’aqov the son of Halphai, and Şim’on the Zealot, and Yehudah the son of Ya’aqov. ¹⁴These all with one mind were continually devoting themselves to prayer, along with the women, and Miryam the mother of Yěshua, and with his brothers.

¹⁵And at this time Peter stood up in the midst of the brothers (a gathering of about one hundred and twenty persons was there together), and said, ¹⁶“Brothers, the Scripture had to be fulfilled, which the Holy Spīrit foretold by the mouth of David concerning Yehudah, who became a guide to those who arrested Yěshua, ¹⁷because he was counted among us, and received his portion in this ministry.”

¹⁸(Now this man acquired a field with the price of his wickedness, and falling headlong, he burst open in the middle and all his bowels gushed

^a He first appeared after his resurrection on the Şabbath, March 27th, AD 34, the 17th of Aviv. Forty days carries us to Wednesday, May 5, AD 34.

full of sweet wine.”

¹⁴But Peter, taking his stand with the eleven, raised his voice and declared to them, “Men of Yehudah, and all you who live in Yerushalayim, let this be known to you, and give heed to my words, ¹⁵because these men are not drunk, as you suppose, because it is only the third hour of the day, ¹⁶but this is what was spoken of through the prophet Yo'el:”

¹⁷“And it will be in the latter days says the Almighty, ‘THAT I WILL POUR FORTH OF MY SPIRIT UPON ALL MANKIND. AND YOUR SONS AND YOUR DAUGHTERS WILL PROPHECY, AND YOUR YOUNG MEN WILL SEE VISIONS, AND YOUR OLD MEN WILL DREAM DREAMS. ¹⁸EVEN UPON MY SERVANTS, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT. THEY WILL PROPHECY. ¹⁹AND I WILL PUT WONDERS IN THE HEAVEN ABOVE, AND SIGNS ON THE EARTH BENEATH, BLOOD, AND FIRE, AND VAPOR OF SMOKE. ²⁰THE SUN WILL BE TURNED INTO DARKNESS, AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF YĀHWĒH WILL COME. ²¹AND IT WILL BE, THAT EVERYONE WHO CALLS ON THE NAME OF YĀHWĒH WILL BE SAVED.’” ²²Men of Yisra'el, listen to these words: Yĕshua Ha-Natsri, a man attested to you by the Almighty with miracles and wonders and signs which the Almighty performed through him in your midst, just as you yourselves know, ²³this Man, delivered up by the predetermined plan and foreknowledge of the Almighty, you nailed to an execution timber by the hands of irreverent men and put him to death.” *Joel 2:38-32 [3:1-5]*

²⁴“And the Almighty raised him up again, releasing the labor pains of death, since it was impossible for him to be held in its power. ²⁵Because David says of him, ‘I WAS ALWAYS BEHOLDING YĀHWĒH NEXT TO ME, BECAUSE HE IS AT MY RIGHT HAND, THAT I MAY NOT BE SHAKEN. ²⁶THEREFORE MY HEART WAS GLAD AND MY TONGUE REJOICED. MOREOVER MY FLESH ALSO WILL ABIDE IN HOPE, ²⁷BECAUSE YOU WILL NOT ABANDON MY SOUL TO THE GRAVE, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. ²⁸YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE. YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.’” *Psa 16:8-10 [15:8-11]*

²⁹“Brothers, I can confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰And so, because he was a prophet, and knew that the Almighty had sworn to him with an OATH TO SEAT ONE FROM THE FRUIT OF HIS LOIN UPON HIS THRONE, ³¹he looked ahead and spoke of the resurrection of the Anointed, that he was neither abandoned to the grave, nor did his flesh suffer decay. ³²This Yĕshua, the Almighty raised up again, to which we are all witnesses.” *Jer 33:17-22*

³³“Therefore having been exalted to the right hand of the Almighty, and having received from the Fāther the promise of the Holy Spīrit, he has poured forth this which you both see and hear, ³⁴because it was not David who ascended into heaven, but he himself says, ‘YĀHWĒH SAID TO MY ADŌNAI, “STAY ON AS MY RIGHT HAND WHILE I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.”’ ³⁶Therefore let all the house of Yisra'el know for certain that the Almighty designates him both Adōnai and the Anointed—this Yĕshua whom you fastened to an execution timber.” *Psa 110:1*

³⁷Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the emissaries, “Brothers, what shall we do?” ³⁸And

Peter said to them, “Repent you all, and let each one from you all be immersed^a in the name of Yěshua the Anōinted, into the forgiveness of the sins of you all. And you will receive the gift of the Holy Spīrit, ³⁹because the promise is for you and your children, and for all who are far off, as many as Yāhweh our Almīghty will call to himself.”

⁴⁰And with many other words he solemnly testified and kept on exhorting them, saying, “Save yourselves from this perverse kindred!”

⁴¹So then, those who had received his word were immersed, and there were added that day about three thousand souls.

⁴²And they were continually devoting themselves to the emissaries’ teaching and to fellowship, to the breaking of bread and to prayer. ⁴³And fear came on every soul, and many wonders and signs were taking place through the emissaries. ⁴⁴And all those affirming faithfulness were together, and had all things in common. ⁴⁵And they were selling their property and possessions, and were sharing them with all, as anyone might have need. ⁴⁶And day by day continuing with one mind in the Temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart, ⁴⁷praising the Almīghty, and having favor with all the people. And Yāhweh was adding to their number day by day those who were being saved.

Now Peter and Yoħanan were going up to the Temple at the ninth hour, the hour of prayer.^{b 3.2} And a certain man who was lame from his mother’s womb was being carried along, whom they used to set down every day at the gate of the Temple which is called Beautiful, in order to beg alms of those who were entering the Temple.

³And when he saw Peter and Yoħanan about to go into the Temple, he was asking to receive alms. ⁴And Peter, along with Yoħanan, fixed his gaze upon him and said, “Look at us!” ⁵And he was giving them his attention, expecting to receive something from them. ⁶But Peter said, “I do not possess

a We would do well to remember that immersion has a more abstract definition, “to be immersed into” just about anything, fire, the Holy Spīrit, suffering, a teaching, the teaching about Měssiah, Měssiah’s commandments. Immersion signifies being dipped into something. Being immersed in the name specifies His teaching in general. Being “immersed in the forgiveness of your sins” is more specifically the teaching of the reality of forgiveness that occurs upon repentance. See Mat. 28:18-20.

A name is what a person is known for, what they are reputed for, what they represent, what they are. Immersion into His name is to learn Měssiah in general. Immersion in the forgiveness of your sins is acceptance of the specific teaching of the reality of forgiveness in Měssiah that comes with repentance. Immersion in water is a public testimony that one has accepted and received these things. See Mat. 28:18-20 notes.

Immersion is water is not the cause of forgiveness. Also, it is not a contingency of continuing in forgiveness, except when a person becomes aware that the Almīghty desires an adult confession of the Faith in this way, he should not delay to yield to the will of Měssiah, as he should not put off any other matter of obedience to Měssiah that he has learned. Many who disobey, disobey because they do not know what it means to affirm faithfulness to Měssiah, but they still love the world. Many who seem to obey outwardly have the outward obedience, but lack a true affirmation of faithfulness to Měssiah, and have often put their faith in a false teaching of the ritual and they also still love the world. To truly want to obey him from the heart is what it means to repent. It is to be immersed in the Name. See Matthew 28:18-20.

b This was the hour of the incense offering between the settings in the Temple.

silver and gold, but what I do have I give to you, “In the name of Yěshua the Anōinted Ha-Natsri, walk!” ⁷And seizing him by the right hand, he raised him up. And immediately his feet and his ankles were strengthened.

⁸And with a leap, he stood upright and was walking! And he entered the Temple with them, walking and leaping and praising the Almīghty. ⁹And all the people saw him walking and praising the Almīghty, ¹⁰and they were taking note of him as being the one who used to sit at the Beautiful Gate of the Temple to beg alms, and they were filled with wonder and amazement at what had happened to him.

¹¹And while he was clinging to Peter and Yohanan, all the people ran together to them at the place called the portico of Shelomoh, full of amazement.

¹²But when Peter saw this, he replied to the people, “Men of Yisra’el, why do you marvel at this, or why do you gaze at us, as if by our own power or piety we had made him walk? ¹³THE ALMĪGHTY OF AVRAHAM, YITSHAQ, AND YA’AQOV, THE ALMĪGHTY OF OUR FATHERS, has glorified his servant Yěshua, the one whom you delivered up, and disowned in the presence of Pilate, when he had decided to release him. ¹⁴But you disowned the Holy and Righteous One, and asked for a murderer to be granted to you, ¹⁵but put to death the Prince of life, the one whom the Almīghty raised from the dead, a fact to which we are witnesses. ¹⁶And on the basis of the reliability^a of His name, this one whom you see and know — His name has made him strong, and the faith which is through Him, has given him this wholeness before all of you.”

¹⁷“And now, brothers, I know that you acted in ignorance, just as your rulers did also. ¹⁸But the things which the Almīghty announced beforehand by the mouth of all the prophets, that his Anōinted should suffer, he has thus fulfilled.” *Exo 3:6.15f*

¹⁹“Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of Yāhwēh, ²⁰and that he may send Yěshua, the Anōinted appointed for you, ²¹whom heaven must receive until the time of the restoration of all things, about which the Almīghty has spoken by the mouth of his holy prophets since time immemorial. ²²Moshēh said, ‘YĀHWĒH YOUR ALMĪGHTY WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BROTHERS. TO HIM YOU WILL GIVE HEED IN EVERYTHING HE SAYS TO YOU. ²³AND IT WILL BE THAT EVERY SOUL THAT DOES NOT HEED THAT PROPHET WILL BE UTTERLY DESTROYED FROM AMONG THE PEOPLE.’ ²⁴And likewise, all the prophets who have spoken, since Shemu’el and his successors, also announced these days.” *Deu 18:15-20*

²⁵“It is you who are the sons of the prophets, and of the covenant which the Almīghty made with your fathers, saying to Avraham, ‘AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH WILL BE BLESSED.’ ²⁶For you firstly, the Almīghty raised up his Servant, and sent him, blessing you by turning each one from your wicked ways.” *Gen 3:25, 22:18*

^a or “faithfulness,” or “trust” as in the endowment of divine power that belongs to the Almīghty Sōn.

And as they were speaking to the people, the priests and the captain of the Temple guard, and the Tsadduqim, came upon them, ^{4,2}being greatly disturbed because they were teaching the people and proclaiming by Yēshua the resurrection from the dead. ³And they laid hands on them, and put them in prison until the next day, because it was already evening. ⁴But many of those who had heard the message affirmed faithfulness. And the number of the men came to be about five thousand.

⁵And it came about on the next day, that their rulers and elders and scribes were gathered together in Yerushalayim; ⁶and Hanan the high priest was there, and Qaiyapha and Yofanan and Alexander, and all who were of high-priestly descent. ⁷And when they had placed them in the center, they were inquiring, “By what power, or in what name, have you done this?”

⁸Then Peter, filled with the Holy Spīrit, said to them, “Rulers and elders of the people, ⁹if we are on trial today for a benefit done to a crippled man, as to how this man has been made well, ¹⁰let it be known to all of you, and to all the people of Yisra’el, that by the name of Yēshua the Anōinted Ha-Natsri, whom you fastened to an execution timber, whom the Almīghty raised from the dead—by this name this man stands here before you in good health.”

¹¹“HE^α IS THE STONE WHICH WAS REJECTED BY YOU, THE BUILDERS, BUT WHICH BECAME THE VERY CORNER STONE. ¹²And there is salvation in no one else, because there is NO^β OTHER NAME under heaven that has been given among men, by which we must be saved.” α Psa 118:22, Isa 28:16; β Hos 13:4, Exo 34:5-8

¹³Now as they observed the confidence of Peter and Yofanan, and understood that they were uneducated and untrained men, they had been amazed, and they recognized them as having been with Yēshua. ¹⁴And seeing the man who was healed standing with them, they had nothing to say in reply. ¹⁵But when they had ordered them to go aside out of the Council, they were conferring with one another, ¹⁶saying, “What shall we do with these men? Because the fact that a noteworthy miracle has taken place through them is apparent to all who live in Yerushalayim, and we cannot deny it. ¹⁷But in order that it may not spread any further among the people, let us warn them to speak no more to any man in this name.”

¹⁸And when they had summoned them, they commanded them not to speak or teach at all in the name of Yēshua. ¹⁹But Peter and Yofanan answered and said to them, “Whether it is right in the sight of the Almīghty to give heed to you rather than to the Almīghty, you be the judge, ²⁰because we cannot stop speaking what we have seen and heard.”

²¹And when they had threatened them further, they let them go (finding no basis on which they might punish them) on account of the people, because they were all glorifying the Almīghty for what had happened, ²²because the man was more than forty years old on whom this miracle of healing was performed.

²³And when they were released, they went to their own companions, and reported all that the chief priests and the elders had said to them.

²⁴And when they heard this, they lifted their voices to the Almighty with one accord and said, “Yăhwēh, it is YOU WHO^a DID MAKE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, ²⁵who by the Holy Spīrit, through the mouth of our father David your servant, did say, ‘WHY^b DO THE NATIONS RAGE, AND THE MASSES DEVISE FUTILE THINGS? ²⁶THE KINGS OF THE EARTH TAKE THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST YĂHWĒH, AND AGAINST HIS ANŌINTED.’ ²⁷For truly in this city there were gathered together against your Holy Servant Yěshua, whom you did anoint, both Herod and Pontius Pilate, along with the nations and the peoples of Yisra’el, ²⁸to do whatever your hand and your purpose marked out beforehand to occur.” ²⁹“And now, Yăhwēh, take note of their threats, and grant that your servants may speak your word with all confidence, ³⁰while you extend your hand to heal, and signs and wonders take place through the name of your Holy Servant Yěshua.”^a α Exo 20:11 β Psa 2:1-2

³¹And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spīrit, and were speaking the word of the Almighty with boldness.

³²And the congregation of those who affirmed faithfulness were of one heart and soul, and not one of them claimed that anything belonging to him was his own, but all things were common property to them. ³³And with great power the emissaries were giving witness to the resurrection of Adōnai Yěshua, and abundant kindness was upon them all. ³⁴For there was not a needy person among them, because all who were owners of land or houses would sell them and bring the proceeds of the sales, ³⁵and lay them at the emissaries’ feet. And they would be distributed to each, as any had need. ³⁶And Yosef, a Levi’i of Cyprian birth, who was also called Bar-Nabba by the emissaries, (which translated means, “son of encouragement”), ³⁷and who owned a tract of land, sold it and brought the money and laid it at the emissaries’ feet.

But a certain man named Hānanyah, with his wife Šappirah, sold a piece of property, ^{5,2}and kept back some of the value for himself, with his wife’s full knowledge, and bringing a portion of it, he laid it at the emissaries’ feet. ³But Peter said, “Hānanyah, why has Satan filled your heart to lie to the Holy Spīrit, and to keep back some of the value of the land? ⁴While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men, but to the Almighty.”

⁵And as he heard these words, Hānanyah fell down and breathed his last, and great fear came upon all who heard of it. ⁶And the young men arose and covered him up, and after carrying him out, they buried him.

⁷Now there elapsed an interval of about three hours, and his wife came in, not knowing what had happened. ⁸And Peter responded to her, “Tell me whether you sold the land for such and such a value?” And she said, “Yes, that was the value.” ⁹Then Peter said to her, “Why is it that you have

^a See Isa. 37:35; 44:21; 49:6. Compare LXX with GNT; *παῖδά μου* = יְהוָה.

agreed together to put the Spirit of Yāhwēh to the test? Behold, the feet of those who have buried your husband are at the door, and they will carry you out as well.”¹⁰ And she fell immediately at his feet, and breathed her last. And the young men came in and found her dead, and they carried her out and buried her beside her husband.¹¹ And great fear came upon the whole assembly, and upon all who heard of these things.

¹²And at the hands of the emissaries many signs and wonders were taking place among the people, and they were all with one accord in Shelomoh’s portico.¹³ But none of the rest dared to associate with them. However, the people held them in high esteem.¹⁴ And all the more were being added, affirming faithfulness to Yāhwēh, crowds of men and women, were constantly added to their number,¹⁵ to such an extent that they even carried the sick out into the streets, and laid them on cots and pallets, so that when Peter came by, at least his shadow might fall on any one of them.¹⁶ And also the people from the cities in the vicinity of Yerushalayim were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.

¹⁷But the high priest rose up, along with all his associates, (that is the sect of the Tsadduqim), and they were filled with jealousy.¹⁸ And they laid hands on the emissaries, and put them in a public prison.

¹⁹But a messenger from Yāhwēh during the night opened the gates of the prison, and taking them out he said,²⁰ “Go your way, stand and speak to the people in the Temple the whole message of this Life.”²¹ And upon hearing this, they entered into the Temple about daybreak, and were teaching.

^{21b}Now when the high priest and his associates had come, they called the Council together, even all the Senate of the sons of Yisra’el, and sent orders to the prison house for them to be brought.²² But the officers who came did not find them in the prison. And they returned, and reported back,²³ saying, “We found the prison house locked quite securely and the guards standing at the doors, but when we had opened up, we found no one inside.”²⁴ Now when the captain of the Temple guard and the chief priests heard these words, they were greatly perplexed about them as to what would come of this.

²⁵But someone came and reported to them, “Behold, the men whom you put in prison are standing in the Temple and teaching the people!”

²⁶Then the captain went along with the officers and proceeded to bring them back without violence (because they were afraid of the people, lest they should be stoned).²⁷ And when they had brought them, they stood them before the Council. And the high priest questioned them,²⁸ saying, “We gave you strict orders not to continue teaching in this name, and behold, you have filled Yerushalayim with your teaching, and intend to bring this man’s blood upon us.”

²⁹But Peter and the emissaries answered and said, “We must obey the Almighty rather than men.³⁰ The Almighty of our fathers raised up Yēshua, whom you had put to death by suspending upon a tree.³¹ He is the one

whom the Almighty exalted to his right hand as Prince and Savior, to give^a opportunity for repentance to Yisra'el, and forgiveness of sins. ³²And we are witnesses of these things. And so is the Holy Spirit, whom the Almighty has given to those who obey him.”

³³But when they heard this, they were enraged and were intending to slay them. ³⁴But a certain Perushi named Gamli'el, a teacher of the Law, respected by all the people, stood up in the Council and gave orders to put the men outside for a short time. ³⁵And he said to them, “Men of Yisra'el, take care what you propose to do with these men. ³⁶For some time ago Theudas rose up, claiming to be somebody, and a group of about four hundred men joined up with him. And he was slain. And all who followed him were dispersed and came to nothing. ³⁷After this man, Yehudah of Galil^b rose up in the days of the census, and drew away some people after him. He too perished, and all those who followed him were scattered. ³⁸And so in the present case, I say to you, stay away from these men and let them alone, because if this plan or action should be of men, it will be overthrown, ³⁹but if it is of the Almighty, you will not be able to overthrow them, or else you may even be found fighting against the Almighty.”

⁴⁰And they took his advice. And after calling the emissaries in, they flogged them and ordered them to speak no more in the name of Yeshua, and then released them. ⁴¹So they went on their way from the presence of the Council, rejoicing that they were considered worthy to suffer shame for his name. ⁴²And every day, in the Temple, and from house to house, they kept right on teaching and proclaiming Yeshua as the Anointed.

Now at this time while the disciples were increasing, a complaint arose on the part of the Greek speaking Yehudim against the Hebrew speaking Yehudim, because their widows were being overlooked in the daily serving. ^{6.2}And the twelve summoned the congregation of the disciples and said, “It is not desirable for us to neglect the word of the Almighty in order to serve tables. ³But select from among you, brothers, seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. ⁴But we will devote ourselves to prayer, and to the ministry of the word.”

⁵And the statement found approval with the whole congregation. And they chose Stephen, a man full of faithfulness and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. ⁶And these they brought before the emissaries, and after praying, they laid their hands on them.

⁷And the word of the Almighty kept on spreading, and the number of

^a δοῦναι: To “allow,” or “permit” (Friberg).

^b The disciples of Yehudah of Galil tore down the eagle Herod put over the great gate of the Temple in Jan. 1 BC. Herod executed Yehudah and his fellow scholar Mattityahu by burning. The ensuing revolt was called the Revolt of Yehudah of Galil, a teacher from Sephoris. The census is the same as that mentioned in the book of Luke which brought Miryam and Yosef to Beth-lehem.

the disciples continued to increase greatly in Yerushalayim, and a great many of the priests became obedient to the faith.

⁸And Stephen, full of loving-kindness and power, was performing great wonders and signs among the people. ⁹But some men from what was called the Congregation of the Freedmen, including both Cyrenians and Alexandrians, and some from Cilicia and Asia, rose up and disputed with Stephen. ¹⁰And yet they were unable to cope with the wisdom and the Spirit with which he was speaking.

¹¹Then they secretly induced men to say, "We have heard him speak blasphemous words against Mosheh and the Almighty." ¹²And they stirred up the people, the elders and the scribes, and they came upon him and dragged him away, and brought him before the Council. ¹³And they put forward false witnesses who said, "This man incessantly speaks against this holy place, and the Law, ¹⁴because we have heard him say that this Natsri, Yeshua, will destroy this place and alter the customs which Mosheh handed down to us."

¹⁵And fixing their gaze on him, all who were sitting in the Council saw his face like the face of an messenger.

And the high priest said, "Are these things so?" ^{7.2}And he said, "Hear me, brothers and fathers! The Almighty of glory appeared to our father Avraham when he was in Aram-Naharayim, ^a before ⁹he lived in Hjaran, ³and said to him, 'DEPART^λ FROM YOUR COUNTRY AND YOUR RELATIVES, AND COME INTO THE LAND THAT I WILL SHOW YOU.'^b ⁴Then he departed from the land of the Kasdim, and settled in Hjaran. And from there, after his father died, the Almighty removed him into this country in which you are now living. ⁵And he gave him no inheritance in it, not even a foot of ground. And yet, even when he had no child, HE^δ PROMISED THAT HE WOULD GIVE IT TO HIM AS A POSSESSION, AND TO HIS SEED AFTER HIM. ⁶But the Almighty spoke to this effect, that HIS^μ SEED WOULD BE ALIENS IN A FOREIGN LAND, (AND THAT THEY WOULD BE ENSLAVED AND MISTREATED); FOUR HUNDRED YEARS. ⁷AND WHATEVER NATION TO WHICH THEY WILL BE IN BONDAGE I MYSELF WILL JUDGE,' said the Almighty, 'AND AFTER THAT THEY WILL COME OUT AND SERVE ME IN THIS PLACE.'⁸ And he gave him the covenant of circumcision. And so Avraham became the father of Yitsḥaq, (and circumcised him on the eighth day), and Yitsḥaq of Ya'aqov, and Ya'aqov of the twelve patriarchs." ^θ Gen 15:7, Neh 9:7 ^λ Gen 12:1 ^δ Gen 13:15, 17:8, 48:4 ^μ Gen 15:13-16

⁹"And the patriarchs became jealous of Yosef and sold him into Mitsrayim. And yet the Almighty was with him, ¹⁰and rescued him from all his afflictions, and granted him favor and wisdom in the sight of Pharaoh, king of Mitsrayim. And he made him governor over Mitsrayim and all his household. ¹¹Now a famine came over all Mitsrayim and Kena'an, and great affliction, and our fathers could find no food. ¹²But when Ya'aqov heard that there was grain in Mitsrayim, he sent our fathers there the first time.

^a Aram of the two rivers.

^b This was 430 years before the Exodus, and five years before he left the town of Hjaran. In vs. 6, 400 years was from when Yitsḥaq was born to the Exodus.

¹³And on the second visit Yosef made himself known to his brothers, and Yosef's family was disclosed to Pharaoh. ¹⁴And Yosef sent word and invited Ya'aqov his father and all his relatives to come to him, seventy-five persons in all. ¹⁵And Ya'aqov went down to Mitsrayim and there passed away, he and our fathers. ¹⁶And from there they were removed to Shekem, and laid in the tomb which Avraham had purchased for a sum of money from the sons of Hmamor in Shekem."

¹⁷"But as the time of the promise was approaching, which the Almighty had assured to Avraham, the people increased and multiplied in Mitsrayim, ¹⁸until THERE AROSE ANOTHER KING OVER MITSRAYIM WHO KNEW NOTHING ABOUT YOSEF. ¹⁹It was he who took shrewd advantage of our family clan, and mistreated our fathers so that they would expose their infants and they would not survive." *Exo 1:8*

²⁰"And it was at this time that Mosheh was born, and he was lovely in the sight of the Almighty, and he was nurtured three months in his father's home. ²¹And after he was exposed, Pharaoh's daughter took him away, and nurtured him as her own son. ²²And Mosheh was educated in all the learning of Mitsrayim, and he was a man of power in words and deeds."

²³"But when he fulfilled the age of forty, it entered his mind to visit his brothers, the sons of Yisra'el. ²⁴And when he saw one being treated unjustly, he defended him and took vengeance for the oppressed person by striking down the Mitsri. ²⁵And he supposed that his brothers understood that the Almighty was granting them deliverance through him, but they did not understand. ²⁶And on the following day he appeared to them as they were fighting together, and he tried to reconcile them in peace, saying, 'MEN, YOU ARE BROTHERS, WHY DO YOU INJURE ONE ANOTHER?' ²⁷But the one who was injuring his neighbor pushed him away, saying, 'WHO MADE YOU A RULER AND JUDGE OVER US? ²⁸YOU DO NOT MEAN TO KILL ME AS YOU KILLED THE MITSRI YESTERDAY, DO YOU?' ²⁹And at this remark Mosheh fled, and became an alien in the land of Midyan, where he became the father of two sons." *Exodus 2*

³⁰"And after forty years had passed, the Mëssenger appeared to him in the wilderness of Mount Sinai, in the flame of a burning thorn bush. ³¹And when Mosheh saw it, he was marveling at the sight, and as he approached to look more closely, there came the voice of Yăhwëh, ³²'I AM THE ALMIGHTY OF YOUR FATHERS, THE ALMIGHTY OF AVRAHAM AND YITSHAQ AND YA'AQOV.' And Mosheh shook with fear and would not venture to look. ³³But Yăhwëh said to him, 'TAKE OFF THE SANDALS FROM YOUR FEET, BECAUSE THE PLACE ON WHICH YOU ARE STANDING IS HOLY GROUND. ³⁴I HAVE CERTAINLY SEEN THE OPPRESSION OF MY PEOPLE IN MITSRAYIM, AND HAVE HEARD THEIR GROANS, AND I HAVE COME DOWN TO DELIVER THEM. COME NOW, AND I WILL SEND YOU TO MITSRAYIM.'" *Exodus 3*

³⁵"This Mosheh whom they disowned, saying, 'WHO^a MADE YOU A RULER AND A JUDGE?', is the one whom the Almighty sent to be both a ruler and a deliverer with the help of the Mëssenger who appeared to him in the thorn bush. ³⁶This man led them out, performing wonders and signs in the land of

Mitsrayim and in the Red Sea^a and in the wilderness for forty years. ³⁷This is the Mosheh who said to the sons of Yisra'el, 'THE ^βALMIGHTY WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BROTHERS.' ³⁸This is the one who was in the congregation in the wilderness together with the Mëssenger who was speaking to him on Mount Sinai, and who was with our fathers, and he received living oracles to pass on to you. ^α *Exo 2:14* ^β *Deu 18:15*

³⁹"And our fathers were unwilling to be obedient to him, but pushed him away, and in their hearts turned back to Mitsrayim, ⁴⁰saying to Aharon, 'MAKE FOR US GODS WHO WILL GO BEFORE US, BECAUSE THIS MOSHĒH WHO LED US OUT OF THE LAND OF MITSRAYIM—WE DO NOT KNOW WHAT HAPPENED TO HIM.' ⁴¹And at that time they made a calf and brought a sacrifice to the idol, and were rejoicing in the works of their hands. ^{Exo 31:1}

⁴²But the Almighty turned away^b and delivered them up to serve the host of heaven, as it is written in the scroll of the prophets, 'THE SACRIFICES AND TRIBUTE OFFERING YOU HAD BROUGHT NEAR TO ME IN THE WILDERNESS FORTY YEARS O HOUSE OF YISRA'EL,^c BUT YOU WILL HAVE TAKEN UP^d SIKKUḤH YOUR KING, AND KIYWAN YOUR IMAGES, THE STAR OF YOUR GODS, WHICH YOU HAVE MADE FOR YOURSELVES. AND I WILL HAVE EXILED YOU FROM BEYOND DAMASEQ'"^e *Amo 5:25-27*

⁴⁴"Our fathers had the tabernacle of testimony in the wilderness, just as he who spoke to Mosheh directed him to make it according to the pattern which he had seen. ⁴⁵And having received it in their turn, our fathers brought it in with Yehoshua when dispossessing the nations whom the Almighty drove out before our fathers, until the time of David."

⁴⁶"And David found favor in the Almighty's sight, and asked that he might find a dwelling place for the Almighty of Ya'aqov. ⁴⁷But it was Shelomoh who built a house for him. ⁴⁸However, the Most High does not dwell in houses made by human hands, just as the prophet says, ⁴⁹'HEAVEN IS MY

^a LXX for: **גִּלְדוֹם**. End Sea. Gulf of Aqaba.

^b After relating the episode of the golden calf, Stephen jumps ahead in history straight-away to the exile of the northern kingdom which was carried away in stages by the Kings of Assyria. It should not be supposed that he delivered them up to serve the host of heaven in the wilderness, because the golden calf rebellion was put down and the theocracy restored. But he did deliver them up to this with their final exile to Assyria. This is related in 2 Kings 17:6-18.

^c I have taken the translation here from the Hebrew of Amos 5:25-27 because it seems the Greek in Acts here is corrupt, which appears to be assimilated to the LXX here. Our oldest mss dates from ca. 250 AD, so there is a large gap of time going back to the original. The LXX mistakenly took Amos 5:25 as a question rather than a statement. As a result the text suggests that Yisrael did not bring offerings to Yāhweh in the wilderness for forty years, which is a simple contradiction of the facts. The interrogative at the start of Amos 5:25 should be the definite article. So the LXX should be reverted to the Hebrew here.

^d Future perfect. See Hebrew text. They took up, or carried their star gods into exile with them.

^e The LXX translator thought that Sikkūḥh was the word Sukkoṯh, tabernacle. This is not surprising since they were probably not aware that it was the name of a Mesopotamian god. Further the words "your king" were turned to *Μολοχ* which requires a slight error to be imputed to the Hebrew text. Again, I think not. Sikkūḥh is identified with Ninurta, a high ranking star deity. And Kiywan the Saturn deity, with which the Greek *Ραιφαν* agrees. The Greek text deviates from Damaseq putting Bavel, and this may not be an error. Stephen may simply be giving a dynamic sense of the text since Bavel is beyond Damaseq.

THRONE, AND EARTH IS THE FOOTSTOOL OF MY FEET. WHAT KIND OF HOUSE WILL YOU BUILD FOR ME?’ SAYS YĀHWĒH. ‘OR WHAT PLACE IS THERE FOR MY REPOSE? ⁵⁰WAS IT NOT MY HAND WHICH MADE ALL THESE THINGS?’” *Isa 66:1-2*

⁵¹“You stiff-necked men, and uncircumcised in heart and ears! You are always resisting the Holy Spīrit. You are doing just as your fathers did. ⁵²Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become, ⁵³you who received the Law attended by ranks^a of messengers, and yet did not keep it!”

⁵⁴Now when they heard this, they were enraged, and they were gnashing their teeth at him. ⁵⁵But being full of the Holy Spīrit, he gazed intently into heaven and saw the glory of the Almighty, and Yēshua standing at the right hand of the Almighty. ⁵⁶And he said, “Behold, I see the heavens opened up and the Sōn of Man standing at the right hand of the Almighty.”

⁵⁷But they cried out with a loud voice, and covered their ears, and they rushed upon him with one impulse. ⁵⁸And when they had driven him out of the city, they were stoning him, and the witnesses laid aside their robes at the feet of a young man named Sha’ul.

⁵⁹And they went on stoning Stephen as he called upon Yāhwēh and said, “Adōnai Yēshua, receive my spirit!” ⁶⁰And falling on his knees, he cried out with a loud voice, “Yāhwēh, do not hold this ‘Sin against them!’” And having said this, he fell asleep.

And Ša’ul had been approving during his execution. And on that day^b a great persecution arose against the Assembly in Yerushalayim. And they were all scattered throughout the regions of Yehudah and Shomron, except the emissaries. ^{8,2}And some devout men buried Stephen, and made a great lamentation over him. ³But Ša’ul was ravaging the Assembly, entering house after house, and dragging off men and women, he would put them in prison.

⁴Therefore, those who were scattered went about proclaiming the word. ⁵And Philip went down to the city of Shomron and was proclaiming the Anōinted to them. ⁶And the crowds were unanimously giving attention to what was being said by Phillip, while listening to him and observing the signs which he had been doing, ⁷because in the case of many who had unclean spirits, they were coming out of them shouting with a loud voice. And many who were paralyzed and lame were healed. ⁸And there was much rejoicing in that city.

⁹Now there was a certain man named Šim’on, who beforehand was practicing magic in the city, and amazing the Shomroni nation, claiming himself to be someone great. ¹⁰And they all, from smallest to greatest, had been giving attention to him, saying, “This man is what is called the Great

^a αἰς διαταγὰς ἀγγέλων = with orders of messengers. The ordering means “rank” or “arrangement”, or “array”, and not that they actually “ordered” the commandments. Cf. Dan. 7:10. Yāhwēh himself spoke the Law.

^b Late summer or early fall, AD 34.

Power of the Almighty.”¹¹ And they had been giving him attention because he had for a long time amazed them with his magic arts.

¹²But when they affirmed faithfulness, by Philip proclaiming the good news about the kingdom of the Almighty and the name of Yēshua the Anōinted, they were being immersed, men and women alike. ¹³And even Šim'on himself affirmed faithfulness, and after being immersed, he continued on with Philip. And as he observed signs and great miracles taking place, he was constantly amazed.

¹⁴Now when the emissaries in Yerushalayim heard that Shomron had received the word of the Almighty, they sent them Peter and Yofanan, ¹⁵who came down and prayed for them, that they might receive the Holy Spīrit, ¹⁶because he had not yet fallen upon any of them. They had only been immersed in the name of Adōnai Yēshua. ¹⁷Then they were laying their hands on them, and they were receiving the Holy Spīrit.

¹⁸Now when Šim'on saw that the Spīrit was bestowed through the laying on of the emissaries' hands, he offered them money, ¹⁹saying, “Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spīrit.” ²⁰But Peter said to him, “May your silver perish with you, because you thought you could obtain the gift of the Almighty with commerce! ²¹You have no part or portion in this matter, because your heart is not right before the Almighty. ²²Therefore repent of this wickedness of yours, and pray to Yāhweh that if possible, the intention of your heart may be forgiven you. ²³Because I see that you are in the gall of bitterness and in the bondage of iniquity.” ²⁴So Šim'on replied and said, “Plead yourselves for me to Yāhweh, so that nothing may come upon me of what you have said.”

²⁵And so, when they had thoroughly testified and spoken the word of Yāhweh, they returned to Yerushalayim. Also they had been proclaiming the good news to many villages of the Shomronim.

²⁶But a messenger from Yāhweh spoke to Philip saying, “Arise and go south to the road that descends from Yerushalayim to Azzah.” This is a desert road. ²⁷And he arose and went, and behold, there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. And he had come to Yerushalayim to worship. ²⁸And he was returning and sitting in his chariot, and was reading the prophet Yeshayahu. ²⁹And the Spīrit said to Philip, “Go up and join this chariot.” ³⁰And when Philip had run up, he heard him reading Yeshayahu the prophet, and said, “Do you understand what you are reading?” ³¹And he said, “Well, how could I, unless someone guides me?” And he invited Philip to come up and sit with him.

³²Now the passage of Scripture which he was reading was this: “HE WAS LED AS A SHEEP TO SLAUGHTER, AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE IS NOT GOING TO OPEN HIS MOUTH. ³³WITH HUMILIATION A JUST JUDGMENT WAS DENIED HIM. WHO WILL PONDER IT OF HIS KINDRED? FOR HIS LIFE IS REMOVED FROM THE EARTH.” ³⁴And the eunuch answered Philip and said, “Please tell me, of whom does the prophet say this? Of himself, or of someone else?” ³⁵And

Philip opened his mouth, and beginning from this Scripture he proclaimed Yēshua to him. *Isa 53:7-8*

³⁶And as they went along the road they came to some water, and the eunuch said, “Look! Water! What prevents me from being immersed?”^a
³⁸And he ordered the chariot to stop, and they both went down into the water, Philip as well as the eunuch, and he immersed him. ³⁹And when they came up out of the water, the Spīrit of Yāhwēh snatched Philip away. And the eunuch saw him no more, but went on his way rejoicing. ⁴⁰But Philip found himself at Ashdod, and as he passed through he had been proclaiming the good news to all the cities, until he came to Caesarea.

Now Ša’ul, still breathing threats and murder against the disciples of Yāhwēh, went to the high priest, ^{9,2}and asked for letters from him to the congregations at Dammeseq, so that if he found any belonging to the Way, men, besides also women, he might bring them bound to Yerushalayim.

³And it came about^b that as he journeyed, he was approaching Dammeseq, and suddenly a light from heaven shone around him, ⁴and he fell to the ground, and heard a voice saying to him, “Ša’ul, Ša’ul, why are you persecuting me?” ⁵And he said, “Who are you, Adōnai?” And he said, “I am Yēshua whom you are persecuting, ⁶but rise, and enter the city, and it will be told you what you must do.”

⁷And the men who traveled with him stood speechless, hearing the voice, but seeing no one. ⁸And Ša’ul got up from the ground, and though his eyes were open, he could see nothing. And leading him by the hand, they brought him into Dammeseq. ⁹And he was three days without sight, and neither ate nor drank.

¹⁰Now there was a certain disciple at Dammeseq, named Hānanyah, and Yāhwēh said to him in a vision, “Hānanyah!” And he said, “Behold, here am I, Yāhwēh.” ¹¹And Yāhwēh said to him, “Arise and go to the street called Straight, and ask at the house of Yehudah for a man from Tarsus named Ša’ul, because behold, he is praying, ¹²and he has seen in a vision a man named Hānanyah come in and lay his hands on him, so that he might regain his sight.”

¹³But Hānanyah answered, “Yāhwēh, I have heard from many about this man, how much harm he did to your holy ones at Yerushalayim, ¹⁴and here he has authority from the chief priests to bind all who call upon your name.”

¹⁵But Yāhwēh said to him, “Go, because he is my chosen instrument, to bear my name before the nations, and kings, and the sons of Yisra’el. ¹⁶Indeed, I will show him how much it is necessary for him to suffer for my name’s sake.”

¹⁷Then Hānanyah departed and entered the house, and after laying his hands on him said, “Brother Ša’ul, Adōnai Yēshua, who appeared to you

^a Vs. 37 is not in the best mss. The oldest with it is from the 8th century.

^b Spring, AD 36.

on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit.”¹⁸ And immediately there fell from his eyes something like scales, and he regained his sight, and he arose and was immersed,¹⁹ and he took food and was strengthened.

^{19b} And it happened for some days he was with the disciples who were at Dammeseq,²⁰ and immediately he was proclaiming Yēshua in the congregations, saying, “He is the Almighty Sōn.”²¹ And all those hearing him had been amazed, and were saying, “Is this not he who in Yerushalayim destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?”²² But Şa’ul kept increasing in strength and confounding the Yehudim who lived at Dammeseq by proving that this Yēshua is the Anointed.

²³ And when sufficient days had been fulfilled, the Yehudim plotted together to do him in,²⁴ but their plot became known to Şa’ul. And they were also watching the gates day besides also night so that they might do him in,²⁵ but his disciples took him by night through the wall. They let him down, lowering him in a large basket.^a

²⁶ And when he had come to Yerushalayim, he had attempted to join the disciples. And they were all afraid of him, not trusting that he was a disciple.²⁷ But Bar-Nabba took hold of him and brought him to the emissaries^b and described to them how he had seen Yāhweh on the road, and that he had talked to him, and how at Dammeseq he had spoken out boldly in the name of Yēshua.²⁸ Then he had been with them going in, and going out of Yerushalayim, speaking out boldly in the name of Yāhweh.²⁹ And he was talking and debating with the Greek Yehudim; but they had undertaken to do him in.³⁰ But when the brothers learned of it, they brought him down to Caesarea and sent him away to Tarsus.

³¹ So the assembly throughout all Yehudah and Galil and Shomron enjoyed peace, being built up, and going on in the fear of Yāhweh and in the comfort of the Holy Spirit, it continued to increase.

³² Then it came about that as Peter was traveling through all those parts, he came down also to the holy ones who lived at Lod.³³ And there he found a certain man named Aeneas, who was bedridden eight years, because he was paralyzed.³⁴ And Peter said to him, “Aeneas, Yēshua the Anointed heals you. Arise, and make your bed.” And immediately he arose.

³⁵ Then all who lived at Lod and Sharon saw him, and they turned to Yāhweh.³⁶ Now in Yafo there was a certain disciple named Taviḡha (which translated in Greek is called Dorcas). She had been full of good works and charity, which she had been doing.³⁷ Then it came about at that time that she fell sick and died, and when they had washed her body, they laid it in an upper room.³⁸ And since Lod was near Yafo, the disciples, having heard that Peter was there, sent two men to him, entreating him, “Do not delay to come to us.”

³⁹ And Peter arose and went with them. And when he had come, they

^a AD 38.

^b AD 39.

brought him into the upper room. And all the widows stood beside him weeping, and showing all the tunics and garments that Dorcas used to make while she was with them. ⁴⁰But Peter sent them all out and knelt down and prayed, and turning to the body, he said, “Tavita, arise.” And she opened her eyes, and when she saw Peter, she sat up. ⁴¹And he gave her his hand and raised her up. And calling the holy ones and widows, he presented her alive. ⁴²And it became known all over Yafo, and many affirmed faithfulness to Yāhwēh. ⁴³And it came about that he stayed many days in Yafo with a certain tanner, Šim’ōn.

And there was a certain man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, ^{10.2}a devout man, and one who feared the Almighty with all his household, and he gave many alms to the people, and prayed to the Almighty continually. ³About the ninth hour of the day he clearly saw in a vision a messenger of the Almighty^a come to him, and say to him, “Cornelius!” ⁴And fixing his gaze upon him and being much alarmed, he said, “What is it, Sir?”^b And he said to him, “Your prayers and alms have ascended as a memorial before the Almighty. ⁵And now dispatch some men to Yafo, and send for a man named Šim’ōn, who is also called Peter. ⁶He is staying with a certain tanner named Šim’ōn, whose house is by the sea.”

⁷And when the messenger who was speaking to him had departed, he summoned two of his servants and a devout soldier of those who were in constant attendance upon him, ⁸and after he had explained everything to them, he sent them to Yafo.

⁹And on the next day, as they were on their way, and approaching the city, Peter went up on the housetop about the sixth hour to pray. ¹⁰And he became hungry and was desiring to eat, but while they were making preparations, he fell into a trance. ¹¹And he beheld the heavens opened up, and a certain object like a great sheet coming down, lowered by four corners to the ground, ¹²and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air.^c ¹³And a voice came to him, “Arise, Peter, kill and eat!” ¹⁴But Peter said, “By no means, Sir, because I have never eaten anything communicable or unclean.”^d

a Messenger of the Almighty: מַלְאֲכֵי הַאֱלֹהִים. Compare Judges 6:20.

b or “Adon” or “Adōnai.” Whether the messenger is the Almighty Šōn or a simple angel is not known from the text, nor is it clear if Cornelius would have recognized him. The Šōn did not always mean to disclose himself without being directly asked (cf. Judges 13:18) and remember that when he appeared after his resurrection he was not always recognized. Mēssiah appears to many in an incognito form.

c The sheet contained all kinds, which is to say both clean and unclean animals. We may suppose many unclean animals surrounding a few clean. See Mat. 15, Mark 7, Rom. 14.

d Compare this directive with the one found in Ezekiel 4:12-15. The word “and” in Hebrew is commonly used to mean “or.” So “common and unclean” means “common or unclean.” See Acts 11:8, “common or unclean” (κοινὸν ἢ ἀκάθαρτον). Many translators, not understanding the difference, try to treat the two words as synonyms. But many translations correctly render “common or unclean” here and in Acts 11:8. What is common is not by nature unclean, but has been defiled, or is potentially defiled by sharing an association with the unclean.

¹⁵And again a voice came to him a second time, “What the Almighty has cleansed, you shall not make communicable.”^a ¹⁶And this happened three times. And immediately the object was taken up into heaven.

¹⁷And while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who were sent by Cornelius, having asked directions for Şim'on's house, appeared at the gate. ¹⁸And calling out, they were asking whether Şim'on, who was also called Peter, was staying there. ¹⁹And while Peter was reflecting on the vision, the Spirit said to him, “Behold, three men are looking for you. ²⁰But arise, go downstairs, and accompany them without misgivings, because I have sent them Myself.”

²¹And Peter went down to the men and said, “Behold, I am the one you are looking for. What is the reason for which you have come?”

²²And they said, “Cornelius, a centurion, a righteous and the God-fearing man well spoken of by the entire nation of the Yehudim, was divinely directed by a holy messenger to send for you to come to his house and hear a message from you.” ^{23a}And so he invited them in and gave them lodging.

^{23b}And on the next day he arose and went away with them, and some of the brothers from Yafo accompanied him.

²⁴And on the following day he entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends. ²⁵And when it came about that Peter entered, Cornelius met him, and fell at his feet and ^bhonored him. ²⁶But Peter raised him up, saying, “Stand up! I too am just a man.”

²⁷And as he talked with him, he entered, and found many people assembled. ²⁸And he said to them, “You yourselves know how taboo it is for a man who is a Yehudi to associate with a foreigner or to visit him, and yet the Almighty has shown me that I should call no man communicable or unclean.^c ²⁹That is why I came without even raising any objection when I was sent for. And so I ask for what reason you have sent for me.”

³⁰And Cornelius said, “From the fourth day until this hour, I was praying in my house during the ninth hour. And behold, a man stood before me in shining garments, ³¹and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before the Almighty. ³²Send there-

a Common and unclean are here two categories. The unclean creatures are so by nature. The rest, even if they be clean beasts were common, that is unclean by shared association with the unclean. In the Rabbinic view “uncleanness” was communicated by associations far exceeding the Scriptural limits. Peter was not to consider the uncleanness of the unclean beasts to be shared with the clean beasts associated with them. The faithful non-Jew was thus to be considered clean even though he had to dwell in the midst of the unclean. See 11:9.

b This word is used “of the Oriental fashion of making the salâm or prostrating oneself before kings and superiors . . . to make obeisance” (Liddell). Peter was mildly irked at the custom which Jews did not practice due to its ambiguity with worship.

c *Taboo*: ἀθέμιτόν; or forbidden, illicit. But it was not unlawful according to the Law. Peter is referring to Jewish tradition • *unclean*: that is, he should not assume it, because all non-Jews were unclean in the traditional Jewish definition. Peter now had to assume that a given non-Jew could be clean, and thus he could not call anyone unclean or common in the traditional sense. Peter does not mean that all men are “clean” in the Scriptural sense. They can be unclean in the proper sense of the word. See 1Cor. 7:14; Phil. 3:2; Rev. 21:27, 22:15.

fore to Yafo and invite Şim'on, who is also called Peter, to come to you. He is staying at the house of Şim'on the tanner by the sea.⁷ ³³And so I sent to you immediately, and you have been kind enough to come. Now then, we are all here present before the Almighty to hear all that you have been commanded by Yăhweh.”

³⁴And opening his mouth, Peter said: “I most certainly understand now that the Almighty is not one to show partiality, ³⁵but in every nation the one fearing him and working righteousness is acceptable to him.”

³⁶“The word which he sent to the sons of Yisra’el, proclaiming peace through Yěshua the Anointed (he is Adōnai of all)—³⁷you yourselves know, that is what took place throughout all Yehudah, starting from Galil after the immersion which Yohanan proclaimed. ³⁸You know of Yěshua of Netsereṯh, how the Almighty anointed him with the Holy Spīrit and with power, and how he went about doing good, and healing all who were oppressed by the Accuser, because the Almighty was with him.”

³⁹“And we are witnesses of all the things he did both in the land of the Yehudim and in Yerushalayim. And they also put him to death by suspending him upon a tree. ⁴⁰The Almighty raised him up on the third day, and granted that he should become visible, ⁴¹not to all the people, but to witnesses who were chosen beforehand by the Almighty, that is, to us, who ate and drank with him after he arose from the dead.”

⁴²“And he ordered us to proclaim to the people, and thoroughly to testify that this is the One who has been appointed by the Almighty as Judge of the living and the dead. ⁴³About this one all the prophets testify, concerning the forgiveness of sins to be received through his name, by everyone affirming faithfulness to him.”

⁴⁴While Peter was still speaking these words, the Holy Spīrit fell upon all those who were listening to the message. ⁴⁵And all the circumcised faithful who had come with Peter were amazed, because the gift of the Holy Spīrit was poured out upon the nations also. ⁴⁶For they were hearing them speaking with languages and exalting the Almighty.

^{46b}Then Peter responded, ⁴⁷“Surely no one can refuse the water for these to be immersed who have received the Holy Spīrit just as we did, can he?” ⁴⁸And he ordered them to be immersed in the name of Yěshua the Anointed. Then they asked him to stay on for a few days.

Now the emissaries and the brothers who were throughout Yehudah heard that the nations also had received the word of the Almighty. ^{11.2}And when Peter came up to Yerushalayim, those who were circumcised took issue with him, ³saying, “You went to uncircumcised men and ate with them!?”

⁴But Peter began speaking and proceeded to explain to them in orderly sequence, saying, ⁵“I was in the city of Yafo praying. And in a trance I saw a vision, a certain object coming down like a great sheet lowered by four corners from the heaven, and it came right down to me. ⁶And when I had fixed my gaze upon it and was observing it I saw the four-footed animals

of the earth and the wild beasts and the crawling creatures and the birds of the air. ⁷And I also heard a voice saying to me, 'Arise, Peter! Kill and eat.' ⁸But I said, 'By no means, Sir, for nothing communicable or unclean has ever entered my mouth.' ^{9a} ⁹But a voice from heaven answered a second time, 'What the Almighty has cleansed, you shall not make communicable.' ¹⁰And this happened three times, and everything was drawn back up into heaven."

¹¹"And behold, at that moment three men appeared before the house in which we were staying, having been sent to me from Caesarea. ¹²And the Spirit told me to go with them without misgivings. And these six brothers also went with me, and we entered the man's house. ¹³And he reported to us how he had seen the messenger standing in his house, and saying, 'Send to Yafo, and have Şim'on, who is also called Peter, brought here. ¹⁴And he will speak words to you by which you will be saved, you and all your household.'"

¹⁵"And as I began to speak, the Holy Spirit fell upon them, just as he did upon us at the beginning. ¹⁶And I remembered the word of Adōnai, how he used to say, 'Yohanan immersed with water, but you will be immersed with the Holy Spirit.' ¹⁷If the Almighty therefore gives to them the same gift as also to us affirming faithfulness to Adōnai Yēshua the Anointed, who was I that I could stand in the Almighty's way?"

¹⁸And when they heard this, they fell silent, and glorified the Almighty, saying, "Well then, the Almighty has allowed to the nations also the repentance that leads to life."

¹⁹So then those who were scattered because of the persecution that arose in connection with Stephen made their way to Phoenicia and Cyprus and Antioch, speaking the word to no one except to Yehudim alone. ²⁰But there were some of them, men of Cyprus and Cyrene, who came to Antioch and were speaking to the Greeks also, proclaiming Adōnai Yēshua. ²¹And the hand of Yāhwēh was with them, and a large number that affirmed faithfulness, turned to Yāhwēh.

²²And the news about them reached the ears of the assembly at Yerushalayim, and they sent Bar-Nabba off to Antioch. ²³Then when he had come and witnessed the loving-kindness of the Almighty, he rejoiced and was encouraging them all with resolute heart to remain true to Yāhwēh, ²⁴because he was a good man, and full of the Holy Spirit and of faithfulness. And considerable numbers were brought to Yāhwēh.

²⁵And he left for Tarsus to look for Şa'ul, ²⁶and when he had found him, he brought him to Antioch. And it came about that for an entire year they met with the assembly, and taught considerable numbers, and the disciples were first called Messianics^b in Antioch.

a Common meant that which was traditionally unclean by association. See 10:14, 28. Here Peter used the word "or" which shows that two categories are meant. The unclean was defiled by nature. The common was not defiled by nature, but only by association. The word also means "shared". Peter was not to consider the faithful non-Jews unclean because of their shared association with unclean Gentiles. See 10:15.

b.i.e. Christians. The word means 'anointed ones.' See 1 Peter 4:16. Psalm 105:15:

²⁷Now at this time some prophets came down from Yerushalayim to Antioch. ²⁸And one of them named Agav stood up and was indicating by the Spirit that there would certainly be a great famine all over the inhabited land. And this took place in the reign of Claudius.^a ²⁹And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brothers living in Yehudah. ³⁰And this they did, sending it in charge of Bar-Nabba and Şa'ul to the elders.

Now about that time Herod the king laid hands on some from the Assembly, in order to harm them. ^{12.2}And he had Ya'aqov the brother of Yoĥanan put to death with a sword. ³And when he saw that it pleased the Yehudim, he proceeded to arrest Peter also. Now it had been the days of Unleavened Bread.^b ⁴And when he had seized him, he put him in prison, delivering him to four squads of soldiers to guard him, intending after the Passover to bring him out before the people. ⁵So Peter was kept in the prison, but prayer for him was being made fervently by the Assembly to the Almighty.

⁶And on the very night when Herod was about to bring him forward, Peter was sleeping between two soldiers, bound with two chains. And guards in front of the door were watching over the prison. ⁷And behold, a messenger of Yăhweh suddenly appeared, and a light shone in the cell, and he struck Peter's side and roused him, saying, "Get up quickly." And his chains fell off his hands. ⁸And the messenger said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your cloak around you and follow me."

⁹And he went out and continued to follow, and he did not know that what was being done by the messenger was real, but thought he was seeing a vision. ¹⁰And when they had passed the first and second guard, they came to the iron gate that leads into the city, which opened for them by itself. And they went out and went along one street, and immediately the messenger departed from him. ¹¹And when Peter came to himself, he said, "Now I know for sure that Yăhweh has sent forth his messenger and rescued me from the hand of Herod and all the expectation of the people of the Yehudim."

¹²And when he realized this, he went to the house of Miryam, the mother of Yoĥanan who was also called Mark, where many were gathered together and were praying. ¹³And when he knocked at the door of the gate, a servant-girl named Rodi came to answer. ¹⁴And when she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. ¹⁵And they said to her, "You are out of your mind!" But she kept insisting that it was so. And

מְשִׁיחִי. The meaning of the term 'Christian' has been culturally and religiously transformed by subversion and false teachers. In its own day the term was an innovation in order to set the faithful apart and to identify them.

^a The famine was 44-45 AD.

^b AD 43.

they kept saying, “It is his messenger.”¹⁶ But Peter continued knocking, and when they had opened, they saw him and were amazed.¹⁷ But motioning to them with his hand to be silent, he described to them how Yāhwēh had led him out of the prison. And he said, “Report these things to Ya‘aqov and the brothers.” And he departed and went to another place.

¹⁸ Now when day came, there was no small disturbance among the soldiers as to what could have become of Peter.¹⁹ And when Herod had searched for him and had not found him, he examined the guards and ordered that they be led away to execution. And he went down from Yehudah to Caesarea and was spending time there.

²⁰ Now he was very angry with the people of Tsor and Tsidon. And with one accord they came to him, and having won over Blastus the king’s chamberlain, they were asking for peace, because their country was fed by the king’s country.²¹ And on an appointed day Herod, having put on his royal apparel, took his seat on the platform and was delivering an address to them.²² And the people kept crying out, “The voice of a god and not of a man!”²³ And immediately the messenger of Yāhwēh struck him because he did not give the Almighty the glory, and he was eaten by worms and died.^a

²⁴ But the word of Yāhwēh continued to grow and to be multiplied.²⁵ And Bar-Nabba and Śa’ul returned from Yerushalayim when they had fulfilled their mission, taking along with them Yoħanan, who was also called Mark.

Now there were at Antioch, in the assembly that was there, prophets and teachers: Bar-Nabba, and Śim’on who was called Black,^b and Lucius of Cyrene, and Menafhem who was brought up with Herod the Tetrarch, and Śa’ul.^{13,2} And while they were ministering to Yāhwēh and fasting, the Holy Spīrit said, “Set apart for me Bar-Nabba and Śa’ul for the work to which I have called them.”³ Then, when they had fasted and prayed and laid their hands on them, they sent them away.

⁴ So, being sent out by the Holy Spīrit, they went down to Seleucia and from there they sailed to Cyprus.⁵ And when they reached Salamis, they were proclaiming the word of the Almighty in the congregations of the Yehudim, and they also had Yoħanan as their helper.⁶ And when they had gone through the whole island as far as Paphos, they found a certain magician, a Yehudi false prophet whose name was Bar-Yeshua,⁷ who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Bar-Nabba and Śa’ul and sought to hear the word of the Almighty.

⁸ But Alima the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith.⁹ But Śa’ul, who was also known as Paul, filled with the Holy Spīrit, fixed his gaze upon him,¹⁰ and said, “You who are full of all deceit and fraud, you son of the Accuser, you enemy of all justice, will you not cease to make crooked the straight ways of Yāhwēh?¹¹ And now, behold, the hand of Yāhwēh is upon you, and you will be blind and not see the sun for a time.” And immediately a mist

^a AD 44.

^b Greek Νίγερ from Latin meaning ‘black.’

and a darkness fell upon him, and he went about seeking those who would lead him by the hand.¹² Then the proconsul affirmed faithfulness when he saw what had happened, being amazed at the teaching of Yāhweh.

¹³ Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia, and Yofanan left them and returned to Yerushalayim. ¹⁴ But going on from Perga, they arrived at Pisidian Antioch, and on the Şabbat̄h day they went into the congregation and sat down. ¹⁵ And after the reading of the Law and the prophets the congregation officials sent to them, saying, “Brothers, if you have any word of exhortation for the people, say it.”

¹⁶ And Paul stood up, and motioning with his hand, he said, “Men of Yisra’el, and you who fear the Almīghty, listen! ¹⁷ The Almīghty of this people Yisra’el chose our fathers, and made the people great during their stay in the land of Mitsrayim, and with an uplifted arm he led them out from it. ¹⁸ And for a period of about forty years he put up with them in the wilderness. ¹⁹ And when he had destroyed seven nations in the land of Kena’an, he caused them to inherit their land. ²⁰ And after these things, about four hundred and fifty years, he gave them judges, until Shemu’el the prophet.^a ²¹ And then they asked for a king, and the Almīghty gave them Şa’ul the son of Qish, a man of the tribe of Binyamin, for forty years.^b ²² And after he had removed him, he raised up David to be their king, concerning whom he also testified and said, ‘I HAVE FOUND DAVID THE SON OF YISHAI, A MAN AFTER MY HEART, who will do all my will.’” *1 Sam 13:14, Psa 89:20 [21]*

²³ “From the offspring of this man, according to promise, the Almīghty has brought to Yisra’el a Savior, Yēshua,²⁴ after Yofanan had proclaimed before his coming an immersion of repentance to all the people of Yisra’el. ²⁵ And while Yofanan was completing his course, he kept saying, ‘What do you suppose that I am? I am not he. But behold, one is coming after me the sandals of whose feet I am not worthy to untie.’”

²⁶ “Brothers, sons of Avraham’s family, and those among you who fear the Almīghty, to us the word of this salvation is sent out,²⁷ because those who live in Yerushalayim, and their rulers, recognizing neither him nor the utterances of the prophets, which are read every Şabbat̄h, fulfilled these by condemning him. ²⁸ And though they found no ground for putting him to death, they asked Pilate that he be executed. ²⁹ And when they had carried out all that was written concerning him, they took him down from the tree and laid him in a tomb.”

³⁰ “But the Almīghty raised him from the dead,³¹ and for many days he appeared to those who came up with him from Galil to Yerushalayim, the very ones who are now his witnesses to the people.”

³² “And we proclaim to you the good news of the promise made to the

^a 1566 B.C. to 1117 B.C. The 450 years are the sum of all figures in the book of Judges up to Shemu’el. The text says ‘about’ because the period of the elders is included in the time span, and this period requires a very complex calculation using Şabbat̄hical years to determine that it is 21 years. It is not plainly stated in the text.

^b 1103-1063 B.C. 2 Samuel 2:10, “A SON OF FORTY YEARS,” i.e. his father’s kingdom.

fathers, ³³because the Almighty has fulfilled this promise to our children in that he raised up Yēshua, as it is also written in the second Psalm, 'YOU ARE MY SŌN. TODAY I HAVE BROUGHT YOU FORTH.'³⁴ And as for the fact that he raised him up from the dead, no more being about to turn to decay, he has spoken in this way, 'I ⁵WILL GIVE YOU THE HOLY AND SURE BLESSINGS OF DAVID.'³⁵ Therefore he also says in another Psalm, 'YOU^p WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.'³⁶ Because David, after he had served the purpose of the Almighty in his own generation, fell asleep, and was laid among his fathers, and underwent decay,³⁷ but he whom the Almighty raised did not undergo decay."^a *θ Psa 2:7 δ Isa 55:3 ρ Psa 16:10*

³⁸"Therefore let it be known to you men, brothers, that through this one forgiveness of sins is being proclaimed to you, even from all which you are not able by the Law of Moshēh to be justified. ³⁹In this one everyone affirming faithfulness has justice done."^a

⁴⁰"Take heed therefore, so that the thing spoken of in the prophets may not come upon you, ⁴¹'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH, BECAUSE I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER AFFIRM TO BE FAITHFUL, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'^{" Hab 1:5}

⁴²And as Paul and Bar-Nabba were going out, the people kept begging that these things might be spoken to them the next Şabbaṯh. ⁴³Now when the congregation had broken up, many of the Yehudim and of the God-fearing proselytes followed Paul and Bar-Nabba, who, speaking to them, were urging them to continue in the loving-kindness of the Almighty.

⁴⁴And the next Şabbaṯh nearly the whole city assembled to hear the

^a The Almighty's justice against Sin, transgression and iniquity, was not accomplished for the faithful and repentant until Mēssiah died. But only sins of ignorance and some other sins in the same class had the prescribed justice administered by a sin or guilt offering. The symbolism of the second goat shows that Sin is carried away, but it did not fully disclose the sort of penalty that would ultimately be required. See Appendix IX.

"To be justified" means to have justice administered. Justice could not be administered to the faithful and repentant for transgressions they had previously committed prior to the cross, because Mēssiah had not yet died. The Fāther agrees to forgive the transgressions if at least an example of his justice is suffered by Mēssiah. He agrees to administering his justice this way, justicing the faithful benevolently. By doing so the substituted penalty and victim is not compensation or satisfaction of the loss suffered due to sin. The offering does not justify the sinner, unless we go back to middle English, to a meaning common with earlier Greek and Latin: to administer justice. Sin is not paid for by the offering. All pecuniary examples are also incorrect. The atonement is not the satisfaction of a debt like a monetary debt. In such cases the one owed the debt is fully compensated, and has no net loss.

But the Fāther truly forgives. He bears a permanent loss from our sin and the sins of mankind that cannot be satisfied or repaid by any means. But he requires an example of justice through his Sŏn. And the Sŏn suffered the example, which the Fāther allowed instead of us being punished with eternal death. So we are truly pardoned. Because the Sŏn suffered for us, all judgment will be turned over to the Sŏn.

He does not perfectly keep the law on our behalf, because the Fāther forgives. He does not take impossible compensation. That is just legalism. Vicarious righteousness is a legal trick. It does not reduce the Almighty's loss from our sins. But to us he counts a benevolent justice without works by his covenant faithfulness.

To us who are pardoned, he wants us to become righteous. Perfection does not come instantly, but it comes at the end, when he raises the dead and we put on immortality. Do you want to become righteous? Then affirm faithfulness to Mēssiah from your heart, and do the things that show loyalty to him.

word of the Almighty.⁴⁵ But when the Yehudim saw the crowds, they were filled with jealousy, and were contradicting the things spoken by Paul, and were blaspheming.⁴⁶ And Paul and Bar-Nabba spoke out boldly and said, “It was necessary that the word of the Almighty should be spoken to you first. Since you repudiate it, and judge yourselves unworthy of everlasting life, behold, we are turning to the nations.⁴⁷ For thus Yāhweh has commanded us, ‘I HAVE PLACED YOU AS A LIGHT FOR THE NATIONS, THAT YOU SHOULD BRING SALVATION TO THE END OF THE EARTH.’” *Isa 49:6*

⁴⁸And hearing this, the nations were rejoicing and were glorifying the Word of Yāhweh. Then, as many as had disposed^a themselves to seek ev-

a Or “determined themselves.” The idea is that they set their own minds to it. The Greek verb is middle or passive. Clearly the middle (reflexive sense: determined *themselves*) is correct. The Almighty does not rule the will of man by fate, but he allows freedom, which then he puts to the test. See Deut. 8:1-2.

The ἦσαν τεταγμένοι is a periphrastic construction, i.e. imperfect + perfect. This has the force of the pluperfect (cf. Wallace, pg. 648). This suggests that they set their dispositions prior to confirming their faithfulness, and prior to hearing Paul’s final rejoinder to the Jews about the good news being announced to them first, but which upon their refusal was offered to the nations. Thus, the pluperfect is not prior to their hearing the good news, when they disposed themselves to listen, but it is prior to Paul’s more pointed appeal to the nations upon the Jewish refusal. For by the time he made it, the whole city had been listening to him for some while. The point of the pluperfect is simply to emphasize that the dispositions had been set already before the final rejoinder. We may simply say that they had been wanting to believe what Paul was delivering to the Jews for themselves for some time leading up to the final statements.

According to Wallace, pg. 584, the periphrastic perfect in Matthew 9:36 can be translated, “they were weary and were lying down” (ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι). Applying that here: “And they confirmed their faithfulness, as many as were disposed (were disposing themselves) to everlasting life.” He states, “The periphrastic participles are used to indicate the current status of the crowd when Jesus saw them.” Applying that here: The status of those who confirmed their faithfulness just before confirming was they were disposed to seek life.

The durative aspect is Resultative in the past of the preceding verbs, “were rejoicing,” and “were glorifying” and even “confirmed their faithfulness.” The meaning is reflexive, though it may also be translated passive-reflexive, i.e. “had been disposing themselves.” An inception of the disposition to confirm one’s faithfulness is strictly in the past of the pledge of loyalty, and may be simultaneous to or shortly before their rejoicing and glorifying the Word of Yāhweh.

Christians are easily deceived by Calvinists because they have been in control of the translations. The use this text to teach fatalistic predestination. I noted many years ago that Moulton’s Analytical Lexicon supplied the translation disposed instead of “appointed” or “ordained.” Researching this verse, I have noticed that Timothy Friberg’s Analytical Lexicon also supplies, “as many as had become disposed toward eternal life” as a possibility. 1 Cor. 16:15 uses the word to mean “devoted” (ESV, cf. BDAG 3rd). LSJ supplies, “in Med. [middle voice], also generally, to agree upon, settle.” The verb has a middle voice ending. See also Vines, “appoint for oneself.” Daniel Wallace rejects all this because “appointed themselves” is nonsense to him. However, his conclusion is based on a fallacy of choosing an English gloss that offends English logic. Choose another gloss in the lexicons and English will not be offended.

Arch Calvinist James White tries to set up a temporal straw man argument by claiming they had not heard a good news prior to believing to which they could have disposed themselves. His argument is a fallacy since hearing is always prior to believing, even for a Calvinist! White claimed, “The idea of ‘disposing oneself to eternal life’ is an outlandish concept anyway—how do those who have not believed ‘dispose’ themselves to something they have not yet heard of or had explained to them? Or, how does one ‘dispose’ oneself toward eternal life instantly upon hearing of it? This kind of ‘it can mean almost anything as long as it doesn’t mean THAT’ kind of ‘translation’ is utterly without merit” (aomin.org). Fatalistic Predestination is one of the deep things of Satan, a slander on the nature of the Almighty. White can

erlasting life^a confirmed *their* faithfulness.⁴⁹ And the word of Yāhweh was being spread through the whole region.

⁵⁰But the Yehudim aroused the devout women of prominence and the leading men of the city, and instigated a persecution against Paul and Bar-Nabba, and drove them out of their district.⁵¹ But they shook off the dust of their feet in protest against them and went to Iconium.⁵² And the disciples were continually filled with joy and with the Holy Spīrit.

And it came about that in Iconium they entered the congregation of the Yehudim together, and spoke in such a manner that a great number confirmed *their* faithfulness from among the Yehudim, as well as also of the Greeks.^{14.2} But the Yehudim who were disloyal stirred up and ruined the minds of the pagans against the brothers.³ Therefore they consumed a considerable time there speaking boldly for Yāhweh, who was bearing witness to the word of his loving-kindness, granting that signs and wonders be done by their hands.⁴ But the multitude of the city was divided, and some sided with the Yehudim, and some with the emissaries.

⁵And when an attempt was made by both the pagans and the Yehudim with their rulers, to mistreat and to stone them,⁶ they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region.⁷ And there they continued to proclaim the good news.

⁸And at Lystra there was sitting a certain man, without strength in his feet, lame from his mother's womb, who had never walked.⁹ This man was listening to Paul as he spoke, who, when he had fixed his gaze upon him, and had seen that he had the courage to be made well,¹⁰ said with a loud voice, "Stand upright on your feet." And he leaped up and was walking.¹¹ And when the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods have become like men and have come down to us."

¹²And they were calling Bar-Nabba, Zeus, and Paul, Hermes, because he was the chief speaker.¹³ And the priest of Zeus, whose Temple was just outside the city, brought oxen and garlands to the gates, and wanted to offer sacrifice with the crowds.

¹⁴But when the emissaries, Bar-Nabba and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out¹⁵ and saying, "Men, why are you doing these things? We are also men of the same nature as

only use logical fallacies to deceive people it is otherwise. His presupposition must be rejected because Scripture rejects it. See Deut. 8:2; Gen. 6:6; 18:21; 22:12.

As a passive, "as many as were disposed" is an acceptable translation. Cf. Wallace, pg. 584. So the middle/passive argument is moot. The passive has reflexiveness built into it. In fact the passive is an outworking of the Greek reflexive. It is sad that many analytical tools fail to mark this possibility. The relevant point is the lexical meaning. But here even a favorite word of Calvinists, "determined" will suffice to show they have falsely interpreted the text, i.e. "And they confirmed their faithfulness, as many as were determined to have eternal life." We well know that "determined" expresses the steadfast will of a person to reach a goal and not fatalistic predestination. It must be this way, because the alternative is to slander the Almighty with the deep things of Satan. We all know that "He was determined," is semantically reflexive. He set his own disposition, and not he is being determined by another.

a See Romans 2:6-7.

you, and proclaim the good news to you in order that you should turn from these vain things to a living Almighty, WHO MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM. ¹⁶And in the generations gone by he permitted all the nations to go their own ways, ¹⁷and yet he did not leave himself without witness, in that he did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.” ¹⁸And even saying these things, they with difficulty restrained the crowds from offering sacrifice to them. *Exo 20:11*

¹⁹But Yehudim came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead. ²⁰But while the disciples stood around him, he arose and entered the city. And the next day he went away with Bar-Nabba to Derbe.

²¹And after they had proclaimed the good news to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, ²²strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, “Through many tribulations we must enter the kingdom of the Almighty.” ²³And when they had appointed elders for them in every assembly, having prayed with fasting, they commended them to Yāhweh, to whom they had affirmed faithfulness.

²⁴And they passed through Pisidia and came into Pamphylia. ²⁵And when they had spoken the word in Perga, they went down to Attalia, ²⁶and from there they sailed to Antioch, from which they had been commended with the loving-kindness of the Almighty for the work that they had accomplished.

²⁷And when they had arrived and gathered the assembly together, they were reporting all things that the Almighty had done with them and how he had opened the door of faithfulness^a to the nations. ²⁸And they spent a long time with the disciples.

And some men came down from Yehudah and were teaching the brothers, “Unless you are circumcised according to the custom of Mosheh, you cannot be saved.”^b ^{15:2}And when Paul and Bar-Nabba had

a or ‘the door of the Faith.’

b Circumcision is a commandment that was only nationally enforced within the land of Yisra’el as a required matter of continuing to confirm faithfulness. The children of those who rebelled in the wilderness were left uncircumcised, yet they were saved, and the commandment only enforced when they came into the land (Josh. 5:4-6). The fact that circumcision itself was superstitiously redefined as the instrument of salvation, in place of Mëssiah’s faithfulness and our faithful response, complicates the picture similar to the way baptism and faith have been redefined by heretical pre and post Reformation Churches. The penalty of being cut off from one’s people need not be interpreted as a salvation matter for the ignorant or minors (cf. Gen. 17:14), but as a physical banishment from inheriting the land, especially in light of the fact that circumcision is a sign of the covenant of the land (cf. Gen. 17:8). More serious is if leaders or teachers neglect the commandment who should know better. See Exodus 4:24-26. The status of the uncircumcised is Yisra’el in exile. And salvation is on an individual basis. The national and physical blessings of salvation are only covenanted for a faithful and obedient Yisra’el in the land. Anyone who elects to be uncircumcised must endure the wrath of the nations and their false gods and wait until Mëssiah returns, but their souls will be saved. See Revelation 12. But many will be offended by this discrimination and will fall away. Blessed is he who has the faithfulness to endure in Messiah’s name.

great dissension and debate with them, they determined that Paul and Bar-Nabba and certain others of them should go up to Yerushalayim to the emissaries and elders concerning this issue.


³Therefore, being sent on their way by the assembly, they were passing through both Phoenicia and Shomron, describing in detail the conversion of the nations, and were bringing great joy to all the brothers. ⁴And when they arrived at Yerushalayim, they were received by the assembly and the emissaries and the elders, and they reported all that the Almighty had done with them.

⁵But some of those from the party of the Perushim, having affirmed faithfulness, were saying, "Because it is necessary to order them to circumcision, besides to keep the law of Mosheh."^a

⁶And the emissaries and the elders came together to look into this matter.^b ⁷And after there was much debate, Peter stood up and said to them, "Brothers, you know that in the early days the Almighty made a choice among you, that by my mouth the nations should hear the word of the good news and confirm their faithfulness. ⁸And the Almighty, who knows the heart, has borne witness to them, giving them the Holy Spirit, just as he also did to us, ⁹and he has made no distinction between us and them, by the faith having purified their hearts."^c

¹⁰Now therefore why do you put the Almighty to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? ¹¹But we affirm faithfulness to be saved through the loving-kindness of Adōnai Yēshua, in the same way as they also are."

¹²And all the gathering fell silent, and they were listening to Bar-Nabba and Paul as they were relating what signs and wonders the Almighty had done through them among the nations.

¹³And after they had stopped speaking, Ya'aqov answered, saying, "brothers, listen to me. ¹⁴Šim'on has related how the Almighty first concerned himself about taking from among the nations a people for his name. ¹⁵And with this the words of the prophets agree, just as it is written, ¹⁶"AFTER THESE THINGS I WILL RETURN, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, ¹⁷IN ORDER THAT THE REST OF MANKIND MAY SEEK YĀHWĒH, AND ALL THE NATIONS WHO ARE CALLED BY MY NAME, ¹⁸SAYS YĀHWĒH, who makes these things known from time immemorial."^d *Amos 9:11-12* 

¹⁹Therefore it is my judgment that we do not trouble those who are

a This statement is ambiguous. Firstly, they were already instructed to obey the commandments. See Matthew 28:18-20; 5:17-20. Secondly, the Assembly was placing no urgency on the specific of circumcision. So "besides to keep the law of Mosheh" is a concessionary statement, as if to say, "We know you give this directive in general, but you gotta make sure they are circumcised for salvation." See vs. 1.

b AD 49 near Shavu'ot.

c Pagans are in darkness of uncertainty, fear, doubt, and guilt due to their rebellion and sin. By the teaching of the faith, repentance from sin and the forgiveness of sins, their hearts are purified from rebellion and the condemnation it brings. This purification does not mean perfection, but coming from paganism to the basics of the faith is a huge life changing experience for converts.

turning to the Almighty from among the nations,²⁰ but that we write to them that they keep themselves from the defilements of idols and from fornication and from what is strangled and from blood.²¹ For Moshēh from ancient generations has in every city those who proclaim him, since he is read in the congregations every Ṣabbath.”

²²Then it seemed good to the emissaries and the elders, with the whole assembly, to choose men from among them to send to Antioch with Paul and Bar-Nabba, Yehudah called Bar-Ṣabba, and Sila, leading men among the brothers,²³ having written through their hand thus, “The emissaries and the brothers who are elders, to the brothers in Antioch and Syria and Cilicia who are from the nations, greetings.²⁴ Since we have heard that some of our number to whom we gave no instruction have disturbed you with their words, unsettling your souls,²⁵ it seemed good to us, having become of one mind, to select men to send to you with our beloved Bar-Nabba and Paul,²⁶ men who have risked their lives for the name of our Adōnai Yēshua the Anointed.²⁷ Therefore we have sent Yehudah and Sila, who themselves will also report the same things by word of mouth.”

²⁸“Indeed it seemed good to the Holy Spirit and to us to lay upon you no more burden except these necessities:²⁹ that you keep yourselves away from idol sacrifices, and blood, and things strangled, and from fornication, from which things keeping yourselves free well you will do. Be strong!”^a

³⁰So, when they were sent away, they went down to Antioch, and having gathered the congregation together, they delivered the letter.³¹ And when they had read it, they rejoiced because of its encouragement.³² And Yehudah and Sila, also being prophets themselves, encouraged and strengthened the brothers with a lengthy message.³³ And after they had spent time there, they were sent away from the brothers in peace to those who had sent them out.³⁴ But it seemed good to Sila to remain there.³⁵ But Paul and Bar-Nabba stayed in Antioch, teaching and proclaiming, with many others also, the word of Yāhweh.

³⁶And after some days Paul said to Bar-Nabba, “Let us return and visit the brothers in every city in which we proclaimed the word of Yāhweh, and see how they are.”³⁷ And Bar-Nabba was desirous of taking Yofanan, called Mark, along with them also.³⁸ But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work.³⁹ And there arose such a sharp disagreement that they separated from one another, and Bar-Nabba took Mark with him and sailed away to Cyprus.

⁴⁰But Paul chose Sila and departed, being committed by the brothers to the loving-kindness of Yāhweh.⁴¹ And he was traveling through Syria and Cilicia, strengthening the assemblies.

^a These are only things which were necessary for a profession of faithfulness to be regarded as valid unto salvation to the whole Messianic community. The list does not include obvious commandments that everyone knew. These things came way ahead of circumcision. The emissaries wanted to be faithful to learn and progress in Salvation, not to have to learn everything before being saved. The Almighty knows the heart. No one can truly repent without release from condemnation.

And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Yehudit woman who was one of the faithful, but his father was a Greek, ^{16,2}and he was well spoken of by the brothers who were in Lystra and Iconium. ³Paul wanted this man to go with him, and he took him and circumcised him through the Yehudim who were in those parts. For everyone knew that his father was a Greek.^a

⁴Now while they were passing through the cities, they were delivering the decrees, which were decided upon by the emissaries and elders who were in Yerushalayim, for them to observe. ⁵So the assemblies were being strengthened in the faith, and were increasing in number daily.

⁶And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia. ⁷And when they had come to Mysia, they were trying to go into Bithynia, and the Spirit of Yeshua did not permit them, ⁸and passing by Mysia, they came down to Troas.

⁹And a vision appeared to Paul in the night. A certain man of Macedonia was standing and appealing to him, and saying, "Come over to Macedonia and help us." ¹⁰And when he had seen the vision, immediately we sought to go into Macedonia, concluding that the Almighty had called us to proclaim the good news to them.

¹¹Therefore putting out to sea from Troas, we ran a straight course to Samothrace, and on the day following to Neapolis, ¹²and from there to Philippi, which is a leading city of the district of Macedonia, a Roman colony. And we were staying in this city for some days. ¹³And on the Sabbath day we went outside the gate to a riverside, where we were supposing that there would be a place of prayer. And we sat down and began speaking to the women who had assembled.

¹⁴And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of the Almighty, was listening, and Yahweh opened her heart to respond to the things spoken by Paul. ¹⁵And when she and her household were immersed, she urged us, saying, "If you have

a There is a tendency of Lexicons to over interpret the Greek language according to case usage (and also in Hebrew to restrict meanings to stem usage). But these rules are modern and artificial. Case and stem are matters of grammar and not lexical meaning. Careless translators are not aware of where meaning is generated by the lexical sense vs. the grammar. The boundary is obscured by modern usage and lack of appreciation for primitive grammar rules or lack of them in relation to lexical sense. So *διὰ τοὺς Ἰουδαίους* has been translated "because of the Jews," and then made into an argument that Paul was only appeasing their 'ethnocentric custom.' But the lexical sense is "through the Jews," and the fact that circumcision is a commandment refutes the idea that it was done merely to appease the hackles of those supporting a custom. "Through the Jews" simply means that Paul did not do the circumcision himself, but he sought out the services of the unbelieving Jewish community who had a professional circumciser. This is analogous to a missionary that used the services of a Catholic church to baptize someone he wanted to participate in his ministry, knowing that this commandment should be kept by someone who aspired to be a teacher (and everyone would know this), but who beyond using the services of the Church, did not adopt their heretical doctrines. In this matter we should also consider Mosheh who was to become the teacher of Israel. The Almighty did not let the uncircumcision of his son slide.

judged me to be faithful to Yăhweh, come into my house and stay.” And she prevailed upon us.

¹⁶And it happened that as we were going to the place of prayer, a certain slave-girl having a spirit of divination met us, who was bringing her masters much profit by fortunetelling. ¹⁷Following after Paul and us, she kept crying out, saying, “These men are servants of the Almighty, Most High, who are proclaiming to you the Way of salvation.” ¹⁸And she continued doing this for many days. But Paul was greatly annoyed, and turned and said to the spirit, “I command you in the name of Yěshua the Anointed to come out of her!” And it came out at that very moment.

¹⁹But when her masters saw that their hope of profit was gone, they seized Paul and Sila and dragged them into the market place before the authorities, ²⁰and when they had brought them to the chief magistrates, they said, “These men are throwing our city into confusion, being Yehudim, ²¹and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans.”

²²And the crowd rose up together against them, and the chief magistrates tore their robes off them, and proceeded to order them to be beaten with rods. ²³And when they had inflicted many blows upon them, they threw them into prison, commanding the jailer to guard them securely. ²⁴And he, having received such a command, threw them into the inner prison, and fastened their feet in the stocks.

²⁵But about midnight Paul and Sila were praying and singing hymns of praise to the Almighty, and the prisoners were listening to them. ²⁶And suddenly there came a great earthquake, so that the foundations of the prison house were shaken, and immediately all the doors were opened, and everyone’s chains were unfastened. ²⁷And when the jailer was roused out of sleep and had seen the prison doors opened, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. ²⁸But Paul cried out with a loud voice, saying, “Do yourself no harm, because we are all here!”

²⁹And he called for lights and rushed in and, trembling with fear, he fell down before Paul and Sila, ³⁰and after he brought them out, he said, “Sirs, what must I do to be saved?”

³¹And they said, “Affirm faithfulness to Adōnai Yěshua, and you will be saved, you and your household.” ³²And they spoke the word of Yăhweh to him together with all who were in his house.

³³And he took them that very hour of the night and washed their wounds, and immediately he was immersed, he and all his household. ³⁴And he brought them into his house and set food before them, and rejoiced greatly, having affirmed faithfulness to the Almighty with his whole household.

³⁵Now when day came, the chief magistrates sent their policemen, saying, “Release those men.” ³⁶And the jailer reported these words to Paul, saying, “The chief magistrates have sent to release you. Now therefore, come out and go in peace.” ³⁷But Paul said to them, “They have beaten us

in public without trial, men who are Romans, and have thrown us into prison, and now are they sending us away secretly? No indeed! But let them come themselves and bring us out.”

³⁸And the policemen reported these words to the chief magistrates. And they were afraid when they heard that they were Romans, ³⁹and they came and appealed to them, and when they had brought them out, they kept begging them to leave the city. ⁴⁰And they went out of the prison and entered the house of Lydia, and when they saw the brothers, they encouraged them and departed.

Now when they had traveled through Amphipolis and Apollonia, they came to Thessalonica, where there was a congregation of the Yehudim. ^{17.2}And according to Paul's custom, he went to them, and for three Sabbath's reasoned with them from the Scriptures, ³explaining and giving evidence that the Anointed had to suffer and rise again from the dead, and saying, "This Yeshua whom I am proclaiming to you is the Anointed." ⁴And some of them were persuaded and joined Paul and Sila, along with a great multitude of the Gōd fearing Greeks and a number of the leading women.

⁵But the Yehudim, becoming jealous and taking along some wicked men from the market place, formed a mob and set the city in an uproar, and coming upon the house of Yason, they were seeking to bring them out to the people. ⁶And when they did not find them, they were dragging Yason and some brothers before the city authorities, shouting, "These men who have upset the world have come here also. ⁷And Yason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Yeshua." ⁸And they stirred up the crowd and the city authorities who heard these things. ⁹And when they had received a pledge from Yason and the others, they released them.

¹⁰And the brothers immediately sent Paul and Sila away by night to Berea. And when they arrived, they went into the congregation of the Yehudim. ¹¹Now these were more noble-minded than those in Thessalonica, because they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. ¹²Many of them therefore affirmed faithfulness, along with a number of prominent Greek women and men.

¹³But when the Yehudim of Thessalonica found out that the word of the Almighty was proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds. ¹⁴And then immediately the brothers sent Paul out to go as far as the sea. And Sila and Timothy remained there. ¹⁵Now those who conducted Paul brought him as far as Athens, and receiving a command for Sila and Timothy to come to him as soon as possible, they departed.

¹⁶Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols. ¹⁷So he was reasoning in the congregation with the Yehudim and the proselytes, and in the market place every day with those who happened to be present.

¹⁸And also some of the Epicurean and Stoic philosophers were conversing with him. And some were saying, “What would this idle babbler wish to say?” Others: “He seems to be a proclaimer of strange deities,” because he was proclaiming Yēshua and the resurrection. ¹⁹And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is which you are proclaiming? ²⁰Because you are bringing some strange things to our ears. We want to know therefore what these things mean.” ²¹(Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.)

²²So Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in all respects, ²³because while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘to an unknown Gōd.’ What therefore you worship in ignorance, this I proclaim to you.”

²⁴“The Almighty who made the world and all things in it, since he is Adōnei of heaven and earth, does not dwell in temples made with hands. ²⁵Neither is he served by human hands, as though he needed anything, since he himself gives to all life and breath and all things.”

²⁶“And he made from one man, every nation of mankind to live on all the face of the earth, having determined the ordered seasons, and the boundaries of their habitation, ²⁷that they should seek the Almighty, if perhaps they might grope for him and find him, though he is not far from each one of us, ²⁸because in him we live and move and exist, as even some of your own poets have said, ‘For we also are his kindred.’ ²⁹Being then the kindred of the Almighty, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man.”

³⁰“Therefore having disregarded the times of ignorance, the Almighty is now declaring to men, that all everywhere should repent, ³¹because he has fixed a day in which he will judge the world in justice through a Man whom he has appointed, having offered a faithful proof to all men by raising him from the dead.”

³²Now when they heard about the resurrection of the dead, some were sneering, but others said, “We will hear you again concerning this.”

³³So Paul went out of their midst. ³⁴But some men joined him and affirmed faithfulness, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

After these things he left Athens and went to Corinth. ^{18.2}And he found a certain Yehudi named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Yehudim to leave Rome.^a He came to them, ³and because he was of the same trade, he stayed with them and they were working, because by trade they were tent-makers.

⁴And he was reasoning in the congregation every Sabbath. And he had

^a The expulsion was in AD 49. Paul met up with them in the fall of AD 50, or very early in AD 51.

been persuading Yehudim and Greeks. ⁵So when Sila and Timothy came down from Macedonia, Paul had been devoting himself completely to the word, thoroughly testifying to the Yehudim that Yēshua was the Anointed. ⁶And when they resisted and blasphemed, he shook out his garments and said to them, “Your blood be upon your own heads! I am clean. From now on I will go to the nations.”

⁷And he departed from there and went to the house of a certain man named Titius Eustace, a worshiper of the Almighty, whose house was next to the place of congregation. ⁸And Crispus, the leader of the congregation, affirmed faithfulness to Yāhwēh with all his household, and many of the Corinthians when they heard were affirming faithfulness and being immersed.

⁹And Yāhwēh said to Paul in the night by a vision, “Do not be afraid any longer, but go on speaking and do not be silent, ¹⁰because I am with you, and no man will attack you in order to harm you, because I have many people in this city.” ¹¹And he settled there a year and six months, ^a teaching the word of the Almighty among them.

¹²But while Gallio was proconsul of Achaia, ^b the Yehudim with one accord rose up against Paul and brought him before the judgment seat, ¹³saying, “This man persuades men to worship the Almighty contrary to the Law.” ¹⁴But when Paul was about to open his mouth, Gallio said to the Yehudim, “If it were a matter of wrong or of vicious crime, Yehudim, it would be reasonable for me to put up with you, ¹⁵but if there are questions about words and names and your own Law, look after it yourselves. I am unwilling to be a judge of these matters.” ¹⁶And he drove them away from the judgment seat. ¹⁷And they all took hold of Sosthenes, the leader of the congregation, and were beating him in front of the judgment seat. And Gallio was not concerned about any of these things.

¹⁸And Paul, having remained many days longer, took leave of the brothers and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, because he was keeping a vow.

¹⁹And they came to Ephesus, and he left them there. Now he himself entered the congregation and reasoned with the Yehudim. ²⁰And when they asked him to stay for a longer time, he did not consent, ²¹but taking leave of them and saying, “I will return to you again if the Almighty wills,” he set sail from Ephesus.

²²And when he had landed at Caesarea, ^c he went up and greeted the assembly, and went down to Antioch.

²³And having spent some time there, he departed and passed successively through the Galatian region and Phrygia, strengthening all the disciples. ^d

²⁴Now a certain Yehudi named Apollos, an Alexandrian by birth, an el-

a From about Jan, AD 51 to June or July AD 52.

b AD 51-52.

c Late summer, AD 52.

d Winter, AD 53.

loquent man, came to Ephesus. And he was mighty in the Scriptures. ²⁵This man was instructed in the way of Yăhwēh, and being fervent in spirit, he was speaking and teaching accurately the things concerning Yěshua, being acquainted only with the immersion of Yoĥanan. ²⁶And he began to speak out boldly in the congregation. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of the Almighty precisely.

²⁷Then when he wanted to go across to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. And when he had arrived, he helped greatly those who had affirmed faithfulness, through Yăhwēh's loving kindness, ²⁸because he powerfully refuted the Yehudim in public, demonstrating by the Scriptures that Yěshua was the Anointed.

And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, ^{19,2}and he said to them, "Did you receive the Holy Spīrit when you affirmed faithfulness?" And they said to him, "No, we have not even heard whether there is a Holy Spīrit. ³And he said, "Into what then were you immersed?" And they said, "Into Yoĥanan's immersion." ⁴And Paul said, "Yoĥanan immersed an immersion of repentance, telling the people to the one coming after him, that they should affirm faithfulness, that is to Yěshua.

⁵So having heard, they had been immersed into the name of Adōnai Yěshua. ⁶And when Paul had laid his hands upon them, the Holy Spīrit came on them, and they were speaking with languages and prophesying. ⁷And there were in all about twelve men.

⁸And he entered the congregation and continued speaking out boldly for three months,^a reasoning and persuading them about the kingdom of the Almighty. ⁹But when some were becoming hardened and disobedient, speaking evil of the Way before the multitude, he withdrew from them and took away the disciples, reasoning daily in the school of Tyrannus. ¹⁰And this took place for two years,^b so that all who lived in Asia heard the word of Yăhwēh, both Yehudim and Greeks.

¹¹And the Almighty was performing extraordinary miracles by the hands of Paul, ¹²so that handkerchiefs or aprons were even carried from his body to the sick, and the diseases left them and the evil spirits went out.

¹³But also some of the Yehudi exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of Adōnai Yěshua, saying, "I adjure you by Yěshua whom Paul proclaims." ¹⁴And seven sons of one Sequevah, a Yehudi high priest, were doing this. ¹⁵And the evil spirit answered and said to them, "I recognize Yěshua, and I know about Paul, but who are you?" ¹⁶And the man in whom was the evil spirit, leaped on them and subdued all of them and overpowered them, so that they fled out of that house naked and wounded.

¹⁷And this became known to all, both Yehudim and Greeks, who lived in

^a Late spring to early summer, AD 53.

^b Fall, AD 53, to Fall AD 55.

Ephesus. And fear fell upon them all and the name of Adōnai Yēshua had been magnified. ¹⁸Many also of those who had affirmed faithfulness kept coming, confessing and disclosing their practices. ¹⁹And many of those who practiced magic brought their scrolls together and were burning them in the sight of all. And they counted up the price of them and found it fifty thousand pieces of silver. ²⁰So the word of Yāhweh was growing mightily and prevailing.

²¹Now after these things were finished, Paul purposed, by the Spīrit, to go to Yerushalayim after he had passed through Macedonia and Achaia, saying, “After I have been there, I must also see Rome.” ²²And having sent into Macedonia two of those who ministered to him, Timothy and Erastus, he himself stayed in Asia for a while.

²³And about that time^a there arose no small disturbance concerning the Way, ²⁴because a certain man named Demetrius, a silversmith, who made silver shrines of Artemis, was bringing no little business to the craftsmen. ²⁵These he gathered together with the workmen of similar trades, and said, “Men, you know that our prosperity depends upon this business. ²⁶And you see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods at all. ²⁷And not only is there danger that this trade of ours may fall into disrepute, but also that the Temple of the great goddess Artemis may be considered as worthless and that she whom all of Asia and the world worship should even be dethroned from her magnificence.”

²⁸And when they heard this and were filled with rage, they were crying out, saying, “Great is Artemis of the Ephesians!” ²⁹And the city was filled with confusion, and they rushed with one accord into the theater, dragging along Gaius and Aristarchus, Paul’s traveling companions from Macedonia. ³⁰And when Paul wanted to go into the assembly, the disciples would not let him. ³¹And also some of the Asiarchs^b who were friends of his sent to him and repeatedly urged him not to venture into the theater.

³²So then, some were shouting one thing and some another, because the assembly was in confusion, and the majority did not know for what cause they had come together. ³³And some of the crowd concluded it was Alexander, since the Yehudim had put him forward. And having motioned with his hand, Alexander was intending to make a defense to the assembly. ³⁴But when they recognized that he was a Yehudi, a single outcry arose from them all as they shouted for about two hours, “Great is Artemis of

^a Fall, AD 56. See Acts 20:31.

^b “Each of the cities of proconsular Asia, at the autumnal equinox, assembled its most honorable and opulent citizens, in order to select one to preside over the games to be exhibited that year, at his expense, in honor of the gods and the Roman emperor. Thereupon each city reported the name of the person selected to a general assembly held in some leading city, as Ephesus, Smyrna, Sardis. This general council, called το κοινον, selected ten out of the number of candidates, and sent them to the proconsul; and the proconsul, apparently, chose one of these ten to preside over the rest. This explains how it is that in Acts, the passage cited several Asiarchs are spoken of, while Eusebius mentions only one; (perhaps also the title outlasted the service).” Thayer.

the Ephesians!”

³⁵And after quieting the crowd, the town clerk said, “Men of Ephesus, what man is there after all who does not know that the city of the Ephesians is guardian of the Temple of the great Artemis, and of the image which fell down from heaven? ³⁶Since then these are undeniable facts, you ought to keep calm and do nothing rash, ³⁷because you have brought these men here who are neither robbers of temples nor blasphemers of our goddess.”

³⁸“So then, if Demetrius and the craftsmen who are with him have a complaint against any man, the courts are in session and proconsuls are available. Let them bring charges against one another. ³⁹And if you want anything beyond this, it will be settled in the lawful assembly, ⁴⁰because indeed we are in danger of being accused of a riot in connection with today’s affair, since there is no real cause for it. And in this connection we will be unable to account for this disorderly gathering.”

⁴¹And after saying this he dismissed the assembly.

And after the uproar had ceased, Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he departed to go to Macedonia.

^{20.2}And when he had gone through those districts and had given them much exhortation, he came to Greece. ³And there he spent three months,^a and when a plot was formed against him by the Yehudim, as he was about to set sail for Syria, he determined to return through Macedonia. ⁴And he was accompanied by Sopater of Berea, the son of Pyrrhus, and by Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia.

⁵But these had gone on ahead and were waiting for us at Troas. ⁶And we sailed during the days of unleavened bread from Philippi. And we came to them unto Troas, up to five days, where we used up the seven days.^b

⁷And on the FIRST OF THE ^cŞABBAṬHS, when we were gathered together to

a Winter, AD 57.

b The feast was Aviv 15-21, starting on Şabbath, April 9 and ending on Friday, April 15. They sailed during the week between the Şabbaths, arriving on the 5th day of the feast, Wednesday, April 13th. They used up the remaining of the seven days of the feast in Troas. After the 7th day of the feast came the first Şabbath after Passover, the Resurrection Şabbath. See also Mat. 28:1; Mark 16:1-2; Luke 24:1; Yoh. 20:1, 19; 1 Cor. 16:2; Rev. 1:10.

c Again this text became a victim of preachers of the false gospel. The Messianic Faith is mostly made up of people who outwardly are attracted to Torah, but are still confused by the false gospel of acquittal, so they do not view any step of obedience they take as being more righteous than before. This confusion may be pardoned, but it has to be corrected. Also professing the Messianic Faith are a multitude of Ebionites who deny Mëssiah is the Messenger of Yăhweh, and deny he is the Almighty Sôn. Their leaders acquiesce to the false chronology, and also a false gospel of salvation. If your teachers believe that perfect righteousness is counted to believers for believing, or that justified means declared righteous (100%) or made inwardly righteous (100%), then they are repeating the false gospel of acquittal and absolution. They are implicitly redefining forgiveness to mean acquittal and suggesting that the Făther is being fully compensated by Mëssiah for our lack of righteousness. They have drunk the poison of Augustine, Luther, and Calvin. The Almighty has declared that he will not acquit the guilty. That leaves only two options for the administration of justice. That’s what “to be justified” means (not justified). Either the guilty is condemned, or the guilty is pardoned (forgiven). But there is no acquittal. Anyone who rebuilds their case with the Almighty into an

break bread, Paul was talking to them, intending to depart the next day, and he prolonged his message until midnight. ⁸And there were many lamps in the upper room where we were gathered together. ⁹And there was a certain young man named Eutychus sitting on the window sill, sinking into a deep sleep. And as Paul kept on talking, he was overcome by sleep and fell down from the third floor, and was picked up dead. ¹⁰But Paul went down and fell upon him and after embracing him, he said, "Do not be troubled, because his life is in him." ¹¹And when he had gone back up, and had broken the bread and eaten, he talked with them a long while, until daybreak, and so departed. ¹²And they took away the boy alive, and were greatly comforted. *Lev 23:15b*

¹³But we, going ahead to the ship, set sail for Assos, intending from there to take Paul on board, because so he had arranged it, intending himself to go by land. ¹⁴And when he met us at Assos, we took him on board and came to Mitylene. ¹⁵And sailing from there, we arrived the following day opposite Chios. And the next day we crossed over to Samos. And the day following we came to Miletus, ¹⁶because Paul had decided to sail past Ephesus in order that he might not have to spend time in Asia, because he was hurrying to be in Yerushalayim, if possible, on the day of Pentecost.

¹⁷And from Miletus he sent to Ephesus and called to him the elders of the assembly. ¹⁸And when they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, ¹⁹servicing Yāhweh with all humility and with tears and with trials which came upon me through the plots of the Yehudim, ²⁰how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, ²¹thoroughly testifying to both Yehudim and Greeks of repentance toward the Almighty and faithfulness to our Adōnai Yēshua the Anōinted."

²²"And now, behold, bound by the Spirit, I am on my way to Yerushalayim, not knowing what will happen to me there, ²³except that the Holy Spirit testifies earnestly to me in every city, saying that bonds and afflictions await me. ²⁴But I do not consider my life of any account as dear to myself, in order that I may finish my course, and the ministry which I received from Adōnai Yēshua, to testify thoroughly of the good news of the

acquittal has forgotten that they are guilty of the sins they did. See Gal. 2:17. Often they have forgotten because they want to break the commandments without feeling guilty. Now the true Scriptural chronology shows us the commandments and convicts us of the commandments. This is why the teachers of the false gospel corrupted the chronology also.

Therefore, the truth of the chronology exposes the false gospel and shines a bright light at it. The chronology reminds us of the Torah. And so it is spiritual bringing what is false into judgment. Are they listening to the Spirit who teach the false gospel? By no means. But they teach that the Almighty justifies (acquits, declares or makes 100% righteous) the guilty. The Name of the Almighty forbids this. Why cannot they just admit they are guilty and accept simple forgiveness, and the simple commutation of their penalty to Mēssiah as an example of the Almighty's punitive justice? Why do they have to teach that Gōd is completely paid off or compensated? Why do they have to teach substitutionary righteousness as a Satisfaction Theory? Isn't it because they are aiming at an acquittal! Believe me. No matter how many doctrines they have for acquittal, the Almighty's losses due to sin will never be recovered to himself. Sin causes irreparable, irreversible damage. See Appendices X-XI.

loving-kindness of the Almighty.”

²⁵“And now, behold, I know that all of you, among whom I went about proclaiming the kingdom, will see my face no more. ²⁶Therefore I testify to you this day, that I am clear of the blood of all of you, ²⁷because I did not shrink from declaring to you the whole purpose of the Almighty.”

²⁸“Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the Assembly of the Almighty which he obtained with his own blood. ²⁹I know that after my departure savage wolves will come in among you, not sparing the flock. ³⁰And from among your own selves men will arise, speaking perverse things, to draw away the disciples after them. ³¹Therefore be on the alert, remembering that night and day for a period of three years^a I did not cease to admonish each one with tears.”

³²“And now I commend you to the Almighty and to the word of his loving-kindness, which is able to build you up and to give you the inheritance among all those who are sanctified.”

³³“I have coveted no one’s silver or gold or clothes. ³⁴You yourselves know that these hands ministered to my own needs and to the men who were with me. ³⁵In everything I showed you that by working hard in this manner you must help the weak and remember the words of Adōnai Yēshua, that he himself said, ‘It is more blessed to give than to receive.’”

³⁶And when he had said these things, he knelt down and prayed with them all. ³⁷And they were weeping aloud and embraced Paul, and repeatedly kissed him, ³⁸grieving especially over the word which he had spoken, that they should see his face no more. And they were accompanying him to the ship.

And when it came about that we had parted from them and had set sail, we ran a straight course to Cos and the next day to Rhodes and from there to Patara, ^{21,2}and having found a ship crossing over to Phoenicia, we went aboard and set sail. ³And when we had come in sight of Cyprus, leaving it on the left, we kept sailing to Syria and landed at Tsor, because there the ship was to unload its cargo. ⁴And after looking up the disciples, we stayed there seven days, yet they were telling Paul through the Spirit not to set foot in Yerushalayim. ⁵And when it came about that our days there were ended, we departed and started on our journey, while they all, with wives and children, escorted us until we were out of the city. And after kneeling down on the beach and praying, we said farewell to one another. ⁶Then we went on board the ship, and they returned home again.

⁷And when we had finished the voyage from Tsor, we arrived at Ptolemais, and after greeting the brothers, we stayed with them for a day. ⁸And on the next day we departed and came to Caesarea. Then entering the house of Philip the evangelist, who was one of the seven, we stayed with him. ⁹And this man had four virgin daughters who were prophetesses.

¹⁰And as we were staying there for many days, a certain prophet named

^a Fall AD 53 to fall AD 56.

Agav came down from Yehudah. ¹¹And coming to us, he took Paul's belt and bound his own feet and hands, and said, "This is what the Holy Spirit says: 'In this way the Yehudim at Yerushalayim will bind the man who owns this belt and deliver him into the hands of the nations.'" ¹²And when we had heard this, we as well as the local residents were begging him not to go up to Yerushalayim. ¹³Then Paul answered, "What are you doing, weeping and breaking my heart? Because I am ready not only to be bound, but even to die at Yerushalayim for the name of Adōnai Yēshua." ¹⁴And since he would not be persuaded, we fell silent, remarking, "The will of Yāhweh be done!"

¹⁵And after these days we got ready and started on our way up to Yerushalayim. ¹⁶And some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge.

¹⁷And when we had come to Yerushalayim, the brothers received us gladly. ¹⁸And now the following day Paul went in with us to Ya'aqov, and all the elders were present. ¹⁹And after he had greeted them, he was relating one by one the things which he had done among the nations through his ministry.

²⁰And when they heard it they were glorifying the Almighty, and they said to him, "You see, brother, how many thousands there are of the Yehudim of those who have affirmed faithfulness, and they are all zealous for the Law. ²¹And they have been told about you, 'that you are teaching all the Yehudim who are among the nations to forsake Mosheh, telling them not to circumcise their children nor to walk according to the customs.'"^a

²²"What, then, is to be done? They will certainly hear that you have come. ²³Therefore do this that we tell you. We have four men who are under a vow. ²⁴Take them and purify yourself along with them, and pay their expenses in order that they may shave their heads, and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law."

²⁵"But concerning the nations who have affirmed faithfulness, we wrote, having decided that they should abstain from food sacrificed to idols and from blood and from what is strangled and from fornication."^b

^a Ya'aqov is here reporting not the opinion of the Yehudim who affirmed faithfulness, but the words of the false witnesses that were trying to influence them.

^b The rumors were charging Paul with rebellion. Because Paul was born Yehudi, he is held to a higher standard than those just introduced to the faith from paganism. We should note however, that Yofianan writing to second and third generation faithful many years later also holds them to a higher standard. Paul did not neglect the teaching of Torah. His willingness to agree with Ya'aqov shows that he kept the Šabbaths and feast days, and the clean and unclean laws, and further that he supported the Levitical priests and the Temple in Yerushalayim. Paul is not agreeing to the manner in which the false charges were framed, nor is Ya'aqov, but only to disproving the main point, that Paul had forsaken the Law, which in the eyes of the faithful Yehudim was the only material point.

The Council only defined the duties of initial repentance for pagans so that they could be saved. The prohibitions were exactly those sins that Greek and Roman pagans were in the habit of committing. But Greeks and Romans also had a much more extensive cultural moral code that they knew they should follow, and this moral code overlapped large portions of the Law. One cannot lie, cheat, steal, murder, commit adultery, etc and truly affirm faithfulness

²⁶Then Paul took the men, and the next day, purifying himself along with them, went into the Temple, giving notice of the completion of the days of purification, until the sacrifice would be offered for each one of them.

²⁷And when the seven days were almost over, the Yehudim from Asia, upon seeing him in the Temple, were stirring up all the crowds and laid hands on him, ²⁸crying out, “Men of Yisra’el, come to our aid! This is the man who proclaims to all men everywhere against our people, and the Law, and this place, and besides he has even brought Greeks into the Temple and has defiled this holy place,”^a ²⁹because they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the Temple.

³⁰And all the city was stirred up, and the people rushed together, and taking hold of Paul, they dragged him out of the Temple, and immediately the doors were shut. ³¹And while they were seeking to kill him, a report came up to the commander of the cohort that all Yerushalayim was in confusion. ³²And at once he took along soldiers and centurions, and ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

³³Then the commander came up and took hold of him, and ordered him to be bound with two chains, and he was asking who he was and what he had done.^b ³⁴But among the crowd some were shouting one thing and some another, and when he could not find out the facts on account of the uproar, he ordered him to be brought into the barracks. ³⁵And when he got to the stairs, it so happened that he was carried by the soldiers because of the violence of the mob, ³⁶because the multitude of the people kept following behind, crying out, “Away with him!”

³⁷And as Paul was about to be brought into the barracks, he said to the commander, “May I say something to you?” And he said, “Do you know Greek? ³⁸Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” ³⁹But Paul said, “I am a Yehudi of Tarsus in Cilicia, a citizen of no

to Mëssiah. These things were omitted from the decree because they were understood, and were taken for granted by Greeks and Romans. Yet refraining from them is necessary to faithfulness. The point then is that omission of a commandment from the decree does not imply there is no obligation to the commandment either in respect to salvation or in respect to sanctification after salvation.

False teachers, therefore have interpreted the decree to mean such things as Şabbath or circumcision or the laws of clean and unclean, or that ritual purity laws are abolished for the faithful, or for non-Yehudi faithful. But they have not understood that the decree is only a measure of merciful leniency, and not a comprehensive definition of obligations.

a All the charges were false. For it should be noted that the Yehudim from Asia were willing to create riots, conspire with pagans, and commit murder in order to stop the good news of Mëssiah from being announced to Yehudim and non-Yehudim. By their definition, proclaiming Mëssiah is against Yisra’el, and against the Law, and the Temple. This is what they wanted Yehudim and non-Yehudim to believe about the good news. And even to this day, these charges are what they want people to believe, and they have conspired with lawless teachers who have infiltrated the faith to promote the same myths, even corrupting translations of Scripture, both in the Torah and Prophets, and in the Emissaries’ Writings.

b Paul’s arrest was just after Shavu’ot AD 57.

insignificant city, and I beg you, allow me to speak to the people.”

⁴⁰And when he had given him permission, Paul, standing on the stairs, motioned to the people with his hand, and when there was a great hush, he spoke to them in the Hebrew language, saying:

Brothers and fathers, hear now my defense to you. ^{22,2}And when they heard that he was addressing them in the Hebrew language, they became even more quiet. And he said, ³“I am a Yehudi, born in Tarsus of Cilicia, but brought up in this city, educated under Gamli’el, strictly according to the Law of our fathers, being zealous for the Almighty, just as you all are today. ⁴And I persecuted this Way to the death, binding and putting both men and women into prisons, ⁵as also the high priest and all the council of the elders can testify. From them I also received letters to the brothers, and started off for Dammeseq in order to bring even those who were there to Yerushalayim as prisoners to be punished.”

⁶“And it came about that as I was on my way, approaching Dammeseq about noontime, a very bright light suddenly flashed from heaven all around me, ⁷and I fell to the ground and heard a voice saying to me, ‘Şa’ul, Şa’ul, why are you persecuting me?’ ⁸And I answered, ‘Who are you, Adōnai?’ And he said to me, ‘I am Yēshua Ha-Natsri, whom you are persecuting.’ ⁹But those who were with me beheld the light, to be sure, but did not understand the voice of the one who was speaking to me. ¹⁰And I said, ‘What shall I do, Adōnai?’ And Yāhweh said to me, ‘Arise and go on into Dammeseq, and there you will be told of all that has been appointed for you to do.’ ¹¹But since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Dammeseq.”

¹²“And a certain Hananyah, a man who was devout according to the Law, and well spoken of by all the Yehudim who lived there, ¹³came to me, and standing near said to me, ‘Brother Şa’ul, receive your sight!’ And at that very time I looked up at him. ¹⁴And he said, ‘The Almighty of our fathers has appointed you to know his will, and to see the righteous one, and to hear an utterance from his mouth, ¹⁵because you will be a witness for him to all men of what you have seen and heard. ¹⁶And now why do you delay? Arise, and immerse yourself! You yourself should wash away your sins, as one who has called upon his name.’”

¹⁷“And it came about when I returned to Yerushalayim and was praying in the Temple, that I fell into a vision, ¹⁸and I saw him saying to me, ‘Make haste, and get out of Yerushalayim quickly, because they will not accept your testimony about me.’ ¹⁹And I said, ‘Yāhweh, they themselves understand that in one congregation after another I used to imprison and beat those affirming faithfulness to you. ²⁰And when the blood of your witness Stephen was being shed, I also was standing by approving, and watching out for the cloaks of those who were slaying him.’ ²¹And he said to me, ‘Go! For I will send you far away to the nations.’”

²²And they listened to him up to this statement, and then they raised

their voices and said, "Away with such a fellow from the earth, because he should not be allowed to live!" ²³And as they were crying out and throwing off their cloaks and tossing dust into the air, ²⁴the commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they were shouting against him that way.

²⁵And when they stretched him out with thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and uncondemned?" ²⁶And when the centurion heard this, he went to the commander and told him, saying, "What are you about to do? For this man is a Roman." ²⁷And the commander came and said to him, "Tell me, are you a Roman?" And he said, "Yes." ²⁸And the commander answered, "I acquired this citizenship with a large sum of money." And Paul said, "But I was actually born a citizen." ²⁹Therefore those who were about to examine him immediately let go of him, and the commander also was afraid when he found out that he was a Roman, and because he had put him in chains.

³⁰But on the next day, wishing to know for certain why he was accused by the Yehudim, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

And Paul, looking intently at the Council, said, "Brothers, I have lived my life with a perfectly good conscience before the Almighty up to this day." ^{23.2}And the high priest Hjananyah commanded those standing beside him to strike him on the mouth. ³Then Paul said to him, "The Almighty is going to strike you, you whitewashed wall! And do you sit to try me according to the Law, and in violation of the Law order me to be struck?"

⁴But the bystanders said, "Do you revile the Almighty's high priest?" ⁵And Paul said, "I was not aware, brothers, that he was high priest, because it is written, 'YOU SHALL NOT SPEAK EVIL OF A RULER OF YOUR PEOPLE.'" ^a *Exo 22:28 [27]*

⁶But perceiving that one part were Tsadduqim and the other Perushim, Paul was crying out in the Council, "Brothers, I am a Perushi, a son of Perushim. I am on trial for the hope and resurrection of the dead!" ⁷And as he said this, there arose a dissension between the Perushim and Tsadduqim, and the assembly was divided. ⁸For the Tsadduqim say that there is no resurrection, nor an angelic messenger, nor a spirit, but the Perushim acknowledge them all. ⁹And there arose a great uproar, and some of the scribes of the Perushi party stood up and were arguing heatedly, saying, "We find nothing wrong with this man. Suppose a spirit or an angelic messenger has spoken to him?" ¹⁰And as a great dissension was developing, the commander was afraid Paul would be torn to pieces by them and ordered the troops to go down and take him away from them by force, and bring him into the barracks.

^a Hjananyah was an ex-High Priest (AD 46-52). He was not in fact the ruling High Priest at the time. The High Priest was actually a man named Yehonathan, who was murdered in the Temple by *Sicarri* in AD 57. So the office was either vacant at Paul's trial and Hjananyah was just filling in, or Yehonathan was still alive.

¹¹But on the night following, Yāhwēh stood at his side and said, “Take courage, because as you have solemnly witnessed to my cause at Yerushalayim, so you must witness at Rome also.”

¹²And when it was day, the Yehudim formed a conspiracy and bound themselves under an oath, saying that they would neither eat nor drink until they had killed Paul. ¹³And there were more than forty who formed this plot. ¹⁴And they came to the chief priests and the elders, and said, “We have bound ourselves under a solemn oath to taste nothing until we have killed Paul. ¹⁵Now, therefore, you and the Council notify the commander to bring him down to you, as though you were going to determine his case by a more thorough investigation, and we for our part are ready to slay him before he comes near the place.”

¹⁶But the son of Paul’s sister heard of their ambush, and he came and entered the barracks and told Paul. ¹⁷And Paul called one of the centurions to him and said, “Lead this young man to the commander, because he has something to report to him.” ¹⁸So he took him and led him to the commander and said, “Paul the prisoner called me to him and asked me to lead this young man to you since he has something to tell you.” ¹⁹And the commander took him by the hand and stepping aside, was inquiring of him privately, “What is it that you have to report to me?” ²⁰And he said, “The Yehudim have agreed to ask you to bring Paul down tomorrow to the Council, as though they were going to ask somewhat more thoroughly about him. ²¹So do not listen to them, for more than forty of them are lying in wait for him who have bound themselves under a curse not to eat or drink until they slay him, and now they are ready and waiting for the promise from you.”

²²Therefore the commander let the young man go, instructing him, “Tell no one that you have notified me of these things.”

²³And he called to him two of the centurions, and said, “Get two hundred soldiers ready by the third hour of the night to proceed to Caesarea, with seventy horsemen and two hundred spearmen.” ²⁴They were also to provide mounts to put Paul on and bring him safely to Felix the governor. ²⁵And he wrote a letter having this form:

²⁶“Claudius Lysias, to the most excellent governor Felix, greetings. ²⁷When this man was arrested by the Yehudim and was about to be slain by them, I came upon them with the troops and rescued him, having learned that he was a Roman. ²⁸And wanting to ascertain the charge for which they were accusing him, I brought him down to their Council, ²⁹and I found him to be accused over questions about their Law, but under no accusation deserving death or imprisonment. ³⁰And when I was informed that there would be a plot against the man, I sent him to you at once, also instructing his accusers to bring charges against him before you.”

³¹So the soldiers, in accordance with their orders, took Paul and brought him by night to Antipatris. ³²But the next day, leaving the horsemen to go on with him, they returned to the barracks. ³³And when these had come to Caesarea and delivered the letter to the governor, they also presented Paul to him. ³⁴And when he had read it, he asked from what province he

was, and when he learned that he was from Cilicia, ³⁵he said, “I will give you a hearing after your accusers arrive also,” giving orders for him to be kept in Herod’s Praetorium.

And after five days the high priest Hananyah came down with some elders, with a certain attorney named Tertullus, and they brought charges to the governor against Paul. ^{24,2}And after Paul was summoned, Tertullus began to accuse him, saying to the governor, “Since we have through you attained much peace, and since by your providence reforms are being carried out for this nation, ³we acknowledge this in every way and everywhere, most excellent Felix, with all thankfulness. ⁴But, that I may not weary you any further, I beg you to grant us, by your kindness, a brief hearing.”

⁵“Because we have found this man a real pest and a fellow who stirs up dissension among all the Yehudim throughout the world, and a ringleader of the sect of the Netsarim. ⁶And he even tried to desecrate the Temple, and then we arrested him. And we wanted to judge him according to our own Law. ⁷But Lysias the commander came along, and with much violence took him out of our hands, ⁸ordering his accusers to come before you. And by examining him yourself concerning all these matters, you will be able to ascertain the things of which we accuse him.” ⁹And the Yehudim also joined in the attack, asserting that these things were so.

¹⁰And when the governor had nodded for him to speak, Paul responded: “Knowing that for many years you have been a judge to this nation, I cheerfully make my defense, ¹¹since you can take note of the fact that no more than twelve days ago I went up to Yerushalayim to worship. ¹²And neither in the Temple, nor in the congregations, nor in the city itself did they find me carrying on a discussion with anyone or causing a riot. ¹³Nor can they prove to you the charges of which they now accuse me.”

¹⁴“But this I admit to you, that according to the Way which they call a sect I do serve the Almighty of our fathers, confirming to be faithful everything that is in accordance with the Law, and that is written in the prophets, ¹⁵having a hope in the Almighty, which these men cherish themselves, that there will certainly be a resurrection of both the righteous and the wicked. ¹⁶In view of this, I also do my best to maintain always a blameless conscience before the Almighty and before men.”

¹⁷“Now after many years I came to bring alms to my nation and to present offerings, ¹⁸in which they found me occupied in the Temple, having been purified, without any crowd or uproar. But there were certain Yehudim from Asia—¹⁹who ought to have been present before you, and to make accusation, if they should have anything against me. ²⁰Or else let these men themselves tell what misdeed they found when I stood before the Council, ²¹other than for this one statement which I shouted out while standing among them, ‘For the resurrection of the dead I am on trial before you today.’”

²²But Felix, having a more exact knowledge about the Way, put them

off, saying, "When Lysias the commander comes down, I will decide your case."²³ And he gave orders to the centurion for him to be kept in custody and yet have some freedom, and not to prevent any of his friends from ministering to him.

²⁴But some days later, Felix arrived with Drusillah, his wife who was Yehudit, and sent for Paul, and heard him speak about faithfulness to the Anointed Yeshua. ²⁵And as he was discussing justice, self-control and the judgment to come, Felix became frightened and said, "Go away for the present, and when I find time, I will summon you."²⁶ At the same time too, he was hoping that money would be given him by Paul. Therefore he also sent for him quite often and conversed with him.

²⁷But after two years^a had passed, Felix was succeeded by Porcius Festus, and wishing to do the Yehudim a favor, Felix left Paul imprisoned.

Festus therefore, having arrived in the province, three days later went up to Yerushalayim from Caesarea. ^{25.2}And the chief priests and the leading men of the Yehudim brought charges against Paul and they were urging him, ³requesting a concession against Paul, that he might have him brought to Yerushalayim (at the same time, setting an ambush to kill him on the way). ⁴Festus then answered that Paul was being kept in custody at Caesarea and that he himself was about to leave shortly. ⁵"Therefore," he said, "let the influential men among you go there with me, and if there is anything wrong about the man, let them prosecute him."

⁶And after he had spent not more than eight or ten days among them, he went down to Caesarea, and on the next day he took his seat on the tribunal and ordered Paul to be brought. ⁷And after he had arrived, the Yehudim who had come down from Yerushalayim stood around him, bringing many and serious charges against him which they could not prove, ⁸while Paul said in his own defense, "I have committed no offense either against the Law of the Yehudim or against the Temple or against Caesar."

⁹But Festus, wishing to do the Yehudim a favor, answered Paul and said, "Are you willing to go up to Yerushalayim and stand trial before me on these charges?" ¹⁰But Paul said, "I am standing before Caesar's tribunal, where I ought to be tried. I have done no wrong to the Yehudim, as you also very well know. ¹¹If then I am a wrongdoer, and have committed anything worthy of death, I do not refuse to die, but if none of those things is true of which these men accuse me, no one can hand me over to them. I appeal to Caesar." ¹²Then when Festus had conferred with his council, he answered, "You have appealed to Caesar, to Caesar you will go."

¹³Now when several days had elapsed, King Agrippa and Berniqah arrived at Caesarea, and paid their respects to Festus. ¹⁴And while they were spending many days there, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix, ¹⁵and when I was at Yerushalayim, the chief priests and the elders of the Yehudim brought charges against him, asking for a sentence of condemnation upon him.

^a Fall AD 57 to fall AD 59.

¹⁶And I answered them that it is not the custom of the Romans to hand over any man before the accused meets his accusers face to face, and has an opportunity to make his defense against the charges. ¹⁷And so after they had come together here, I made no delay, but on the next day took my seat on the tribunal, and ordered the man to be brought.”

¹⁸“And when the accusers stood up, they were bringing charges against him not of such crimes as I was expecting, ¹⁹but they simply had some points of disagreement with him about their own religion and about a certain dead man, Yeshua, whom Paul asserted to be alive. ²⁰And being at a loss how to investigate such matters, I asked whether he was willing to go to Yerushalayim and there stand trial on these matters. ²¹But when Paul appealed to be held in custody for the Emperor’s decision, I ordered him to be kept in custody until I send him to Caesar.”

²²And Agrippa said to Festus, “I also would like to hear the man myself.” “Tomorrow,” he said, “you will hear him.”

²³And so, on the next day when Agrippa had come together with Berniqah, amid great pomp, and had entered the auditorium accompanied by the commanders and the prominent men of the city, at the command of Festus, Paul was brought in. ²⁴And Festus said, “King Agrippa, and all you gentlemen here present with us, you behold this man about whom all the people of the Yehudim appealed to me, both at Yerushalayim and here, loudly declaring that he ought not to live any longer. ²⁵But I found that he had committed nothing worthy of death, and since he himself appealed to the Emperor, I decided to send him. ²⁶Yet I have nothing definite about him to write to my lord. Therefore I have brought him before you all and especially before you, King Agrippa, so that after the investigation has taken place, I may have something to write. ²⁷For it seems absurd to me in sending a prisoner, not to indicate also the charges against him.”

And Agrippa said to Paul, “You are permitted to speak for yourself.” Then Paul stretched out his hand and proceeded to make his defense:

^{26.2}“In regard to all the things of which I am accused by the Yehudim, I consider myself fortunate, King Agrippa, that I am about to make my defense before you today, ³especially because you are an expert in all customs and questions among the Yehudim. Therefore I beg you to listen to me patiently.”

⁴“So then, all Yehudim know my manner of life from my youth up, which from the beginning was spent among my own nation and at Yerushalayim. ⁵They have known about me for a long time previously, if they are willing to testify, that I lived as a Perushi according to the strictest sect of our religion. ⁶And now I am standing trial for the hope of the promise made by the Almighty to our fathers, ⁷the promise to which our twelve tribes hope to attain, as they earnestly serve the Almighty night and day. And for this hope, O King, I am being accused by Yehudim. ⁸Why is it considered incredible among you people if the Almighty does raise the dead?”

⁹“So then, I thought to myself that I had to do many things hostile to the name of Yēshua Ha-Natsri. ¹⁰And this is just what I did in Yerushalayim. Not only did I lock up many of the holy ones in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. ¹¹And as I punished them often in all the congregations, I tried to force them to blaspheme. And being furiously enraged at them, I kept pursuing them even to foreign cities.”

¹²“While so engaged as I was journeying to Dammeseq with the authority and commission of the chief priests, ¹³at midday, O King, I saw on the way a light from heaven, brighter than the sun, shining all around me and those who were journeying with me. ¹⁴And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, ‘Ša’ul, Ša’ul, why are you persecuting me? It is hard for you to kick against the goads.’ ¹⁵And I said, ‘Who are you, Adōnai?’ And Yāhweh said, ‘I am Yēshua whom you are persecuting. ¹⁶But arise, and stand on your feet, because this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you, ¹⁷delivering you from the people and from the nations, to whom I am sending you, ¹⁸to open their eyes so that they may turn from darkness to light and from the dominion of Satan to the Almighty, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faithfulness which is toward Me.”

¹⁹“Consequently, King Agrippa, I did not prove disobedient to the heavenly vision, ²⁰but kept declaring both to those of Dammeseq first, and also at Yerushalayim and then throughout all the region of Yehudah, and even to the nations, that they should repent and turn to the Almighty, performing deeds appropriate to repentance. ²¹For this reason some Yehudim seized me in the Temple and tried to put me to death. ²²And so, having obtained help from the Almighty, I stand to this day testifying both to small and great, stating nothing but what the prophets and Mosheh said was going to take place, ²³that the Anōinted was to suffer, and then first from his resurrection from the dead, he is destined to proclaim light, beside to the people, also to the nations.”

²⁴And while Paul was saying this in his defense, Festus said in a loud voice, “Paul, you are out of your mind! Your great learning is driving you mad.”

²⁵But Paul said, “I am not out of my mind, most excellent Festus, but I utter words of sober truth, ²⁶because the king knows about these matters, and I speak to him also with confidence, since I am persuaded that none of these things escape his notice, because this has not been done in a corner. ²⁷King Agrippa, do you affirm faithfulness to the prophets? I know that you affirm faithfulness.”

²⁸And Agrippa replied to Paul, “In a short time you will persuade me to become Messianic?” ²⁹And Paul said, “I would to the Almighty, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains.”

³⁰And the king arose and the governor and Berniqah, and those who were sitting with them, ³¹and when they had drawn aside, they were talking to one another, saying, "This man is not doing anything worthy of death or imprisonment." ³²And Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

And when it was decided that we should sail for Italy, they proceeded to deliver Paul and some other prisoners to a centurion of the Augustan cohort named Julius. ^{27,2}And embarking in an Adramyttian ship, which was about to sail to the regions along the coast of Asia, we put out to sea, accompanied by Aristarchus, a Macedonian of Thessalonica. ³And the next day we put in at Tsidon; and Julius treated Paul with consideration and allowed him to go to his friends and receive care. ⁴And from there we put out to sea and sailed under the shelter of Cyprus because the winds were contrary. ⁵And when we had sailed through the sea along the coast of Cilicia and Pamphylia, we landed at Myra in Lycia.

⁶And there the centurion found an Alexandrian ship sailing for Italy, and he put us aboard it. ⁷And when we had sailed slowly for a good many days, and with difficulty had arrived off Cnidus, since the wind did not permit us to go farther, we sailed under the shelter of Crete, off Salmone, ⁸and with difficulty sailing past it we came to a certain place called Fair Havens, near which was the city of Lasea.

⁹And when considerable time had passed and the voyage was now dangerous, since even the fast was already over, ^aPaul was admonishing them, ¹⁰and said to them, "Men, I perceive that the voyage will certainly be attended with damage and great loss, not only of the cargo and the ship, but also of our lives."

¹¹But the centurion was more persuaded by the pilot and the captain of the ship, than by what was being said by Paul. ¹²And because the harbor was not suitable for wintering, the majority reached a decision to put out to sea from there, if somehow they could reach Phoenix, a harbor of Crete, facing southwest and northwest, and spend the winter there.

¹³And when a moderate south wind came up, supposing that they had gained their purpose, they weighed anchor and were sailing along Crete, close to shore.

¹⁴But before very long there rushed down from the land a violent wind, called the northeaster. ¹⁵And when the ship was caught in it, and could not face the wind, we gave way to it, and let ourselves be driven along.

¹⁶And running under the shelter of a small island called Cauda, we were scarcely able to get the ship's boat under control. ¹⁷And after they had hoisted it up, they used supporting cables in undergirding the ship, and fearing that they might run aground on the shallows of Syrtis, they let down the sea anchor, and so let themselves be driven along. ¹⁸The next day as we were being violently storm-tossed, they began to jettison the cargo. ¹⁹And on the third day they threw the ship's tackle overboard with their

a Yom Kippur, AD 59 was on October 7th.

own hands. ²⁰And since neither sun nor stars appeared for many days, and no small storm was assailing us, from then on all hope of our being saved was gradually abandoned.

²¹And when they had gone a long time without food, then Paul stood up in their midst and said, "Men, you ought to have followed my advice and not to have set sail from Crete, and incurred this damage and loss. ²²And yet now I urge you to keep up your courage, because there will be no loss of life among you, but only of the ship, ²³because this very night the Messenger of the Almighty to whom I belong and whom I serve stood before me, ²⁴saying, 'Do not be afraid, Paul! You must stand before Caesar, and behold, the Almighty has granted you all those who are sailing with you.' ²⁵Therefore, keep up your courage, men, because I affirm faithfulness to the Almighty, because so it will be exactly as I have been told. ²⁶But we must run aground on a certain island."

²⁷But when the fourteenth night had come, as we were being driven about in the Adriatic Sea, about midnight the sailors were surmising that they were approaching some land. ²⁸And they took soundings, and found it to be twenty fathoms. And a little farther on they took another sounding and found it to be fifteen fathoms. ²⁹And fearing that we might run aground somewhere on the rocks, they cast four anchors from the stern and wished for daybreak.

³⁰And as the sailors were trying to escape from the ship, and had let down the ship's boat into the sea, on the pretense of intending to lay out anchors from the bow, ³¹Paul said to the centurion and to the soldiers, "Unless these men remain in the ship, you yourselves cannot be saved." ³²Then the soldiers cut away the ropes of the ship's boat, and let it fall away.

³³And until the day was about to dawn, Paul was encouraging them all to take some food, saying, "Today is the fourteenth day that you have been constantly watching and going without eating, having taken nothing. ³⁴Therefore I encourage you to take some food, because this is for your preservation, because not a hair from the head of any of you will perish."

³⁵And having said this, he took bread and gave thanks to the Almighty in the presence of all, and he broke it and began to eat. ³⁶And all of them were encouraged, and they themselves also took food. ³⁷And all of us in the ship were two hundred and seventy-six persons. ³⁸And when they had eaten enough, they were lightening the ship by throwing out the wheat into the sea.

³⁹And when day came, they could not recognize the land, but they did observe a certain bay with a beach, and they resolved to drive the ship onto it if they could. ⁴⁰And casting off the anchors, they left them in the sea while at the same time they were loosening the ropes of the rudders, and hoisting the foresail to the wind, they were heading for the beach. ⁴¹But striking a reef where two seas met, they ran the vessel aground, and the prow stuck fast and remained immovable, but the stern was being broken up by the force of the waves.

⁴²And the soldiers' plan was to kill the prisoners, that none of them should swim away and escape, ⁴³but the centurion, wanting to bring Paul safely through, kept them from their intention, and commanded that those who could swim should jump overboard first and get to land, ⁴⁴and the rest should follow, some on planks, and others on various things from the ship. And thus it happened that they all were brought safely to land.

And when they were brought safely through, then we found out that the island was called Malta. ^{28.2}As well the natives afforded us unusual kindness, because they kindled a fire and welcomed us all, because it had begun to rain and was cold.

³But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. ⁴And when the natives saw the creature hanging from his hand, they were saying to one another, "Undoubtedly this man is a murderer, and though he has been saved from the sea, justice has not allowed him to live." ⁵However he shook the creature off into the fire and suffered no harm.

⁶But they were expecting that he was about to swell up or suddenly fall down dead. But after they had waited a long time and had seen nothing unusual happen to him, they changed their minds and were saying that he was a god.

⁷Now in the neighborhood of that place were lands belonging to the leading man of the island, named Publius, who welcomed us and entertained us courteously three days. ⁸And it came about that the father of Publius was lying in bed afflicted with recurrent fever and dysentery. And Paul went in to see him and after he had prayed, he laid his hands on him and healed him. ⁹And after this had happened, the rest of the people on the island who had diseases were coming to him and getting cured. ¹⁰And they also honored us with many marks of respect. And when we were setting sail, they supplied us with all we needed.

¹¹And at the end of three months^a we set sail on an Alexandrian ship which had wintered at the island, and which had the Twin brothers for its figurehead. ¹²And after we put in at Syracuse, we stayed there for three days. ¹³And from there we sailed around and arrived at Rhegium, and a day later a south wind sprang up, and on the second day we came to Puteoli. ¹⁴There we found some brothers, and were invited to stay with them for seven days, and so we came to Rome.

¹⁵And the brothers, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us, and when Paul saw them, he thanked the Almighty and took courage. ¹⁶And when we entered Rome, Paul was allowed to stay by himself, with the soldier who was guarding him.

¹⁷And it happened that after three days he called together those who were the leading men of the Yehudim, and when they had come together, he was saying to them, "Brothers, though I had done nothing against our

^a January or Feb, AD 60.

people, or the customs of our fathers, yet I was delivered prisoner from Yerushalayim into the hands of the Romans. ¹⁸And when they had examined me, they were willing to release me because there was no ground for putting me to death. ¹⁹But when the Yehudim objected, I was forced to appeal to Caesar, not that I had any accusation against my nation. ²⁰For this reason therefore, I requested to see you and to speak with you, because I am wearing this chain for the sake of the hope of Yisra'el."

²¹And they said to him, "We have neither received letters from Yehudah concerning you, nor have any of the brothers come here and reported or spoken anything bad about you. ²²But we desire to hear from you what your views are, because concerning this sect, it is known to us that it is spoken against everywhere."

²³And when they had set a day for him, they came to him at his lodging in large numbers. And he was explaining to them by thoroughly testifying about the kingdom of the Almighty, and persuading them concerning Yēshua, from both the Law of Mosheh and from the prophets, from morning until evening.

²⁴And some had been persuaded by the things spoken, but others had not affirmed faithfulness. ²⁵And when they did not agree with one another, they were leaving after Paul had spoken one last word, "The Holy Spīrit rightly spoke through Yeshayahu the prophet to your fathers, ²⁶saying, 'GO TO THIS PEOPLE AND SAY, YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND, AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE, ²⁷BECAUSE THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, LEST THEY SHOULD SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I SHOULD HEAL THEM.'²⁸Let it be known to you therefore, that this salvation of the Almighty has been sent to the nations. They will also listen." *Isa 6:9-10*

³⁰And he remained there two whole years^a in his own rented place, and had been welcoming all that came in to him, ³¹proclaiming the kingdom of the Almighty, and teaching the things about Adōnai Yēshua, *the Anōinted*, with all boldness unhindered.

a Spring AD 60 to spring AD 62.

Romans

Paul, a servant of the Anointed Yěshua, called as an emissary, and separated for the good news of the Almighty, ^{1,2}which he promised beforehand, through his prophets, in the holy writings, ³about his Sōn, who was born from the seed of David, according to the flesh, ⁴who has been marked as the Almighty Sōn with power, according to the Spīrit of holiness, by his resurrection from the dead, Yěshua the Anointed, our Adōnai, ⁵through whom we have received loving-kindness, and the office of emissary to bring about a faithful listening among all the nations, for the sake of his name, ⁶among whom you also are called by Yěshua the Anointed. ⁷To all those living in Rome, beloved of the Almighty, called holy ones. Loving kindness to you and peace from our Almighty Fāther, and Adōnai Yěshua the Anointed.

⁸First indeed, I am giving thanks to my Almighty through Yěshua the Anointed for all of you, because your faithfulness is being proclaimed in all the world. ⁹Because the Almighty is my witness, whom I am serving in my spirit in connection to the good news of his Sōn, as to how unceasingly I am making mention of you, ¹⁰always in my prayers asking, if somehow now at last I will succeed by the will of the Almighty to come to you. ¹¹Because I am longing to see you, so that I may impart some spiritual gift to you, that you may be established. ¹²But this is so that we may be encouraged together with you, through each other's faithfulness, yours as well as even mine. ¹³But, I am not wanting you to be unaware, brothers, that often I set plans before the present to come to you, (and am prevented until now) so that I may obtain some fruit among you also, even as among the rest of the nations.

¹⁴To Greeks, as well as also to Barbarians, to educated as well as also to the unlearned, a debtor I am. ¹⁵So, for my part, I am also eager to announce the good news to you who are in Rome.

¹⁶Because I am not ashamed of the good news,^a since it is the power

a We are not ashamed of the good news of Měssiah, but almost all modern Christians are, who are supposed to know the good news. They have forgotten it, and have substituted lawless traditions in its place. They have turned the message of the Anointed into lawlessness. There are only a few who understand it who are not ashamed of the true message. Yet it still the power of the Almighty for salvation to all who will confirm their loyalty to Him. If anyone will truly keep a pledge of fealty to Měssiah then he or she will be saved. The one confirming their faithfulness to the end will be saved.

This truth applies equally to the Jew and to the non-Jew. It came to the Jewish people first, but has been for two millennia announced to ever greater numbers of non-Jews.

We are not ashamed of it because God's justice is revealed and explained by the good news, starting with His faithfulness to make a pardon for our sins. Now he offers us a chance to respond to His faithfulness with faithfulness. By our faithful response to his faithfulness we acknowledge his justice. We reveal and confirm his justice by being faithful to his commandments, because it is written that the righteous person will live by faithfulness. So therefore we live by his faithfulness if we respond with faithfulness. But the wrath of the Almighty is revealed from heaven upon everyone who persists in holding His justice in contempt by their injustice and unfaithfulness.

of the Almighty for salvation to anyone confirming *his* faithfulness, to the Yehudi firstly, as well as also to the Greek, ¹⁷because the ^ajustice of the Almighty in it is revealed from faithfulness to faithfulness, even as it is written, “BUT THE RIGHTEOUS ONE BY *HIS* FAITHFULNESS WILL LIVE.”^b Hab 2:4

¹⁸This is because the fierce anger of the Almighty is revealed from heaven upon all the evil and injustice of men, who are holding back the truth by injustice, ¹⁹because that which is known about the Almighty is manifested among them, because the Almighty makes it manifest to them, ²⁰because the things, which are not seen concerning him, from the creation of the universe, and by way of the things made being understood, are clearly perceived, even his everlasting power and divinity, such that they are without excuse.

²¹Because as those that know the Almighty, they do not glorify him as Almighty, or give thanks. But they have become worthless in their reasonings, and their senseless heart has become darkened. ²²Claiming to be wise, they have become foolish, ²³and have exchanged the glory of the incorruptible Almighty for an image of corruptible man and birds and four-footed beasts and reptiles.

²⁴Therefore the Almighty has given them over to the evil lusts of their hearts, to the uncleanness of dishonoring their bodies with themselves, ²⁵who have changed the truth of the Almighty into the lie, and have been worshipping and serving the creature rather than the one who has created, who is blessed for all the ages. Amen.

²⁶Because of this the Almighty has given them over to dishonorable passions, because even their females have exchanged the natural function for that which is against nature, ²⁷likewise besides, also the males that having left the natural function of the female, have burned in their desire toward one another, males with males working shame. And the reward (which was necessary) of their error, they are receiving back into themselves. ²⁸And even as they have approved not the Almighty for holding fast, in true knowledge, the Almighty has given them over to a worthless

^a See BDAG, *δικαιοσύνη*, def. 1. “Justice.” The word may also mean “righteousness,” “correction,” or “rectification,” and all of these senses have a part to play, but as Paul’s discourse will show, he is first concerned about the example of justice expressed in Mëssiah’s faithfulness to suffer and die for Yisrael, by which the covenant of old may be renewed. However, Paul does not simply have this judicial justice in view, but also Yähweh’s kind of “righteousness,” (defined by the Torah) by which He expects the faithful to uphold His commandments. Therefore His justice (righteousness) via the faithfulness of Mëssiah is supposed to encourage our faithfulness. This then is the meaning of “from faithfulness to faithfulness,” and by our remaining in his word, by our faithfulness, we so also remain in his faithfulness.

^b The citation from Hab. 2:4 directly supports Paul’s thesis of salvation from divine faithfulness unto the faithfulness of the saved. Interpreter’s were well aware that “HIS FAITHFULNESS” in Hab. 2:4 may be interpreted to mean either divine faithfulness or that faithfulness of the person loyal to Him. In fact, the Septuagint renders the words “THE RIGHTEOUS SHALL LIVE BY MY FAITHFULNESS.” Therefore, Paul unpacks Hab. 2:4 to mean the “faithfulness of Mëssiah” (cf. 3:22, 26, 28, 30) and also affirmation and confirmation of faithfulness to Him (cf. 10:4, 9-10). There are times when Paul uses the term “faithfulness” without marking whose it is, either the Almighty’s or the faithful person. Meaning may be found in such texts both ways. But due to the habit of reading the text through the eyes of prejudiced theology, I have put in italic an indication of whose faithfulness is meant when necessary for Paul’s argument.

mind for doing those things which are not proper, ²⁹being filled with all injustice, wickedness, greed, evil, full of envy, murder, strife, deceit, malice, gossips, ³⁰slanderers, haters of the Almighty, insolent, arrogant, boastful, inventors of evil, disobedient to parents, ³¹without moral sense, traitors, lacking natural love, unmerciful, ³²who the penalty of the Almighty fully know, that those doing such things are worthy of death. And not only are they doing them, but also altogether they are giving a good approval to the ones practicing them.

Therefore, you are without excuse, O man, every one judging, because in the thing which you are judging the other, you are condemning yourself, because the same things you are doing. ^{2,2}And we know that the judgment of the Almighty is according to truth upon those practicing such things. ³But are you considering this, O man, who is judging those practicing such things and doing the same yourself, that you will escape the judgment of the Almighty? ⁴Or do you despise the riches of his goodness, and his forbearance, and long-suffering, without knowing that the kindness of the Almighty is leading you to repentance?

⁵But according to your stubbornness and unrepentant heart you are treasuring wrath for yourself in the day of wrath and revelation of the just judgment of the Almighty, ⁶WHO WILL REWARD TO EACH ACCORDING TO HIS DEEDS. ⁷Indeed, to those who, by patient endurance in good work, are seeking glory and honor and incorruptibleness: everlasting life,^a ⁸but to those acting from selfish ambition, and disloyal to the truth, (that is, being loyal to unrighteousness), he will pay back wrath and anger, ⁹tribulation and distress—upon every soul of man who is practicing evil, upon the soul of the Yehudi firstly besides also the soul of the Greek, ¹⁰but glory and honor and peace to everyone that is working good, to the Yehudi firstly besides also to the Greek. *Psa 62:12*

¹¹Because there is no partiality with the Almighty, ¹²because as many as lawlessly Sin, as lawless ones also will perish. Also as many as sin in the Law through the Law will be judged,^b ¹³because not the hearers of the Law are righteous before the Almighty, but the doers of the Law will be declared righteous.^c ¹⁴For when nations, who do not have the Law, are nat-

^a Paul has implicated “good work” as a necessary test to know if anyone seeks everlasting life. See 1 John 2:3-6. The one who remains in Messiah demonstrates his love by keeping the commandments (John 14:21; 15:1-10). Salvation is a matter of divine faithfulness in cooperation with our faithfulness. See Deut. 8:1-2; 30:11-14. Rom. 10:5-13. He is faithful to forgive, but without repentance, a true affirmation of faithfulness to him, no one will remain in his loving-kindness.

^b A multitude of translations try to render this phrase “under the law” to make it coordinate with Rom. 6:14-15. They also render “without the law” (instead of “lawless”) to make it appear that two classes of men are meant: those who are required obey the law, and those who are not expected to obey the law, suggesting an exemption for Christians. But “in the law” means those who accept the Torah as opposed to those lawless ones that do not. See Rom. 3:19. But really, two classes of sin and men are distinguished, 1. Lawlessness, rebellion, and those acting this way and 2. Sins of ignorance and conspiring circumstances and bad habits of those in the Law, that is those who accept it and try to keep a good conscience.

^c See notes on 3:20. The same Greek word δικαιώω has two different senses. Usually in

urally doing the things of the Law, these, not having the Law, to themselves, are law,¹⁵ who are showing the work of the Law written in their hearts, their conscience bearing witness and their thoughts accusing, one with another, or also defending them,¹⁶ in connection to the day when the Almighty will be judging the secrets of men, according to my good news, through the Anointed Yeshua.

¹⁷But if you are calling yourself Yehudi and are finding rest in the Law and are rejoicing in the Almighty,¹⁸ and know his will and are approving things making a difference, being instructed out of the Law,¹⁹ as well, are confident yourself to be a guide of the blind, a light of those in darkness,²⁰ a corrector of the foolish, a teacher of the immature, having the structural form of knowledge and of the truth in the Law,²¹ who, then, are teaching another, are you not teaching yourself? You who are proclaiming do not steal, are you stealing? ²²You who are saying do not commit adultery, are you committing adultery? You who are abhorring idols, are you robbing temples? ²³You who are boasting in the Law, through transgression of the Law, are you dishonoring the Almighty? ²⁴since THE NAME OF THE ALMIGHTY IS BLASPHEMED AMONG THE NATIONS BECAUSE OF YOU, just as it is written. *Isa 52:5; Eze 36:20; (thematic)*

²⁵Because circumcision truly is profiting when you are practicing the Law, but when you are a transgressor of the Law, your circumcision is the same as uncircumcision.^a

²⁶So if the uncircumcised man should be keeping the just things of the Law, will not his uncircumcision be considered as circumcision? ²⁷And the one who is naturally uncircumcised, when keeping the Law, will judge you, who having a sentence, and circumcision, are a transgressor of Law.^b

²⁸Because what is on the outside is not Yehudi, nor is what is only on the outside in the flesh circumcision,²⁹ but one is in the inside Yehudi. And circumcision of the heart *is* in spirit, and not with a sentence, in persons whose praise is not from men, but from the Almighty.^c

Then what advantage has the Yehudi? Or what is the benefit of circumcision? ^{3,2}Great in every way. Firstly, indeed, in that they were confirmed faithful with the sayings of the Almighty. ³So what if some are unfaithful? Perhaps their unfaithfulness will undo the faithfulness of the

Greek, it meant "being justified" (i.e. judged), which is what a Judge did for every case. But a second sense is to "be justified," or "declared right." And that is the sense meant here. Only the doers of the Torah may be declared righteous.

a The same arguments may be made with baptism since the time that the Church adopted the heresy that baptism is what saves people and makes them pure. The one who commits willful transgression, who is baptized, is as good as unbaptized. But ignorance is overlooked, and the unbaptized who keeps the commandments will be regarded as baptized.

b Hypocrisy merits the sentence of condemnation. This sentence is in Exodus 20:7. Literally the text says "letter" of condemnation, but we more readily understand the sense in the English word sentence.

c True worshipers worship in spirit and in truth, having a heart that is circumcised, and not under a sentence for hypocrisy. Other translations redefine circumcision by falsely locating the word "is": "circumcision [is] of the heart," but Scripture teaches both literal and heart circumcision proving that the redefinition is false. Future prophecy speaks of circumcision. See Ezek. 44:6-9; Deut. 30:6.

Almighty?

⁴May it never be! So, let the Almighty be found true, and every man a liar, as it is written, so “THAT^α YOU MAY BE FOUND RIGHT IN YOUR WORDS,” and “YOU^α WILL PREVAIL WHEN YOU ARE JUDGED.” ⁵But if our unrighteousness demonstrates the justice of the Almighty, what will we say? “Maybe the Almighty who brings wrath is unjust?” (I am speaking humanly.)^α ⁶May it never be! Otherwise, how will the Almighty judge the world? ⁷Or, “when the truth of the Almighty by my lie abounds to his glory, why am I also still being judged as a sinner?” ⁸Also it is not, just as we are being slandered, and just as some are claiming us to be saying, “We should do evil so that good may come” for whom the judgment is just.^{b α Psa 51:4}

⁹What then? Are we better?^c Not at all, because we previously charged Yehudim, besides also Greeks, all to be liable to ^dRebellion, ¹⁰just as it is written, “THERE^α IS NONE UPRIGHT, NOT EVEN ONE. ¹¹There is none WHO^μ UNDERSTAND, there is none WHO^θ IS SEEKING THE ALMIGHTY. ¹²ALL^α TURN ASIDE. TOGETHER THEY HAVE BEEN CORRUPTED. NONE^ρ IS DOING KINDNESS, NOT^α EVEN ONE. ¹³THEIR^β THROAT IS AN OPENED GRAVE. THEIR TONGUES WERE SMOOTH IN DECEIT. THE^ν POISON OF ASPS IS UNDER THEIR LIPS. ¹⁴Their MOUTH^ς IS FULL OF CURSING AND BITTERNESS. ¹⁵THEIR^θ FEET ARE SWIFT...TO SHED BLOOD.... ¹⁶DESTRUCTION AND MISERY ARE IN THEIR HIGHWAYS, ¹⁷and, THE WAY OF PEACE THEY KNOW NOT. ¹⁸THERE^λ IS NO FEAR OF THE ALMIGHTY BEFORE their EYES.”^{α Psa 14:3 μ Psa 14:2 ρ Psa 14:1 β Psa 5:9 [10] γ Psa 140:3 [139:4] δ Psa 10:7 θ Isa 59:7-8 λ Psa 36:1 [35:2]}

¹⁹But we know that as much as the Law is saying to those *instructed* in^e the Law, it is also speaking so that every mouth may be closed and all

a The worst sorts of human rulers know that if they find some obvious evil doers upon which they can execute punitive justice that people will then think them righteous for doing so. So they maintain their image by doing so. They are even known to frame up the innocent as evil doers so that they may appear righteous by punishing them. This is how evil humans view the Almighty. He unjustly punishes them just so that he can appear in the right. The same idea is repeated another way in vs. 7

b Paul was charged with promoting evil because he announced sinners could be pardoned. His legalist adversaries overlooked (intentionally) the fact that he did require repentance. The charge is only appropriate for antinomian Gnostics.

c Paul is speaking with a corporate ‘we’ of the nation of Yisrael vs. other nations. His quotations demonstrate that Yisrael itself has drunk its fair share of the cup of evil, and that it has not been nationally more righteous. By no means does he mean that no person is righteous, but the “none” the texts speak of are the evil members of Yisra’eli society that the Psalmist was excoriating. The texts cited are: Psa. 14:1-3 (= 53:1-4); Psa. 5:9-10; 10:7; Isa. 59:7; Prov. 1:16.

d Or “Sin” with a capital S. Paul means iniquity; transgression. See Num. 15:30-31. Recognizing this distinction vs. sins of ignorance, and noting that the citations to follow are aimed at the wicked in Yisrael, to show that the nation was not exempt among nations, proves that Paul is not teaching a doctrine of total and universal individual depravity.

e Only a little mistranslation is necessary to change the whole meaning of a text. Here many translations put “under” the law. See KJV, ASV, ESV, NASB, NET, NIV. But in no way does the Greek say “under.” It says “in the Law,” and Paul uses “under nomos,” and “in the Law” to explain two different things. For the one he means under what is customary, which is judgment, and for the other he means those instructed in the Law, who keep a good conscience toward it, just as back in 2:12. “Under the law” as used by antinomians implies for them that only Jews are subject to the Law which they are not. Strangely enough, however, they appeal to imputed righteousness to satisfy the law, as if they were indeed “under it,” and we will see in Paul’s discourse that he does not teach this doctrine. But one must become as a little child and learn that which was true from the beginning.

the *lost* world may come under the just penalty to the Almighty.²⁰ Therefore, by the customary^a works no flesh will be justified^b before him, because through the Law is full recognition of sin.^c

²¹But now apart from 'judicial custom',^d the justice of the Almighty is made visible, being witnessed by the Law and the Prophets,^e ²²that is, the justice of the Almighty, through the faithfulness^f of Yēshua the Anointed, unto all those confirming *their* faithfulness, because there is no distinction,²³ because all have sinned and are falling short of the glory of the Almighty,

a Customary works, or works of custom. Sometimes Judaism taught *meritorious deeds* which were supposed to offset the demerit of sin: prayer, alms, torah study, and even the 'merit of the ancestors,' זְכוּת אֲבוֹת *zekut avot*. But in a broader sense this means any custom (or law) performed with a view to obtaining an acquittal. The Church's doctrines of *penance* and *purgatory* were also based on the compensation for sin by the merit of good works or suffering.

Paul's phrase "works of custom," appears to be a generalization of a concept from Qumran, "some particular deeds of Torah which acquit you" (...מקצת מעשי התורה לטוב לך. (וּנְחַשְׁבָה לְךָ לְצַדִּיקָה). See 4QMMT. Paul responds by generally teaching that no works, either one's own, or the works of another or others can be credited against a debt of sin. In Hebrew the term for acquittal of a defendant is לְהַצִּידִיק *lehitsdiq* "to make righteous" or "to declare righteous." See Exodus 23:7; Deut. 25:1; Isa. 5:23.

b Or "no flesh will be judged," meaning *be administered justice*. The Greek word δικαιοῦ describes the activity of a judge. The judge dispenses justice. The English usage is that a Judge "judges" a case. So "no flesh will be *judged* by the customary works." In judging, the judge decides for acquittal and release, or guilt and condemnation, or guilt and pardon with release. Any of these judicial pathways is "justicing," and the defendant "being justified." See Rom. 5:1 notes.

The word does not by itself indicate a particular outcome in the context of a case being decided. In this negative statement, the meaning is merely that the "customary works" will not be factored into the outcome. The judge will not consider them in his justicing, so the defendant is not justified by them.

c Because the Law shows all have sinned, the manner of being justified by the judge may not be an acquittal (absolution or declaring righteous). The judge is left with only two other options: 2. guilt and condemnation, or 3. guilt and pardon with release. Pardon is another word for forgiveness. The Scripture forbids acquittal for a sinner. See Exodus 23:7 "I WILL NOT DECLARE THE BAD RIGHT," Deut. 25:1. "THEY SHALL DECLARE BAD THE BAD," and Isa. 5:23 "WOE...TO THOSE JUSTICING THE UNGODLY CHARITABLY FOR A BRIBE." Compare Rom. 3:24; 4:5. For this reason a guilty defendant is not allowed to offer a list merits to get the verdict changed. For these merits are nothing but bribes.

d Or "what is customary," "*the judicial norm.*" See on Romans 10:4. The norm for justice and justicing is for the sinner to be found guilty and condemned. But the judge may decide to acquit the guilty: The judge might acquit the defendant on the basis of his good works. Or a judge may say he will acquit if given money (called a bribe). A judge may acquit if a friend of the guilty party offers to donate public service works in exchange for acquittal. In these cases, the judge is accepting a compensation to acquit the guilty. Acquittal gives the public the appearance that the defendant did either nothing wrong, or less wrong than the truth is.

The exception to these norms is the pardon (forgiveness). The penalty is canceled without compensation. And this is where Paul is steering the argument.

e The Law and Prophets teach a pardon for the sinner. In this unusual procedure, the sinner 1. Admits guilt, 2. Agrees to repent, 3. A sacrifice must be offered as an example to show what would have happened to the sinner if he had not been forgiven.

f Yāhweh promised to remember his covenant after Yisra'el had been exiled and then repented, but the sacrificial offerings were not a great enough example of the penalty we deserved for our serious sins of *unfaithfulness* (disloyalty). The animal sin offerings only served as an example sufficient for sins of ignorance. Therefore the Fāther and the Sōn agreed if the Sōn would suffer and die, then that would be a sufficient example of the death we deserved to die. By the *faithfulness* of the Sōn to carry out this agreement the covenant is renewed for the repentant in Yisra'el. Thus the Fāther's justicing is a pardon conditioned on Mēssiah's agreement to serve as an example of the penalty he had forgiven us.

²⁴being justiced benevolently,^a by his lovingkindness through the ransom^b which is in the Anointed Yēshua,²⁵ whom the Almighty set forth as a wiping away^c of the penalty through his faithfulness, by his blood, to demonstrate his justice, because he overlooked the iniquities that occurred previously,^d ²⁶according to the mercy of the Almighty, for a demonstration of his justice in the present time, that he should be just and the one ^ejusticing, which is from the faithfulness of Yēshua. ^f or 'the norm' = legal justification, acquittal, or death penalty vs. a pardon which is not the norm, but legally possible

²⁷Where then is boasting? It is excluded. Through what judicial custom? The one of works? No! But by the rule of faithfulness,²⁸ because we are accounting a man to be administered justice by the Anointed's^f faithfulness apart from the customary works.^g

²⁹Or is he the Almighty for Yehudim only, and not also for the nations? Yes, he is also for the nations,³⁰ since it is one Almighty who will administer justice for the circumcised from his faithfulness and the uncircumcised through his faithfulness.³¹ So are we undoing the Law through faithful-

a The idea is the same as “being judged benevolently” or “judged charitably.” Justice is administered without compensation for sin via a pardon when guilt is admitted and faithfulness to Mēssiah is renewed. Mēssiah fulfils the agreement to demonstrate the kind of death we deserved, which was the Fāther's condition of our pardon.

b Ransom is an idea which means to obtain the release of a captive by means of payment. When Yisra'el was disloyal to the covenant, she was taken into slavery by her enemies. This is also true on an individual basis. Transgressors are sold into slavery to the enemy of our souls, into slavery to sin, and the promoters of sin. Mēssiah's death is likened unto the ransom price that is paid to a kidnapper to ransom the child. The payment does not compensate Yāhweh in any way for our sin, because he is the one paying for our freedom. He is suffering the loss. The death of Mēssiah is the illustration of how much it cost Yāhweh to get us back, because he loves us, just as a wealthy man will sell his whole estate to get his child back from evil men demanding a ransom. When a sinner wanders from Yāhweh, then the devil is allowed to capture him. The main difference from cases of human ransom is that that the Almighty determined the ransom price the devil would have to accept. Although it is possible the devil agreed to the price thinking that the Almighty would not actually do it. Now Yāhweh is holding him to that agreement.

c This means the wiping away of the penalty, but our death had first been graciously commuted to his exemplary death.

d See Appendix IX. See Acts 13:38-39. See Gal. 3:19, 3:23-24.

e Or “the one judging on the basis of Mēssiah's faithfulness.” See definition at 3:20, and explanation on 3:24. The true Faith has nothing to do with declaring the sinner righteous, or discharging the case with acquittal. Acquittal exonerates the charged party from the doing of any wrong whatsoever, sometimes explained as “just as if I never sinned.” The true Faith teaches a pardon (forgiveness) after the charged is found guilty. In this way, justice (judgment) is done. The guilty party in the case is justiced, the faithful are administered justice. But they are not justified as sinners, acquitted, or absolved. And this profanes the Name of the Almighty into which we are immersed. For he will surely not absolve the guilty. See Mat. 28:18-20. Ex. 34:7, “AND ACQUITTING HE WILL NOT ACQUIT” (וְנִקְּוָה לֹא יִנְקְוָה, *wenaqqeh lo' yenaqqeh*).

f The text just says, “faithfulness.” But Hab. 2:4 says “HIS/HIS FAITHFULNESS,” and the LXX says, “My faithfulness.” See 1.17, 3.22. Reformation doctrines have conditioned Christians to interpret this to mean the repentant party is righteous without works. But Paul clearly means to refer to Mēssiah's faithfulness (3:22, 26), and that a person is administered justice (not made righteous) by His faithfulness without our works. See also on 4:5 and 5:1.

g Only one sense of “being justiced” works here: being administered justice by Yēshua's faithfulness. This form of justice is a pardon with a condition that a substitute suffers the agreed upon example penalty. An acquittal would require satisfaction by works of the law. So the pardon is issued upon a plea of guilty, and no works (that we or anyone else may have done) are entered into the plea.

ness? May it never be! But we are establishing the Law.

What then will we say our forefather Avraham found according to the flesh? ^{4,2}Certainly, when Avraham was righteous by works he has something to boast about, but not to the Almighty, ³because what is the Scripture saying? And Avraham “CONFIRMED HIS FAITHFULNESS IN YĀHWĒH, AND IT WAS ACCOUNTED TO HIM AS RIGHTEOUSNESS.”^a *Gen 15:6, Psa 106:31, Hab 2:4, Rom 1:17*

⁴Yet with respect to the working the reward is not accounted as a favor, but according to what is due. ⁵But with respect to not working ^b(yet being a person who confirms faithfulness to the Almighty who justly punishes^c the irreverent) His faithfulness is RECKONED AS ^dJUSTICE ⁶just as David also speaks about the blessing of the man to whom the Almighty is ACCOUNTING A JUSTICE apart from works:^e

^a Gen. 15:6: “AND HE WILL HAVE PUT HIS SUPPORT IN YĀHWĒH. THEN HE WOULD CONSIDER IT RIGHTEOUSNESS FOR HIM.” Or “AND HE HAS MADE HIS SUPPORT IN YĀHWĒH. THEN HE CONSIDERS IT RIGHTEOUSNESS FOR HIM.” The Gen. 15:6 text is background information outside of the time line of the Genesis 15 narrative. It is stating a general truth about Avraham. The Hebrew verb *aman* אָמַן is used for such things as Temple supports, political supporters, and supporting a nursing child. It is used to confirm or affirm loyalty to a person, or to support or affirm facts, depending on the object of the verb. All manner of support from believing truths stated by the person one is loyal to, to obeying that person is included.

What is recognized as righteousness by the Almighty is nothing more than his obedience, whether in believing Yāhweh or obeying his commandments. The point of Gen 15.6 is not that Yāhweh was just a Gōd known to the patriarch, but he was the Gōd commanding his loyalty. The text therefore has no relation to the false legalistic doctrine of forensic righteousness or to that mystically infused sort. It relates only to Avraham’s objective loyalty, to ours, and to homiletic use.

What is homiletic use? This is what we see in Romans 4:6, 8. Often a text will be used in a sermon to illustrate a point, due to similarities. You see Paul’s opponents used Gen. 15:6 to say that some particular works would cause them to be reckoned as 100% righteous in the eyes of the Almighty. But in a brilliant maneuver Paul turns his homily on the double meaning of “justice,” and he says that justice is administered to us (accounted) without works (Rom. 4:6).

^b By “not working” Paul does not mean remaining in His word by keeping his commandments (John 15:10). Rather he means not doing any compensatory works. Our sin is forgiven by the faithfulness of Mēssiah without our works (done for compensation). True forgiveness seeks no compensation. For this reason, even Mēssiah’s faithfulness is not compensatory, but it was an example of his justice when he paid the punitive penalty.

^c Other translations read “who justifies the ungodly,” but this teaching contradicts the Name into which we are immersed. But none are justified. None are acquitted or absolved. See Mat. 28:18-20 notes, Exodus 23:7; Deut. 25:1; Exo. 34:7; Isa. 5:23. The word in Paul’s day meant to do (or administer) justice to someone, usually in a punitive sense.

^d Not “righteousness” here unless it be limited to the righteous act of administering justice. Paul’s homily has shifted from the sense of positive righteousness that was accounted by the Almighty when Avraham confirmed his faithfulness to the negative justice that is accounted to be administered for us by Mēssiah’s death. This kind of meaning shift is permitted in a homiletical exposition (drash), because the purpose is to illustrate the point by similarity and not to exegete the original quote.

^e Paul’s audience was reading an LXX which said “My faithfulness” referring to the Almighty. Justice without our works can only be the divine faithfulness in Messiah to make the sacrifice that administers the determined justice. (“His” faithfulness in Hab. 2:4 is truly interpreted both ways in the Hebrew text. First it is Messiah’s faithfulness to make the sacrifice. Second it is our faithfulness to affirm our loyalty to him and gain the benefit of the offering. See Rom. 1:17.) Messiah’s justice operates without our works. The *not working* is understood as *not working* to make compensation toward forgiveness. Forgiveness is provided without our compensation.

⁷“BLESSED ARE THOSE WHOSE TRANSGRESSIONS HAVE BEEN CARRIED AWAY, AND WHOSE SINS HAVE BEEN COVERED. ⁸BLESSED IS THE MAN FOR WHOM YĀHWĒH WILL NOT INTEND PUNISHMENT.” *Psa 32:1-2*

⁹Is this blessing then only upon the circumcised, or also upon the uncircumcised? Because we say FAITHFULNESS WAS RECKONED IN AVRAHAM AS RIGHTEOUSNESS. ¹⁰How then is it accounted? While being circumcised, or while uncircumcised? Not while circumcised, but while uncircumcised!^a ¹¹Then he received the sign of circumcision, a seal of the righteousness of the faithfulness which he had while uncircumcised, so he could be the father of all those who confirm their faithfulness, even though uncircumcised, so that righteousness may be accounted to them also, ¹²and the father of circumcision, not for those from just circumcision, but namely to those lining up in the steps of the faithfulness of our father Avraham while uncircumcised. *Gen 15:6*

¹³Because the promise to Avraham or to his seed to inherit the earth was not through the *judicial* custom, but through the righteousness of faithfulness. ¹⁴Because if those from the *judicial* custom are heirs, faithfulness is emptied and the promise is nullified, ¹⁵because the *judicial* custom works the result of wrath. But where the *judicial* custom is not *applied*, that is not yet an *illegal* side step.^b *γ or norm = acquittal or condemnation vs. pardon*

¹⁶Because of this, it is from faithfulness, so that according to loving-kindness, the promise should be secure to all the seed, not to the one of the Law only, but indeed to the one of Avraham's faithfulness, who is father of all of us, ¹⁷as it is written, “THE FATHER OF MANY NATIONS I WILL HAVE MADE YOU,” with respect to which he confirmed *his* faithfulness in the Almighty, in the One making alive the dead, even calling those not existing into being, ¹⁸who beyond hope, with hope affirmed it to be faithful that he should become the father of many nations according to what had been spoken, “SO WILL YOUR SEED BE.” *α Gen 17:5 β Gen 15:5 γ or loyalty, fidelity*

¹⁹And being not weakened in faithfulness, he observed his own body becoming dead, being about one-hundred years old, and the deadness of Sarah's womb, ²⁰but, concerning the promise of the Almighty, he did not hesitate in unfaithfulness, but he was empowered in faithfulness, giving glory to the Almighty, ²¹and he was completely convinced that what He

a Circumcision was regarded by Jews to infuse the Jew with the positive merit necessary for salvation. Not all Jews viewed the matter this way, but enough did. Since this example is very dated, a current one will do: The Church regards baptism to infuse the baptized with the merit of justification, and the justification is viewed as a positive compensation or restitution for sin. They say the righteousness of justification is imputed at baptism. The Reformers took a step back and said it is imputed upon believing. Either way, what is imputed is regarded as positive compensation, sometimes described as acquittal or just as if the guilty person never sinned. Paul refutes this Catholic, and also very Rabbinic, idea under the example of circumcision by showing Avraham was regarded as righteous for confirming his faithfulness before being circumcised. Both the “reformation” and Catholic ideas of acquittal based on the imputation of positive merits are refuted by Scripture. The wicked may not be justified or acquitted. That leaves pardon after judicial recognition of guilt as the only option.

b This verse is difficult to interpret because Paul supplies so little context in the sentence, which may be observed by reading the sentence without the italics. What he means is that administering justice another way than the customary justice is not illegal. It is not a transgression for the judge to do this. This is because the procedure called a pardon exists.

promised, He was able to do. ²²Therefore also, IT WAS ACCOUNTED TO HIM AS RIGHTEOUSNESS.^a *Gen 15:6*

²³But it is not written because of him alone that it was accounted to him, ²⁴but also because of us, to whom he is about to be accounting it,^b to those confirming their faithfulness to the one who raised Yēshua our Adōnai from the dead, ²⁵who was delivered up for our transgressions, and is raised because of our justifying.^c *r or loyalty, fidelity, support*

Therefore having been administered justice^d by his faithfulness we have peace with the Almighty by our Adōnai Yēshua the Anōinted, ^{5.2}by whom also we hold access, by faithfulness, into this loving kindness in which we stand.^e And we are rejoicing in the confident expectation of the glory of the Almighty. ³And not only this, but we also are rejoicing in our sufferings, knowing that suffering is bringing about endurance, ⁴and endurance, passing the test, and passing the test, hope ⁵and the hope will

a Gen. 15:6, “AND HE HAD MADE HIS SUPPORT IN YĀHWĒH. THEN HE WAS CONSIDERING IT TO HIM RIGHTEOUSNESS.” Or less literal: HE HAD CONFIRMED HIS FAITHFULNESS. The Church regards belief in Christ to cause a transaction whereby the perfect righteousness of Christ is placed on the believers account and this in turn leads to acquittal of sin, which is in turn reckoned to Christ’s account. It is supposed that Gen. 15:6 teaches this. But Genesis says nothing more than that Avraham’s confirmation of faithfulness in the Almighty was noted down as righteousness in His eyes. Nothing is said about it being grounds for acquittal. (We receive a pardon, not an acquittal.)

Paul cites the text because it shows that Avraham was especially loved by the Almighty. See 1Tim. 4:10. And this was before he was circumcised. Therefore, perfection was not reckoned to him when he was circumcised. Likewise, perfection is not imputed to anyone when they are baptized. Neither is perfection imputed to anyone when they first affirm their faithfulness to Mēssiah. Only false teachers promoting the gospel of acquittal proclaim legal perfection. Is legal perfection even implied by Gen. 15:6? Psalm 106:30-31 shows another person being counted righteous for a deed. See also Ya’aqov 2:21. There is no need for legal perfection. The Almighty sees us as we are, and counts it as RIGHTEOUSNESS WHEN WE KEEP WATCH TO DO ALL HIS COMMANDMENTS (Deut. 6:25). And it is righteousness for us to keep watch even if we fall short of perfection. This is because the Scripture teaches a pardon, and not acquittal.

b Paul uses here a futuristic construction, and includes himself, “δι’ ἡμᾶς οἷς μέλλει λογίζεσθαι” “because of us, to whom he is about to be accounting it.” See Gal. 5:5; Jam. 2:21-23. Not only was the initial obedience counted as righteousness, but so also is future obedience. So the Almighty is not finished teaching us righteousness yet. See Jer. 31:34. Paul considered the reckoning of complete and perfect righteousness in the future.

c The resurrection was proof that the Almighty had accepted Mēssiah’s death as meeting his condition for a sufficient example of his justice. Therefore forgiving us, the penalty was commuted to his example, which was to graphically demonstrate us the extent of our pardon.

d Or “having been justified.” (Origin: Greek: δικαίω < Latin: *justus* < Christian Latin: *justificāre* = do justice to < Old French: *justifier* < Middle English: *justify, justifiēn* = “administer justice to,” “inflict a judicial penalty on,” “to judge (matters), adjudicate,” “to punish an offender, bring to justice, punish, correct;” See also Thayer, “In classic Grk. 2. to do one justice, to condemn, punish.” This usage also occurs in Josephus.) We see then that commonly Δικαίω in Paul’s usage does not mean to *declare righteous* or *make righteous*, or *acquit*, or *absolve*. It means “to justice” someone. It is what a judge does to “try” or “judge” a case. We are justified through Mēssiah’s faithfulness, that is, our penalty is charitably commuted to Messiah’s suffering and death. “His faithfulness” means his renewal of the *covenant of old* by his death and suffering.

e We may literally read this text “having been justified,” but not “justified.” In Paul’s day the word meant the *administration of justice*. Secondly, the way justice is done is: 1. By Messiah’s faithfulness, as made plain in Romans 3:22, and 2. Through our affirmation of faithfulness to Him. When we do that then we receive the benefits of his faithfulness to die for our sin, which is available to anyone who will confirm their faithfulness to him.

not disappoint, because the love of the Almighty is poured out in our hearts through the Holy Spirit who is given to us.

⁶Because while we were still weak, at the right season, the Anointed died for the irreverent. ⁷Because someone will hardly die for the righteous one, though possibly, indeed, for a good person even someone is risking to die. ⁸But the Almighty commends his love to us, because while we were still sinners, the Anointed died for us. ⁹So how much more, justice having been now decided by his blood, we will be saved through him from wrath, ¹⁰because if while enmities exist, we are reconciled^a with the Almighty through the death of his Son, how much more, having been reconciled, we will be saved by his life. ¹¹Yet not only this, but also we our selves are rejoicing in the Almighty through our Adonai Yeshua the Anointed, through whom we now have received reconciliation.^b

¹²Therefore, as through one man Sin entered into the world, and death through Sin, even so into all men death has spread, due to which all sin.^c ¹³Certainly, until the Law sin was in the world, but Sin is not reckoned where there is no law. ¹⁴But death did reign from Adam until Moshèh, even over those who did not Sin in the likeness of the transgression of Adam, who was a type of the one about to come.

¹⁵But the favorable gift is not like the transgression. Because if by the transgression of the one, many die, then it is much rather better that the favor of the Almighty, (and the gift with favor, by the one man, Yeshua the Anointed), overflows to the many. ¹⁶Also, the gift is not as through the one who sinned, because indeed the judgment coming out of one man leads to condemnation, but the favorable gift after many transgressions leads to correction.

¹⁷Because, if by the transgression of the one, death reigns through the one, then it is much rather better that those receiving the overflowing of favor, and the gift of justice shall reign in everlasting life through the one, Yeshua the Anointed!

¹⁸So then, as through one trespass respecting all men, one is led to condemnation, likewise also through one just act relating to all men, one is

^a The reconciliation is because the offer of a pardon and commutation of the penalty to Mèssiah's example gives us good reason to repent of sin and accept the offer. The enmity ends when we repent and He forgives.

^b I must take the occasion here to remind the reader that justice is that justice which the Almighty has determined to be acceptable to himself when he pardons the sinner. It is not a full compensation that is paid equal value for value, but a token penalty limited to the suffering and death of Messiah in our place. This is a penalty altered from the penalty for the unrepentant. The Almighty accepts Messiah's death as sufficient punitive justice. The demand for full compensation is forgiven. This is how He administers justice for His people.

^c Augustine found the doctrine of original sin here, by which they really mean original guilt and a tendency to have sinful inclinations and to give in to them. The guilt of Adam (and sinful inclination) is imputed to his seed they say. But the text only says that death is passed to the seed, and that in death the seed commit sin. Messiah died so that we may be forgiven our own guilt, and not Adam's guilt. Death leads to a morally deficient learning environment. To say that the Almighty altered man's heart so that men would tend to give into sinful inclinations is contrary to the loving message of Scripture. Cf. Gen. 4:7; 6:5-6; Deut. 8:1-2; 30:11-14. The Almighty requires us to confirm our faithfulness to Him as our abiding choice. He does not predispose us against the right choice.

led to just action in life. ¹⁹Because just as through the refusal to listen by the one man, the many are caused to be sinners, likewise also through the submissive listening of the one, the many will be caused to be righteous.

²⁰So a social norm crept in such that transgression would increase, but where Sin increased, loving-kindness greatly over-flows. ²¹Therefore, just as Sin reigns in death, so also loving kindness can reign through righteousness unto everlasting life through Yēshua the Anōinted our Adōnai.^a

What then will we say? “We should continue in Sin so that grace may increase?” ^{6,2}May it never be! How can we who die to Sin, still live in it? ³Or do you not know that all we who are immersed into the Anōinted Yēshua, into his death are immersed? ⁴Therefore we are buried in sympathy with him through immersion into death, so that just as the Anōinted was raised from the dead through the glory of the Fāther, likewise we too should walk in newness of life.

⁵Because if we are sown in sympathy to the likeness of his death, we will surely also be in his rising, ⁶knowing this, that our old man is fastened up on the execution timber with him, so that the sinful body should have no effect, that we no longer should serve Sin, ⁷because he who dies is rendered justice for Sin. ⁸But if we die with the Anōinted, we confirm our faithfulness, because we will also live with him, ⁹knowing that the Anōinted, who is raised from the dead, need not again die. Death will not again master him. ¹⁰For the death he died, for Sin he died, at one time, but the life he lives, he lives for the Almīghty. ¹¹Likewise, also, make your intent to be dead, on the one hand, to Sin, and living, on the other, for the Almīghty in the Anōinted Yēshua.

¹²Do not let Sin be reigning in your mortal body to be listening to its lusts, ¹³that is, do not let the members of your body stand by to be tools of unrighteousness to Sin, but let yourselves stand by the Almīghty as living from the dead, and your members as tools of righteousness to the Almīghty. ¹⁴Because Sin must not master you, because you are not under ‘the judicial norm’ but under loving-kindness. ^c or what is customary = condemnation

¹⁵What then? Shall we Sin because we are not under ‘the judicial norm but under loving-kindness?’^b May it never be! ¹⁶Do you not know that whatever you yourselves stand by as slaves to listen to, its slaves you are—to whatever you are listening to, either of Sin unto death, or obedience to righteousness? ¹⁷But thanks be to the Almīghty, that though you were

^a The Law was given so that Israel would choose life over death. See Deut. 30:19. The Law is not too hard (cf. Deut. 30:11). The Law was not given to increase transgression as the translations imply or as Justin Martyr suggests to cause Israel to suffer. Rather Paul means there is a sociological rule here, a law of nature, a law of sinful mankind, that transgression will increase. See Proverbs 29:16. And this rule is what is customary for mankind. See Gen. 6:5-6.

^b Paul’s use of *nomos* may be described as “what is customary,” or “what the customary rule is” It is still some kind of law, whether it be the sociological norm that wickedness increases or the condemnation of the transgressor, or the rule that habits tend to persist. In Messiah we have release from the norm of sin and death and the norm of condemnation. We have release from what is customary: condemnation.

slaves of Sin, you listened, namely from the heart to the teaching imprint which was handed over you, ¹⁸that is, having been freed from Sin, you really have become servants to righteousness. ¹⁹I speak humanly because of the weakness of your flesh. For just as you made your members stand by to be slaves to uncleanness, and by lawlessness for lawlessness, likewise now you must cause your members to stand by to be slaves to righteousness, to be made holy, ²⁰because when you were slaves of Sin, you were liberated from righteousness. ²¹Therefore, what fruit did you have at that time, over which you are now ashamed? Because the end of those things is death. ²²But now having been freed from sinful rebellion and having been made servants to the Almighty, you keep your fruit for holiness, and the end: everlasting life. ²³Because the wages of Sin is death, but the favorable gift of the Almighty is everlasting life in the Anointed Yeshua our Adonai.

Or do you not realize, brothers, because I am speaking to those knowing *nomos*,^a that the ‘judicial norm’ is ruling over mankind for as much time as it is living? ^{7.2}Because the married woman is bound with a ‘judicial norm’ to the living husband, but whenever the husband will die, she is released from the ‘judicial norm’ for the husband. ³So then, while the husband is living, she will be an adulteress if she may come to another man, but if the husband should die, she is free from the ‘legal norm’, so that she is not an adulteress if she comes to be with another man.^{b r or legal custom}

^a *Nomos* is the term I am translating, *norm, custom, Law, habit*. This chapter sees perhaps the greatest variety of usages in all of Paul. Paul is not creating an analogy between vs. 1-3 and what follows. An analogy simply does not hold up. The first master implied in vs. 4 was sin and death. That marriage was illegal from the start. It can be described as adultery or fornication. Yisra’el sinned before that marriage was ended, and in fact Yisra’el committed adultery while still married to Yähweh. Yisra’el was never supposed to have two husbands before. For these reasons, Paul intends no analogy. Ellicot, Meyer, Barnes, and other commentators seem to notice that Paul’s only point is to show how the application of “law” changes when death occurs while deriving a lawless conclusion as to *how* law changed. The observation is correct. The lawless conclusion is not.

Paul is only showing how the usage of *nomos* varies to his intended audience which was mostly fluent in Greek, but perhaps needed some reminding of usages in their second language. The Romans spoke the trade language Greek, but Latin was their first language.

For this reason the first use of the term *nomos* has to be borrowed into English to explain the text, like it was borrowed into Mishnaic Hebrew and later Hebrew. It cannot be translated by the term *Torah* in many of the usages. The easier usages to explain in Greek are *custom, norm, habit*. The harder usage is *Law*. But the term covers them all. To illustrate this consider the term *norm* in English. It is defined: “1) an authoritative standard. 2) a principle of right action binding upon the members of a group and serving to guide, control, or regulate proper and acceptable behavior. 3a) a set standard of development or achievement usually derived from the average or median achievement of a large group. 3b) a pattern or trait taken to be typical in the behavior of a social group. 3c) a widespread or usual practice, procedure, or custom” (Merriam-Webster). The difference with *Law* and *Torah* is that both terms connote absolute and universal law whereas *nomos* (norm) is more limited to a particular group. The Greeks thought this way, and the Hebrew Jews the another way. The Greek speaking Jews and non-Jews in the Messianic Faith had to learn to think both ways to understand the usages.

The solution to explaining *nomos* is to explain the sphere of the usage, whether a *judicial norm*, the *norm of habit*, or the *Norm of the Almighty*. Where I have translated *Law*, it is the equivalent of the *Norm of the Almighty*. By specifying “of the Almighty” the Greek wish for a sphere of limitation is satisfied. In 1 Cor. 9:21, Paul defines the sphere of valid *nomos*.

^b The reader might want to read “what is customary” in place of “norm” or “the custom-

⁴Therefore, my brothers, you also are made to die to the ‘judicial norm’ through the body of the Anointed, so that you may come to another Master, to the one raised from the dead, so that we might bear fruit for the Almighty.^a ⁵Because when we were in the flesh, the passions of sins, these by using the ‘judicial norm’ were working in our members to bear fruit to death. ⁶But now we are released from the ‘judicial norm,’ dead to what was holding us, and so serve in newness of spirit and not oldness of a sentence.^b ^{r or custom = condemnation}

⁷What will we say then? Is the Law sin?^c May it never be! But, I would not know Sin except through Law, because, I would not have realized coveting unless the Law was saying, “YOU SHALL NOT COVET.” *Exo 20:17, Deu 5:21*

⁸Now Sin, taking a starting point, using the commandment, worked in me every sort of coveting. Because without the ‘judicial norm’, Sin is dead.^d ⁹So I was once *feeling* alive without the ‘judicial norm’, but when the command came to notice, Sin revived, and I died *inside*.^e ¹⁰And this commandment, which is for life, was discovered by me to be unto death, ¹¹because Sin took a starting point through the commandment, and deceived me, and through it issued a death sentence. ¹²So indeed, the Law is holy, and the commandment is holy and righteous and good.^f ^{r or custom = condemnation}

¹³Then is what is good to me become death? May it never be! But Sin, so that it may be revealed as Sin, through what is good to me, itself produced a death sentence, wherein Sin can be seen as very sinful rebellion, through the command. ¹⁴Because we know that the Law is spiritual, but I am fleshly, having been sold under Sin.

¹⁵So what I do,^g I do not know, because I am not practicing what I am wanting, but what I am hating, this I am doing. ¹⁶But when what I am not

any rule.” When the husband dies, an exception occurs, and she may marry another husband.

a There is no real analogy here to vs. 1-3 here, but only an application of the idea just explained that death brings about an exception to the *judicial* norm. Paul’s purpose is to explain his use of the term *nomos*.

b When our sin is pardoned, the penalty of death is commuted to Messiah as an example of the death we would have had to die without the pardon. The *judicial* norm is not applied. The new Master is Messiah. The old one was sin and death, idolatry, slavery.

c The “sentence” is the judgment of death. Only with the Romans they sent a “letter” ordering death as in the case of Caligula ordering Petronius to death. The English equivalent is a “sentence.” The Greek literally says “letter,” but this rendition is too overloaded with anti law teaching to be useful any more since this term is now associated with literal observance of the Law. It means a judicial sentence.

d Paul’s use of *nomos* in these few verses merges into Law, but we have to realize the law of judgment for the unrepentant is part of the law. See Ezekiel 18. On the ambiguity of *nomos*, see M. Ostwald, *Nomos and the Athenian Democracy*; BDAG 3rd edition; LSJ; Thayer.

e “Without the condemnation, Sin (transgression-guilt) is powerless.”

f He felt the sentence.

g We may speak of the *judicial* norm as a function of Sin using the Law to deceive the Sinner, which produces more rebellion in everyone who does not receive the hope of life through forgiveness and repentance. Paul is giving his subjective use of the Law when he was an unbeliever. The sociological rule is that the wicked respond to the good commandments of the law by equivocating them with their own sense of condemnation. This is Sin deceiving them because the Torah shows the way to life by a faithful commitment to the Almighty and repentance. The law announces forgiveness of sins for everyone who affirms their faithfulness.

h Paul has rather abruptly transitioned to discussing remaining sins of ignorance or circumstance or habit in the faithful. Anti-Pelagians fail to notice the transition.

wanting, this I am doing, I agree with the Law, that it is good.

¹⁷So now, no longer am I working it, but sin dwelling in me. ¹⁸Because I know that good is not dwelling in me, that is, within my flesh, because the willing is present in me, but working out the good is not. ¹⁹So the good I am wanting, I am not doing, but the evil I am not wanting, this I am accomplishing. ²⁰But when I am doing this which I am not wanting, I am no longer working it out, but the sin dwelling in me. ²¹So, I am finding the *norm of habit* with my wishing to do good that in me evil is present. ²²Because I myself am rejoicing in the Law of the Almighty in the inner man, ²³but I am seeing another *norm of habit* in my members, waging war against the Law in my understanding and keeping me a prisoner to the *norm of habit* which is existing in my members. ²⁴Miserable man I am! Who will rescue me from this dying body? ²⁵But thanks to the Almighty through Yěshua the Anointed our Adōnai! So then, indeed I myself in the mind am serving the Law of the Almighty, but in the flesh a *habit^a* of sin. [†] or custom = habit (sins of ignorance)

So now there is no condemnation for those in the Anointed Yěshua, ^{8.2}because the Law of the Spīrit of life in the Anointed Yěshua has freed you from the *norm of^δSin and death*. [†] or custom = condemnation ^δ rebellion

³Because the inability of the Law is in that it had been weakened through the flesh. But the Almighty, having sent his own Sōn, in the form of sinful flesh, even concerning Sin, has judged against sin in the flesh, ⁴so that the correction of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spīrit.

⁵Because those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spīrit, the things of the Spīrit. ⁶Because the fleshy thinking leads to death, but the thinking set on the Spīrit leads to life and peace, ⁷because the fleshy thinking is hostile toward the Almighty, because it is not subjected to the Law of the Almighty, nor indeed is able to be. ⁸So those who are controlled by the flesh cannot please the Almighty.

⁹However, you are not controlled by the flesh but by the Spīrit, if indeed the Spīrit of the Almighty dwells in you. But if anyone does not have the Spīrit of the Anointed, he does not belong to him. ¹⁰When the Anointed is in you, though the body is under a death sentence because of sin, yet the spirit is given life through righteousness. ¹¹But when the Spīrit of him who raised Yěshua from the dead dwells in you, he who raised the Anointed Yěshua from the dead will also give life to your mortal bodies through his Spīrit who dwells in you.

¹²So then, brothers, we are under obligation, not to the flesh, to live according to the flesh, ¹³because if you are living according to the flesh, you must die, but if, by the Spīrit, you are putting to death the deeds of the body, you will live.

¹⁴Because all who are being led by the Spīrit of the Almighty, the same are sons of the Almighty. ¹⁵Because you have not received a spirit of slav-

a Nomos. Referring to sins of ignorance, and not sins of rebellion, with which the mind is complicit. If we are loyal to Měssiah, he will also remove our habits when he comes.

ery leading to fear again, but you have received the Spīrit of adoption as sons by which we cry out, “Abbā! Fāther!” ¹⁶The Spīrit himself testifies with our spirit that we are children of the Almīghty, ¹⁷and when children, heirs also, heirs of the Almīghty and fellow heirs with the Anōinted, if indeed we jointly suffer so that we may also be jointly glorified.

¹⁸Because I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. ¹⁹Because the anxious longing of the creation waits eagerly for the revealing of the sons of the Almīghty. ²⁰Because the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of the Almīghty.

²²Because we know that the whole creation groans and suffers the pains of childbirth together until now. ²³And not only this, but also we ourselves, having the first fruits of the Spīrit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the ransom of our body. ²⁴Because in hope we are saved, but a hope that is seen is not hope, because who hopes for what he sees? ²⁵But if we trustingly expect what we do not see, with perseverance we wait eagerly for it.

²⁶In the same way the Spīrit also helps us in our weakness, because we do not know how to pray as we should, but the Spīrit himself intercedes for us with unspeakable sighing, ²⁷and he who searches the hearts knows what the mind of the Spīrit is, because he intercedes for the holy ones according to the will of the Almīghty.

²⁸And we know that He works for good with all things, for those loving the Almīghty, for those who are called according to his purpose, ²⁹because those whom he has acknowledged before he also has determined before to be conformed to the image of his Sōn, so that he may be the firstborn in rank among many brothers. ³⁰And whom he appoints beforehand, he also calls, and those whom he calls, he also administers justice for, and whom he *will* have made righteous these also he *will* have glorified.^a

³¹What then shall we say to these things? If the Almīghty is for us, who is against us? ³²He who did not spare his own Sōn, but delivered him over for us all, how will he not also with him freely give us all things? ³³Who will bring a charge against the Almīghty’s chosen? The Almīghty is the one deciding justice. ³⁴Who is the one who condemns? The Anōinted Yēshua is

^a Augustinian theology has corrupted this passage. Predestination does not include fate. Predestination is simply the intent to arrange things to arrive at a certain place and time in the future. It is planning. Plans can be changed if another contingency arises. For example Saul was chosen, but then he was unchosen when he sinned and another chosen in his place. The first plan was not fated to occur. Since predestination has been connotatively married by the theologians with the concept of fate, I have chosen other words to express the Scripture idea.

Note the simple presents and future perfects for the gnomic and proleptic aorists. The future perfect idiom is everywhere in the Hebrew Scriptures. It occurs in Ephesians and Revelation also. Hebrew also uses the perfect for gnomic statements giving generalized truth or background information. English employs the present tense for this purpose. These points are important because tense corruption is often used to arrive at false theology.

he who died, yes, more so who was raised, who is at the right hand of the Almighty, who also intercedes for us. ³⁵Who will separate us from the love of the Anointed? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶Just as it is written, “FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG. WE ARE CONSIDERED AS SHEEP TO BE SLAUGHTERED.” *Psa 44:22 [43:23]*

³⁷But in all these things we overwhelmingly conquer through him who loves us. ³⁸Because I am convinced that neither death, nor life, nor messengers, nor principalities, nor things present, nor things to come, nor powers, ³⁹nor height, nor depth, nor any other created thing, will be able to separate us from the love of the Almighty, which is in the Anointed Yēshua our Adōnai.

I am telling the truth in the Anointed. I am not lying, my conscience testifies with me in the Holy Spīrit, ^{9,2}that I have great sorrow and unceasing grief in my heart. ³Because I could wish that I myself were accursed, from the Anointed for the sake of my brothers, my kinsmen according to the flesh, ⁴who are sons of Yisra’el, concerning whom is the adoption as sons, and the glory and the covenants and the giving of the Law and the service and the promises, ⁵of whom are the fathers, and from whom is the Anointed according to the flesh, who is over all, Almighty, blessed for all the ages. Amēn.

⁶But it is not as though the word of the Almighty has failed, because they are not all Yisra’el who are from Yisra’el. ⁷Nor are they all children because they are Avraham’s seed, but “IN YITSHAQ YOUR SEED WILL BE NAMED.” ⁸That is, it is not the children of the flesh who are children of the Almighty, but the children of the promise are considered as seed. *Gen 21:12*

⁹Because this is the word of the promise, “AT ^αTHIS APPOINTED SEASON I WILL COME, AND SARAH WILL HAVE A SON.” ¹⁰And not only this, but there was Rivqah also, when she had conceived by one man, our father Yitsḥaq. ¹¹Because though they were not yet born and had not done anything good or bad, so that the Almighty’s purpose according to his choice would stand, not from works but from him who calls, ¹²it was said to her, “THE ^βOLDER WILL SERVE THE YOUNGER.” ¹³Just as it is written, “YA’AQOV^θ I LOVED, BUT ƐSAU I LOVED LESS.” *α Gen 18:10,14 β Gen 25:23 θ Mal 1:2*

¹⁴What shall we say then? There is no injustice with the Almighty, is there? May it never be! ¹⁵Because he says to Mosheh, “I ^αWILL HAVE MERCY ON WHOM I MAY HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I CAN HAVE COMPASSION.” ^α¹⁶So then it is not for the one wishing or the one running, but from the Almighty who has mercy, ¹⁷because the Scripture says to Pharaoh, “FOR THIS^β VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT ALL THE EARTH.” ¹⁸So then he is having mercy on whom he intends, and he is hardening whom he intends. *α Exo 33:19 β Exo 9:16*

a The usual translations of this imply that the Almighty is fickle, because the subjunctive is not given its proper force. Rather the text implies that the Almighty’s restoration plans are only constrained by possibility.

¹⁹You will say to me then, “Why does he still find fault? Because who resists his will?” ²⁰On the contrary, who are you, man, who answers back to the Almighty? The thing molded will not say to the molder, “Why did you make me like this,” will it? ²¹Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use?^a ²²What if the Almighty, although intending to demonstrate his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction? ²³And he did so to make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, ²⁴even us, whom he also called, not from among the Yehudim only, but also among the nations.

²⁵As he says also in Hoshea, “I^α WILL CALL THOSE WHO WERE NOT MY PEOPLE, ‘MY PEOPLE,’ AND HER WHO WAS NOT BELOVED, ‘BELOVED.’ ²⁶AND^β IT WILL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, ‘YOU ARE NOT MY PEOPLE,’ THERE THEY WILL BE CALLED SONS OF THE LIVING ALMIGHTY.” *α Hos 2:23 [25] β Hos 1:10 [2:1]*

²⁷And Yeshayahu cries out concerning Yisra’el, “THOUGH^α THE NUMBER OF THE SONS OF YISRA’EL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED, ²⁸BECAUSE YĀHWĒH WILL EXECUTE HIS WORD UPON THE EARTH, THOROUGHLY AND QUICKLY.” ²⁹And just as Yeshayahu foretold, “EXCEPT^β YĀHWĒH OF ARMIES HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SEDOM, AND WOULD HAVE RESEMBLED AMORAH.” *α Isa 10:22-23, 28:22 β Isa 1:9*

³⁰What shall we say then? We say that nations, who did not pursue justice have grasped justice, that is justice which is by faithfulness ³¹but Yisra’el, pursuing ‘the *judicial* norm of justice’, to the Torah has not arrived. *γ or what is customary for justice = legal merits, merits of the fathers, acquittal by merit of self or others*

³²Why? Because they did not pursue justice^b by faithfulness, but as from works. They stumbled over the stumbling stone, ³³just as it is written, “BEHOLD, I LAY IN TSIYON A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND THE ONE CONFIRMING FAITHFULNESS TO HIM WILL NOT BE DISAPPOINTED.” *γC Isa 28:16, 8:14*

Brothers, indeed, my heart’s desire and prayer to the Almighty concerning them is for salvation. ^{10.2}Because I testify to them, that they

^a Answer a fool according to his folly. What if God is fickle? But the fool is resiting his will. So the premise of a fickle God is folly.

^b The particular kind of justice through Mëssiah’s faithfulness.

^c The Jewish people have long been experts in the sphere of law and justice and in the administration of justice. This was the prophecy for Yehudah. See Gen. 49:10. But they do not perceive the Almighty’s justice made plain through the faithfulness of Messiah as our sin offering, but rather they set their sights on the norm of justice (what is customary for justice) which is that they think the Almighty’s judicial wrath against sin is appeased by good works. In common with many they hold the notion that if they are good persons then on that basis their sin is overlooked. They did not arrive at the Torah (instruction) in Scripture. For they have not gone through the door of Messiah’s faithfulness first and His justice, which is received by confirming one’s faithfulness to him.

Protestantism wishes us to think that Yisra’el pursued righteousness by means of obeying the law and that this was replaced by righteousness via faith (trust only, faith only) which causes God to declare the sinner righteous by fiat. The corrupt translations are used to achieve this end. But it is a false doctrine based on acquittal instead of pardon and forgiveness. It is false because it presumes that God must be, and can be fully compensated for sin by a punitive penalty.

have zeal for the Almighty, but not according to accurate knowledge, ³because they are not acknowledging the Almighty's justice, and while seeking to establish their own justice they have not submitted to the justice of the Almighty. ⁴Because the Anointed is the end of the ¹norm for the justice to everyone confirming their ^δfaithfulness. ^a [†] or what is customary ^δ or loyalty, fidelity

⁵Certainly, Mosheh does write about the righteousness^b which is from the Law, that, "THE ^αONE WHO DOES THEM WILL LIVE IN THEM,"^c ⁶Yet also, the righteousness from faithfulness speaks in this way, "YOU^β SHOULD NOT SAY IN YOUR HEART, 'WHO^δ WILL ASCEND INTO HEAVEN?' (That is to bring the Anointed down)⁷ or 'WHO^θ WILL DESCEND INTO THE ABYSS?' (That is to bring the Anointed up from the dead)."^d ⁸But what is it saying? "THE ^ρWORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART,"^e which is the word of the faithfulness which we are proclaiming, ⁹that if you should confess with your mouth, Adōnai Yēshua, and should confirm your faithfulness in your heart, because the Almighty raised him from the dead, you will be saved. ^{α Lev 18:5 β Deu 9:4 δ Deu 30:12 θ Deu 30:13}
^{cross the sea. † Deut 30:14}

¹⁰Because in the heart one is confirmed faithful to righteousness, and with the mouth is confession unto salvation. ¹¹Because the scripture is saying, "ANYONE CONFIRMING FAITHFULNESS TO HIM WILL NOT BE ASHAMED." ^{Isa 28:16} ¹²Because there is no distinction between Yehudi and Greek, because the same

a The *norm of justice* is that a person is acquitted because they did no wrong or because their good deeds compensate and the wrong is overlooked for that reason. The Protestant false doctrine of the atonement is a version of the *norm of justice* because it seeks to compensate God with the righteousness of Messiah. But the pious trickery of substituting Messiah's righteousness for one's own good works is simply another attempt at compensation. True forgiveness demands no compensation. True forgiveness recognizes that there is no possibility of a complete compensation.

The "norm of justice" or "law (principle) of justice" ended may be viewed in two ways, 1. The demand for the sinner's death, 2. The demand for compensation. The demand for unrepentant the sinner's death (cf. Ezekiel 18) is the *norm of justice*. Scripture explains this demand with the goal of pointing mankind to repentance and the *exception for justice* found in Messiah. So the word "end" may be taken in the sense of "goal" also. But it should be translated end, because the sense of goal for the Greek word is no plainer in Greek than it is for the use of "end" in English.

b The word may also mean 'justice.'

c Paul anticipates a Jewish objection based on Lev. 18:5. The idea supposed is that good works lead to life. The text does not say that good works lead to restoration of life after a sentence of death has been passed. This is what the objection supposes. But the text merely summarizes the means of remaining in divine favor. See Exodus 20:6; John 14:21; 15:10.

d Paul abruptly transitions to his answer. Remaining in divine favor through faithfulness after coming there by ransom does not consist of supposing one works to achieve heaven (*Who will ascend?*) or fails to work well enough and so achieves eternal death (*Who will descend?*). But obedience to the commandments from a good conscience is to abide and remain and stay in the word already in one's heart.

e Paul's instruction is based on Deut. 30:11-16. Repentance which includes obedience to the commandments is how one demonstrates that they have affirmed faithfulness to Messiah. It his how loyalty is confirmed. 1 John 2:3-4 says the same thing. It is not an argument for perfection to achieve salvation, because we are constantly falling short for lack of knowledge and bad habits. See Romans 7:15-25. It is an argument for staying in faithfulness to the will of Messiah made plain in our hearts to continue our walk in him. And what is in our hearts is the work of the Rūāh HaQodesh (Holy Spirit).

If Paul meant to say what Protestantism claims, which is that believe/trust only is the means of remaining in salvation, then his use of Deut. 30:11-16 would have to be considered a perverted revisionist abuse of the text. The Protestant claim is simply false, and is confirmed so by John 15 and 1 John.

Adōnai is Adōnai of all, abounding in riches to all who call on him, ¹³because, "ALL WHO SHALL CALL UPON THE NAME OF YĀHWĒH WILL BE SAVED." *Joel 2:32 [3:5]*

¹⁴How then can they call to whom they have not confirmed their faithfulness? And how may they confirm their faithfulness for whom they have not heard? And how will they listen without someone announcing? ¹⁵How will they announce unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!" *Isa 52:7*

¹⁶However, they did not all listen to the good news, because Yeshayahu says, "YĀHWĒH, WHO HAS CONFIRMED THEIR SUPPORT FOR OUR MESSAGE?" ¹⁷So faithfulness comes from listening, and listening by the word of the Anōinted. *Isa 53:1*

¹⁸But I ask, have they not heard? On the contrary, "THEIR^a VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD." ¹⁹But I ask, did Yisra'el not know? First Mosheh says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." ²⁰And Yeshayahu is very bold and says, "I WAS FOUND BY THOSE WHO SOUGHT ME NOT. I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME." ²¹But as for Yisra'el he says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISLOYAL AND OBSTINATE PEOPLE." ^a *Psa 19:4*

Jask then, has the Almightly rejected his people? May it never be! For I too am a Yisra'eli, a descendant of Avraham, of the tribe of Binyamin. ^{11.2}The Almightly has not rejected his people whom he chose before. Or do you not know what the Scripture says about Ēliyahu, how he pleads with the Almightly against Yisra'el? ³"YĀHWĒH, ⁴THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE." ⁴But what is the oracle to him? "I ⁵HAVE KEPT FOR MYSELF SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BA'AL." ^a *1 Kings 19:10.14* ^β *1 Kings 19:18*

⁵In the same way then, there has also come to be at the present time, a remnant according to the choice of loving-kindness. ⁶But if it is by loving kindness, it is still not from works!^a Otherwise loving kindness would not still be loving kindness. ⁷What then? What Yisra'el is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened, ⁸just as it is written, "THE ^aALMIGHTY GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, until this very day." ⁹And David says, "LET ^βTHEIR TABLE BECOME A SNARE AND A TRAP AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. ¹⁰LET THEIR EYES BE DARKENED TO SEE NOT, AND MAKE BENT THEIR BACKS CONTINUALLY." ^a *Isa 6:9-10, 29:10* ^β *Psa 69:22-23 [23-24]*

¹¹I ask then, did they stumble so that they should fall? May it never be! But by their transgression salvation is come to the nations, making them

a Paul only disapproves of works for achieving salvation, and never as a means of remaining in life. The litmus test is this. One who uses works for achieving acquittal is never finished with the process of achieving it and doubts their status. But believing and trusting the promises is essential to affirming and confirming faithfulness to Mēssiah. We do not object to believing or trusting. We only object to believe only or trust only. Faithfulness does not end with the onlys. But many who say Lōrd, Lōrd want to end it there, because their loyalty is to their lawlessness and not to Mēssiah.

jealous. ¹²Now if their transgression is riches for the world and their failure is riches for the nations, how much more will their fullness be!

¹³But I am speaking to you about the nations. Inasmuch then as I am an emissary for the nations, I magnify my ministry, ¹⁴if somehow I might move to jealousy my fellow countrymen and save some of them, ¹⁵because if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

¹⁶If the first fruit is holy, the lump is also. And if the root is holy, the branches are too. ¹⁷But if some of the branches were broken off, and you being a wild olive, were grafted in among them, and became partaker with them of the rich root of the olive tree, ¹⁸do not rejoice against the fallen branches, but if you rejoice against them, it is not you who supports the root, but the root that supports you. ¹⁹You will say then, "Branches were broken off so that I might be grafted in." ²⁰Quite right!?! They were broken off because of their unfaithfulness, but you stand by your faithfulness. Do not be conceited but fear, ²¹because if the Almighty did not spare the natural branches, he will not spare you, either.

²²Behold then the kindness and severity of the Almighty. To those who fell, severity, but to you, the Almighty's kindness, if you continue in his kindness, otherwise you also will be cut off. ²³And they also, if they do not continue in their unfaithfulness, will be grafted in, because the Almighty is able to graft them in again. ²⁴Because if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural ones be grafted into their own olive tree?

²⁵Because I do not want you, brothers, to be uninformed of this mystery, so that you will not be wise in your own estimation, since a partial hardening has happened to Yisra'el until THE^α FULLNESS OF THE NATIONS comes in, ²⁶and so all Yisra'el will be saved, just as it is written, "THE^ρ DELIVERER WILL COME FROM TSIYON, and he^ν WILL REMOVE IRREVERENCE FROM YA'AQOV. ²⁷AND^λ THIS IS MY COVENANT WITH THEM, WHEN^δ I TAKE AWAY THEIR SINS." ^{α Gen 48:19 ρ Isa 59:20 γ Zec 3:9 λ Isa 59:21 δ Isa 27:9 θ See App. XII}

²⁸With respect to the good news they are enemies because of you, but with respect to being chosen they are beloved for the sake of the fathers, ²⁹because the gifts and this calling from the Almighty is irrevocable. ³⁰Because just as you once were disloyal to the Almighty, but now are found by mercy, because of their disloyalty, ³¹so these also now have become disloyal to the mercy belonging to you, in which case they also must now be found by mercy, ³²because the Almighty confines all for disloyalty, wherein he might show mercy to all.

³³Oh the deepness of the riches, and of the wisdom and knowledge of the Almighty! How unfathomable are his judgments and untraceable his ways! ³⁴Because WHO HAS KNOWN THE MIND OF YĀHW'EH, OR WHO BECAME HIS COUNSELOR? ³⁵Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? ³⁶Because from him and by means of him and for him are all things. To him be the glory for all the ages. Amēn. ^{Isa 40:13 Job 35:7, 41:11 See App. XII}

Therefore I urge you, brothers, by the mercies of the Almighty, to present your bodies a living and holy sacrifice, acceptable to the Almighty, which is your reasonable worship.^{12,2} And do not be conformed to this age, but be transformed by the renewing of your mind, so that you may prove what the will of the Almighty is, that which is good and acceptable and perfect.

³Because through the loving-kindness given to me I say to everyone among you not to think more highly of himself than he ought to think, but to think so as to have sound judgment, as the Almighty divided to each a measure of official duty.^a

⁴Because just as we have many members in one body and all the members do not have the same function,⁵ so we, who are many, are one body in the Anointed, and individually members one of another. ⁶We have gifts that differ according to the favor given to us. If it is prophecy, let it be in agreement with the faith.^b ⁷If it is service, let it be in his serving, or he who teaches, in his teaching, ⁸or he who exhorts, in his exhortation. If it is he who gives, let it be with liberality, or he who leads, with diligence. If it is he who shows mercy, let it be with cheerfulness.

⁹Let love be without hypocrisy. Abhor what is evil. Cling to what is good. ¹⁰Be devoted to one another in brotherly love. Give preference to one another in honor, ¹¹not lagging behind in diligence, enthusiastic in spirit, serving Yāhwēh, ¹²rejoicing in confident expectation, persevering in tribulation, devoted to prayer, ¹³contributing to the needs of the holy ones, practicing hospitality.

¹⁴Bless those who persecute you. Bless and do not curse. ¹⁵Rejoice with those who rejoice, and weep with those who weep. ¹⁶Be of the same mind toward one another. Do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. ¹⁷Never pay back evil for evil to anyone. Respect what is right in the sight of all men. ¹⁸If possible, so far as it depends on you, be at peace with all men. ¹⁹Never take your own revenge, beloved, but leave room for the wrath of the Almighty, because

a Faithfulness. A duty or ministry that requires faithfulness. The usual translations have “faith” here leading to an unintelligible sense or bad theology, but the idea is similar to being committed a public trust. The word is used for an appointment to an office that requires responsibility and trust. The office requires the servant to be faithful. See 2Chron. 31:15, 18 for this usage.

b “According to the analogy of the faith:” This is to say that the homilies given must correspond to the truths of the faith. A prophet here is one who expounds on Scripture or who is able to illustrate a truth with Scripture for edification, exhortation, and consolation. See 1 Cor. 14:3. The normative use of this gift does not involve prediction, which is a prophet extraordinaire. The regular use of this gift requires study and prayer; expositions may occur to many mature faithful when stimulated by others. It is not standard teaching. It is often revelatory both to the prophet and the audience as something not seen in Scripture before is brought to mind. The limits of this sermonizing or making of homilies is the known facts of the faith, the most important of which is confirming and upholding the Torah of the Almighty. The lack of this is the main reason why this gift is ill used by many professing the faith. It occurs best in something like a moderated discussion of Scripture by those who uphold it. The activity of the Holy Spirit occurs at the subjective level, and he always points us to objective confirmations of what he is trying to teach us, mainly from Scripture. Therefore the prophet does not try to validate anything from his own private experiences.

it is written, 'VENGEANCE IS MINE! I WILL REPAY,' says Yāhweh. ²⁰But if your enemy is hungry, feed him, and if he is thirsty, give him a drink, because in so doing you will heap burning coals upon his head. Deu 32:35, Psa 94:1, See App. XII

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

Every person is to be in subjection to the higher authorities, because there is no legitimate authority except under the Almighty, and those which exist are established under the Almighty. ^{13,2}So whoever resists the authority really opposes the ordinance of the Almighty, and those opposing will receive condemnation against themselves, ³since rulers are not a cause of fear respecting a good deed, but against the evil deed. So do you want to have no fear of the authority? Do what is good and you will have praise from the same, ⁴because he is a servant of the Almighty to you for good. Yet if you should do an evil thing, be afraid, because he does not carry the sword for nothing, because he is a servant of the Almighty, an avenger who brings wrath on the one doing an evil thing.

⁵Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. ⁶Because of this you also pay levies, because they are ministers of the Almighty, attending to this very thing. ⁷Return to all what is owed them. Levy to whom levy is due, tax to whom tax is due, respect to whom respect is due, honor to whom honor is due.

⁸Owe nothing to anyone, except to love one another, because the one loving another completes the Law. ⁹Indeed this, "YOU^α SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if *there is* any other commandment in this matter, it is headed up, "YOU^β SHALL LOVE YOUR NEIGHBOR AS YOURSELF." ¹⁰Love does no wrong to a neighbor. Therefore love is the completion of the Law. α Deu 5:17-21, Exo 20:13-17 β Lev 19:18

¹¹Do this, knowing the time, that it is already the hour for you to be awakened from sleep, because now our salvation is nearer to us than when we first confirmed our faithfulness. ¹²The night advances, yet the day is near. Therefore we should lay aside the deeds of the darkness and we should put on the weapons of light. ¹³We should walk properly as in daytime, not in revelry and drunkenness, not in sexual promiscuity and sensual liberties, not in strife and jealousy. ¹⁴But put on our Adōnai Yēshua the Anōinted, and make no provision for the flesh in regard to its lusts.

Now welcome the one who is weak in the faith but not for scrutinizing his reasoning. ^{14,2}One person confirms it to be trustworthy to eat everything, but he who is weak eats vegetables only. ^α ³The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, because the Almighty has

^α The word *everything* does not include unclean animal meats due to the nature of the question Paul was asked. Paul was asked if those who said they should eat vegetables only were correct, or if those who said vegetables and meat were permitted were correct. His answer was that excluding meat is not a judging matter and including it is not a judging matter. Therefore, everything means vegetables and meat vs. vegetables only. The question was not if it was permitted to eat unclean things, but if meat eating was right or wrong. If the ques-

accepted him. ⁴Who are you to judge the servant of another? To his own master he stands or falls, and he will stand, for Yāhwēh is able to make him stand.

⁵One person chooses one *fast day* over another *fasting day*, another chooses every day. Each person must be fully convinced in his own mind. ⁶The one concerned about the *fast day*, is concerned about it for Yāhwēh, but he who eats, does so for Yāhwēh, because he gives thanks to the Almighty. And he who eats not, for Yāhwēh he does not eat, and gives thanks to the Almighty, ⁷because not one of us lives for himself, and not one dies for himself.^a

⁸Because if we live, we live for Yāhwēh, or if we die, we die for Yāhwēh. Therefore whether we live or die, we are Yāhwēh's. ⁹Because to this end *the Anōinted* died and lived again, that he might be both Adōnai of the dead and of the living. ¹⁰But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? Because we will all stand before the judgment seat of the Almighty. ¹¹Because it is written, "AS I LIVE, SAYS YĀHWĒH, EVERY KNEE WILL BOW TO ME, AND EVERY TONGUE WILL GIVE PRAISE TO THE ALMIGHTY."¹²So then each one of us will give an account of himself to the Almighty. ¹³Therefore let us not judge one another anymore, but rather determine this, not to put an obstacle or a stumbling block in a brother's way. *Isa 45:23*

¹⁴I know and am convinced in Adōnai Yēshua, that nothing is communicable on its own, except to him who is considering anything to be communicable, to him it is communicable.^b ¹⁵Because if through food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom the Anōinted died.

tion was if eating unclean things was permitted, then *everything* would mean unclean things also, but that was not the question.

Someone may say that I am assuming what the question was in order to explain how Paul was within the bounds of the Levitical law. That's right, but why should we assume any different. Paul upholds the law everywhere else, so deductive logic requires us to explain this situation so that he upholds the law.

Every other matter that requires interpretation should be similarly treated so long as the interpretation cannot be proved impossible by the known facts. If eating unclean things was permitted then why did Paul not just say it outright? He does not, and therefore, it is all the more probable that is not what he meant, and all the more likely that those who interpret him to be so saying are actually twisting his words around. The only reasonable alternative to explaining Paul agreeably to the Law is to toss Paul out. It is not to toss the law out which has the greater confirmation.

^a The subject of eating or not eating with regard to a day concerned them. Clearly this is in regard to publicly appointed fasting days by the Jewish community in Rome. Must the faithful participate or not? The Church nowadays makes these days out to be Šabbath's, but this is incorrect. Šabbath observance is not a matter of individual opinion. The Almighty disapproves Šabbath breaking.

^b If Paul had meant to overturn the food laws then he would not have used the word "communicable" (shared, common). He would have used the word "unclean" directly. Furthermore, he would not have qualified *communicable* with the words "on its own."

If someone touched a source of uncleanness and did not wash his hands then the contamination could be communicated to clothes or body. See Lev. 15:11. This is classified as a type II contamination. It is not a sin to have it. It is not a sin to touch a sick person. It was only a sin if it was communicated to the holy places. See Lev. 15:31.

There is also a commandment not to make one's soul abominable or unclean by eating

¹⁶However do not let what is for you a good thing be spoken of as evil, ¹⁷because, the kingdom of the Almighty is not eating and drinking, but justice and peace and joy in the Holy Spirit. ¹⁸Because he who in this way serves the Anointed is acceptable to the Almighty and approved by men. ¹⁹So then we pursue the things which make for peace and the building up

unclean things (Lev. 11:43-44). It was a sin to do so. This is classified as a type I impurity.

According to the Perushim, the hands may touch some impurity, and this imparted type II ritual impurity. But if the hands now touched food, say bread, or a piece of fruit, then the type II impurity transferred to the bread or fruit, making it "unclean." Then if the person ate the bread or fruit, he was defiling his soul with a type I impurity, making his soul and abomination or unclean.

The Perushim were teaching that ritual impurity (type II) was communicable to the soul by communicable hands. It became a type I impurity. The food became forbidden after being touched. Yeshua and Paul rejected this doctrine. Messiah specifically rejects this doctrine of the sharability of impurity with the soul by secondary means, i.e. unwashed hands. Paul more generally rejects the idea that type II impurity can be transferred to proper (clean) food "of itself" by accident so as to defile the soul of the person eating it, with only the exception that if the person recognizes he actually is eating something which has become unclean by communication of defilement, then to that person it becomes defiling to the soul.

Minute impurities do not defile the soul if consumed without notice. The impurity is removed by the elimination system. Therefore a type I defilement of the soul cannot occur from anything unclean that "enters of itself" into the body.

The word κοινός means what is shared or common between one thing and another. LSJ, "shared in common;" BDAG, "pert. to being of mutual interest or shared collectively, communal, common." The meaning spills over into defilement if defilement is actually considered to be what is shared with the item called common. What Paul means here is that item A (some clean food to be eaten) has had the uncleanness of item B (some unclean item) shared with it because item B was associated in some way with A. The classic case is unwashed hands (cf. Mat. 15 and Mark 7). The hands were made unclean by contact with unclean substance, then the hands touch the food. Then the food is regarded as shared, i.e. sharing uncleanness with the original item.

Such second degree contamination works many ways according the Rabbinic rules. But it was treated as sin to consume an item that is ordinarily clean, but has somehow shared a contamination. Therefore clean food came to be called "shared" or "common" because it has some contact or association with something by nature unclean.

See notes on Mark 7. There are two levels of contamination. Type I contaminated the soul and heart, because something unclean was consumed with intentionality. Type II contamination is that which is natural to man, but considered profane in the holy places. Paul spells out the middle voice verb used in Matthew and Mark, "on its own," "by itself" δι' ἑαυτοῦ. This means by accident, without intentionality, without being noticed. So if any contamination is shared this way, then it does not share defilement to the heart, a type I contamination. It may only share (possibly) a type II contamination that simply makes one ritually impure. Such impurity is only a sin if taken into the holy place. Type I impurity is always a sin. Paul is only dealing with type I defilement, however, because he is dealing with matters of the heart, condemnation and approval. Someone who contracts type I contamination with intentionality is proving themselves unfaithful to Messiah.

Paul does not consider second degree, accidental contamination, of itself, to confer type I impurity to the heart. But he states an exception. If a person reckons impurity to be shared with an otherwise clean food, then to that person it will share the type I contamination, because the person will not be consuming it by accident without intentionality.

Therefore, it is critically important that the word κοινός does not mean itself defiled or unclean things. Paul is not saying unclean things are only unclean to those who think so. This word is never used in the Greek bible to indicate something directly unclean or unfit for food. It does not even occur in the Septuagint for matters of ritual purity or clean and unclean things. The word was used among Greek Jews before the second Temple was destroyed to mean the *communicability* of impurity. What motivated the Perushim and Rabbis to complicate the ritual purity law was the desire to be ritually holy all the time, or as much as possible, even where it was not required. They probably made this zefut (merit) at first and then made it a requirement.

of one another.

²⁰Do not tear down the work of the Almighty for the sake of food. All surely is clean,^a but they are evil for the man who through stumbling eats. ²¹It is good not to eat meat or to drink wine, or whatever makes your brother stumble. ²²The confidence which you have, have as your own conviction before the Almighty. Happy is he who does not condemn himself in what he approves. ²³But he who doubts is condemned if he eats, because it is not from faithfulness. And whatever is not from faithfulness is Sin.

Now we who are strong ought to bear the weaknesses of those without strength and not please ourselves. ^{15,2}Each of us is to please his neighbor for his good, to his edification. ³Because even the Anointed did not please himself, but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL UPON ME." *Psa 69:9 [68:10]*

⁴Because whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have a trustworthy expectation. ⁵Now may the Almighty who patiently endures and gives encouragement grant you to be of the same mind with one another according to the Anointed Yeshua, ⁶so that with one accord you may with one voice glorify the Almighty and Father of our Adonai Yeshua the Anointed.

⁷Therefore, accept one another, just as the Anointed also accepted us to the glory of the Almighty. ⁸Because I say that the Anointed certainly became a servant of the circumcision on behalf of the truth of the Almighty to confirm the promises given to the fathers, ⁹and the nations for mercy, to glorify the Almighty, as it is written, "THEREFORE^α I WILL GIVE PRAISE TO YOU AMONG THE NATIONS, AND I WILL SING TO YOUR NAME." ¹⁰And again he says, "REJOICE,^β YE NATIONS, WITH HIS PEOPLE." ¹¹And again, "PRAISE^δ YĀH ALL YE NATIONS, AND LET ALL THE NATIONS PRAISE HIM." ¹²Again Yeshayahu says, "THERE^θ WILL COME THE ROOT OF YISHAI, EVEN HE WHO ARISES TO RULE THE NATIONS, UPON HIM WILL THE NATIONS PUT THEIR CONFIDENCE." *α Psa 18:49 [17:50], 2 Sam 22:50 β Deu 32:43 θ δ Psa 117:1 θ Isa 11:10*

¹³Now may the Almighty of hope fill you with all joy and peace in your confirming your faithfulness, so that you will abound in hope by the power of the Holy Spirit.

¹⁴And concerning you, my brothers, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another. ¹⁵But I have written very boldly to you on some points so as to remind you again, because of the favor that was given me from the Almighty, ¹⁶to be a minister of the Anointed Yeshua to the nations, doing a priestly service for the good news of the Almighty, that the offering of the nations might be acceptable, being made holy by the Holy Spirit.

¹⁷Therefore in the Anointed Yeshua I have found reason for glorying in things pertaining to the Almighty, ¹⁸because I will not presume to speak

^a All the food regarded as common due to the Rabbis contamination rules is really clean. Only actual unclean things are unclean and not fit for food.

of anything except what the Anointed has accomplished through me, for the listening submission of the nations by word and deed, ¹⁹by the power of signs and wonders, by the power of the Spirit, so that from Yerushalayim and round about as far as Illyricum I have fully proclaimed the good news of the Anointed.

²⁰And so I aspire to proclaim the good news, not where the Anointed has been already named, lest I should build on another man's foundation, ²¹but as it is written, "THEY WHO HAD NO NEWS OF HIM WILL SEE, AND THEY WHO HAVE NOT HEARD WILL UNDERSTAND." ²²For this reason I have often been prevented from coming to you. ²³But now, with no further place for me in these regions, and since I have had for many years a longing to come to you ²⁴whenever I go to Spain, I expect to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while. *Isa 52:15*

²⁵But now, I am going to Yerushalayim, serving the holy ones, ²⁶because Macedonia and Achaia have been pleased to make a contribution for the poor among the holy ones in Yerushalayim. ²⁷Yes, they were pleased, and they are indebted to them. Because if the nations have shared in their spiritual things, they are indebted to minister to them also in material things. ²⁸Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain.

²⁹I know that when I come to you, I will come in the fullness of the blessing of the Anointed. ³⁰Now I urge you, brothers, by our Adonai Yeshua the Anointed and by the love of the Spirit, to strive together with me in your prayers to the Almighty for me, ³¹that I may be rescued from those who are disloyal in Yehudah, and that my service for Yerushalayim may prove acceptable to the holy ones, ³²so that I may come to you in joy by the will of the Almighty and can enjoy mutual rest with you. ³³Now the Almighty of peace be with you all. Amen.

I commend to you our sister Phoebe, who is also a servant of the assembly which is in Cenchrea, ^{16,21}that you receive her in Yāhweh as worthy of the holy ones, and that you stand by her in whatever matter she may have need of you, also because she has been a helper of many, and of myself.

³Greet Prisca and Aquila, my fellow workers in the Anointed Yeshua, ⁴who for my life risked their own necks, for whom not only do I give thanks, but also all the assemblies in the nations, ⁵and the assembly in their house. Greet Epānetus, my beloved, who is a first fruit to the Anointed in Asia.

⁶Greet Miryam, who does many labors for you.

⁷Greet Andronicus and Eunias, my kinsmen and my fellow prisoners, who are outstanding among the emissaries, who also were in the Anointed before me.

⁸Greet Ampliatius, my beloved in Yāhweh.

⁹Greet Urbanus, our fellow worker in the Anointed, and Stachys my beloved.

¹⁰Greet Apelles, the approved in the Anointed. Greet those who belong to Aristobulus.

¹¹Greet Herodion, my kinsman. Greet those belonging to Narcissus, who are in Yāhweh.

¹²Greet Tryphaena and Tryphosa, workers in Yāhweh. Greet Persis the beloved, who are laboring in Yāhweh.

¹³Greet Rufus, chosen for Yāhweh, and his mother and mine.

¹⁴Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.

¹⁵Greet Philologus and Eulia, Nereus and his sister, and Olympas, and all the holy ones who are with them.

¹⁶Greet one another with a holy kiss. All the assemblies of the Anointed greet you.

¹⁷Now I urge you, brothers, to watch for those causing dissensions and hindrances alongside the teaching which you learned, and turn away from them, ¹⁸because such ones are slaves, not of our Adōnai the Anointed but of their own appetite, and by graceful words and pleasant sounding speech they deceive the hearts of those who practice no deceit.

¹⁹Because your submissive listening has touched all, therefore I am rejoicing over you, but I want you to be wise regarding good and innocent regarding evil. ²⁰The Almighty of peace will soon crush Satan under your feet. The loving-kindness of our Adōnai Yēshua be with you.

²¹Timothy my fellow worker greets you, and Lucius and Iason and Sopater, my kinsmen.

²²I, Tertius, who write the letter, greet you in Yāhweh.

²³Gaius, my host and all the assembly, greet you. Erastus, the city treasurer greets you, and Quartus, the brother.

²⁵Now praise be to the one himself able to confirm you according to my good news, and by the proclamation of Yēshua the Anointed, according to the unveiling of the mystery which has been kept secret for long ages, ²⁶but now has been manifested, besides through the prophetic writings, according to the command of the everlasting Almighty, for a submissive hearing of faithfulness, to all the nations, having been made known, ²⁷by the only wise Almighty, through Yēshua the Anointed, to whom is the glory for all the ages. Amen.^a

^aIn Hellenistic Greek, Latin, and Middle English, "justify" carried the sense of "to administer justice to." This meaning has been lost in English. The word could also mean "acquitt," and the false gospel played on this ambiguity in the past to claim that forgiveness was an acquittal, and absolution. Since lawlessness has increased the correct definition has been lost. So it must be restored: justicing, justiced, be justiced. It means the administration of justice. It is what a Judge does when he tries or judges a case. In fact "being judged," or "tried" are good equivalents. Now a Judge may try a case by 1. declaring an acquittal and release, 2. declaring guilty and condemnation, with sentence 3. declaring guilty and pardon, with release. These three operations are called "justicing," or "administering justice." There is no doubt that "justicing" meant punishment in Greek. It is listed in TDNT and Thayer and so used by Josephus and Paul. Declaring guilty with a pardon and assignment of a penalty to

First Corinthians

Paul, called to be an emissary of Yěshua the Anōinted by the will of the Almīghty, and Sosthenes our brother. ^{1,2}To the assembly of the Almīghty which is at Corinth, to those who have been set apart in the Anōinted Yěshua, called to be holy, along with all who call upon the name of our Adōnai Yěshua the Anōinted in every place, theirs and ours. ³Loving-kindness to you and peace from the Almīghty our Fāther and Adōnai Yěshua the Anōinted.

⁴I thank my Almīghty always concerning you, for the loving-kindness of the Almīghty which was given you in the Anōinted Yěshua, ⁵that in everything you are enriched in him, in all speech and all knowledge, ⁶even as the testimony concerning the Anōinted is confirmed in you, ⁷so that you are not lacking in any gift, awaiting eagerly the revelation of our Adōnai Yěshua the Anōinted, ⁸who will also confirm you to the end, blameless in the day of our Adōnai Yěshua the Anōinted. ⁹The Almīghty is faithful, through whom you are called into fellowship with his Sōn, Yěshua the Anōinted our Adōnai.

¹⁰Now I encourage you, brothers, because of the name of our Adōnai Yěshua the Anōinted, that you all agree, and there be no divisions among you, and that you may be made complete in the same mind and in the same judgment.

¹¹Because I have been informed concerning you, my brothers, by Chloes people, that there are quarrels among you. ¹²Now I mean this, that each one of you is saying, “I am of Paul,” and “I of Apollos,” and “I of Keipha,” and “I of the Anōinted.” ¹³Has the Anōinted been divided? Paul was not fastened to an execution timber for you, was he? Or were you immersed in the name of Paul? ¹⁴I thank the Almīghty that I immersed none of you except Crispus and Gaius, ¹⁵that no man should say you were immersed to my name. ¹⁶Now I did immerse also the household of Stephanas. Beyond that, I do not know whether I immersed any other.

¹⁷For the Anōinted did not send me to immerse, but to proclaim the good news, not in cleverness of speech, so that the execution timber of the Anōinted should not be emptied of effect.

¹⁸Because the word of the execution timber is to those who are perishing foolishness, but to us who are being saved it is the power of the Almīghty, ¹⁹because it is written, “I WILL DESTROY THE ‘WISDOM’ OF THE ‘WISE,’ AND THE ‘CLEVERNESS’ OF THE ‘CLEVER’ I WILL SET ASIDE.” ²⁰Where is the wise man? Where is the scribe? Where is the debater of this age? Has not the Almīghty made foolish the wisdom of the world? ²¹Because since, in the wisdom of the Almīghty, the world through its wisdom did not come to know the Almīghty, the Almīghty was well-pleased through the ‘foolishness’ of the

a substitute is “justicing.” Justicing does not assign a moral status to the defendant. Rather it is the activity of the judge in deciding what outcome is just for the case.

message proclaimed, to save those affirming faithfulness. ²²Because even Yehudim ask for signs, and Greeks search for wisdom, ²³but we proclaim the Anointed fastened to an execution timber, to the Yehudim a stumbling block, and to the nations foolishness, ²⁴but to those who are the called, both Yehudim and Greeks, the Anointed is the power of the Almighty and the wisdom of the Almighty, ²⁵because the ‘foolishness’ of the Almighty is wiser than men, and the weakness of the Almighty is stronger than men. *Isa 29:14*

²⁶Because observe your calling, brothers, that there were not many wise according to the flesh, not many mighty, and not many from noble kindred, ²⁷but the Almighty has chosen the ‘foolish things’ of the world to shame ‘the wise,’ and the Almighty has chosen the weak things of the world to shame the things which are strong.

²⁸And the low born of the world and the despised, the Almighty has chosen himself, things being nothing, so that the things that are exalted he can bring to nothing, ²⁹that no flesh should boast before the Almighty.

³⁰But by him, you are in the Anointed Yeshua, who is become wisdom to us from the Almighty, and also justice, holiness, and ransom, ³¹that, just as it is written, “LET HIM WHO REJOICES IN HIMSELF, REJOICE IN YĀHWĒH.”^a *Jer 9:23f*

And when I came to you, brothers, I did not come with eloquent speech or lofty wisdom, proclaiming to you the testimony of the Almighty, ^{2,2}because I determined to know nothing among you except Yeshua the Anointed, and him fastened to an execution timber. ³And I was with you in weakness and in fear and in much trembling. ⁴And my message and my proclaiming were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵that your faithfulness should not rest on the wisdom of men, but on the power of the Almighty.

⁶Yet we do speak wisdom among those who are mature—a wisdom, however, not of this age, nor of the rulers of this age, who are passing away, ⁷but we speak the Almighty’s wisdom according to a mystery, which has been hidden, which the Almighty planned before the ages for our glory, ⁸the wisdom which none of the rulers of this age has understood, because if they had understood it, they would not have fastened to an execution timber the Adonai of glory, ⁹but just as it is written, “THERE ARE THINGS WHICH EYE HAS NOT SEEN AND EAR HAS NOT HEARD, AND WHICH HAVE NOT ENTERED THE HEART OF MAN, WHICH THE ALMIGHTY HAS PREPARED FOR THOSE WHO LOVE HIM.” *Isa 64:4 [3], 65:17 [16] See App XII*

a Messiah has become all these things to us as an example, because he is the perfect one, and is the example to follow. But many take the word “become” in a different sense, reading “become...righteousness” and explain that it means perfect righteousness is legally put into the books for the faithful (who are imperfect) so that they will be legally regarded and perfect. But the Almighty does not care one bit about this false doctrine because the only reason for it would be to set the basis for an acquittal rather than the pardon Scripture teaches. Such legal righteousness is a fiction. It does not compensate the Almighty for our lack of it. Neither does Messiah’s death. The penalty paid by Messiah serves as an example of His wrath and displeasure toward the sin. It is a substitutionary penalty commuted from the usual penalty against the wicked. TO OBEY IS BETTER THAN SACRIFICE. Sacrifice, therefore, does not give the Almighty an equal value back to offset the loss due to sin. It simply satisfies his limited measure of wrath tempered with mercy in allowing justice to be benevolently administered that way.

¹⁰And to us, the Almighty has revealed them, through the Spirit, because the Spirit searches all things, even the deep things of the Almighty. ¹¹Because who among men knows the things of a man except the spirit of the man, which is in him? Even so the things of the Almighty, no one knows, except the Spirit of the Almighty. ¹²Now we have not received the spirit of the world order, but the Spirit which is from the Almighty, so that we might know the things freely given to us by the Almighty, ¹³which things we also speak, not in human teachings of wise words, but in teachings of the Spirit, comparing spiritual things with spiritual things.

¹⁴But a worldly man does not accept the things of the Spirit of the Almighty, because they are foolishness to him, and he cannot understand them, because they are spiritually discerned. ¹⁵Now he who is spiritual discerns in everything, and he himself is discerned by no worldly person, ¹⁶because WHO HAS KNOWN THE MIND OF YĀHWĒH, THAT HE SHOULD INSTRUCT HIM? And we have the understanding of the Anointed. *Isa 40:13*

And I, brothers, could not speak to you as to spiritual men, but as to worldly men, as to babes in the Anointed. ^{3,2}I gave you milk to drink, not solid food, because you were not yet able to receive it. Indeed, even now you are not yet able, ³because you are still worldly, because where there is jealousy and strife among you, are you not worldly, and are you not walking like men? ⁴Because when one says, "I am of Paul," and another, "I am of Apollos," are you not mere men? ⁵What then is Apollos? And what is Paul? Servants through whom you affirmed faithfulness, even as Yāhweh gave opportunity to each one. ⁶I planted, Apollos watered, but the Almighty was increasing the growth. ⁷So then neither the one who plants nor the one who waters is something, but only the Almighty who increases the growth.

⁸Now he who plants and he who waters are one, but each will receive his own reward according to his own labor, ⁹because we are the Almighty's fellow workers. You are the Almighty's field, and the Almighty's building. ¹⁰According to the loving-kindness of the Almighty, which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it, ¹¹because no man can lay a foundation other than the one which is laid, which is Yēshua the Anointed.

¹²Then if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, ¹³each man's work will become evident, because the day will show it, because it is to be revealed with fire, and the fire itself will test the quality of each man's work. ¹⁴If any man's work which he has built upon it remains, he will receive a reward. ¹⁵If any man's work is burned up, he will suffer loss, but he himself will be saved, yet so as through fire.^a

^a This is to say that a minister who is faithful himself to Messiah, but who pursues a foolish course of ministry will find his work destroyed in the hour of testing. Paul said this because there needed to be ministers, but indeed they were not all really ready for it.

¹⁶Do you not know that you are the temple of the Almighty, and that the Spirit of the Almighty dwells in you? ¹⁷If any man destroys the temple of the Almighty, the Almighty will destroy him, for the temple of the Almighty is holy, and that is what you are.

¹⁸Let no man deceive himself. If any man among you thinks that he is wise in this age, let him become foolish that he may become wise, ¹⁹because the wisdom of this world is foolishness before the Almighty. Because it is written, “He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS,” ²⁰and again, “YĀHWĒH KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS.” ²¹So then let no one boast in men, because all things relate to you, ²²whether Paul or Apollos or Keipha or the world or life or death or things present or things to come. All things relate to you, ²³and you relate to the Anointed, and the Anointed relates to the Almighty. *Job 5:13 [12], Psa 94:11 [93:11] See App XII*

Likewise, let a man consider us, as servants of the Anointed, and administrators of the mysteries of the Almighty. ^{4,2}Moreover here, it is required of administrators that each should have been found faithful. ³But to me it is a very small thing that I should be examined by you, or by any human court. In fact, I do not even examine myself, ⁴because I am conscious of nothing against myself, yet I am not by this justified, but the one who examines me is Yāhwēh. ⁵Therefore do not go on passing judgment before the time, but wait until Yāhwēh comes who will both bring to light the things hidden in the darkness, and disclose the motives of men’s hearts, and then each man’s praise will come to him from the Almighty.

⁶Now these things, brothers, I have applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, so that no one of you is arrogant on behalf of one against the other, ⁷because who is going to judge you? And what do you have that you have not received? But if you did receive it, why do you boast, as if you had not received it? ⁸You are already filled! You have already become rich, you have reigned without us, and I would indeed that you have reigned so that we also might reign with you, ⁹because, I think, the Almighty has exhibited us emissaries last of all, as men condemned to death, because we have become a spectacle to the world, both to messengers and to men.

¹⁰We are fools for the Anointed’s sake, but you are prudent in the Anointed. We are weak, but you are strong. You are distinguished, but we are without honor. ¹¹To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless, ¹²and we toil, working with our own hands. When we are reviled, we bless. When we are persecuted, we endure. ¹³When we are slandered, we try to conciliate. We have become as the scum of the world, the dregs of all things, even until now.

¹⁴I do not write these things to shame you, but to admonish you as my beloved children, ¹⁵because if you were to have ten thousand tutors in the Anointed, yet you would not have many fathers, because in the Anointed Yēshua I became your father through the good news. ¹⁶I exhort you

therefore, be imitators of me. ¹⁷For this reason I have sent to you Timothy, who is my beloved and faithful child in Yǎhwēh, and he will remind you of my ways which are in the Anōinted, just as I teach everywhere in every assembly.

¹⁸Now some have been arrogant, as though I were not coming to you. ¹⁹But I will come to you soon, if Yǎhwēh wills, and I will find out, not the words of those who are arrogant, so much as their power, ²⁰because the kingdom of the Almighty does not consist in words, so much as in power. ²¹What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness?

It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the nations, that someone has his father's wife. ^{5.2}And you have become arrogant, and have not mourned instead, in order that the one who had done this deed might be removed from your midst. ³For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present. ⁴In the name of our Adōnai Yēshua, when you are assembled, and I with you in spirit, with the power of our Adōnai Yēshua, ⁵deliver such a one to Satan for the destruction of his body, so that his spirit might be saved in the day of Adōnai Yēshua.

⁶Your boasting is not good. Do you not know that a little leaven leavens the whole batch of dough? ⁷CLEAN OUT THE OLD LEAVEN, that you may be a new batch of dough, just as you are being delevained, and because the Anōinted our Passover also has been sacrificed. *Exo 12:15*

⁸Let us therefore CELEBRATE THE PASSOVER FEAST, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. *Deu 16:1*

⁹I wrote you in my letter not to associate with immoral people. ¹⁰I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, because then you would have to go out of the world. ¹¹But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one, ¹²because what have I to do with judging outsiders? Do you not judge those who are within the assembly? ¹³But those who are outside, the Almighty judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES. *Deu 13:5, 17:7*

Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous, and not before the holy ones? ^{6.2}Or do you not know that the holy ones will judge the world? And if the world is judged by you, are you not competent to constitute the smallest law courts? ³Do you not know that we will judge messengers? How much more, matters of this life? ⁴If then you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the assembly? ⁵I say this to your shame. Is it so, that there is not among you one

wise man who will be able to decide between his brothers, ⁶but brother goes to law with brother, and that before the unfaithful?

⁷Actually, then, it is already a defeat for you, that you have lawsuits with one another. Why not rather be wronged? Why not rather be defrauded? ⁸On the contrary, you yourselves wrong and defraud, and that your brothers. ⁹Or do you not know that the unrighteous will not inherit the kingdom of the Almighty? Do not be deceived! Neither fornicators, nor idolaters, nor adulterers, nor men acting like women, nor homosexuals, ¹⁰nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of the Almighty. ¹¹And such were some of you. But you were washed. But you were set apart. But you have been administered justice in the name of Adōnai Yēshua the Anōinted, and by the Spīrit of our Almighty.

¹²Some say, "All things are permitted for me,"^a but not all things are profitable. Some say, "All things are permitted for me," but I will not be mastered by anything.

¹³Some say, "Food is for the stomach, and the stomach is for food," but the Almighty can do away with both of them. And the body is not for immorality, but to serve Adōnai, and Adōnai is concerned with the body. ¹⁴Now the Almighty has not only raised Adōnai, but will also raise us up through his power.^b

¹⁵Do you not know that your bodies are members of the Anōinted? Shall I then take away the members of the Anōinted and make them members of a harlot? May it never be! ¹⁶Or do you not know that the one who joins himself to a harlot is united in body with her? For he says, "THE TWO WILL BECOME ONE FLESH." *Gen 2:24*

¹⁷But the one who joins himself to Yāhweh is united in spirit with him. ¹⁸Flee immorality. Every other Sin that a man commits is outside the body, but the immoral man sins against his own body. ¹⁹Or do you not know that your body is a temple of the Holy Spīrit, who is in you, whom you have from the Almighty, and that you are not your own? ²⁰Because you have been bought with a price. Therefore glorify the Almighty in your body.

Now concerning the things about which you wrote, it is good for a man not to touch a woman. ^{7,2}But because of immoralities, let each man have his own wife, and let each have her own husband. ³Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. ⁴The wife does not have authority over her own body, but the husband does, and likewise also the husband does not have authority over his own

a Paul would quote something the Corinthians had written him about in order to remark upon it. Clearly the Corinthians knew what these sayings were as they had written it to him, but we being third parties have to infer this. This solution is not unique to GNM. See also CJB, CEV, EXB note, GW, GNT, NOG, NIRV, NIV, NIVUK, NLT. A far greater number of versions simply place the words in quotes. See Barnes Notes. Other commentaries make Paul a party to lawlessness.

b Another saying by which over indulgence was justified. Paul reasons against it by light and heavy logic. The "body is for sex and sex is for the body" may be used to justify indulgence in immorality.

body, but the wife does. ⁵Stop depriving one another, except by agreement for a time that you may devote yourselves to prayer, and come together again lest Satan tempt you because of your lack of self-control.^a ⁶But this I say by way of concession, not of command. ⁷Yet I wish that all men were even as I myself am. However, each man has his own gift from the Almighty, one in this manner, and another in that.

⁸But I say to the unmarried and to widows that it is good for them if they remain even as I. ⁹But if they do not have self-control, let them marry, because it is better to marry than to burn.

¹⁰But to the married I give instructions, not I, but Yāhweh, that the wife should not be separated from her husband ¹¹(but if she is separated, let her remain unmarried to any other, or else be reconciled to her husband), and that the husband should not send his wife away.

¹²But to the rest I say, not Yāhweh, that if any brother has a wife who is not one of the faithful, and she consents to live with him, let him not send her away.^b ¹³And a woman who has husband that is not one of the faithful, and he consents to live with her, let her not send her husband away.

¹⁴For the husband, who is not one of the faithful, is sanctified through his wife, and the wife, who is not one of the faithful, is sanctified through her faithful husband, because otherwise your children are unclean, but now they are holy. ¹⁵Yet if the one outside the faith leaves, let him leave; the brother or the sister is not under bondage in such cases, but the Almighty has called us to peace.^c

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

¹⁷Only, as Yāhweh has assigned to each one, as the Almighty has called each, in this manner let him walk. And thus I direct in all the assemblies.

¹⁸Was any man called already having a circumcision? Let him not become uncircumcised. Has anyone been called without a circumcision? Let him not be circumcised.

¹⁹Circumcision is nothing, and uncircumcision is nothing, BUT THE KEEPING OF THE COMMANDMENTS OF THE ALMIGHTY. ²⁰Let each man remain in that calling in which he was called.^d *Ecl 12:13-14*

^a Paul assumes the need for intimacy is a lack of self control. Since Paul was never married one has to disagree with him. Being in a relationship produces the need, or makes one realize it exists. Several times Paul says he is giving his opinion in this passage. It is a good thing he said that because his opinion is subjective! (vs. 6, 25, 35, 40).

^b Consent includes an agreement not to interfere with the faithfulness of the spouse to Messiah. The unbelieving spouse must not bring idolatry into the home or otherwise make it impossible for the faithful spouse to obey Messiah.

^c Existing mixed marriages with new converts in the exile are permitted to remain. The children are regarded as holy. If the faithful willingly enter into one, a severe reprimand is first given (see Nehemiah). If violations increase to threaten the community of Israel then drastic action has to be taken (as under Ezra).

^d Clearly circumcision is something and uncircumcision is something. For both have consequences. See Ezek. 44:6-9. And circumcision is a commandment for anyone who would eat the Passover, which clearly Yāhweh wanted all Yisra'el to keep. See Exodus 12:43-49. Also the Almighty wanted Yisra'el recircumcised when they came into the land (cf. Josh. 5:2-9). Further, circumcision is a sign of the covenant (cf. Gen. 17:11) "TO BE AS ALMIGHTY TO YOU,"

²¹Were you called while a slave? Do not worry about it, but if you are able also to become free, rather do that. ²²For he who was called in Yāhweh while a slave, is Yāhweh's freedman. Likewise he who was called while free is the Anōinted's slave. ²³You were bought with a price. Do not become slaves of men. ²⁴Brothers, let each man remain with the Almīghty in that calling in which he was called.

²⁵Now concerning virgins I have no command of Yāhweh, but I give an opinion as one who by the mercy of Yāhweh is trustworthy. ²⁶I think then that this is good in view of the present distress, that it is good for a man to remain as he is. ²⁷Are you bound to an unbelieving wife? Do not seek to be divorced. Are you divorced from a wife? Do not seek a wife. ²⁸But if you should marry, you have not sinned, and if a virgin should marry, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. ²⁹But this I say, brothers, the time has been shortened,^a so that from now on those who have wives should be as though they had none, ³⁰and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; ³¹and those who use the world, as though they did not make full use of it; for the form of this world is passing away.

³²But I want you to be free from concern. One who is unmarried is concerned about the things of Yāhweh, how he may please Yāhweh, ³³but one who is married is concerned about the things of the world, how he may please his wife, ³⁴and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of Yāhweh, that she may be holy both in body and spirit; but one who is married is concerned

and a sign of the righteousness of faithfulness (Rom. 4:11). And it has much value in every way. See Rom. 3:1-2.

So then what does Paul mean by this parable? Circumcision has a different meaning here, "Being Jewish is nothing, and being non-Jewish is nothing, but the keeping of the commandments of the Almīghty." "Was any man called already a Jew? Let him not become non-Jewish. Has anyone been called without being Jewish? Let him not become Jewish." True circumcision is not to become a Jew. For all Yisra'el includes more than they who are Jews as explained in Ezek. 37:15-23. But the Rabbis have expanded the term Jew to mean all Yisra'el. In reality it only means the tribe of Yehudah and some other tribes or parts of tribes associated with Yehudah.

So why did Paul oppose becoming Jewish without a special calling? The main reason was to preserve the house of Yisra'el as a unique identity within Yisrael. The two houses ought to be united, but also free and independent, i.e. a limited Federalism over independent tribes. The problem is that the house of Yehudah and the house of Yisrael have tried to overthrow each other from time immemorial with both idolatry and false doctrines.

The chief of the false doctrines is the teaching of acquittal because one keeps a certain commandment, namely circumcision or baptism. These false doctrines destroy both the house of Yehudah and Yisra'el.

The house of Yehudah has long taught that salvation is in only being a Jew. But Messiah taught that salvation is "from the Jews," and then again only certain Jews who had the truth, and not that one had to join the tribe of Judah or identify as Jewish. He also taught the Jews another parable, that they must eat his flesh and drink his blood, but he only meant it spiritually. So what seems wrong if taken too literally is in fact a deeper lesson once we understand what the literalisms actually represent.

a Paul correctly foresaw trouble ahead for the Messianic Faith. Also he is not teaching assurance that it is the last episode of trouble. For this reason he warned against being tied down, and not because he is discouraging marriage.

about the things of the world, how she may please her husband. ³⁵And this I say for your own benefit; not to put a restraint upon you, but to promote what is seemly, and to secure undistracted devotion to Yāhweh.

³⁶But if any man supposes that he is rude toward his fiancé, if she could be past age, and if it must be so, let him do what he wishes, he does not sin. Let them marry.

³⁷But he who stands firm in his heart, being under no constraint, but has authority over his own will, and has decided this in his own heart, to keep his virginity, he will do well. ³⁸So then both he who marries his fiancé does well, and he who does not marry will do better.

³⁹A wife is bound as long as her husband lives; but if her husband sleeps, she is free to be married to whom she wishes, only in Yāhweh. ⁴⁰But in my opinion she is happier if she remains as she is, and I think that I also have the Spirit of the Almighty.

Now concerning “idol offerings,” we know that we all have knowledge. Knowledge makes arrogant, but love edifies. ^{8,2}If anyone supposes that he knows something, he has not yet known as he ought to know, ³but if anyone loves the Almighty, he is known by him.

⁴Therefore concerning “the eating of things sacrificed to idols,” we know that an idol is powerless in the world, and that there is no Almighty but one. ⁵Because even if there are those being called gods whether in heaven or on earth, as indeed there are many gods and many lords, ⁶yet for us is one Almighty the Fāther, from whom are all things, and we exist for him, and one Adōnai Yēshua, the Anōinted, through whom are all things, and we exist through him. ^a ⁷However not all men have this knowledge, but some, with the awareness of the idol until now, eat *such food* as an idol offering, and their conscience being weak is defiled.

⁸ “But food will not commend us to the Almighty. We are neither the worse if we do not eat, nor the better if we do eat.” ⁹But keep watch that in no way this ‘capability’^b of yours may become a stumbling block to the

a Paul concedes the reasoning of the one who points out that one might be able to eat the food offered to an idol without engaging in an act of worship. This is just as one can have an idol in one’s house without worshipping it, as even in Yisra’el there were idols in houses that the faithful did not worship. However, it was a sin to retain these objects because they were snares to the weak and young and innocent. For this reason it was the commandment of the Almighty that they be destroyed.

Paul shows that the same reasoning applies to Yisra’el in exile in the midst of idolaters. If one participates in an idol feast, not worshipping the idol, but just eating the food, then a brother weak in the faith may think it OK to honor Gōd and the idol which he will do by eating. Even though it may be otherwise, the example will teach them this. The situation is also ambiguous. Someone may say they only eat the food, but they are really abandoning the Faith in their heart! For that possibility also, the weak may be tempted to likewise abandon the Faith.

Paul gives the reasoning behind the prohibition against eating idol food even if one could eat without worshipping the idol. This shows that there are no loopholes in the prohibition. The prohibition is not just for the weak, but also for the strong lest the weak fall into transgression. See Acts 15:29; Rev. 2:14, 20; Num. 25:2; Psa. 106:28.

b The usual translations read ἐξουσία as “liberty” or “right,” but this is misleading. Here it means a mental “power,” “capability,” or effective control by which the strong is able to not associate the food with the idol. The ἐξουσία does not imply legal permission, but is only

weak! ¹⁰Because if someone would see you, who have knowledge, reclining in an idol's temple, will not his conscience, if he is weak, be encouraged to eat the idol offerings? ¹¹And so through your knowledge he who is weak is going to destroy himself, the brother for whose sake the Anointed died. ¹²And thus, by sinning against the brothers and wounding their conscience when it is weak, you Sin against the Anointed.

¹³Therefore, if such food causes my brother to stumble, I will by no means eat such meat ever, that I might not cause my brother to stumble.

Am I not free? Am I not an emissary? Have I not seen Yēshua our Adōnai? Are you not my work in Yāhweh? ^{9,2}If to others I am not an emissary, at least I am to you, because you are the seal of my emissaryship in Yāhweh. ³My defense to those who examine me is this:

⁴Do we not have a right to eat and drink? ⁵Do we not have a right to take along a sister in the faith as a wife, even as the rest of the emissaries, even the brothers of Adōnai, and Keipha? ⁶Or do only Bar-Nabba and I not have a right to refrain from working? ⁷Who at any time serves as a soldier at his own expense? Who plants a vineyard, and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? ⁸I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? ⁹Because it is written in the Law of Mosheh, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING." The Almighty is not only concerned about oxen, is he? ¹⁰Or is he speaking also in every way for our sake? Yes, also for our benefit it was written, because the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops. ¹¹If we have sown spiritual things among you, is it too great to expect if we should reap things for the body from you? ^{12a}If others share the right over you, do we not more? *Deu 25:4*

^{12b}Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the good news of the Anointed. ¹³Do you not know that those working themselves at the Temple duties eat the food of the Temple, and those attending to the altar are partakers from the altar? ¹⁴Likewise also Yāhweh has ordered for those proclaiming the good news to live off of the good news.

¹⁵But I have been using none of these things. And I have not written these things that it may become so for me, because it would be better for me to die than that any one should void my boast. ¹⁶Because when I should myself proclaim the good news, there is no boast for me, because a critical need is laid upon me. For woe is me if I should not proclaim the good news. ¹⁷Indeed, if I do this voluntarily, I am going to have a reward, but if against my will, then for an administration I have been affirmed faithful. ¹⁸What

used to acknowledge the mental capability of eating without honoring the deity. Acting on it is only hypothetically posed for the sake of the discussion. It appears that Paul chose this word instead of a different word like 'habit' or 'practice' because he only wanted to acknowledge the possibility of eating without honoring the false god, and without agreeing with the practice of it. The only way to see to it that the capability to do so does not stumble the weak is not to do so.

then is my reward? That, when proclaiming the good news, I may offer the good news without charge, so as not to make use of my right in the good news.

¹⁹Because by being free from all, to all, I myself have become a servant, so that I may have won more. ²⁰So to the Yehudim I have made myself as a Yehudi, that I might have won Yehudim. To those subject to what is customary, as subject to what is customary, though not being myself subject to what is customary, that I might win those subject to what is customary. ²¹To those who are without what is customary, as without what is customary, though not being without what is customary for the Almighty, but according to what is customary for the Anointed, that I might win those without what is customary.^a

²²To the weak I made myself weak, that I might win the weak. I have become all these things to all men, that I may by all means have saved some.

²³And I am doing all things for the sake of the good news, so that I will have made myself a fellow partaker of it. ²⁴Have you not known that those running on a stadium race course all run, but one receives the prize? Likewise, run so that you shall have won. ²⁵And everyone competing *in the games* exercises self-control in all things. They therefore do it so that they may receive a perishable crown, but we an imperishable. ²⁶Likewise now indeed I run, as not one uncertain. Likewise I box, as not one beating the air, ²⁷but I beat my body and make it my slave, that in no way, having proclaimed to others, I myself should have become disqualified.

Because I do not want you to be ignorant, brothers, that our fathers had been all under the cloud, and all had passed through the sea. ^{10.2}And all had immersed themselves into Mosheh in the cloud and in the sea. ³And all had eaten the same spiritual food. ⁴And all had drunk the same spiritual drink, because they had been drinking from the spiritual Rock which followed behind them,^b and the rock was the Anointed. ⁵But, with most of them the Almighty had not been pleased, because they had been strewn in the wilderness.

⁶Now these things have become examples for us, that we should not be those who lust for evil things, as they also lusted, ⁷nor let yourselves become idolaters, as some of them. As it has been written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY." ⁸Nor should we be sexually immoral, as some of them were sexually immoral, and twenty-three thou-

^a a Nomos (νόμος) means "What is customary" or "what is accepted to be proper." But what some consider proper is by others not considered proper. What some consider the norm is by others foreign. Paul says he is subject to what is customary for the Almighty, that is, what He accepts to be proper. And that we know is His Law, the Torah. What norm nomos refers to is as varied as the contexts. Here it means Jewish tradition in so far as not against Torah, or other traditions, or lack of them, so long as not against the Torah. See Rom. 3:21 note.

^b Evidently Paul is playing on a Jewish tradition here that the rock Mosheh smote water from was taken by Yisra'el on their journey, but he does not certify the tradition. Rather he uses it to say that the Messenger of Yāhweh is the spiritual Rock that followed behind them, and also He went before them. And from his word they drank.

sand had fallen in one day. ⁹Nor should we test Yăhwēh, as some of them had dared test, and were being destroyed by the serpents. ¹⁰Nor grumble, as some of them grumbled, and were destroyed by the destroyer. *Exo 32:4-6,19*

¹¹Now these things came together as examples for them, and they were written for our warning, to whom the ends of the ages have arrived.^a

¹²Therefore let him who thinks he stands look out lest he will have fallen.

¹³No temptation has overtaken you except what is human. And the Almighty is faithful, who will not allow you to be tested beyond what you are able, but with the testing will make also the way of escape, that you may be able to endure it.

¹⁴Therefore, my beloved, flee from idolatry. ¹⁵I speak as one to the thoughtful. Judge yourselves what I say. ¹⁶Is not the cup of blessing which we bless a fellowshiping in the blood of the Anointed? Is not the bread which we break a fellowshiping in the body of the Anointed? ¹⁷Since there is one bread, we who are many are one body, because we all partake of the one bread. ¹⁸Look at the nation Yisra'el according to the flesh. Are not those eating the sacrifices fellowshipers of the altar? ¹⁹What am I saying then? That an idol offering is anything, or that an idol is anything? ²⁰But only that what the nations sacrifice is to demons, and not to the Almighty. And I do not want you to become sharers with the demons.

²¹You cannot drink the cup of Yăhwēh and the cup of demons. You cannot partake of the table of Yăhwēh and the table of demons. ²²Or do we provoke Yăhwēh to jealousy? We are not stronger than He, are we?

²³*They say* "All things are lawful,"^b but, I say not all things are profitable. *They say*, "All things are lawful", but, I say not all things edify. ²⁴Let no one seek his own good, but that of his neighbor.

²⁵Eat all being sold in the meat market,^c without asking questions for

^a All ages are conceived of ending at the present time, even though the end point of many ages was still moving with time, and more ages were still to come. Every movement or kingdom may have an age named after it. Even a ruler or authority may be called an Aeon. The phrase cannot mean the hasty fulfillment of all eschatology. But the point is that the examples serve the present ages.

^b This translation recognizes what some others have before. Paul's statement is in fact an argument from an opposition that the faithful in Corinth were facing. Gnostic theology was just starting to form against the faithful at this time, so Paul's responses seem quick and tentative. A more severe condemnation of the makers of these arguments after they infiltrated the assemblies comes later on from Yohanan.

^c It is often presumed by interpreters that the meat markets were heavily contaminated with idol meat and that it was permissible to buy there even if a small amount of meat was uncontaminated and you did not know which was which. It is assumed that if one were shopping a Corinthian meat market that the meat bought would almost surely be idol meat. On the contrary, only some small amount of such meat may be somewhere in the market. Meat generally came straight from the farms and farmers. Therefore one buys from a place where idols meats are not expected, but may be there upon a possibility. As soon as we are informed where the idol meat is and as soon as we can identify it by labeling or it being reported to us, then its attachment to the idol is not completely broken. The meat becomes forbidden by law for the sake of others, including pagans who need to repent. But too many Christians think that Paul set aside the Jerusalem council because their teachers have twisted his words around to teach it is permitted. In this modern age, we are concerned about our food supply being corrupted by man caused toxins and perversions. We should be wary of false pagan religions attached to food products also. Why would one be concerned about the lesser contamination

the sake of such an awareness, ²⁶BECAUSE THE EARTH IS YĀHWĒH'S, AND ALL IT CONTAINS. ²⁷If one of the pagans invites you, and you wish to go, eat anything that is set before you, without asking questions for the sake of such an awareness. ^a Psa 24:1

²⁸But if anyone should say to you, "This is dedicated to idols," do not eat it, for the sake of the one who has reported it, and for the sake of a conflict of conscience; ²⁹I mean not your own conscience, but the other. For wherein why should my allowance judge itself by another's conscience conflict?^b

³⁰If I partake with thankfulness, why am I slandered concerning that for which I give thanks? ³¹Whether, then, you eat or drink or whatever you do, do all to the glory of the Almighty. ³²Give no offense either to Yehudim or to Greeks or to the Assembly of the Almighty;^c ³³just as I also please all men in the course of all things, not seeking my own profit, but the profit of the many, that they may be saved.

Be imitators of me, just as I also am of the Anointed. ^{11.2}Now I praise you because you remember me in everything, and hold firmly to the ^dtraditions, just as I delivered them to you. ³But I want you to understand that the Anointed is the ^ehead of every man, and the man is the head of a

without concern for the greater?

a This directive is given in response to a question that is unstated. They wanted to know if foods sold in a meat market detached from a pagan temple would be regarded as detached from idolatry on the possibility that some of the items in the market had been given to the temples but then diverted to the market. Paul's answer is generally everything is there to be regarded as detached from idolatry, so long as it clearly cannot be pointed out to be the case. The weak brother worries about a stealth idol meat in the market and avoids the market completely. The strong (who is also considerate) only avoids that which is clearly identified as such. Honoring an idol has to be intentional, and not accidental. Accidental is not intent.

b The allowance here (or liberty) is the freedom to eat what is in the meat market without investigating whether it passed through an idol shrine. If your pagan neighbors who invite you get their meat from the market then no investigation is required. But if someone declares that it is in fact idol meat, it is forbidden, by law, which is founded on the principle of looking out for others, and not on the principle it would always be consumed with the intent to honor an idol. Now many pagans have idols in their houses also, and to these they make offerings. These residences are classified as idol temples. So attending here is forbidden. The rule is that if others begin to say that it is offered to a foreign god then avoid it.

c Obviously if one did not worship the Greek or Roman gods one was going to offend them when they chose to be offended. Paul only means insofar as possible. Presently another religion of force specializes in taking offense. Its offense is part of its force method. It does not worship the same god as the faithful, not withstanding the arguments that its word for their god means 'god.' Many pagans were known to worship one god, but a foreign one. The classical pagans also called their gods "god." What the Jews sacrifice in the place of the Name is permitted (cf. vs. 18-20) and therefore what Rabbis dedicate is permitted, being a lesser matter than the Temple. They themselves may prove hypocrites, but their dedications are sanctified, and they themselves because they are relatives of Mēssiah and of the house of Jacob. But the foreign religion with the political ideology of force, sacrifices and dedicates toward a foreign place and a foreign shrine and to the god of a foreign religious text, and with a foreign will. And Yitshāq, the foreign god hates. And if anyone will be saved, he must forsake the foreign god and be adopted to Yitshāq.

d Traditions: practical rules or ways for implementing observance of the Torah. Binding and loosing of the emissaries on various legal questions including overturning rabbinical errors.

e The head of someone is the authority over them. The head of a woman is her husband.

woman, and the Almighty is the head of the Anointed.

⁴Every man who has something on his head while praying or prophesying, disgraces his head.^a ⁵But every woman who has her head uncovered while praying or prophesying, disgraces her head, because she is one and the same with her whose head is shaved.^b ⁶Because if a woman does not cover her head, let her also have her hair cut off, but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head.

⁷For a man ought not to have his head covered, since he is the image and glory of the Almighty, but the woman is the glory of man, ⁸because man does not originate from woman, but woman from man, ⁹because indeed man was not created for the woman's sake, but woman for the man's sake.^c ¹⁰Therefore the woman ought to keep control over her head, because of the fallen messengers.^d ¹¹However, in Yāhweh, neither is woman independent of man, nor is man independent of woman. ¹²For as the woman originates from the man, so also the man has his birth through the woman, and all things originate from the Almighty. ¹³Judge for yourselves: is it proper for a woman to pray to the Almighty with head uncovered?

¹⁴Does not even nature itself teach you that if a man has long hair, it is a dishonor to him, ¹⁵but if a woman has long hair, it is a glory to her? Because her hair is given to her for a veil. ¹⁶But if one is inclined to be contentious, we have no other practice, nor have the assemblies of the Almighty.^e

a A head covering was regarded as an effeminate article of clothing if it was draped over the head and its purpose was not to protect the head from the elements. The use of the tallit and kippah to cover the head of a man was a later Rabbinical innovation.

b This was the cultural perception and so it was generally considered profane if a woman did this during and act of public piety. The emissaries liberated woman to pray and prophesy in an assembly of the faithful. The Rabbis would not permit it. But the emissaries ruled (in keeping with the cultural norm) that women should cover their head when using their new freedom to pray or prophesy in public. This ruling was motivated by the general perception. Whether it applies today or not depends on the circumstances. And strictly the ruling is only required under the law of love. See 1 Cor. 9:20-22. The Torah may not be added to nor subtracted from. No one should intend to wound the sensibilities of others.

c Paul obviously means an effeminate covering and not a hat for the elements. The law does require a distinction between men's clothing and women's clothing. In that time the greatest distinction was in how the head and hair were kept. Paul gives the reason the distinction is to be made as the principle of the matter. The distinction may be made in another way only if the principle is upheld and a distinction is made. Cultural norms are usually given, and therefore regardless of personal opinion the law of love should operate.

d Paul is reminding us of the episode in Genesis 6 where the sons of the Almighty transgressed the created order of things and came down to take women as wives. Keeping the distinction between men and women is important enough to remind us what happens to those who try to erase the boundaries. Bucking the cultural norms of propriety makes one a target. If rebellion is intended, they become slaves of evil spirits. Every culture that is not trying to erase the bounds has acceptable ways of making the distinctions. But some cultures are so perverse as to have no distinctions. Women should make it their aim to comply with the higher standards for a public assembly on Şabbaths and the highest standards if they intend to take a public role.

e Paul appears to have also been asked about hair length and the practice of veiling women, and he abruptly transitions to consideration of the question. The additional answers are given but the questions are not stated. In Greek culture long hair (comely, beautified) was regarded as feminine. So also in most cultures. Jews were stricter about veiling women in public but Paul does not require this extremity. In fact, he appears to outright reject it as

¹⁷Now about this directive, I do not praise you, because it is not for the better, but for the worse that you gather together. ¹⁸Because on the one hand, firstly, in your coming together in the Assembly, I hear that there are schisms among you, and in part some of it I consider trustworthy, ¹⁹because it is inevitable even for heresies to occur among you, with the result that also those approved may become manifest among you. ²⁰At your coming together, therefore, at the same place, it is not Adōnai's supper^a to eat, ²¹because each party its own supper takes beforehand during the eating. On the one hand one is hungry, and on the other another is drunk.

²²Because do you not have houses to eat and to drink in? Or do you despise the Assembly of the Almīghty, and humiliate those having nothing? What shall I say to you? Can I praise you? In this I do not praise! ²³Because I have received from Adōnai what even I delivered to you, because Adōnai Yēshua in the night which he had been betrayed took bread, ²⁴and having blessed, he broke it and said, "This represents my body which is for you." "Do this for the memorial of me."^b ²⁵Likewise also the cup after supper, saying, "This is the cup of the covenant renewal, which is with my blood. Do this as often soever you can drink it, for the memorial of me."^c ²⁶Because as often soever you can eat this bread and this cup drink, the death of Adōnai you proclaim until he can come. ²⁷So then who ever should eat the bread or may drink the cup of Adōnai unworthily, will be guilty of the body and of the blood of Adōnai. ²⁸Now let a man test himself, and thus from the bread let him eat, and from the cup let him drink, ²⁹because the one eating and drinking, judgment to himself will eat and will drink, if he is not discerning the body. ³⁰Because of this, among you many are sick and ill and a substantial number have fallen asleep.

³¹But if we were discerning ourselves, we would not have been judged. ³²And in being judged by Adōnai, we are being disciplined so that we should not be condemned with the world. ³³So then, my brothers, in coming together to eat, wait for one another. ³⁴If anyone hungers, at home let him eat so that you may not come together for judgment. And I myself will give commandment when I come about the rest of the things.

Now concerning spiritual gifts, brothers, I do not want you to be unaware. ^{12.2}You know that when you were pagans, you were led astray to the dumb idols, however you were led. ³Therefore I make known to you, that no one speaking by the Spīrit of the Almīghty says, "Yēshua is accused", and no one can say, "Adōnai Yēshua" except by the Holy Spīrit.

⁴Now there are varieties of gifts, but the same Spīrit. ⁵And there are

a puritanical extreme. Long hair for a women suffices to make the distinction between sexes, and he only required a head covering in the Assembly when a woman prays or speaks. She does not have to be veiled at any time, and after the prayer or prophesy she did not have to keep the covering on.

a He speaks of their attempt at observing a Passover Seder. They were too immature in the faith to do it properly without letting their cultural habits corrupt the occasion.

b "Do this for the memorial of me." These words are not reported in the Evangelists, but Paul must have received them from Peter. Probably Messiah mentioned this to Peter after his resurrection when he was remarking on the subject of Passover.

varieties of ministries, and the same Adōnai. ⁶And there are different kinds of jobs, but the same Almighty who works with all things for all. ⁷But to each one is given the revelation of the Spīrit for the common good. ⁸On the one hand, therefore, to one is given the word of wisdom through the Spīrit, but to another the word of knowledge according to the same Spīrit. ⁹To another is given courage by the same Spīrit, and to another gifts of healing by the one Spīrit, ¹⁰and to another the working of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of languages, and to another the interpretation of languages.

¹¹But one and the same Spīrit works all these things, distributing to each one individually just as he wills. ¹²Because even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is the Anōinted. ¹³Because by one Spīrit we were all immersed into one body, whether Yehudim or Greeks, whether slaves or free, and we were all made to drink of one Spīrit.

¹⁴Because the body is not one member, but many. ¹⁵If the foot should say, "because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. ¹⁶And if the ear should say, "because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. ¹⁷If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? ¹⁸But now the Almighty has placed the members, each one of them, in the body, just as he desired. ¹⁹And if they were all one member, where would the body be? ²⁰But now there are many members, but one body. ²¹And the eye cannot say to the hand, "I have no need of you", or again the head to the feet, "I have no need of you." ²²On the contrary, it is much truer that the members of the body which seem to be weaker are necessary. ²³And those members of the body, which we deem less honorable, on these we bestow more abundant honor, and our unseemly members come to have more abundant seemliness, ²⁴whereas our seemly members have no need of it. But the Almighty has so composed the body, giving more abundant honor to that member which lacked, ²⁵that there should be no division in the body, but that the members should have the same care for one another. ²⁶And if one member suffers, all the members suffer with it. If one member is honored, all the members rejoice with it.

²⁷Now you are the Anōinted's body, and individually members of it. ²⁸And the Almighty has appointed in the Assembly, first emissaries, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of languages. ²⁹All are not emissaries, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? ³⁰All do not have gifts of healings, do they? All do not speak with languages, do they? All do not translate, do they? ³¹But earnestly desire the greater gifts. And I show you a still more excellent way.

If I speak with the languages of men and of angelic messengers, but do not have love, I have become a noisy gong or a clanging cymbal. ^{13.2}And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. ³And if I give all my possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing.

⁴Love is patient, love is kind, and is not jealous. Love does not brag and is not arrogant, ⁵and does not act unbecomingly. It does not seek its own, is not provoked, does not consider a wrong suffered, ⁶does not rejoice in unrighteousness, but rejoices with the truth. ⁷It always protects, always stays loyal, always hopes, always endures. ⁸Love never fails, but if there are prophecies, they will disuse. If there are *foreign* languages, they will cease. If there is *learning* knowledge, it will be unemployed, ⁹because we know in part, and we prophesy in part, ¹⁰but when the perfect comes, the partial will be unemployed.

¹¹When I was a child, I used to speak as a child, think as a child, reckon as a child. When I became a man, I did away with childish things, ¹²because now we see in a mirror dimly, but then face to face. Now I know in part, but then I will know fully just as I also have been fully known. ¹³But now abide faithfulness, hope, love, these three, but the greatest of these is love.

Pursue love, and desire earnestly spiritual things, but more so rather that you may prophesy. ^{a 14.2}For one who speaks in another language does not speak to men, but to the Almighty, because no one understands, but in his spirit he speaks mysteries. ^b

a There is quite a bit more of direct revelatory prophecy at the foundational level for the faith in a backwards culture of idolatry which is necessary for its nurture. This activity occurs still, but more subjectively where the faith is established, as the goal of the Holy Spirit is to point us to Scripture as the objective source of truth rather than experiences. The faithful have to learn to be faithful to those commandments which they have heard already rather than hear new commandments.

While prediction does fall within the meaning of prophesy, that does not appear to be the meaning Paul is focused on. See vs. 3 for other types of speaking also considered prophecy. See remarks on Rom. 12:6 for the definition. Note the lack of a category called preacher here. A preacher was a proclaimer or an evangelist or one who called to repentance in these times. What is understood by a preacher nowadays is what was meant by a prophet then in the assembly. A prophet exhorts, comforts, and builds up with Scripture. A prophet give homilies, or illustrations using scripture. A prophet reveals new things to his audience, or has new things revealed to him which he reveals to the audience. An assembly may have more than one prophet. A prophet is not a formalized teacher. A teacher instructs new people in established doctrine and the younger in formalized instruction. Some people have both gifts, i.e. prophet-teacher. The predictive prophet has a gift extraordinaire, which is seldom seen now, both due to the backsliding assemblies into lawlessness, abuse by false prophets, and also due to the fact that there is much prophecy in Scripture currently being ignored. The true prophet is required to speak in the name of the Almighty and to uphold his rules and laws.

b The Corinthians had their priorities mixed up. They had supposed that use of other languages (literally "tongues," which is an archaic term for other languages) in their assemblies was more spiritual. Therefore, they did not regulate it or require interpretations. Paul says the spiritual goal is prophesy and not the languages, which are only the means to the end. Perhaps they supposed this because what happened at Shavuot in Acts 2 and because the standard of pagan priestesses around them was to utter unintelligible ravings and then others interpreted them. Paul knew well that the devil would be able to exploit this naiveness

³But one who prophesies speaks edification and exhortation and consolation to men. ⁴One who speaks in another language edifies himself, but one who prophesies edifies the assembly. ⁵Now I wish that you all spoke in other languages, but more so, that you would prophesy, but greater is one who prophesies than one who speaks in other languages, unless someone interprets, so that the assembly may receive edifying.

⁶But now, brothers, if I come to you speaking in other languages, what will I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? ⁷Yet even lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? ⁸For if the bugle produces an indistinct sound, who will prepare himself for battle? ⁹So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air.^a ¹⁰There are, perhaps, a great many kinds of voices in the world, and none is without meaning. ¹¹If then I do not know the meaning of the voice, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me. ¹²So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the assembly.

¹³Therefore let one who speaks in another language pray so that someone can translate.^b ¹⁴For if I pray in another language, my spirit prays, but my understanding is unfruitful for anyone else. ¹⁵What is the outcome then? I will pray in the spirit and I will pray for the understanding of others also. I will sing in the spirit and I will sing for the understanding of others also. ¹⁶Otherwise if you bless in the spirit only, how will the one who fills the place of the unlearned say the “Amēn” at your giving of thanks, since

if preventative measures were not taken.

Paul may appear to suspect the sort of thing openly promoted by Charasmatics as “tongues,” (when defined as *glossolalia*). If so, he writes with foresight into the future after considering babbling priestesses of Greece and their potential for infiltrating the assembly, but he deals with it indirectly by governing the use of real foreign languages. The miracles of “tongues” in Acts 2 and everywhere else including rare stories from missionaries all involved real languages being spoken or being understood where no one learned the language. Paul says nothing that would require us to believe that the Holy Spirit takes control of a person’s tongue to utter things with it that the person himself cannot understand. When such utterances are tested they prove to be something other than what is claimed for them. Charasmatics are in abject fear of questioning their experiences because they have linked both their salvation and approval by God to them. This is a false gospel to which they are slaves, and it why so much unrighteousness comes from them.

a On the surface Paul appears to be correcting the problem of a real human foreign language that is untranslated, but either by foresight, prophetic inspiration, or astute cultural analysis of the threat posed to the assembly by pagan Greece, he rebukes the babble called tongues by Charasmatics simply by presuming every tongue must have a meaning and that no one is edified without knowing it. The ravings of Charasmatics have proved time and again to be false when subjected to objective tests, and thus are no better than the legendary Pythia of Delphi and her priests who interpreted the oracle into long ambiguous prognostications.

b The text does not mean that one should pray so that he himself can translate what he means as if he did not understand it himself, but so that someone else who knows the language and the common tongue can translate it. As vs. 17 shows the speaker of another language is directing the speech and is giving thanks. Vs. 28 confirms that a separate translator is meant.

he does not know what you are saying? ¹⁷For you are giving thanks well enough, but the other man is not edified. ¹⁸I thank the Almighty, I speak in languages more than you all, ¹⁹however, in the assembly I desire to speak five words because of my understanding, so that I may instruct others also, rather than ten thousand words in another language.^a

²⁰Brothers, do not be children in your thinking, yet in evil be babes, but in your thinking be mature. ²¹In the Law it is written, “BY MEN OF OTHER LANGUAGES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME, SAYS YĀHWĒH.”^b ²²So then other languages are for a sign, not to those who confirm their faithfulness, but to the unfaithful, but prophecy is for a sign, not to the unfaithful, but to those who affirm their faithfulness. *Isa 28:11f*

²³If therefore the whole assembly should assemble together and all speak in other languages, and unlearned men or unfaithful ones enter, will they not say that you are mad? ²⁴But if all prophesy, and an unfaithful one or an unlearned man enters, he is convicted by all, he is called to account by all. ²⁵The secrets of his heart are disclosed, and so he will fall on his face and worship the Almighty, declaring that the Almighty is certainly among you.

²⁶So what happens, brothers when you assemble? Each of you has a psalm, or has a teaching, or has a revelation, or speaks another language, or can interpret it. Let all things be done for edification. ²⁷If anyone speaks in another language, it should be by two or at the most three, and each in turn, and let someone interpret, ²⁸but if there is no interpreter, let him keep silent in the assembly, and let him speak to himself and to the Almighty.^c ²⁹And let two or three prophets speak, and let the others pass judgment. ³⁰But if a revelation comes to another who is seated, let the first keep silent. ³¹For you can all prophesy one by one, so that all may learn and all may be exhorted, ³²and the spirits of prophets are subject to prophets,^d

a Paul assumes the most optimistic interpretation of events at Corinth that he can. He is responding only to a potential threat (to which they were exposed by unregulated use of real languages) with preventative measures. They are zealous to speak in their own languages because they are so full of praise for the Almighty, and new understandings from Scripture, that they can only express it this way. He therefore encourages them to practical benefit of all, while only laying down the rules to prevent a more sinister infiltration.

b This prophecy refers to the fact that Yisraēl would have to learn Aramaic and other tongues in exile where they forgot Hebrew, and that they would have to hear the word of Yāhwēh later in those languages. Upon return from the exile, they had to have the Hebrew text interpreted because their fathers had been unfaithful. Having to put up with other tongues, therefore, for them was a sign of their unbelief. Likewise the other languages at the tower of Babel were a sign of judgment. Having the blessing of hearing the Scriptures prophetically opened, on the other hand, is a sign of Yāhwēh's blessing to the faithful.

c Let him speak to himself and to the Almighty. Again this only makes sense if a person is directing his own speech thoughts to himself and to the Almighty. Paul does not mean this is speech “from” the Almighty. Such an interpretation of “speak to himself” is completely out of the ordinary.

d In paganism an evil spirit takes over the prophet. The same is true of shamanism. A true predictive prophet receives a revelation in a vision or a dream. Then they come and report it or they write it down being in control of themselves. The prophets that bring forth exposition from scripture here are generally what are today called preachers, but then there were also real prophets extraordinaire. Paul is laying down a rule for all prophets in the As-

³³because the Almighty is not an Almighty of confusion but of peace, as in all the assemblies of the holy ones.

³⁴Let the women keep quiet in the assemblies, because THEY ARE NOT PERMITTED TO CARRY ON, BUT LET THEM SUBJECT THEMSELVES, just as the Law says.

³⁵And if they desire to learn anything, let them ask their own husbands at home, because it is improper for a woman to carry on in the assembly. ^a Isa 58:13

³⁶Was it from you that the word of the Almighty first went forth? Or has it come to you only? ³⁷If anyone thinks he is a prophet or spiritual, let him recognize that the things which I- write to you are Yāhweh's commandment. ³⁸But if anyone does not recognize this, he is not recognized.

³⁹Therefore, my brothers, desire earnestly to prophesy, and do not forbid to speak in languages. ⁴⁰But let all things be done properly and in an orderly manner.

Now I make known to you, brothers, the good news which I proclaimed to you, which also you received, in which also you stand, ^{15.2}by which also you are saved, if you hold fast the word which I proclaimed to you, unless you affirmed faithfulness in vain, ³because I delivered to you as of first importance what I also received, that the Anōinted died for our sins according to the Scriptures, ⁴and that he was buried, and that he was raised ON THE THIRD DAY according to the Scriptures, ⁵and that he appeared to Kei-pha, then to the twelve. ⁶After that he appeared to more than five hundred brothers at one time, most of whom remain until now, but some have fallen asleep. ⁷Then he appeared to Ya'aqov, then to all the emissaries. ⁸And last of all, as it were to one untimely born, he appeared to me also. *Thematic*

sembly of whichever type. They are to be in control of their own selves. The Assembly is to give no place to the Oracle of Delphi or anything like it.

By this rule Paul implicitly bans all *glossolalia* in the Assembly, and not only should it be banned in the Assembly, but also in any private practice. These psychologically induced trances deprive a person of self control and open them to demonic influence. There are at rare times true tongues inspired by the Spīrit, either in speaking or in hearing, but these are confirmed to be true because the recipients of the message understand what is said, and often those giving the message do not realize that communication across a language barrier has happened until after the fact. But where a person causes himself to babble out of control and then to attribute such to Göd is self deceit or worse. The real evidence of the Spīrit is the fruit of the Spīrit.

a "In older Gk. usu. of informal communication ranging from engagement in small talk to chattering and babbling" (cf. BDAG, pg. 582, λαλεω). The word refers to idle talk or words to no purpose other than to carry on. This may be allowed at other times, but not in the Assembly on Şabbat̄h. The relevant law, (as the word law was used for any part of the law or prophets) is found in Isa. 58:13, "NOR SPEAKING WORDS," which may be justly interpreted as any improper words that would serve to profane the Şabbat̄h. The LXX interprets the phrase to mean "muttering words of anger," (οὐδὲ λαλήσεις λόγον ἐν ὀργῇ) but the Hebrew text (מְצַחֵם בְּדָבָר הַתְּפִיחַ וְדָבָר דְּבָר) clearly means any improper words, or one's own words exalting self rather than others. Paul singles out the women in the Corinthian assembly, not because the law did not generally apply to men also, but because those women were chiefly responsible for carrying on in other languages an appearance of spirituality that edified no one but themselves in Corinth. They "were finding their own pleasure and speaking words." Their presumption is that the Word was only to them since they were not interpreting it. The application then is not that some women cannot speak at all, but that they cannot speak contrary to the words of Isa. 58:13, and that those offending needed to be silenced and learn from their husbands in accord with Gen. 3:16.

⁹For I am the least of the emissaries, who am not fit to be called an emissary, because I persecuted the Assembly of the Almighty. ¹⁰But by the loving-kindness of the Almighty I am what I am, and his loving-kindness toward me did not prove vain. But I labored even more than all of them, yet not I, but the loving-kindness of the Almighty with me. ¹¹Whether then it was I or they, so we proclaim, and in this way you have affirmed faithfulness.

¹²Now if the Anointed is proclaimed, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, not even the Anointed has been raised, ¹⁴and if the Anointed has not been raised, then our proclaiming is vain, your faithfulness also is vain. ¹⁵Moreover we are even found to be false witnesses of the Almighty, because we witnessed against the Almighty that he raised the Anointed, whom he did not raise, if in fact the dead are not raised. ¹⁶For if the dead are not raised, not even the Anointed has been raised. ¹⁷And if the Anointed has not been raised, your faithfulness is worthless. You are still in your sins. ¹⁸Then those also who have fallen asleep in the Anointed have perished. ¹⁹If we have hoped in the Anointed in this life only, we are of all men most to be pitied.

²⁰But now the Anointed has been raised from the dead, the first fruits of those who are asleep.^a ²¹For since by a man came death, by a man also came the resurrection of the dead. ²²For as in Adam all die, so also in the Anointed all will be made alive.

²³But each in his own order: the Anointed, the first fruits, after that those who are the Anointed's at his coming, ²⁴then comes the end, when he can deliver the kingdom for the Almighty and Father, when he can abolish all contrary rule and all authority and power. ²⁵For he must reign this way until he can put all his enemies under his feet. ²⁶The last enemy that will be abolished is death. ²⁷For HE PUTS ALL THINGS IN SUBJECTION UNDER HIS FEET. But when he says, "ALL THINGS ARE PUT IN SUBJECTION," it is evident that he is excepted who puts all things in subjection to him. ²⁸And when all things are subjected to him, then the Son himself will remain subject to him who

^a See also vs. 23. The time of the resurrection of Messiah corresponds to the ending of the wave sheaf offering. This offering was on the day after the annual Sabbath (cf. Lev. 23:11; 15) starting the seven days of unleavened bread. Like all offerings, the day for it was from dawn to dawn. The offering was put on the altar with its burnt offering in the morning, and it burned all day, and all night (cf. Lev. 6:9-10). The offering was finished at dawn, and the priest removed the ashes from the altar. The day was on the 16th of the first month. In AD 34, this day was from Friday at dawn to the weekly Sabbath at dawn. The offering was just finishing up when Messiah rose from the dead. This offering burned all night during the night part of the Sabbath.

According to the Friday-Sunday doctrine, the resurrection would have been before the offering even began. See Yof. 20:17 for why that verse has nothing to do with the wave offering.

The theory that the resurrection was between Sabbath after noon and dusk at the end of the Sabbath also does not match any time during the wave offering. For it would be well after the offering ended by one view, and well before it by the other view.

The only view which actually matches the wave offering timing is Messiah's resurrection just before dawn on the Sabbath.

subjected all things to him, wherein the Almighty can be all things—in all things. *Psa 8:6 [7]*

²⁹Otherwise, what will those do who are immersed? Is it for the dead— if the dead are not raised at all? Why then are they immersed for them? ³⁰Why are we also in danger every hour? ³¹I protest, brothers, by the boasting in you, which I have in the Anointed Yeshua our Adonai, I die daily. ³²If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, “LET US EAT AND DRINK, FOR TOMORROW WE DIE.” ³³Do not be deceived: “Bad company corrupts good morals.” ³⁴become sober-minded as you ought, and stop sinning, because some have no knowledge of the Almighty. I speak this to your shame. *Isa 22:13*

³⁵But someone will say, “How are the dead raised? And with what kind of body do they come?” ³⁶You fool! That which you sow does not come to life unless it dies, ³⁷and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. ³⁸But the Almighty gives it a body just as he wished, and to each of the seeds a body of its own. ³⁹All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fish. ⁴⁰There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars, because star differs from star in glory.

⁴²So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body. ⁴³It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. ⁴⁴It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵So also it is written, “The first MAN, Adam, BECAME A LIVING SOUL.” The last Adam is a life-giving spirit. ⁴⁶However, the spiritual is not first, but the natural, then the spiritual. ⁴⁷The first man is from the earth, earthy. The second man is from heaven. ⁴⁸As is the earthy, so also are those who are earthy. And as is the heavenly, so also are those who are heavenly. ⁴⁹And just as we have borne the image of the earthy, we will also bear the image of the heavenly. *Gen 2:7*

⁵⁰Now I say this, brothers, that flesh and blood cannot inherit the kingdom of the Almighty, nor does the perishable inherit the imperishable. ⁵¹Behold, I tell you a mystery. We will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last shofar; for the shofar will sound, and the dead be raised imperishable, and we will be changed. ⁵³For this perishable must put on the imperishable, and this mortal must put on immortality. ⁵⁴But when this perishable *will* have put on the imperishable, and this mortal *will* have put on immortality, then will come about the saying that is written, “DEATH^α IS SWALLOWED UP IN VICTORY. ⁵⁵DEATH,^β WHERE IS YOUR VICTORY? DEATH, WHERE IS YOUR STING?” ⁵⁶The prod^α of death is Sin, and the power of Sin is the *social norm*, ⁵⁷but thanks be to the

^α or prick, sting, goad. Transgression is like a cattle prod unto death. “Norm” or “what is customary.”

Almighty, who gives us the victory through our Adōnai Yēshua the Anōinted. α Isa 25:8 β Hos 13:14 See App XII

⁵⁸Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of Yāhweh, knowing that your toil is not in vain in Yāhweh.

Now concerning the collection for the holy ones, as I directed the assemblies of Galatia, so do you also. ^{16,2}Down through the FIRST OF THE ŠABBAṬHS^a let each one of you put aside and save, as he may prosper, that no collections be made when I come. ³And when I arrive, whomever you may approve, I will send them with letters to carry your gift to Yerushalayim. ⁴And if it is fitting for me to go also, they will go with me.

⁵But I will come to you after I go through Macedonia, because I am going through Macedonia. ⁶And perhaps I will stay with you, or even spend the winter, that you may send me on my way wherever I may go, ⁷because I do not wish to see you now just in passing, because I hope to remain with you for some time, if Yāhweh permits. ⁸But I will remain in Ephesus until Shavu'ot, ⁹because a wide door for effective service has opened to me, and there are many adversaries. Lev 23:15b

¹⁰Now if Timothy comes, see that he is with you without cause to be afraid, because he is doing Yāhweh's work, as I also am. ¹¹Let no one therefore despise him. But send him on his way in peace, so that he may come to me, because I expect him with the brothers.

¹²But concerning Apollos our brother, I encouraged him greatly to come to you with the brothers, and it was not at all his desire to come now, but he will come when he has opportunity.

¹³Be on the alert, stand firm in the faith, act like men, be strong. ¹⁴Let all that you do be done in love.

¹⁵Now I urge you, brothers (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the holy ones), ¹⁶that you also be in subjection to such men and to everyone who helps in the work and labors. ¹⁷And I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. ¹⁸Because they have refreshed my spirit and yours. Therefore acknowledge such men.

¹⁹The assemblies of Asia greet you. Aquila and Prisca greet you heartily in Yāhweh, with the assembly that is in their house. ²⁰All the brothers greet you. Greet one another with a holy kiss. ²¹The greeting is in my hand, Paul. ²²If anyone does not love Yāhweh, let him be accursed. Maranaṭha. ²³The loving-kindness of Adōnai Yēshua be with you. ²⁴My love be with you all in the Anōinted Yēshua. Amen.

^a The first Šabbaṭh after Passover. Lev. 23:11-15. See also Mat. 28:1; Mark 16:2; Luke 24:1; Yof. 20:1, 19; Rev. 1:10; Col. 2:16; Gal. 4:10; Rom. 14:5-6. Luke 6:1; Mat. 12; Mark 3:23; Yof. 5:1, 9.

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Second Corinthians

Paul, an emissary of the Anointed Yěshua by the will of the Almighty, and Timothy our brother, to the assembly of the Almighty which is at Corinth, with all the holy ones who are throughout Achaia: ^{1,2}Loving-kindness to you and peace from the Almighty our Făther and Adōnai Yěshua the Anointed.

³Blessed be the Almighty and Făther of our Adōnai Yěshua the Anointed, the Făther of mercies and the Almighty of all comfort, ⁴who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by the Almighty.

⁵Because just as the sufferings of the Anointed are ours in abundance, so also our comfort is abundant through the Anointed. ⁶But when we are afflicted, it is for your comfort and salvation. Or if we are comforted, it is for your comfort, which is effective in the patient enduring of the same sufferings which we also suffer. ⁷And our hope for you is firmly grounded, knowing that as you are sharers of our sufferings, so also you are sharers of our comfort.

⁸Because we do not want you to be unaware, brothers, of our affliction, which came to us in Asia, that we were burdened excessively, beyond our strength, so that we despaired even of life. ⁹But we held to the sentence of death within ourselves in order that we should not trust in ourselves, but in the Almighty who raises the dead, ¹⁰who delivered us from so great a peril of death, and will deliver us—he on whom we have set our hope. And he will yet deliver us, ¹¹you also joining in helping us through your prayers, that thanks may be given by many persons on our behalf for the loving-kindness bestowed upon us through the prayers of many.

¹²Because our proud confidence is this, even the testimony of our conscience: that in holiness and the sincerity of the Almighty, not in fleshly wisdom but in the loving-kindness of the Almighty, we have conducted ourselves in the world, and especially toward you. ¹³Because we write nothing else to you than what you read and understand, and I hope you will understand until the end, ¹⁴just as you also partially did understand us, that we are your reason to be proud, as you also are ours, in the day of our Adōnai Yěshua.

¹⁵And in this confidence I intended at first to come to you, that you might twice receive a blessing, ¹⁶that is, to pass your way into Macedonia, and again from Macedonia to come to you, and by you to be helped on my journey to Yehudah.

¹⁷So, in deciding this, therefore, was I fickle? Or that which I am deliberating, do I deliberate according to the flesh, that with me there should be yes, yes and no, no at the same time? ¹⁸But as the Almighty is faithful, our word to you is not yes and no. ¹⁹Because the Almighty Sōn, the Anoint-

ed Yěshua, who was proclaimed among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in him. ²⁰Because as many as may be the promises of the Almighty, in him they are yes. Therefore also by him is our Amen, to the glory of the Almighty through us. ²¹And he who is establishing us with you in the Anointed, and who has anointed us, is the Almighty, ²²who also sealed us and gave us the Spirit in our hearts as a pledge.

²³But I call the Almighty as witness to my soul, that to spare you I came no more to Corinth. ²⁴Not that we lord it over your faithfulness, but are workers with you for your joy, because in faithfulness you are surely standing firm.

But I determined this for my own sake, that I would not come to you in sorrow again. ²²Because if I cause you sorrow, who can make me glad except the one whom I made sorrowful? ³And this is the very thing I wrote you, lest, when I came, I should have sorrow from those who ought to make me rejoice, after having had confidence in you all, that my joy would be the joy of you all. ⁴Because out of much affliction and anguish of heart I wrote to you with many tears, not that you should be made sorrowful, but that you might know the love which I have especially for you.

⁵But if any has caused sorrow, he has caused sorrow not to me, but in some degree—in order not to say too much—to all of you. ⁶Sufficient for such a one is this punishment which was inflicted by the majority, ⁷so that on the contrary you should rather forgive and comfort him, lest somehow such a one be overwhelmed by excessive sorrow. ⁸Therefore I urge you to reaffirm your love for him. ⁹Because to this also I wrote that I might put you to the test, whether you are obedient in all things. ¹⁰But whomever you forgive anything, I forgive also, because indeed what I have forgiven, if I have forgiven anything, I did it for your sakes in the presence of the Anointed, ¹¹in order that no advantage be taken of us by Satan, because we are not ignorant of his schemes.

¹²Now when I came to Troas for the good news of the Anointed, and when a door was opened for me in Yăhwēh, ¹³I had no rest for my spirit, not finding Titus my brother, so taking my leave of them, I went on to Macedonia.

¹⁴But thanks be to the Almighty, who always leads us in his triumph in the Anointed, and manifests through us the sweet aroma of the knowledge of him in every place. ¹⁵Because we are a fragrance of the Anointed to the Almighty among those who are being saved, and among those who are perishing. ¹⁶To the one an aroma from death to death, to the other an aroma from life to life. And who is adequate for these things? ¹⁷Because we are not like the many, peddling the word of the Almighty, but as men of sincerity, but as men of the Almighty in the presence of the Almighty, in the Anointed, we speak.

Furthermore, are we the first to recommend ourselves? Or do we need, as some, written reports of recommendation to you or from you? ^{3,2}You are our report, (written in our hearts), known and read by all men, ³it being apparent that you are a report from the Anointed, being ministered by us, written not with ink, but with the Spirit of the living Almighty, not on tablets of stones, but on tablets of fleshly hearts.

⁴And such confidence we have through the Anointed toward the Almighty. ⁵Not that we are sufficient in ourselves to regard anything as coming from ourselves, but our sufficiency is from the Almighty, ⁶who also qualified us as ministers of a covenant renewal, not a sentence but a breath of life, because the sentence kills, but the Spirit gives life.

⁷But since the ministry of death in sentences engraved on stones^a was glorious, so that the sons of Yisra'el could not look steadfastly at the face of Moshèh because of the glory of his face, fading as it was, ⁸why shouldn't the ministry of the Spirit be even more glorious? ⁹Because when there is glory in the ministry of condemnation, how much more exceeds the ministry of righteousness in glory. ¹⁰And because it does not seem to be glorified—that which has been glorified, with respect to the greater glory. ¹¹Because when what is fading away is glorious, how much more is what remains glorious.

¹²Therefore, having such expectation, we use much boldness, ¹³and not as Moshèh who put a veil over his face, so that the sons of Yisra'el would not gaze at the end of what is disappearing.

¹⁴But their minds have been hardened. Because until this day, the same veil remains over *their* comprehending the ancient covenant,^b it not being revealed that in the Anointed *condemnation* is ineffective. ¹⁵But to this day whenever Moshèh should be read with understanding, a veil lies over their heart. ¹⁶But whenever one may turn to Yāhweh, the veil is undone.

¹⁷Now Yāhweh is the Spirit, and where the Spirit of Yāhweh is, there is liberty. ¹⁸But we all, with unveiled face beholding, as in a mirror, the glory of Yāhweh, are being transformed into the same image from glory to glory, just as from Yāhweh comes the Spirit.

Therefore, since we have this ministry, as we received mercy, we do not lose heart, ^{4,2}but we have renounced things hidden because of

^a On sentences. See Romans 7. There are two sentences in the Law that were written on the stones. One was the curse for idolatry and the other was the curse for taking the Almighty's name in vain. That is the curse against the hypocrite. The curses fade away because the Law is being written on the hearts of those who repent. Someday everyone left will have repented and there will be no more curse. See Exodus 20:5 and Exodus 20:7.

^b Paul is not using the words "ancient covenant" here as opposed to "new covenant." Yofanan speaks of the old and new in the same context (1 John 2:7-8; 2 John 1:5-6). The new commandment is an old commandment. The author of Hebrews, misunderstanding Paul's illustration, interpreted it to mean rejection of the covenant. The ancient covenant was the ברית עולם, "THE COVENANT OF OLD" or "OF ANTIQUITY" (cf. Gen. 17:7, 13, 19; 2 Sam. 23:5; 1 Chron. 16:17; Psa. 105:10; Isa. 24:5, 55:3, 61:8; Jer. 32:40, 50:5; Eze. 16:60, 37:26.) The words also mean "an everlasting covenant," but with this sense the OT translators have been able to hide its connection with the "covenant of old," allowing interpreters to argue for a replacement covenant with different terms rather than a renewal of the old.

shame, not walking in craftiness or adulterating the word of the Almighty, but we are by demonstration of truth commending ourselves to every person's conscience in the sight of the Almighty. ³And even if our good news is veiled, it is veiled to those who are perishing, ⁴in whose case the god of this age has blinded the minds of the unfaithful, that they might not see the light of the good news of the glory of the Anointed, who is the image of the Almighty. ⁵Because we do not proclaim ourselves, but the Anointed Yeshua as Adonai, and ourselves as your servants for Yeshua's sake. ⁶Because the Almighty, who said light shall shine out of darkness, is the one who has lighted *the way* in our hearts toward the light of the knowledge of the glory of the Almighty in the countenance of the Anointed.^a

⁷But we have this treasure in earthen vessels, that the surpassing greatness of power may be from the Almighty and not from ourselves. ⁸We are afflicted in every way, but not crushed, perplexed, but not despairing, ⁹persecuted, but not forsaken, struck down, but not destroyed, ¹⁰always carrying about in the body the dying of Yeshua, that the life of Yeshua also may be manifested in our body. ¹¹Because we who live are constantly being delivered over to death for Yeshua's sake, that the life of Yeshua also may be demonstrated in our mortal flesh. ¹²So death works in us, but life in you.

¹³But having the same spirit of faithfulness, according to what is written, "I HAVE AFFIRMED MY FAITHFULNESS, THEREFORE I HAVE SPOKEN UP,"^b we also affirm our faithfulness. Therefore we also are speaking up, ¹⁴knowing that he who raised Adonai Yeshua will raise us also with Yeshua and will present us with you, ¹⁵because all things are for you, so that loving-kindness, having abounded unto many, may increase the blessing for the glory of the Almighty. *Psa 116:10 [115:1]*

¹⁶Therefore, we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day. ¹⁷Because our affliction is for a brief moment, compared to exceeding excess of the everlasting weight of glory being produced in us, ¹⁸while we look not at the things which are seen, but at the things which are not seen, because the things which are seen are temporary, but the things which are not seen are everlasting.

Because we know that if the earthly tent which is our house may be torn down, we are going to have a building from the Almighty, a house not made with hands, everlasting in the heavens. ^{5.2}Because indeed in this one we are groaning, longing to be clothed with our dwelling from heaven, ³inasmuch as we, having put it on, will not be found naked.^c ⁴Be-

^a The Fäther shares his glory with the Mëssiah because they are one. This knowledge is that if we have seen the Mëssiah then we have seen the Fäther because the Mëssiah has the glory of the Fäther. The Fäther lights the way in our hearts toward his own glory in the countenance of the Sön.

^b Psalm 116:10: הֵאֲמַנְתִּי כִּי אֲדַבֵּר he-'emanti ki adabber. He means an oral testimony, a public confession that resulted from the fact of a faithful commitment to Messiah.

^c The metaphor of nakedness is applied to the present body since while in it we long to be clothed with the heavenly body. We long to be clothed while in this tent (vs. 4). No account is given of the time between death and resurrection because the soul is asleep and the longing is not thought then.

cause indeed while we exist in this tent, we groan, being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by life. ⁵Now he who prepared us for this very purpose is the Almighty, who gave to us the Spirit as a pledge.

⁶Therefore, being always of good courage, and knowing that while we are in *the* house in the body, we are out of *the* house from Yăhweh, ⁷because we do walk through faithfulness, not through *our* sight.^a ⁸We are of good courage, I say, and prefer rather to be out of *a* house, out of the body and to be in *the* house next to Yăhweh.^b

⁹Therefore, also we have as our ambition, whether at home or absent, to be pleasing to him. ¹⁰Because we must all appear before the judgment seat of the Anointed, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

¹¹Therefore, knowing the fear of Yăhweh, we persuade men. And to the Almighty we have been understood, and I hope also that we have been understood in your hearts. ¹²We are not again commending ourselves to you but are giving you an occasion to be proud of us, that you may have an answer for those who take pride in appearance, and not in the heart. ¹³Because if we appear to be ^cnuts, it is for the Almighty. If we are of sound mind, it is for you. ¹⁴Because the love of the Anointed binds us together, having judged this, because one has died for all, therefore we all die to self. ¹⁵And he died for all, that they who live should no longer live for themselves, but for him who died and rose again on their behalf.

¹⁶Therefore, from now on we regard no one according to worldly standards. And possibly we had regarded the Anointed according to worldly standards, but now we regard him no longer. ¹⁷Therefore if any one is in the Anointed, he becomes a new creation. Old things *will* have passed away. Behold, new ones *will* have come. ¹⁸Now all these things are from the Almighty, who reconciles us to himself through the Anointed, and gives us the ministry of reconciliation. ¹⁹As such, the Almighty has been in the Anointed, reconciling the world to himself, not considering their trespass-

^a Faithfulness is based on hearing or listening to the word of the Almighty. See Romans 10:14-17. Sight here means our understanding of situations. We may indeed come to understand the situation after we obey, or having obeyed the first time without fully understanding, we will understand the next time. Paul does not say we never walk by sight. He means we *do* walk by faithfulness and not by sight at those times when our own sight seems to inform us contrary to faithfulness. But whenever our sight is aligned with the Scripture then faithfulness is through sight. Therefore the blind will see and be able to walk the more easily.

Facing death is one of those situations when our human reasoning goes into combat mode with faithfulness. It is the nature of being flesh and blood. Facing death is a time we should especially listen to what the Almighty said about the resurrection.

^b When Paul says "the body" he evidently means our current fleshly house. So the sense is "this body." The translators have taken to translating "out of *a* house" as "absent" deleting the reference to the word house. In vs. 8, they were unable to avoid the word house in the last clause, so they changed the Greek πρὸς, meaning "toward," in the sense of "facing" to "with," turning "at home with" into an abstraction rather than the concrete idea of "in a house (that is) with/toward Yăhweh." Furthermore in vs. 6, the word 'from' gets a corrupted sense by deleting the reference to a house, viz. "absent from Yăhweh" vs. "out of *a* house from Yăhweh." The house from Yăhweh is the resurrection body.

^c Insane or crazy.

es against them. And he has committed to us the word of reconciliation.

²⁰Therefore, we are ambassadors for the Anointed, as though the Almighty were imploring through us. We beg you on behalf of the Anointed. Be reconciled to the Almighty. ²¹He made him who knew no sin to be a sin offering^a on our behalf, so that we might ourselves become the righteousness of the Almighty by him.^b

And working together with him, we also urge you not to receive the loving-kindness of the Almighty in vain—^{6,2}because he says, “AT THE ACCEPTABLE TIME, I LISTENED TO YOU, AND IN THE DAY OF SALVATION, I HELPED YOU.” Behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION” ³Give no cause for offense in anything, in order that the ministry be not discredited, ⁴but in everything we commend ourselves as servants of the Almighty, in much endurance, in afflictions, in hardships, in distresses, ⁵in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hun-

^a The word “sin” is used in Hebrew to mean a sin offering, and also in the Greek Septuagint. The Presbyterian Albert Barnes also explained it this way and rejected the false doctrine of imputation. For speaking the truth, they almost defrocked him as a heretic in 1836. The Church teaches that a transaction happens in the atonement, whereby Messiah is made sin (declared sin) and the believer is made righteousness (declared righteous). Again, this is a tricky way to turn the atonement into an acquittal and make it as if sin has been compensated for. But it will be clearly seen that Paul says “so that we might ourselves become the righteousness of the Almighty by him,” meaning that we should become righteous through obeying the commandments with Messiah’s divine assistance.

Not “sin” itself, but “sin offering.” See CJB, OJB, TLV. In Hebrew the plain word “sin” (חַטָּאת *hattat*) is frequently used to mean “sin offering.” The NT Greek Lexicons generally refuse to specify this usage, but the use in the LXX can be clearly see so by comparing the Hebrew text and the Greek text. That is, ἁμαρτίας without a dispute means “sin offering” when it identifies a sacrificial victim.

Reformed theology insists on removing this word from its sacrificial context and translating it just “sin,” and not only that, but has tried to suppress the meaning “sin offering.” This is because they want to turn the atonement into an equitable legal exchange, basically a commercial transaction in which sin gets counted as righteousness and righteousness as sin. In any justice in which a third party is allowed to pay the penalty assigned to the guilty, the third party is not counted as guilty, nor is the crime of the defendant imputed to the third party. So Messiah cannot be literally counted as sin.

Substitution, by nature, is purely an example of the sort of justice we deserved. It does not compensate the Almighty for his losses due to sin or any victims. A punitive penalty is paid as an example of justice. And where atonement is required, it is a judicially assigned punitive debt that is wiped out, which was assigned for the sake of an example, and not to compensate God.

He who regards the loss from sin as fully repairable does not acknowledge sin. Since sin is not perfectly repairable, an actual forgiveness is required, i.e. a real pardon.

^bThe phrase expresses the hope that the pardoned sinner will learn righteousness from the Almighty. This is expressed in the futuristic phrase, “so that we might ourselves become....” The wording can only mean actual real righteousness belonging to the faithful, and cannot mean some kind of legal accounting or reckoning of perfect righteousness at the moment of “faith.” The reason for this false doctrine has to do with the converse of the mistranslation, “to be sin.” If Christ is counted to be 100% sin then the believer is to be counted 100% righteous. This theology is based on the principle that sin is a negative commodity (a debt) that can be 100% paid off so that the payment is considered equitable compensation for the debt. But “paying the price” in death is simply the ultimate sacrifice and is an idiom that has nothing to do with compensation. Punitive justice is hardly compensation for the tangible loss caused by sin. When sacrificial substitution is viewed as compensation, then it is purely a perversion of the Scripture teaching of forgiveness.

ger, ⁶in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, ⁷in the word of truth, in the power of the Almighty, by the weapons of justice for the right hand and the left, ⁸throughout glory and dishonor, throughout evil report and good report, regarded as deceivers and yet true, ⁹as unknown yet well-known, as dying yet behold, we live, as punished yet not put to death, ¹⁰as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things. *Isa 49:8*

¹¹Our mouth has spoken freely to you, Corinthians, our heart is opened wide. ¹²You are not restrained by us, but you are restrained in your own affections. ¹³Now in a like exchange—I speak as to children—open wide to us also.

¹⁴Do not be bound together with the unfaithful, because what partnership has righteousness and lawlessness, or what fellowship has light with darkness? ¹⁵Or what harmony has the Anointed with Beliya'al, or what has a faithful one in common with an unfaithful one? ¹⁶Or what agreement has the Temple of the Almighty with idols? Because we are a temple of the living Almighty, just as the Almighty said, "I ^αWILL DWELL AMONG THEM AND WALK ^β AMONG THEM, AND I WILL BE THEIR ALMIGHTY, AND THEY WILL BE MY PEOPLE." ¹⁷Therefore, "COME ^γ OUT FROM THEIR MIDST AND BE SEPARATE," SAYS YÄHWĒH." And, "DO NOT TOUCH WHAT IS UNCLEAN, AND I WILL WELCOME YOU." ¹⁸And, "I WILL ^θ BE A FÄTHER TO YOU, AND YOU WILL BE SONS (AND DAUGHTERS) TO ME," SAYS YÄHWĒH OF HOSTS." Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of the Almighty. *α Exo 25:8, 29:45, Jer 31:1 Eze 37:26 β Lev 26:12 γ Isa 52:11 θ 2 Sam 7:14, Isa 43:6, Hos 1:10 App XII*

Make room for us in your hearts! ^{7:2}We wronged no one. We corrupted no one. We took advantage of no one. ³I do not speak to condemn you, because I have said before that you are in our hearts to die together and to live together. ⁴Great is my confidence in you, great is my boasting on your behalf. I have been filled with comfort. I am overflowing with joy in all our affliction.

⁵Because even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, fears within. ⁶But the Almighty, who comforts the depressed, comforted us by the coming of Titus, ⁷and not only by his coming, but also by the comfort with which he was comforted by you, as he reported to us your longing, your mourning, your zeal for me, so that I rejoiced even more.

⁸Because though I caused you sorrow by my letter, I do not regret it. Though I did regret it, because I see that that letter caused you sorrow, though only for a while. ⁹I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance, because you were made sorrowful according to the will of the Almighty, in order that you might not suffer loss in anything through us. ¹⁰Because the sorrow that is according to the will of the Almighty produces a repentance without regret, leading to salvation, but the sorrow of the world produces death. ¹¹Because look what earnestness this very thing, this reverent sorrow, has

produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter. ¹²So although I wrote to you, it was not for the sake of the offender, nor for the sake of the one offended, but that your earnestness on our behalf might be made known to you in the sight of the Almighty. ¹³For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all. ¹⁴Because if in anything I have boasted to him about you, I was not put to shame. But as we spoke all things to you in truth, so also our boasting before Titus proved to be the truth. ¹⁵And his affection abounds all the more toward you, as he remembers the obedience of you all, how you received him with fear and trembling. ¹⁶I rejoice that in everything I have confidence in you.

Now, brothers, we wish to make known to you the loving-kindness of the Almighty which has been given in the assemblies of Macedonia, ^{8,24}that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. ³Because I testify that according to their ability, and beyond their ability they gave of their own accord, ⁴begging us with much entreaty for the favor of participation in the support of the holy ones, ⁵and this, not as we had expected, but they first gave themselves to Yāhweh and then to us by the will of the Almighty.

⁶Consequently, we urged Titus, that as he had previously made a beginning, so he would also complete in you this gracious work as well. ⁷But just as you abound in everything, in faithfulness and utterance and knowledge, and in all earnestness, and in the love we inspired in you, see that you abound in this gracious work also. ⁸I am not speaking this as a command, but as proving through the earnestness of others the sincerity of your love also.

⁹For you know the loving-kindness of our Adōnai Yēshua the Anōinted, that though he was rich, yet for your sake he became poor, that you through his poverty might become rich. ¹⁰And I give my opinion in this matter, because this is to your advantage, who were the first to begin a year ago not only to do this, but also to desire to do it. ¹¹But now finish doing it also, that just as there was the readiness to desire it, so there may be also the completion of it by your ability. ¹²Because if the readiness is present, it is acceptable according to what a man has, not according to what he does not have. ¹³Because this is not for the ease of others and for your affliction, but by way of equality—¹⁴at this present time your abundance being a supply for their want, that their abundance also may become a supply for your want, that there may be equality, ¹⁵as it is written, "HE WHO GATHERED MUCH DID NOT HAVE TOO MUCH, AND HE WHO GATHERED LITTLE HAD NO LACK." *Exo 16:18*

¹⁶But thanks be to the Almighty, who puts the same earnestness on your behalf in the heart of Titus. ¹⁷Because he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord. ¹⁸And we have sent along with him the brother whose fame in the things of

the good news has spread through all the assemblies,¹⁹ and not only this, but he has also been appointed by the assemblies to travel with us in this gracious work, which is being administered by us for the glory of Yāhweh himself, and to show our readiness,²⁰ taking precaution that no one should discredit us in our administration of this generous gift,²¹ because we have regard for what is honorable, not only in the sight of Yāhweh, but also in the sight of men.²² And we have sent with them our brother, whom we have often tested and found diligent in many things, but now even more diligent, because of his great confidence in you.²³ As for Titus, he is my partner and fellow worker among you. As for our brothers, they are messengers of the assemblies, a glory to the Anōinted.²⁴ Therefore, openly before the assemblies, show them the proof of your love and of our reason for boasting about you.

For it is superfluous for me to write to you about this ministry to the holy ones,^{9,2} because I know your readiness, of which I boast about you to the Macedonians, namely, that Achaia has been prepared since last year, and your zeal has stirred up most of them.³ But I have sent the brothers, that our boasting about you may not be made empty in this case, that, as I was saying, you may be prepared,⁴ lest if any Macedonians come with me and find you unprepared, we (not to speak of you) should be put to shame by this confidence.⁵ So I thought it necessary to urge the brothers that they would go on ahead to you and arrange beforehand your previously promised bountiful gift, that the same might be ready as a bountiful gift, and not affected by covetousness.

⁶Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.⁷ Let each one do just as he has purposed in his heart, not grudgingly or under compulsion, because the Almighty loves a cheerful giver.⁸ And the Almighty is able to make all loving-kindness abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed,⁹ as it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS JUSTICE ABIDES FOREVER."¹⁰ Now he who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing and increase the harvest of your righteousness.¹¹ You will be enriched in everything for all liberality, which through us is producing thanksgiving to the Almighty.¹² Because the ministry of this service is not only fully supplying the needs of the holy ones, but is also overflowing through many thanksgivings to the Almighty. Psa 112:9 [111:9]

¹³Because of the proof given by this ministry, they will glorify the Almighty because of your obedience to your confession of the good news of the Anōinted, and for the liberality of your contribution to them, and to all,¹⁴ while they also, by prayer on your behalf, yearn for you because of the surpassing loving-kindness of the Almighty in you.¹⁵ Thanks be to the Almighty for his indescribable gift!

Now I, Paul, myself urge you by the meekness and gentleness of the Anointed, I who am meek when face to face with you, but bold toward you when absent! ^{10,2}I ask that when I am present I may not be bold with the confidence with which I consider to be courageous against some, who consider us as if we walked according to the flesh. ³Because though we walk in the flesh, we do not war according to the flesh, ⁴because the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. ⁵We are destroying speculations and every lofty thing raised up against the knowledge of the Almighty, and we are taking every thought captive to the obedience of the Anointed, ⁶and we are ready to punish all disobedience, whenever your obedience is complete.

⁷You are looking at things as they are outwardly. If anyone is confident in himself that he is the Anointed's, let him consider this again within himself, that just as he is the Anointed's, so also are we. ⁸Because even if I should boast somewhat further about our authority, which Yāhwēh gave for building you up and not for destroying you, I will not be put to shame, ⁹because I do not wish to seem as if I would terrify you by my letters. ¹⁰Because they say, "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible." ¹¹Let such a person consider this, that what we are in word by letters when absent, such persons we are also in deed when present.

¹²Because we are not bold to class or compare ourselves with some of those who commend themselves, but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding. ¹³But we will not boast beyond our measure, but within the measure of the sphere which the Almighty apportioned to us as a measure, to reach even as far as you. ¹⁴Because we are not overextending ourselves, as if we did not reach to you, because we were the first to come even as far as you in the good news of the Anointed, ¹⁵not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faithfulness grows, we will be, within our sphere, enlarged even more by you, ¹⁶so as to proclaim the good news even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.

¹⁷But HE WHO BOASTS, LET HIM BOAST IN YĀHWĒH. ¹⁸Because *it is* not he who commends himself *that is* approved, but whom Yāhwēh commends. Jer 9:22-24

I wish that you would bear with me in a little foolishness, but indeed you are bearing with me, ^{11,2}because I am jealous for you with a reverent jealousy, because I betrothed you to one husband, that to the Anointed I might present you as a pure virgin. ³But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to the Anointed. ⁴Because if one comes and proclaims another Yēshua whom we have not proclaimed, or you receive a different spirit which you have not received, or a different good news which you have not accepted, you bear this beautifully. ⁵Because I consider myself not in the least inferior to the most eminent emissaries.

⁶But even if I am unskilled in speech, yet I am not so in knowledge, in fact in every way we have made this evident to you in all things.

⁷Or did I commit a sin in humbling myself that you might be exalted, because I proclaimed the good news of the Almighty to you without charge? ⁸I robbed other assemblies, taking wages from them to serve you. ⁹And when I was present with you and was in need, I was not a burden to anyone, because when the brothers came from Macedonia, they fully supplied my need, and in everything I kept myself from being a burden to you, and will continue to do so. ¹⁰As the truth of the Anointed is in me, this boasting of mine will not be stopped in the regions of Achaia. ¹¹Why? because I do not love you? The Almighty knows I do! ¹²But what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting. ¹³Because such men are false emissaries, deceitful workers, disguising themselves as emissaries of the Anointed. ¹⁴And no wonder, because even Satan disguises himself as a messenger of light. ¹⁵Therefore, it is not surprising if his servants also disguise themselves as servants of justice, whose end will be according to their deeds.

¹⁶Again I say, let no one think me foolish. But if you do, receive me even as foolish, that I also may boast a little. ¹⁷That which I am speaking, I am not speaking as Yāhweh would, but as in foolishness, in this confidence of boasting. ¹⁸Since many boast according to the flesh, I will boast also. ¹⁹Because you, being so wise, bear with the foolish gladly. ²⁰Because you bear with anyone if he enslaves you, if he devours you, if he takes advantage of you, if he exalts himself, if he hits you in the face. ²¹To my shame I must say that we have been weak by comparison. But in whatever respect anyone else is bold (I speak in foolishness), I am just as bold myself. ²²Are they Hebrews? So am I. Are they Yisra'eli? So am I. Are they descendants of Avraham? So am I. ²³Are they servants of the Anointed?—I speak as if insane. I more so, in far more labors, in far more imprisonments, beaten times without number, often in danger of death. ²⁴Five times I received from the Yehudim thirty-nine lashes. ²⁵Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. ²⁶I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the nations, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brothers. ²⁷I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. ²⁸Apart from such external things, there is the daily pressure upon me of concern for all the assemblies. ²⁹Who is weak without my being weak? Who is led into Sin without my intense concern?

³⁰If I have to boast, I will boast of what pertains to my weakness. ³¹The Almighty and Fāther of Adōnai Yēshua, he who is blessed for all the ages, knows that I am not lying. ³²In Dammeseq the ethnarch under Aretas the

king was guarding the city *gates* of the Dammeseq^a in order to seize me,³³ and I was let down in a basket through a window in the wall, and so escaped his hands.

Boasting is necessary, though it is not profitable. But I will go on to visions and revelations of Yăhwēh. ^{12.2}I know a man in the Anōinted who, ^bfourteen years ago—whether in the body I do not know, or out of the body I do not know, the Almīghty knows—such a man was caught up to the third heaven. ³And I know how such a man—whether in the body or apart from the body I do not know, the Almīghty knows—⁴was caught up into Paradise, and heard inexpressible words, which a man is not permitted to speak. ⁵On behalf of such a man will I boast, but on my own behalf I will not boast, except in regard to my weaknesses. ⁶Because if I do wish to boast I will not be foolish, because I will be speaking the truth, but I refrain from this, so that no one may account me with more than he sees in me or hears from me.

⁷And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me—to keep me from exalting myself! ⁸Concerning this, I entreated Yăhwēh three times that it might depart from me. ⁹And he has said to me, “My loving-kindness is sufficient for you, because power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, that the power of the Anōinted may dwell in me. ¹⁰Therefore, I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for the Anōinted’s sake, because when I am weak, then I am strong.

¹¹I have become foolish. You yourselves compelled me. Actually, I should have been commended by you, because in no respect was I inferior to the most eminent emissaries, even though I am a nobody. ¹²The signs of a true emissary were performed among you with all perseverance, by signs and wonders and miracles. ¹³For in what respect were you treated as inferior to the rest of the assemblies, except that I myself did not become a burden to you? Forgive me this wrong!

¹⁴Here, for this third time I am ready to come to you, and I will not be a burden to you, because I do not seek what is yours, but you, because children are not responsible to save up for their parents, but parents for their children. ¹⁵And I will most gladly spend and be expended for your souls. If I love you the more, am I to be loved the less?

^a Prop. Dammeseqiyim, Damascenes.

^b At the beginning of the reign of Claudius (AD 41), not long before Agubus’ prophecy in Acts 11:27. Galatians was written in AD 49, the first of Paul’s letters. There are also things which a man is not permitted to write. See Rev. 10:4. There are also things spoken in parable which the seeing will not see and the hearing will not hear. These are things which rebels will hear and think it means one thing, and the righteous will hear and think it means another. See 2 Peter 3:15-16. These things concern the mystery of the Kingdom and the necessity of not pulling up the grain with the weeds. But if opposition is encouraged by the round-aboutness of a parable, it is only to encourage the good grain to explain the true meaning and grow stronger from it.

¹⁶But be that as it may, I did not burden you myself, nevertheless, crafty fellow that I am, I took you in by deceit. ¹⁷Certainly I have not taken advantage of you through any of those whom I have sent to you, have I? ¹⁸I urged Titus to go, and sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?

¹⁹All this time you have been thinking that we are defending ourselves to you. Actually, it is in the sight of the Almighty that we have been speaking in the Anointed, and all for your up-building, beloved. ²⁰Because I am afraid, that perhaps when I come, I may find you to be not what I wish and may be found by you to be not what you wish, that perhaps there may be strife, jealousy, angry tempers, disputes, slanders, gossip, arrogance, and disturbances. ²¹I am afraid that when I come again my Almighty may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.

This is the third time I am coming to you. EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES. ^{13.2}I have previously said when present the second time, and though now absent I say in advance to those who have sinned in the past and to all the rest as well, that if I come again, I will not spare anyone, ³since you are seeking for proof of the Anointed who speaks in me, and who is not weak toward you, but mighty in you. ⁴Because indeed, he was fastened to an execution timber because of weakness, yet he lives because of the power of the Almighty. Because we also are weak in him, yet we will live with him because of the power of the Almighty directed toward you. Deu 17:6, 19:15

⁵Test yourselves to see if you are in the faith. Examine yourselves! Or do you not recognize this about yourselves, that Yēshua the Anointed is in you—unless indeed you fail the test? ⁶But I trust that you will realize that we ourselves do not fail the test. ⁷Now we pray to the Almighty that you do no wrong. Not that we ourselves may appear approved, but that you may do what is right, even though we should appear unapproved. ⁸Because we can do nothing against the truth, but only for the truth. ⁹Because we rejoice when we ourselves are weak but you are strong. This we also pray for, that you be made complete. ¹⁰For this reason I am writing these things while absent, in order that when present I may not use severity, in accordance with the authority which Yāhweh gave me, for building up and not for tearing down.

¹¹Finally brothers, rejoice, be made complete, be comforted, be like-minded, live in peace. And the Almighty of love and peace will be with you.

¹²Greet one another with a holy kiss.

¹³All the holy ones greet you. ¹⁴The loving-kindness of Adōnai Yēshua the Anointed, and the love of the Almighty, and the fellowship of the Holy Spirit, be with you all.

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Galatians

Paul, an emissary—not from men nor through man, but through Yěshua the Anointed and the Almighty Făther, who raised him from the dead, ^{1,2}and all the brothers with me, to the assemblies of Galatia. ³Loving-kindness to you and peace from our Almighty Făther, and Adđnai Yěshua the Anointed, ⁴who gave himself for our sins, so that he might rescue us from the present evil age, according to the will of our Almighty and Făther, ⁵to whom be the glory forever and ever. Amen.

⁶I am amazed that you are so quickly deserting him who called you in the loving-kindness of the Anointed to a different good news, ⁷which is not another, but there are some who are disturbing you and who want to change the good news of the Anointed. ⁸But even though we or a messenger from heaven should announce to you good news contrary to that which we have proclaimed to you, let him be accursed. ⁹As we have said before, so I now say again, if any man is announcing to you good news contrary to that which you received, let him be accursed.

¹⁰For am I now seeking the favor of men, or of the Almighty? Or am I striving to please men? If I were still trying to please men, I would not be a servant of the Anointed. ¹¹Because I would have you know, brothers, that the good news which was proclaimed by me is not according to man. ¹²For I neither received it from man, nor was I taught it, but I received it through a revelation of Yěshua the Anointed.

¹³For you have heard of my former manner of life in Judaism, how I used to persecute the Assembly of the Almighty exceedingly and tried to destroy it. ¹⁴And I was advancing in Judaism beyond many contemporaries among my kind, being more extremely zealous for my father's traditions.^a

¹⁵But when he who had set me apart from my mother's womb, and called me through his loving kindness, was pleased ¹⁶to reveal his Sđn to me, that I might proclaim him among the nations, I did not immediately consult with flesh and blood, ¹⁷nor did I go up to Yerushalayim to those who were emissaries before me, but I went away to Aravia, and returned once more to Damaseq. ¹⁸Then after three years I went up to Yerushalayim to become acquainted with K'eipha, and stayed with him fifteen days. ¹⁹But I did not see any other of the emissaries except Ya'aqov the brother of Adđnai.

²⁰Now in what I am writing to you, I assure you before the Almighty

^a Judaism *now* is the Jewish Faith as defined by the Rabbis with many traditions added, and many Scriptural truths denied. The Messianic Faith is the Jewish Faith as defined by the Torah, Prophets, and Emissaries of Měssiah Yěshua for all Yisra'el. It is possible that the word Judaism was once associated with no particular sect, and simply meant Jewish Faith or Jewish Religion. But like the Pope has made the term *Catholic* into a sect of Christianity, whereas formerly all Christians would have owned the term, so the Rabbis have successfully defined the term *Judaism* for a sect that denies Messiah. They try to do the same with the word *Jew* and *Jewish*, but they have not met with the same success in making those terms exclusive to their anti-messianic sectarianism.

that I am not lying. ²¹Then I went into the regions of Syria^a and Çiliçia. ²²And I was unknown by sight to the assemblies of Yehudah which were in the Anointed, ²³but only they were hearing, “He who once persecuted us is now proclaiming the faith which he once tried to destroy.” ²⁴And they were glorifying the Almighty because of me.

Then by way of fourteen years I went up again to Yerushalayim with Bar-Nabba, taking Titus along also. ^{2,2}And it was because of a revelation that I went up, and I set before them the good news which I proclaim among the nations, but I did so in private to those who were recognized as important, due to fear that I might be running or had run in vain.

³But not even Titus who was with me, though he was a Greek, was urged^b to be circumcised, ⁴that is, through the false brothers^c who had sneaked in to spy out our liberty which we have in the Anointed Yeshua, in order to bring us into bondage. ⁵But we did yield in the subjection for an hour, so that the truth of the good news might remain with you.^d ⁶But from those who appeared to be important (What they were makes no difference to me. The Almighty shows no partiality)—well, those who appeared to be important added nothing to me.

⁷But on the contrary, they saw that I was confirmed faithful with the good news to the uncircumcised, just as Peter was to the circumcised. ⁸Because he who worked in Peter as an emissary of the circumcision, also worked in me for the nations. ⁹And recognizing the loving kindness that was given to me, Ya‘aqov and K’eipha and Yofanan, who were recognized as pillars, gave to me and Bar-Nabba the right hand of fellowship. So we go to the nations, and they to the circumcised. ¹⁰They only asked us to remember the poor—the very thing I also was eager to do.

a Aram.

b Or “forced,” “compelled.”

c Note Paul’s qualifying statement. Paul was not opposed to circumcision. He was opposed the false circumcision as an instrument of salvation. The Church preaches the same heresy with baptism. Paul was not opposed to a true circumcision, but only to a circumcision to make a person a Jew, which was equated with saved status in the eyes of its teachers. The Rabbis’ circumcision was like the Church teaching baptism to become a member of the Catholic Church outside of which they think none can be saved. Of course we are going to oppose this kind of baptism. Paul was doing no different with circumcision.

d Codex Claromontanus omits the words “to whom not.” So also the Latin Irenaeus, and itala b and d. Tertullian, MVict Ambst and Hier(ms) also omit the negative. Tertullian accused Marcion of adding the negative (adv Marc. 5.3). Scholars admit that the reading is the smoothest grammatically without the addition. Also the def. article “the subjection” speaks of properly due subjection and not the subjection the false brothers wanted. It would appear then that the original reading was nearly successfully purged from the text by Marcion and Catholic scribes after him.

Paul says, “We did yield in the subjection toward an hour...” which means he did acknowledge the commandment for circumcision, but that it was delayed for a season, typically up to Passover. The hour (time) was yielded to be long enough later to confirm the truth that circumcision does not confer salvation. So in fact Titus was circumcised in a timely manner. We may observe that also when Yisra’el crossed into the plains of Moav that the recircumcision of the nation was delayed until they reached the plains of Yerecho, when the Passover came round.

¹¹But when Keïpha came to Antioch, I opposed him to his face, because he was prejudiced. ¹²Because prior to the coming of certain men from Ya'aqov, he used to eat with the nations, but when they came, he began to withdraw and hold himself aloof, fearing those of the circumcision. ¹³And the rest of the Yehudim joined him in hypocrisy, with the result that even Bar-Nabba was carried away by their hypocrisy. ¹⁴But when I saw that they were not walking straight toward the truth of the good news, I said to Keïpha before all, "If you, being Yehudi, live like a non Yehudi and not like a Yehudi, how is it that you are compelling the nations to become Yehudim?"^a

¹⁵"Are we Yehudim by nature, and not sinners from the nations?"^b ¹⁶But we have known a man will not have justice decided by the customary works,^c but through the faithfulness of the Anointed Yëshua. Even we to the Anointed Yëshua have confirmed faithfulness, so that justice may be decided from the faithfulness of the Anointed, and not from the customary works, because from the customary works no flesh will have justice decided.^d

¹⁷But when seeking to have justice decided in the Anointed, we ourselves have also been found guilty, then is the Anointed then a minister

a Keïpha was not following the dictates of the Rabbis, yet he yielded to those who demanded the faithful non-Jews become Jews, which was essentially a Rabbinic doctrine: non-Jews must become Jews to be saved. And they equivocated circumcision with becoming Jewish. This is essentially no different than the later Church teaching: you must be baptized a Catholic to be saved.

Keïpha under pressure backtracked from the earlier concession, that non-Jews would be accepted as saved and that circumcision could be delayed for a season, or as long as it took for converts to gain a proper understanding. He went along with the separation, which treated the uncircumcised as unsaved. The situation was one of group pressure from the circumcision faction. We should not conclude that Keïpha really agreed with their conclusion. Certain men did indeed come from Ya'aqov, but based on Acts 15 we must conclude that they did not really represent him, but were presuming upon his authority.

b See Romans 3:1-18 for Paul's expanded answer to this question. It is Paul's lead in that Jews cannot be acquitted by their works, because they too are sinners.

c This also includes the works of the law. Justice is decided neither by tradition nor legitimate works, but on the basis of Messiah's offering. The key here is that the "justified" translation is corrected. The word means to have justice administered or decided for us, and not in Paul's usage here to be proved right, acquitted, or declared right. See remarks on related texts: Romans 2:13; 3:24, 26, 28, 30; 5:1.

d Or, "a man will not be justified by the customary works." As discussed before our legal righteousness does not enter into a case where we have been found guilty. So the judge cannot justice our case with an acquittal. Any works that we have done cannot be weighed into the case, because this will be bribery to offset the guilty finding. He can only judge the case by pardon or condemnation. "But through the faithfulness of Mëssiah." The Almighty decides that he will pardon us if Mëssiah agrees to suffer the penalty of death on our behalf as an example. Mëssiah takes up this command from the Fäther, to lay down his life, and this is called His faithfulness on our behalf. "Even we to Mëssiah Yëshua have confirmed faithfulness." Paul now lays down the condition of our pardon. We must pledge loyalty to Mëssiah, then "justice may be decided from the faithfulness of Mëssiah." Paul ends with a repeat of why this procedure is necessary, "from customary works no flesh will have justified decided." When Paul states the matter negatively like this, it is permitted to interpret the word justified to mean acquitted or justified, but it works just as well to mean "administer (or decide) justice," because He cannot justice us based on our good works. The good works cannot cancel out the finding of guilt.

of Sin?^a May it never be! ¹⁸For if I rebuild whatever legal case I have destroyed, I prove myself to be a transgressor,^b ¹⁹because I through 'the ^cjudicial norm', to 'the *judicial* norm' died, so that I might live to the Almighty. ²⁰I have been fastened up on the execution timber with the Anointed, so I no longer live, but the Anointed is living in me. What I am now living in the flesh, I am living in faithfulness^λ to the Sōn of the Almighty, who having loved me, also delivered himself up for me. ²¹I am not setting aside the loving kindness of the Almighty, because if justice is through 'the norm' then the Anointed died needlessly.^d ^d what is customary = condemnation λ loyalty, fidelity
f what is customary = acquittal by treasury of merits

You foolish Galatians! Who has bewitched you, before whose eyes Yēshua the Anointed was publicly portrayed as fastened to an execution timber? ^{3.2}This is the only thing I want to find out from you. Did you receive the Spīrit by *doing* the customary works, or because of a faithful listening?^e

³Are you so foolish? Having begun by the Spīrit, do you now perfect yourselves in the flesh?^f ⁴Did you suffer so many things in vain, if indeed it was in vain? ⁵Does he then, who provides you with the Spīrit and works miracles among you, do it because of the customary works,^g or because of a faithful listening, ⁶just as AVRAHAM CONFIRMED HIS FAITHFULNESS IN YĀHWĒH,

a Consider a Judge that issues many pardons or a President that does so. Then such an administration is supposed by every political opponent to encourage lawlessness. That is what the charge that Mēssiah is a minister (administrator) of Sin is supposed to mean. We also see here that the modern sense of justified, i.e. acquitted, declared righteous, etc. makes no sense when the defendant is guilty. The basis of a pardon is a guilty finding, and not justification of the defendant.

b What does Paul mean by building a case that he destroyed? He destroyed the case for acquittal by admitting guilt. For in seeking a pardon through Mēssiah confession of sin is necessary. If a defendant admits guilt and then retracts the plea because he thinks he can bribe the judge he is a wicked person.

c Or "through what is customary to what is customary died." Paul found that other means than Mēssiah of being justified had failed him. So he died to what is customary for that, which is to say he put it away from himself. In particular, he gave up compensatory deeds and philosophies. The guilty cannot be acquitted. The judge may not be bribed to acquit the guilty or declare them in the right.

d The point here is that the required justice was satisfied when Mēssiah died in our place. The substitution is allowed because it is a case of pardon. The justice exacted is an example of what would have happened to us, permanently. It is not equitable compensation against the loss our sin caused. As far as the penalty is concerned Paul has died, even though he and Mēssiah live. Such justice is benevolent justice, not according to the strict legal norm. Yet the Scripture teaches this justice. See Romans 3:21, 24 and 10:4. The pardon is possible because Paul has now pledged loyalty to Mēssiah. Therefore, this kind of pardon does not promote Sin. See Gal. 2:17. But we will be loyal and show it by obeying his commandments.

e See vs. 5. See Romans 1:17 for the two faithfulnesses. They had not listened well. When works reckoned as righteousness are reintroduced to the case, then one is again seeking an acquittal. This is so no matter whose works are being used to bribe the judge, whether one's own, the merit of the ancestors, the merit of the saints, or the merit of Mēssiah.

f The Spīrit is not going to participate in deeds done to accrue merit to cancel out bad deeds. So their attempts are in the flesh. The Galatians were clearly believing a doctrine whereby certain good deeds were reckoned as a supra-normal righteousness sufficient to save them.

g It is precisely at this point that Paul does not mean works of the law as properly understood. But he means such as are customary for banking merit with the Almighty. For the Spīrit does respond to genuine obedience (cf. Exodus 20:6; John 14:21), and not to bribes.

AND IT WAS CONSIDERED TO HIM AS RIGHTEOUSNESS?^a Gen 15:6, Psa 106:31, Hab 2:4, Rom 1:17 Jam 2:23-24

⁷Therefore, recognize that *it is* those *who are* of faithfulness^b — *it is* these *who are* sons of Avraham. ⁸And the Scripture, having foreseen that the Almighty *now* decides justice for the nations because of faithfulness, announced the good news beforehand to Avraham: “ALL THE NATIONS WILL BE BLESSED IN YOU.” ⁹So then those who are of faithfulness are blessed with the faithful Avraham. Gen 12:3

¹⁰Because as many as from customary works are *acquitted*, under a curse are.^c Because it is written, “CURSED IS EVERYONE WHO DOES NOT STAND BY ALL THE THINGS WRITTEN IN THE BOOK OF THE LAW, TO DO THEM.”^d Deu 27:26

a His faithfulness to Yāhweh was not counted as a supra-normal righteousness as if it could put a lien on Gōd against his errors. It was not a treasury of merit for his seed against their sins either. Nor was the righteousness counted to him that of Mēssiah. But it was none other than his own righteousness which Yāhweh acknowledged because he was his friend already, and not because Yāhweh needed a bribe to acquit him for his errors. As the binding of Yitsḥaq shows, he obeyed, and it was counted to him as righteousness, not because the Almighty needs to see perfection in the accounts or a credit against each debit, (truly he cannot be compensated for sin,) but because Avraham understood that the Almighty would provide the lamb.

See notes on Romans 4:1-6. Galatians was, of course, written before Romans. Paul quotes Gen. 15:6. What were the customary works? At Qumran in the document MMT, are stated “some works of the law...which justify you.” The idea is that works become a form of penance which are more than just righteousness in their own right. They have become merit against demerit. Paul’s response to this is that Gen. 15:6 means hearing with faithfulness is counted as righteousness, and not that merit can be accrued against the day of judgment when demerit is judged. Good works do not work against demerit. The Almighty simply does not acquit the guilty. No bribes are going to work. Paul has told us back in Gal. 2:16 that justice will be decided (administered) by the faithfulness of Mēssiah. So he interprets Gen. 15:6 straightly. Our case is settled by a pardon and affirmation of faithfulness to Mēssiah. And he is faithful to suffer the agreed upon penalty. Gen. 15:6 strictly has to do with our response.

But over in Romans 4:6 and 3:28 Paul is saying that we are *reckoned* to have justice administered without works. He appears to be tying this back in with Gen. 15:6. He is, but not according to strict interpretation of the original context. For Avraham’s faithfulness was counted as righteousness, and that does have works. Paul is only using the passage to make an illustration. He picks the word *counted* to say what is counted to us through Mēssiah. It is not merits against demerits, not even his merit against our demerit. But it is pardon of sin, and we are *accounted* to have our penalty discharged by Mēssiah. Paul may also have sanctifying righteousness in mind in a hoped for sense (cf. Gal. 5:5), but this is not the strict meaning of Gen. 15:6 either.

So, I should remark on the *New Perspective* folks. N.T. Wright has the matter half right, but he keeps echoing the wrong definition of what it means to be justified. He does speak of the faithfulness of Mēssiah and speak of the renewed covenant, and he does properly see final righteousness as eschatological, and this *is* synergistic. See Gal. 5:5. It is a large step the right way while John Piper and John White run the other way.

b Paul again means the twofold faithfulness Paul explains in Romans 1:17. First it requires Mēssiah’s faithfulness to suffer in our place, and second our faithful listening, our faithful response. The nature of the penalty, an example of divine justice, makes it clear that all debt is forgiven. The debt is not compensated. It is forgiven.

c Or “As many as by what is customary are [having justice decided,] under a curse are.” The verb must be completed with the idea of what they were trying to achieve by the customary works. To be acquitted of sin by compensating good deeds is a gross departure from the Law, which forbids declaring the guilty righteous by any sort of legal argument. See Exodus 23:7.

d The curse is on those who will not confirm the Torah to do it (and believe it). The passage is not saying that the curse is on anyone who confirms it but fails due to ignorance, poor teaching, or bad habit. See on Romans 7. What the heretics were not standing by was the Torah’s teaching on forgiveness (and forbidding declaring a sinner in the right, which

¹¹Now it is clear that no one may be justified from *the judicial* custom with the Almighty,^a because THE^θ RIGHTEOUS ONE WILL LIVE BY FAITHFULNESS. ¹²And the '*judicial norm*' is not from faithfulness. But, "HE^μ WHO PRACTICES THEM WILL LIVE BY THEM."^b ^θ Hab 2:4 ^μ Lev 18:5 ^ι =merit of the ancestors, treasury of merit

¹³The Anointed ransomed us from the curse in the Law, having become a curse for us. Because it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE," ¹⁴in order that in the Anointed Yēshua the blessing of Avraham might come to the nations, so that we might receive the promise of the Spirit through faithfulness.^c ^{Deu 21:23}

¹⁵Brothers, I am saying that according to man, in the same way, as with a type of humanly established covenant, no one is setting aside or adding modifications. ¹⁶Now the promises were spoken to Avraham and to his seed. He does not say, "And to seeds," as if only referring to many, if not also to one, "AND TO YOUR SEED," that is, the Anointed.^d ^{Gen 13:15, 17:8, 24:7}

they wished for by compensating good works; cf. Deut 25:1). The Almighty said he would not declare the sinner righteous (cf. Exodus 23:7). He will forgive the repentant sinner and return them to righteousness through faithfulness. But he does not pervert justice. Forgiveness cannot be paid for by customary works, nor merited by works. Anyone that ignorant of the Law is deceived and is reckoned as setting it aside.

The Church is perversely insistent on applying the curse to those who obey the Almighty singling out those commandments that make His people different from them, and then declaring them under a curse because they do not perfectly keep the law. They have turned the statement into "cursed is anyone who tries to keep the law," which is what it never meant, and then they have created a philosophy of vicarious righteousness (called imputed righteousness) to perfectly satisfy the law on their account and allow the Almighty to declare themselves in the right. So they curse trying and acquit themselves by a theology of righteousness that does nothing but pervert justice.

a We must be careful in viewing this negative statement as a positive on the nature of justice in Mēssiah. Justice may not be satisfied by what is customary, but a different justice is satisfied by the exception. What is customary seeks to compensate the Almighty, as in theory a compensatory justice would require. But the exception does not propose satisfaction of a compensatory justice. The exception is a non-compensatory justice, really an example of punitive justice, which is not put forth to repay the Almighty all his damages, but put forth as an illustration that our pardon has saved us from eternal death, as a picture of how grieved the Almighty is by our sin, grieved enough to allow his right hand to suffer because there is no compensation for the loss, which he forgives.

b Again two faithfulnesses are in view, Mēssiah's and ours. See Romans 1:17; 3:22. Also Gal. 2:16. One thing that the new perspective on Paul does have right is that forgiveness is not attained to by our faithfulness. That part is Mēssiah's faithfulness. But our pardon is conditioned on walking in repentance. Therefore we are to obey the commandments. For by doing so we remain in his love. We attain to life through his faithfulness. We live within life by doing his commandments. This is the meaning of the quoted passages.

c A ransom means to acquire back something that was lost, stolen, or captured by a purchase. It is very important to realize the ransom is paid by the Almighty and not to him. The Almighty placed mankind under a sentence of death because sin is so evil. Then he set the price and terms under which man could be ransomed from under death. Since the ransom buys us back from a punitive justice, it has nothing to do with compensating him for the loss he already suffered from our sin. When it comes to the ransom, the Almighty knows the best deal to salvage the situation and cut his losses. If he has to destroy the sinner then he has lost a person created in his image. The ransom price is less, because his Sōn did not stay dead forever, and if a person repents then the price is applied and the Almighty gains a loyal and loving citizen of the kingdom. A large part of Gōd's point is that he is the greatest victim of sin. Again the faithfulness is two fold. First there is Mēssiah's faithfulness to pay the ransom price. Second there is our agreement to be loyal to him. And so the covenant of old is renewed.

d In you all the nations of the earth will be blessed, that is, by his seed. Without denying that it means many seed will bless the nations, Paul makes the point that the one seed Mēs-

¹⁷So I am saying this: What had become a 'norm after 430 years does not annul the covenant, which had been ratified beforehand by the Almighty, so as to undo the promise. ^r = the curse for rebellion, Deu. 27:26

¹⁸Because if the inheritance is given based on the 'judicial norm',^a it is no more based on the promise, but the Almighty has given it to Avraham by means of a promise. ^r = acquittal by legal merits of self or another

¹⁹Then why the 'custom for severe sins'?^b It was applied until the messianic seed should come, concerning which it had been announced, having been ordered through the ranks of messengers, into the hand of a mediator. ²⁰And he is not the mediator of One, but the Almighty is the One. ^c ^r law

²¹Then is the Law against the promises of the Almighty? May it never be! Because if a 'judicial norm' was given being able to restore life, then justice would really have been from the 'judicial norm'.^d ²²But the Scripture

siah will bless the nations the most. And this interpretation is just because the one seed that would crush the serpent was promised from the beginning. The rhetorical use of "not...but" to mean "not [only]...but [also]" is known to Hebrew and Greek. See the Lexicons where the conjunction is not just used to oppose a statement, but to limit a statement without denying the statement.

a Or "which after 430 years has become customary....if the inheritance is based on what is customary....Then why what is customary for transgressions?" The question at the end is about transgressions in general which did bring about the curse. Paul says that with Mëssiah the curse is commuted to his death in our place.

b Or, "Then why the law of transgressions?" The question is why the curses should not be applied to transgressors since they are in the law. Paul has already explained how Mëssiah ransomed transgressors from the curses through his faithfulness for those who in repentance affirm faithfulness to Him (3:13-14). The curses applied till Mëssiah came, for all, but he bore with the transgressions of the repentant (cf. Rom. 3:25; Lev. 16:10, 21-22; See Appendix IX). The same idea is expanded in 3:23-25 and 4:4-5. The translation punctuates the text differently. And it omits the word for "by reason of" (χαριτι) because several early mss omit it.

c This appears to be aimed at the Dead Sea Scroll Sect called "The Ya'had," which means Unity, One, or "the thing which is One." I take "not the mediator of One" to mean that the Ya'had overseer claiming the mantle of Moshëh is not our mediator. And the words "But the Almighty is [the] One," to mean that Mëssiah is the true mediator of the covenant. The Ya'had overseer claimed the mantle of Moshëh. The Ya'had ruled with harsh authority placing curses on anyone who disagreed with their legal rulings (cf. Gal. 1:8-9). The fear of being anathematized by the priestly hierarchy of the Ya'had kept its members in line.

Exegesis of the following passage probably has much to do with the Ya'had sect: "THEN HE SAID, "YĀHWĒH FROM SINAI HAD COME. AND HE HAD APPEARED FROM S'Ē'IR TO THEM. HE HAD SHINED FORTH FROM MOUNT PARAN. AND HE HAD BROUGHT TEN THOUSANDS OF HOLY ONES. FROM HIS RIGHT HAND WAS A FIERY LAW FOR THEM. YES, HE LOVES THE PEOPLE, ALL HIS HOLY ONES ARE IN YOUR HAND. AND THEY HAD BEEN LED TO YOUR FEET. ONE LIFTS UP AT YOUR WORDS. MOSHĒH COMMANDED TO US A LAW, A POSSESSION OF THE ASSEMBLY OF YA'AQOV. WHEN HE WAS WITH YESHURUN [THE UPRIGHT] HE HAD BECOME KING. IN HIS MAKING BE GATHERED THE HEADS OF THE PEOPLE HE HAD MADE ONE [YA'HAD] THE TRIBES OF YISRĀ'EL" (Deut. 33:2-5). Mëssiah is the one who makes the tribes Ya'had, and not the Bishops of the sect with the anathemas. See also Isa 49:6.

Through the ranks of, or: "In the midst of." See LSJ, #3, δια. The whole passage is very difficult in vs. 19-20. The Greek texts vary at key words in vs. 19. Vs. 20 is very obscure.

d This passage illustrates the possible variations in the meaning of "nomos." First Paul means the whole law and all of its instruction. None it contradicts the promises of the good news. In the second instance he says if there was a law. He means any law or rule if kept. But keeping any law does not restore life. It only preserves the life one already has. Supposing that keeping a law could restore life then a compensatory justice would be possible. And this is the problem. It is customary for people to assume that loss of life due to sin, damages, etc, can be repaired and compensated for by keeping the commandments. Such compensations are called *penance*, *zefut*, or some other *treasury of merit*. So in the last instance "nomos" means what is customary or what might be hypothetically in the law. There is no command-

has concluded all men to be subject to a sin *penalty*, that the promise might be given from the faithfulness of Yěshua the Anointed to those who confirm their faithfulness.^a r = a system of positive merits resulting in acquittal, legal justification

²³But before the faithfulness of Yěshua came to us we were imprisoned under 'the *legal norm*',^b being in prison until the faithfulness of Yěshua, that was about to be revealed. ²⁴Therefore 'the *judicial norm*' had become our chaperon unto the Anointed, that we might have justice decided through *His* faithfulness. ²⁵But now that the faithfulness of Yěshua has come, we are no more under a chaperon.^c r or what is customary = condemnation

²⁶For you are all sons of the Almighty through the faithfulness in the Anointed Yěshua. ²⁷Because all of you, who have been immersed into the Anointed, clothe yourselves with the Anointed. ²⁸It does not consist in being Yehudi or Greek. It is not in being a slave or a free man, nor is it in being male or female, because you are all one in the Anointed Yěshua. ²⁹And if you belong to the Anointed, then you are Avraham's seed, heirs according to promise.^d

Now I say, as long as the heir is a child, he does not differ at all from a slave although he is owner of everything,^{4,2} but he is under guardians and managers until the appointed time set by the father. ³So also we, while we were childish, were held in bondage under the principles of the world.

⁴But when the fullness of the time came, the Almighty sent forth his Sōn, being born from a woman, coming under 'the *judicial norm*'⁵ in order that he might ransom those under 'the *judicial norm*', that we might receive the adoption as sons.^e r or what is customary = condemnation

ment for making a compensatory justice in the law that can restore life. There are no laws for a murderer to keep to restore life to the victim and to erase the victim's suffering.

Of further importance is to realize that the translation "justice" instead of righteousness is critical, and to realize that Paul is speaking of *compensatory* justice, i.e. the kind that undoes the damages, "restores life." He is not denying that righteousness is to be had by obeying the commandments. He does not deny that keeping the commandments preserves life, nor does he deny that keeping the commandments is choosing life over death.

a The commuted penalty onto Měssiah is an example of justice, and required to show how much the Almighty hates sin's consequences. He takes the penalty upon himself (which is temporary suffering and death). It does not compensate him, but it is like when a son who does something very bad, comes confessing it, contrite and repentant, and the father does not have it in him to punish the son, but instead he pounds his right arm upon the ground until it is beaten and bruised. What son would ever offend his father again? And Měssiah is the right hand of the Fāther.

b The norm here is what is customary for the sinner: judgment, condemnation. To be under the norm is to be under the penalty of the law.

c The same idea as in Romans 10:4. Měssiah is the end of the norm for justice. The norm is what is customary. The norm is judgment. The norm points us to an alternative justice commuted to Měssiah's suffering and death. That which is customary is how the law usually applies to the case, but with the affirmation of faithfulness to Měssiah another part of the law is applied.

d Three ideas may be tied together here. Through faithfulness we clothe ourselves with Měssiah and therefore we are the Yaḥad of Yisra'el. The idea of clothing is stated as a fact, as a snapshot, without saying how it is done. This is because Paul is focusing on the identity of the faithful. We are the Yaḥad of Yisra'el, the seed of Avraham.

e Měssiah came under the customary penalty, death. It was to ransom us from what

⁶And because you are sons, the Almighty has sent forth the Spirit of his Søn into our hearts, crying, “Abb! Făther!” ⁷Therefore you are no longer a slave, but a son, and if a son, then an heir through the Almighty.

⁸However at that time, when you did not know the Almighty, you were slaves to those which by nature are no gods. ⁹But now that you have come to know the Almighty, or rather to be known by the Almighty, how is it that you turn back again to the weak and worthless elemental spirits, to which you desire to be enslaved all over again? ¹⁰Days you are carefully watching, even months and seasons and years. ¹¹I fear for you, that perhaps I have labored over you in vain.^a

¹²I beg of you, brothers, become as I, because I also have become as you. You have done me no wrong, ¹³but you know that it was because of a bodily affliction that I proclaimed the good news to you the first time. ¹⁴And that which was a trial to you, due to my bodily affliction, you did not despise or spit at, but you received me as the Mëssenger of the Almighty, as the Anointed Yëshua himself. ¹⁵Where then is that sense of blessing you had? Because I bear you witness, that if possible, you would have plucked out your eyes and given them to me.

¹⁶Have I therefore become your enemy by telling you the truth? ¹⁷They eagerly seek you, not commendably, but they wish to shut you out, in order that you may seek them. ¹⁸But it is good always to be zealous for good, and not only when I am present with you.

¹⁹My children, with whom I am again in labor until the Anointed is formed in you, ²⁰even now I could wish to be present with you and to change my tone, because I am perplexed about you.

²¹Tell me, you who want to be under ‘a judicial norm’, do you not listen to the Law?^b ²²Because it is written that Avraham had two sons, one by the

is customary: death. He came under the norm of death to ransom those under the norm of death.

a Paul’s rebuke of their calendar identifies his opponents as a version of the Essene sect. Variations of this have arisen in modern times. The calendar was evidence that they were equally committed to other Qumran teachings that perverted justice, MMT, some works of the law which by which a person is supposed to be reckoned righteous. But now this doctrine has spread to the Church as a whole wherever they teach justification by the imputation of legal righteousness. See 1 Cor 16:2; Col. 2:16.

The Qumran calendar consisted of a 364 day year. It was exactly 52 weeks. The year was divided into four quarters. Each quarter had 3 months, the first being 30 days, the second being 30 days, and the third being 31 days. The quarter had 91 days. And four quarters made 91 x 4 = 364 days. The four quarters corresponded to four seasons, spring, summer, autumn, winter. This calendar rotated in a cycle six years rotating the 24 priestly divisions 13 times. The actual new moon was ignored in favor of the schematic Qumran calendar, so that except for the Sabbath none of the holy days corresponded with their Scriptural times.

b Once again Paul uses “nomos” in two different senses. The second is obvious. In the first instance he does not mean under the penalty of the law, because who wants to be under that. He does mean they want to be under what is customary, which is a system whereby good deeds are credited against sin. Such a system is slavery, and many exist like it in cults and also sects of Christianity. Even the Catholic Church considered penance a partial payment for sin, and also deals in the treasury of merit, whereby the good deeds of a saint are credited against the bad deeds of a sinner so that the sinner may be saved. All of this is a false good news. And even Judaism has a similar system. It is called *zefut avot*, or the “merit of the fathers.”

slave woman and one by the free woman. ²³But the son by the slave woman was born according to the flesh, and the son by the free woman through the promise. ^f *or what is customary = acquittal by merits*

²⁴These are allegorically interpreted, because these women are two arrangements,^a one at the boundary limit^b of Sinai, and into slavery begetting children, which is Hagar. ²⁵Indeed mount Sinai is in Arabia, and Arabia corresponds to present Yerushalayim, because she is in slavery with her children. ²⁶But the Yerushalayim upwards at the top, is free. She is our mother, ²⁷because it is written, “REJOICE, BARREN ONE WHO DOES NOT BEAR. BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR, BECAUSE MORE WILL BE THE CHILDREN OF THE DESOLATE ONE THAN OF THE ONE WHO HAS A HUSBAND.” ²⁸And you brothers, like Yitsḥaq, are children of promise. ^c *Isa 54:1*

²⁹But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also. ³⁰But what does the Scripture say? “CAST OUT THE SLAVE WOMAN AND HER SON, BECAUSE THE SON OF THE SLAVE WOMAN WILL NOT BE AN HEIR WITH THE SON OF THE FREE WOMAN.” ³¹So then, brothers, we are not children of a slave woman, but of the free woman. ^{Gen 21:10, 12}

It was for freedom that the Anointed set us free! Therefore keep standing firm and do not be subject again to a yoke of slavery. ^{5,2}Behold I, Paul, say to you that if you should be ‘circumcised,’ the Anointed will be of no benefit to you. ³And I testify again to every man receiving ‘circumcision,’ that he is a debtor to do the whole Law. ⁴You have been severed from the Anointed, you who are justified by ‘the judicial norm’. You have fallen from loving-kindness, ⁵because we through the Spirit, by faithfulness, eagerly await the hope of righteousness. ^d *f or what is customary = acquittal by merits*

⁶Because in the Anointed Yēshua neither circumcision has particular

^a Or dispositions. But not two covenants since in regular Greek the word means a will or testament. In Greco-Roman culture a will often specified that some would become slaves under certain conditions (such as debts owed) or that some would be set free at the dissolution of an estate. There is one covenant, but with two dispositions, judgment leading to condemnation, and forgiveness for those loyal to the Almighty leading to life.

^b ὄρος. Boundary limit. By switching the breathing marks, we can read the text “boundary limit of Sinai.” See Exodus 19:12. מִתְּהַרְהָרִי “AND YOU WILL HAVE SET BOUNDS.” Yet on the morrow, the seventy are allowed to go up the mountain and they see the Almighty.

^c As in 2Cor. 3 Paul is contrasting the sentence with the ministry of righteousness. At the foot of the mountain was a sentence of death, but on top of the mountain they ate and drank with Messiah. What is customary is the sentence, but Messiah is the end of what is customary for justice for everyone who affirms their faithfulness. See Romans 10:4.

^d The false baptism of the Church can be rebuked in precisely these same terms. The whole foundation of their doctrine of salvation consists in being pure in the eyes of the Almighty. It is contrary to forgiveness. In fact Thomas Aquinas and some of the other Churchmen equivocated baptism as the replacement to circumcision, taking over all the false teaching from circumcision to baptism.

Vs. 5 surely refutes the idea that a person is justified (declared righteous or acquitted) by either circumcision or baptism, or for that matter by believing, or even by a true affirmation of faithfulness to Messiah. The false doctrine has been applied to all these things. For it says we wait for the hope of righteousness by faithfulness. And what is hoped for is not perfected yet.

legal force nor uncircumcision, but faithfulness working through love.^a

⁷You were running well. Who hindered you from being loyal to the truth? ⁸This persuasion did not come from him who calls you. ⁹A little leaven leavens the whole lump of dough. ¹⁰I have confidence in you in Yāhweh, that you will adopt no other view, but the one who is disturbing you will bear his judgment, whoever he is.

¹¹But I, brothers, since I still proclaim circumcision, why still am I persecuted?^b It is because the offense of the execution timber has been nullified by them. ¹²Would that those who are troubling you would even mutilate themselves.

¹³Because you were called to freedom, brothers. Only do not turn your freedom into an opportunity for the flesh, but through love serve one another, ¹⁴because the whole Law is made complete in one saying, in the statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." ¹⁵But if you bite and devour one another, take care lest you be consumed by one another. *Lev 19:18*

¹⁶But I say, walk by the Spīrit, and you will not carry out the desire of the flesh. ¹⁷Because the flesh sets its desire against the Spīrit, and the Spīrit against the flesh, because these are in opposition to one another, so that you may not do the things that you please. ¹⁸But if you are led by the Spīrit, you are not under what is customary.

¹⁹Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmities, quarreling, jealousy, outbursts of anger, selfish ambition, dissensions, factions, ²¹envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have warned you before, that those who practice such things will not inherit the kingdom of the Almighty.

²²But the fruit of the Spīrit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness, self-control. Against such things there is no law. ²⁴Now those who belong to the Anōinted Yēshua fasten to an execution timber the flesh with its passions and desires. ²⁵If we live by the Spīrit, let us also walk by the Spīrit. ²⁶Let us not become boastful, challenging one another, or envying one another.

Brothers, if then a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, looking to yourself,

a Paul's wording here is more careful than in 1Cor. 7:19. But he means the same idea. Paul is not objecting to circumcision as a commandment. He is only trying to guard against a false circumcision. We have to guard against the false baptism nowadays. See note on 1 Cor. 7:19.

b The answer is clearly that Paul was persecuted because he did not interpret the meaning or effect of circumcision the same way as his opponents, who were the false teachers. But the Lutherans and the Catholics persecuted the Anabaptists to death for the same reason, because they differed on the meaning and effect of baptism.

Now if Paul did not support circumcision, which surely he did (cf. Acts 16:3 and Gal. 2:5) then he would be persecuted for rejecting a commandment, and not because of the cross. See Acts 21:20-26 for refutation of the charge that he did not teach circumcision. The operative word is "still." Clearly Paul preached circumcision before his conversion. So "still" means he yet teaches it, only in light of the death of Mēssiah, not as a means of salvation, but as a sign of the righteousness of faithfulness.

lest you too be tempted. ^{6,2}Bear one another's burdens, and thus fulfill the Law of the Anointed, ³because if anyone thinks he is something when he is nothing, he deceives himself. ⁴But let each one examine his own work, and then he will have reason for joyful satisfaction in regard to himself alone, and not in regard to another. ⁵Because each one should bear his own load. ⁶And let the one who is taught the word share all good things with him who teaches. ⁷Do not be deceived, the Almighty is not mocked, because whatever a man sows, this he will also reap. ⁸Because the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap everlasting life.

⁹And let us not lose heart in doing good, because in due time we will reap if we do not grow weary. ¹⁰So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

¹¹See with what large letters I am writing to you with my hand. ¹²As many as desire to make a good showing in the flesh try to compel you to be 'circumcised,' only so that they may not be persecuted for the execution timber of the Anointed, ¹³because those who are 'circumcised' do not even keep the Law themselves, so much as they desire to have you 'circumcised,' that they may boast in your flesh. ¹⁴But may it never be that I should boast, except in the execution timber of our Adonai Yeshua the Anointed, through which the world has been fastened to an execution timber to me, and I to the world, ¹⁵because neither circumcision has a particular effect, nor uncircumcision, but a renewed creation. ¹⁶And those who will walk by this rule, peace and mercy be upon them, even upon the Yisra'el of the Almighty.

¹⁷From now on let no one cause trouble for me, because I bear on my body the brand-marks of Yeshua.

¹⁸The loving-kindness of our Adonai Yeshua the Anointed be with your spirit, brothers. Amen.

a See Gal. 5:2. Since the Church itself has adopted the very same error with baptism in conferring salvation on infants and adults by virtue of the ritual of baptism, they are completely blind to understanding Paul's use of circumcision here. For Paul means a false circumcision alleged to accomplish the same things the Church asserts for baptism.

Paul is speaking to an audience that believes a false definition of circumcision. So he means circumcision as defined by his audience when condemning it. This sort of usage might be placed in quotes today, to show that it represents someone else's terms. Paul would rather call what they believe to be circumcision "concision," but he must write to them and tell them their circumcision is false.

Paul's opponents went through the literal act of circumcision just as the Church literally baptizes. But these circumcisions and baptisms deny what the literal act stands for because the Adversary's main attack vector against true religion is to seize upon its institutions and then to work with hypocrites within to redefine the meanings so that they may justify themselves.

So long as this remains the case, Paul must be understood as against the perversions called baptism or circumcision by the false teachers and not against the commandments, because the false teachers of the Church have themselves criticized the baptism of competing Churches as not being baptism in their own estimation because their doctrine or mode do not agree. They have no excuse then for failing to see that Paul is doing the same thing.

Ephesians

Paul, an emissary of Yĕshua the Anointed by the will of the Almighty. To the holy ones being found in Ephesus, and faithful in the Anointed Yĕshua. ^{1,2}Loving-kindness to you and peace from the Almighty our Făther and Adōnai Yĕshua the Anointed.

³Blessed be the Almighty and Făther of our Adōnai Yĕshua the Anointed, who *will* have blessed us with every spiritual blessing in heavenly places by the Anointed, ⁴just as he himself had chosen us for himself, through Him, before the foundation of the world, to be holy and complete before his face, in love, ^a⁵having appointed us long ago for adoption as sons, ^bby Yĕshua the Anointed, to himself, according to the good intention of his will, ⁶for the sake of the praise of the glory of his loving-kindness, which he has favored on us, from which he has loved us, ⁷in whom there is ransom for us, by his blood, the forgiveness of transgressions, according to the wealth of his loving-kindness, ⁸which he has made abundant unto us, with all wisdom, and intelligence, ⁹which making known, he has made known to us, the mystery of his will, according to his good intention, which he has determined with him, ¹⁰for a dominion in the fullness of the appointed time, to gather together everything unto the Anointed, that which is in the heavens, and that which is on the earth, ¹¹by him, by whom also we have been made heirs, in being appointed beforehand, according to the determination of the one working in everything, according to the counsel of his will, ¹²so that we should be for the praise of his glory, we who have hoped beforehand in the Anointed.

a He “chose us for himself,” (Greek middle voice, BDAG ἐκλέγομαι, def. 1), as opposed to making us for some lesser purpose as with many other creatures. Mankind was chosen to be the pinnacle of creation, made in the image of the Almighty, to be specially holy before Him, and to have a special relationship of love with Him. The alternatives chosen between were the purposes for each kind that He made.

The divine intention for us was from time immemorial, even before the plan was made that Mĕssiah would have to die in order to preserve the divine plan for man. The realization of the plan is always contingent on the cooperation of individuals, and is aborted for many who will not cooperate, but it becomes effective for the few who do. We must also realize that the religion of determinism, of a fated type of predestination for some to be saved and others lost before even Adam sinned is a false doctrine. Who would be saved and who would be lost were not the alternatives chosen between. This is one of those issues upon which there can be no negotiation, compromise, or cooperation with those who falsely teach it. For it results in a false doctrine of salvation.

The word “choice” (ἐξελέξατο) is used to express the divine plan or intent for a body of people in a non-fatalistic way. It is so used in Deut. 4:37-40 with the intent that Yisra’el should keep the commandments. See also Deut. 7:6-7, 10:15-16, 14:2. Not all Yisra’el agreed with the divine plan and so many of them lost the blessings of being chosen. Here, Paul has gone further back in time, and has widened the scope of the choice to the entire human race before creation. Clearly not all mankind agreed with the divine plan either. Paul has done this to make the point that we in Messiah are being blessed according to the original plan.

b This intent is also original. Man was created in a humble form as the image of the Almighty with the plan that he should be raised to the same position as the *Benei ha-Elohim* (בְּנֵי הָאֱלֹהִים). See 2 Peter 1:4.

¹³By whom also you have heard the word of truth, the good news of our salvation, in whom also you have affirmed faithfulness, you who have been sealed by the promised Spirit, to the Holy One, ¹⁴who is a pledge of our inheritance until the ransom of the possession, for the sake of the praise of his glory.

¹⁵Because of this, as that also I have heard the report of your faithfulness in Adōnai Yēshua, and love for all the holy ones, ¹⁶I am not ceasing giving thanks for you, a remembrance making in my prayers, ¹⁷to the intent that, the Almighty of our Adōnai Yēshua the Anōinted, the Fāther of glory, may give to you the Spīrit of wisdom, and revelation, in perfect knowledge of himself, ¹⁸as the eyes of your heart have been enlightened, so that you *will* have known what is the hope of his call, what is the wealth of the glory of his inheritance with the holy ones, ¹⁹and what is the overflowing greatness of his power unto us who are affirming faithfulness, according to the working of the dominion of his strength, ²⁰which He has effected through the Anōinted, in raising him from the dead, and in making him sit at his right in the heavens, ²¹up beyond from every ruler, and authority, and power, and lordship, and every name being named, not only in this age, but also in the age coming. ²²And all he *will* have put under his feet.

^{22b}And he has made him head over all the Assembly, ²³which is his body, the complement of himself, who is completing the whole Assembly with all things.

And you were dead^a in your transgressions and iniquities, ^{2.2}according to which then you walked, according to the Aeon^b of this world, according to the Ruler of the dominion of the air, the spirit working now in the sons of rebelliousness, ³among whom we also all once we let ourselves be controlled by the passions of our flesh, doing the desires of the flesh, and the thoughts. And we were by nature sons of wrath as also the rest of mankind.

⁴But the Almighty, being rich in mercy through his great love, with which he loved us, ⁵even when we were dead in transgressions, in partnership with the Anōinted made us live. By loving kindness you *will* have been saved. ⁶Also he in partnership with the Anōinted *will* have raised us, and in partnership with the Anōinted, Yēshua, *will* have^c seated us in the heav-

^a The idea of deadness here is that of considerable insensitivity to spiritual things and true righteousness, due to being under a sentence of death, due to guilt. If given the truth, the ungodly may be led to life, and are not incapable of following the lead.

^b Aeon: immortal. Satan.

^c We have here clear cases of the future perfect, where the point of view is from the future looking back to the time of completion. Such a tense is called proleptic. Other cases are found in Mat. 1:23, 16:19, 18:18; Mark 13:20; Luke 21:19; John 13:31-32, 17:2; Rom. 4:17, 8:30; 1 Cor 15:54; 2 Cor 5:17; Gal. 3:27; Eph. 1:3, 18, 22; 2:5, 6, 8; 4:8-9, 11; 1 John 5:11; Rev. 5:10; 10:7; 11:2, 7; 12:7; 18:2-3; 21:23. This idiom is also ubiquitous in the Law and Prophets. Translators often fail to take advantage of the fact that English has a future perfect that places emphasis on the fact that a promise (or assertion) will be accomplished by putting the point of view beyond the completion of the event.

The proleptic aorist. Wallace, pg. 564. Wallace lists συνεκάθισεν as a debatable example, Eph 2:6. But there is nothing to debate here. Being seated in heaven is future.

ens,⁷ so that he may make seen, in the coming ages, the overflowing wealth of his loving-kindness, in goodness upon us, through the Anointed Yēshua.

⁸Because by loving-kindness you *will* have been saved, through faithfulness, and this *salvation* is not from you.^a From the Almighty it is a gift,⁹ not from works, so that a man should not make himself to be boasting.¹⁰ Yea, his work we are, being created by the Anointed Yēshua for good works, which the Almighty made ready beforehand, so that in them we may walk.

¹¹Therefore remember that then you were the nations in the flesh, those being called uncircumcision, by those being called circumcision in the flesh, being done by hand,¹² because you were at that time without the Anointed, having been strangers from citizenship in Yisra'el, and foreigners to the covenants of the promise, hope not having, and atheists^b in the world.

¹³But now, by way of the Anointed Yēshua, you who had been formerly from far away, have been made to come near, by the blood of the Anointed,¹⁴ because he is the peace offering for us, who has made the two one, and the partition fence he has made to be opened. The hostility, by way of his flesh,¹⁵ which is the $\eta\rho\mu\mu^c$ for sentences^d in legal condemnations, he has

a The pronoun "this" is gender inflected in the original text to refer back to the idea of salvation by loving-kindness. For this reason the italic word *salvation* is necessary to keep the meaning clear. The future perfect is in light of Mat. 24:13; see also Mark 13:13 and Luke 21:19. Only if "saved" is to only mean forgiveness of sins at the moment of conversion can we drop the future, and if that is the case the loving-kindness would also be limited to that event. I do not think that Paul intended that limitation.

On faithfulness here, see Rom. 1:17.

b Idolaters were called atheists. Likewise the Romans called Christians atheists because they did not believe in Roman gods.

c 'What is customary'

d The 'commandments' of a Judge. English uses two different vocabularies for judicial law vs. legislative law. A judge's commandment is an injunction or a sentence. Language was not so specialized in ancient times. Paul employs the term 'commandment' to mean judicial sentencing.

Cf. Rom. 3:21; 10:4. Messiah is the end of the norm for justice. νόμος means what is customary, the norm (cf. BDAG, 3rd edition). Both the norm for justice and the exceptional form of justice, i.e. pardon are according to the Law. By the faithfulness of Messiah the exception (a pardon) becomes the norm for the faithful, and what was the norm is made of no effect.

The charges are judicial commands or orders for the execution of a condemnatory judgment or sentence. Greek ἐντολή. Thayer: *charge, injunction*; LSJ: *injunction, order*; Friberg: *edict, decree, order*; BDAG 3rd: 1. an order authorizing a specific action, *writ, warrant*. The same word was also used for commandment, but English has a separate vocabulary for the legislative and judicial contexts. Therefore, the trans. commandment is misleading here.

4. Greek δόγμα. According to the LSJ Lexicon, "*opinion, decision, judgment.*" Most of the Lexicon's try to steer the reader toward statutory law or legislation which is because the scholarship has been contaminated by the circular reasoning of Christian tradition which denied that the text is speaking judicially. The text refers to a formal legal opinion or decision for condemnation.

Anti-law doctrine tries to find the abolition of the entire law in this text, ceremonial, moral, civil. This view contradicts Paul's teaching that only the penalty has been made of no effect on us who are faithful.

Reformed anti-law doctrine tries to find the abolition of the *ceremonial law* in this text. It is clear from the text that what is made of no effect results in peace with the Almighty. But it is mainly violation of the *moral law* by iniquity and transgression that creates hostility between man and the Almighty. The Reformed doctrine, therefore, has a mile wide gap in the

made to be without effect,^a so that he might create the two, by way of himself, into one new man, making peace,¹⁶ and so that he might reconcile back again the two into one body, to the Almighty, by way of the execution timber, putting to death the hostility by way of his soul.

¹⁷AND HAVING COME, HE HAS ANNOUNCED PEACE TO YOU, TO THOSE FAR, AND PEACE TO THOSE NEAR,¹⁸ because through him, we are both holding fast the approach, by one Spirit to the Father. *Isa 57:19*

¹⁹So then, you are no longer aliens and strangers, but you are citizens jointly with the holy ones, and sons of the house of the Almighty,²⁰ being built upon the foundation of the emissaries and the prophets, where Yēshua the Anōinted himself, he is the cornerstone,²¹ by whom the whole building is being joined together, growing up into a holy Temple for Yāhwēh,²² for whom also you yourselves are being built together to be a dwelling of the Almighty in the Spirit.

Because of this, I Paul, am a prisoner of the Anōinted, for your sake, the nations,^{3,2} if indeed you have listened to the administration of the loving-kindness of the Almighty which has been given to me for you,³ because according to a revelation has been made known to me, the mystery, according to what I had written before in a few words,⁴ concerning which, you will be able, in reading it, to understand my insight in the ^bmystery of the Anōinted,⁵ which in other generations had not been made known to the sons of men, like it has been revealed now, by his holy emissaries and by his prophets in the Spirit: ⁶that the nations should be joint heirs, and a joint body, and receivers as one, from the promise, in the Anōinted Yēshua by way of the good news,⁷ of which I have become a minister, according to the gift of the loving-kindness of the Almighty, which has been given to me, according to the action of his might.

front line of its anti-law apologetic. They would rather have some anti-law interpretation at the expense of the good news rather than simply say only the penalty is forgiven.

a The text does not say “abolish,” but “making of no effect” and this means for the faithful. If it was abolished then the unfaithful and unrepentant could not be judged.

b Paul is not saying the mystery was unknown, but only that it was not in the past known “like it has been revealed now.” Paul refers to the inclusion of the nations in the house of Yisrael. This very point is made by Gen. 48:19. See also Rom. 11:25. Paul’s argument in Rom. 9:22–26 clearly applies “NOT MY PEOPLE,” which refers to exiled Yisrael to the nations. Likewise, Mēssiah said that the kingdom would be taken away from Yehudah and given to another people. That people is the exiled house of Yisrael. The removal of the kingdom from Yehudah, however, is temporary. The two houses will be reunited by Mēssiah, and will have one King, and one Kingdom. How many in the nations are descended from the exiled house of Yisrael? It is not impossible that it is most of them, because Gen. 48:19 says so. But if a person is non-Jewish, and does not become Jewish, but is faithful, then he belongs to the house of Yisrael. But beyond this general identification, I do not think choosing a tribal affiliation is wise unless in accord with Ezek. 47:23 or a certain knowledge of descent. Tribal identifications there will be. See Rev. 7. The alien, who becomes faithful, regardless of descent, is to be treated as the native born. Jews also are not all of one tribe, but many from the house of Yisrael mixed with them. So some of them also do not know their tribe. It is claimed by the house of Yehudah that Yisrael already reunited and Ezek. 37 is already fulfilled. This enmity is nothing more than the hostility between the two houses from time immemorial, trying to deny the other its inheritance. I do not return the favor. Even unbelieving Jews are allowed their inheritance. Mēssiah will decide anything more when he comes.

⁸To me, the least among the least ones of all the holy ones, has been given this loving-kindness, unto the nations to announce the unsearchable wealth of the Anointed, ⁹and to make enlightened everyone about what is the administration of the mystery, which has been made to be hidden from the Aeons^a by the Almighty, who has created everything, ¹⁰so that might be made known now to the rulers and to the authorities in the heavens, by way of the Assembly, the many-sided wisdom of the Almighty, ¹¹according to the plan of the ages, which he had made with the Anointed, Yēshua our Adōnai, ¹²in whom we have boldness and confident access through his faithfulness. ¹³Therefore I ask you not to lose heart at my tribulations on your behalf, which is for your glory.

¹⁴For this reason, I bow my knees before the Fāther, ¹⁵by whom every family in heaven and on earth is summoned, ¹⁶that he would grant you, according to the riches of his glory, to be strengthened with power through his Spīrit in the inner man, ¹⁷so that the Anointed may dwell in your hearts through faithfulness, and that you, being rooted and grounded in love, ¹⁸may be able to comprehend with all the holy ones what is the breadth and length and height and depth, ¹⁹and to know the love of the Anointed which surpasses knowledge, that you may be filled up to all completion from the Almighty.

²⁰Now to him who is able to do exceedingly abundantly beyond all that we ask or think, according to the power that works within us, ²¹to him be the glory in the Assembly and in the Anointed Yēshua to all the generations of the Age of all the ages. Amen.

J therefore, the prisoner of Yāhweh, entreat you to walk in a manner worthy of the calling with which you have been called, ^{4,2}with all humility and gentleness, with patience, tolerantly enduring one another in love, ³being diligent to preserve the unity of the Spīrit in the bond of peace.

⁴There is one body and one Spīrit, just as also you were called in one hope of your calling, ⁵one Adōnai, one Faith, one immersion, ⁶one Almighty and Fāther of all who is over all and through all and in all.^b

⁷But to each one of us loving kindness was given according to the measure of the Anointed's gift. ⁸Therefore it says, "HAVING ASCENDED ON HIGH, HE WILL HAVE LED CAPTIVE CAPTIVITY, AND HE WILL HAVE GIVEN GIFTS TO MEN."^c ⁹Now this expression, "He *will* have ascended," what does it mean except that he also *will* have descended into the lower parts—the earth? ¹⁰He who descended is himself also he who ascended far above all the heavens, that he might complete all things. ¹¹And he *will* have given some as emissaries,

a The sons of the Almighty. See Gen. 6; Psa. 82; Eph. 2:2.

b There is one Spīrit, so there can be none other, and one Māster, so there can be none other, and one Almighty, so there can be none other, and one Fāther, so there can be none other. The terms are not being used here in terms of the Fāther, Sōn, and Holy Spīrit, but in the sense that all of Elōhim is spirit, is master, is almighty, is our father. We cannot split Fāther off the end of the text and say it only means Fāther and not Sōn or Spīrit, because there is one Spīrit and because the Fāther is Spīrit and also Māster! Mēssiah is included in the Fatherhood of the Almighty because with him all things were made.

c Psa. 68:18. לְקַחֹת מִתְּנוּגֹת בְּאָדָם: "YOU WILL HAVE TAKEN GIFTS AMONG MEN."

and some as prophets, and some as announcers of good news, and some as shepherds and teachers, ¹²for the equipping of the holy ones for the work of service, to the building up of the body of the Anointed, ¹³until we all attain to the unity of the Faith, and of the full knowledge of the Almighty Sōn, as a perfect man, to the measure of the maturity of the completeness of the Anointed. *Psa 68:18 [19]*

¹⁴As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of teaching, by the trickery of men, by craftiness in deceitful scheming, ¹⁵but speaking the truth in love, we are to grow up in all aspects into him, who is the head, even the Anointed, ¹⁶from whom the whole body, being fitted and held together by that which every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

¹⁷This I say therefore, and testify together with Yāhweh, that you walk no longer as the nations also walk, in the futility of their mind, ¹⁸being darkened in their understanding, excluded from the life of the Almighty, because of the ignorance that is in them, because of the hardness of their heart. ¹⁹And they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness. ²⁰But you did not learn the Anointed in this way, ²¹if indeed you have heard him and have been taught in him, just as truth is in Yēshua, ²²that, in reference to your former manner of life, you lay aside the old self, which is corrupted in accordance with the lusts of deceit, ²³and that you be renewed in the spirit of your mind, ²⁴and put on the new self, which according to the Almighty is created for righteousness and holiness in the truth.

²⁵Therefore, laying aside falsehood, SPEAK^α TRUTH, EACH ONE OF YOU, WITH HIS NEIGHBOR, because we are members of one another. ²⁶BE^θ ANGRY, AND YET DO NOT SIN. Do not let the sun go down on your anger, ²⁷and do not give the accuser an opportunity. *α Zech 8:16 θ Psa 4:4 [5]*

²⁸Let him who steals steal no longer, but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need.

²⁹Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give loving-kindness to those who hear. ³⁰And do not grieve the Holy Spirit of the Almighty, by whom you were sealed for the day of ransom.^α ³¹Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all ill-willed hatred. ³²And be kind to one another, tender-hearted, lovingly-favoring each other, just as the Almighty in the Anointed also lovingly-favors you.

Therefore be imitators of the Almighty, as beloved children, ^{5.2}and walk in love, just as the Anointed also loved you, and gave himself up for us, an offering and a sacrifice to the Almighty as a fragrant aroma. ³But

^α The ransom price has been paid. The idea here is that the slavers have agreed to the payment and accepted it, but have not actually released the captive yet.

do not let immorality or any impurity or greed even be named among you, as is proper among holy ones. ⁴And there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. ⁵Because this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of the Anointed, that is of the Almighty. ⁶Let no one deceive you with empty words, for because of these things the wrath of the Almighty comes upon the disobedient sons. ⁷Therefore do not be partakers with them, ⁸because you were formerly darkness, but now you are light in Yāhwēh. Walk as children of light, ⁹because the fruit of the light consists in all goodness and justice and truth, ¹⁰approving what is pleasing to Yāhwēh.

¹¹And do not participate in the unfruitful deeds of darkness, but instead even correct them, ¹²because the things secretly being done by them are shameful even to tell about. ¹³But all things become visible when they are exposed by the light, because everything that becomes visible is light. ¹⁴For this reason it says, "Awake, sleeper, and arise from the dead, and the Anointed will shine on you."^a

¹⁵Therefore be careful how you walk, not as unwise men, but as wise, ¹⁶making the most of your time, because the days are evil. ¹⁷So then do not be foolish, but understand what the will of Yāhwēh is.

¹⁸And do not get drunk with wine, because that is immorally indulgent, but be filled with the Spirit, ¹⁹speaking to one another in Psalms and praise-songs, that is, spiritual songs, singing and making melody with your heart to Yāhwēh, ²⁰always giving thanks for all things in the name of our Adōnai Yēshua the Anointed to the Almighty, even the Fāther. ²¹And be subject to one another with respect to the fear of the Anointed.

²²Wives, be subject to your own husbands, as to Yāhwēh. ²³Because the husband is the head of the wife, as the Anointed also is the head of the Assembly, he himself being the Savior of the body. ²⁴But as the Assembly is subordinated to the Anointed, so also the wives ought to be to their husbands in everything.

²⁵Husbands, love your wives, just as the Anointed also loved the Assembly and gave himself up for her, ²⁶that he might sanctify her. And he cleanses by the washing of water in the word, ²⁷that he might present to himself the Assembly in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless. ²⁸So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself, ²⁹because no one ever hated his own flesh, but nourishes and cherishes it, just as the Anointed also does the Assembly, ³⁰because we are members of his body. ³¹"FOR THIS CAUSE A MAN WILL LEAVE HIS FATHER AND MOTHER, AND WILL CLEAVE TO HIS WIFE, AND THE TWO WILL BECOME ONE FLESH."³²This mystery is great, but I am speaking with reference to the Anointed and the Assembly. ³³However, let each individual among you also love his own wife even as himself, and let the wife see to it that she respect her

^a This quotation is not from Scripture, but probably from a song known both to Paul and the Ephesians.

husband. *Gen 2:24*

Children, obey your parents in Yăhwēh, because this is right. ^{6,2}“HONOR^α YOUR FATHER AND MOTHER,” which is the first commandment with a promise, ³THAT^β IT MAY BE WELL WITH YOU, EVEN “THAT YOU MAY LIVE LONG ON THE EARTH.” *α Exo 20:12 β Deu 5:16*

⁴And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of Yăhwēh.

⁵Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to the Anōinted, ⁶not by way of eye service, as men pleasers, but as slaves of the Anōinted, doing the will of the Almīghty from the heart. ⁷With good will render service, as to Yăhwēh, and not to men, ⁸knowing that whatever good thing each one does, this he will receive back from Yăhwēh, whether slave or free.

⁹And, masters, do the same things to them, and give up threatening, knowing that both their Adōnai and yours is in heaven, and there is no partiality with him.

¹⁰Finally, be strong in Yăhwēh, and in the strength of his might. ¹¹Put on the full armor of the Almīghty, that you may be able to stand firm against the schemes of the Accuser. ¹²Because our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.

¹³Therefore, take up the full armor of the Almīghty, that you may be able to resist in the evil day, and having done everything, to stand firm. ¹⁴Stand firm therefore, HAVING^α GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON^β THE BREASTPLATE OF RIGHTEOUSNESS, ¹⁵and having shod YOUR^γ FEET WITH THE PREPARATION OF THE GOOD NEWS OF PEACE, ¹⁶in addition to all, taking up the shield of faithfulness with which you will be able to extinguish all the flaming missiles of the evil one. ¹⁷And take THE^β HELMET OF SALVATION, and the sword of the Spīrit, which is the word of the Almīghty. ¹⁸With all prayer and petition pray at all times in the Spīrit, and with this in view, be on the alert with all perseverance and petition for all the holy ones. *α Isa 11:5 β Isa 59:17 γ Isa 52:7*

¹⁹And pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the good news, ²⁰for which I am an ambassador in chains, that in proclaiming it I may speak boldly, as I ought to speak.

²¹But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in Yăhwēh, will make everything known to you. ²²And I have sent him to you for this very purpose, so that you may know about us, and that he may comfort your hearts.

²³Peace be to the brothers, and love with faithfulness, from the Almīghty, the Făther and Adōnai Yěshua the Anōinted. ²⁴Loving-kindness be with all those who love our Adōnai Yěshua the Anōinted with a love incorruptible.

Philippians

Paul and Timothy, servants of the Anointed Yěshua, to all the holy ones in the Anointed Yěshua who are in Philippi, including the overseers and ministers. ^{1,2}Loving-kindness to you and peace from the Almighty our Făther and Adōnai Yěshua the Anointed.

³I thank my Almighty in all my remembrance of you, ⁴always offering prayer with joy in my every prayer for you all, ⁵in view of your participation in the good news from the first day until now, ⁶because I have been persuaded of this very thing, that he who began a good work in you will perfect it as far as the day of the Anointed Yěshua, ⁷because it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the good news, you all are partakers of loving-kindness with me, ⁸because the Almighty is my witness, how I long for you all with the affection of the Anointed Yěshua.

⁹And this I pray, that your love may abound still more and more in complete knowledge and all discernment, ¹⁰so that you may approve the things that are excellent, so that you may be sincere and blameless as far as the day of the Anointed, ¹¹having been filled with the fruit of righteousness which comes through Yěshua the Anointed, to the glory and praise of the Almighty.

¹²Now I want you to know, brothers, that my circumstances have turned out for the greater progress of the good news, ¹³so that my imprisonment for the sake of the Anointed has become well known throughout the whole praetorian guard and to everyone else, ¹⁴and that most of the brothers, persuaded in Yăhweh because of my imprisonment, have very great courage to speak the word without fear. ¹⁵Some, to be sure, are proclaiming the Anointed even from envy and strife, but some also from good will. ¹⁶The latter proclaim him out of love, knowing that I am appointed for the defense of the good news. ¹⁷The former proclaim the Anointed out of selfish ambition, rather than from pure motives, thinking to cause me distress in my imprisonment. ¹⁸What then? Only that in every way, whether in pretense or in truth, the Anointed is proclaimed. And in this I rejoice, yes, and I will rejoice.

¹⁹Because I know that this will turn out for my deliverance through your prayers and the provision of the Spīrit of Yěshua the Anointed, ²⁰according to my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, the Anointed will even now, as always, be exalted in my body, whether by life or by death.

²¹Because to me, to live is for the Anointed, and to die is gain. ²²But if I am to live on in the flesh, this will mean fruitful labor for me, and I do not know which to choose. ²³But I am hard-pressed from both directions, having the desire to depart and be with the Anointed, because that is very

much better.^a ²⁴Yet to remain on in the flesh is more necessary for your sake. ²⁵And convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, ²⁶so that your proud confidence in me may abound in the Anointed Yěshua through my coming to you again.

²⁷Only conduct yourselves in a manner worthy of the good news of the Anointed, so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the good news, ²⁸in no way alarmed by your opponents, which is a sign of destruction for them, but of salvation for you, and that too, from the Almighty. ²⁹Because to you was the favorable invitation, for the sake of the Anointed, not only to affirm faithfulness to him, but also to suffer for him, ³⁰experiencing the same conflict which you saw in me, and now hear to be in me.

If therefore there is any encouragement in the Anointed, if there is any consolation of love, if there is any fellowship of the Spīrit, if any affection and compassion, ^{2,2}make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. ³Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself. ⁴Do not look out for your own interests only, but also for the interests of others.

⁵Have this attitude in yourselves which was also in the Anointed Yěshua, ⁶who being in the form of the Almighty, commanded his being equal to the Almighty not as booty,^b ⁷but emptied himself, taking the form of a servant, and being made in the likeness of men, ⁸and being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on an execution timber. ⁹Therefore the Almighty also highly exalts him, and favors in him the name which is above every name, ¹⁰that at the name of Yěshua EVERY KNEE SHOULD BOW, of those who are in heaven, and on earth, and under the earth, ¹¹AND EVERY TONGUE SHOULD CONFESS that, “Yěshua the Anointed is Adōnai,” to the glory of the Almighty Fāther. *Isa 45:23*

¹²So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling, ¹³because it is the Almighty who is working in you all, even his will and his work for his good pleasure.^c ¹⁴Do all things without

a Paul is speaking subjectively here. From the human point of view death is immediately followed by resurrection and the presence of Měssiah, which is the gain immediately realized in the subjective point of view. Objectively, from the point of view of everyone still living, the soul sleeps in the grave until the resurrection. See Daniel 12:1-2; Mat. 9:24; 10:28; John 11:11. The souls of the departed faithful are not looking down on us nor are consciously existing in heaven as taught by the Church. They used to teach the resurrection of the dead, but now they ignore it greatly.

b A commander has the right to his booty by virtue of his position, but Měssiah put his rights aside to become a man and suffer and die for our sin. See Yofī. 1:18.

c This is a hard verse for those who claim works have no place in salvation. The key is that we are saved from the penalty of the second death through forgiveness, but also we have

grumbling or disputing, ¹⁵that you may prove yourselves to be blameless and innocent, children of the Almighty above reproach in the midst of a crooked and perverse kindred, among whom you appear as lights in the world, ¹⁶holding fast the word of life, so that in the day of the Anointed, I may have cause to glory because I did not run in vain nor toil in vain. ¹⁷But even if I am being poured out as a drink offering upon the sacrifice and service of your faithfulness, I rejoice and share my joy with you all. ¹⁸And you too, I urge you, rejoice in the same way and share your joy with me.

¹⁹But I hope in Adōnai Yēshua to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition, ²⁰because I have no one else of kindred spirit who will genuinely be concerned for your welfare. ²¹Because they all seek after their own interests, not those of the Anointed Yēshua. ²²But you know of his proven worth that he served with me in the furtherance of the good news like a child serving his father. ²³Therefore I hope to send him immediately, as soon as I see how things go with me. ²⁴And I trust in Yāhweh that I myself also will be coming shortly.

²⁵But I thought it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, who is also your messenger and minister to my need, ²⁶because he was longing for you all and was distressed because you had heard that he was sick, ²⁷because indeed he was sick to the point of death, but the Almighty had mercy on him, and not on him only but also on me, lest I should have sorrow upon sorrow. ²⁸Therefore I have sent him all the more eagerly in order that when you see him again you may rejoice and I may be less concerned about you. ²⁹Therefore receive him in Yāhweh with all joy, and hold men like him in high regard, ³⁰because he came close to death for the work of the Anointed, risking his life to complete what was deficient in your service to me.

Finally, my brothers, rejoice in Yāhweh. To write the same things again is no trouble to me, and it is a safe-guard for you. ^{3,2}Beware of the ^adogs, beware of the evil workers, beware of the ^bconcision, ³because we are the true circumcision, who worship in the Spīrit of the Almighty and glory in the Anointed Yēshua and put no confidence in the flesh, ^c ⁴although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: ⁵circumcised the eighth day,

to continue in faithfulness to Mēssiah. So we are working out that which was already freely granted to us by his loving-kindness. Anyone who is loyal to Mēssiah keeps his commandments, but whoever does not affirm faithfulness to Him does not know Him, and whoever will not confirm their faithfulness by keeping his commandments does not know him either. See John 15:1-10; 1 John 2:3-4; Rom. 1:17; 2:7.

a A euphemism for pagans.

b A word that sounds partly like circumcision in Greek, but means "to cut up" or to "mutilate." Paul was not against legitimate circumcision. See Rom. 3:1-2; Acts 16:3; Ezek. 44:7-9; Gal. 2:5; 5:6, 11. But he was against the doctrinal redefinition of his opponents. Similar terms have been used for baptism. The baptism heresy did not surface in Paul's day, but if it did he might call the teachers, "bapcons."

c Confidence in the flesh is the root of the problem. The false teachers taught the circumcision saved a person. But like baptism it is only a symbol of salvation. Also the false teachers taught that circumcision made a person Jewish, and their confidence was in being Jewish.

of the nation of Yisra'el, of the tribe of Binyamin, a Hebrew of Hebrews. According to the Law, a Perushi, ⁶according to zeal, a persecutor of the Assembly, according to the righteousness which is in the Law, being found blameless.^a

⁷But whatever things were profit to me, those things I have counted as loss on account of the Anointed. ⁸More than that, I count all things to be loss in view of the surpassing value of knowing the Anointed Yeshua my Adonai, for whom I have suffered the loss of all things, and count them but rubbish in order that I should gain the Anointed, ⁹that I should be found in him, not holding to my own justice which is based on what is customary, but that which is through the faithfulness of the Anointed, the justice which is from the Almighty, based on the faith,^b ¹⁰to know him, and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, ¹¹since it is how I can attain to the resurrection from the dead.^c

¹²Not that I already have received perfection or have already become perfect,^d but I pursue it yet if even I might overtake that for which also I have been overtaken by the Anointed Yeshua. ¹³Brothers, I do not account myself to have caught up, but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, ¹⁴I press on toward the goal for the prize of the upward call of the Almighty in the Anointed Yeshua. ¹⁵Let us therefore, as many as are being perfected, have this attitude, and if in anything you have a different attitude, the Almighty will reveal that also to you. ¹⁶However, unto that which we have arrived, let us be mindful of that same rule.

¹⁷Brothers, join in following my example, and observe those who walk according to the pattern you have in us. ¹⁸Because many walk, of whom I often told you, and now tell you even weeping, as enemies of the execution timber of the Anointed, ¹⁹whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things. ²⁰Because our citizenship is in the heavens, from which also we eagerly wait for the Savior, Adonai Yeshua the Anointed, ²¹who will transform the body of our humble state into conformity with the body of his glory, by the exertion of the power that he has even to subject all things to himself.

Therefore, my beloved brothers whom I long for, my joy and crown, so

^a All these things are listed by Paul because they are what he put confidence in. Even being a heretic hunter was something he took pride in as well as belonging to the orthodox Perush party and being blameless in his observance. Even a good thing, such as blameless observance, is a bad thing if one takes confidence in it at the expense of knowing MESSIAH.

^b See Romans 10:1-10 for expansion of this idea. "Messiah is the end of what is customary for justice for everyone affirming faithfulness." In his death the justice of the Almighty is benevolently administered for the faithful against our sin. "Faithfulness of Messiah" is the proper sense of πιστεως Χριστου, and not "faith in M." The text refers to his faithfulness to his Father's commandment that he should lay down his life for us.

^c Paul means the resurrection of the righteous. See Dan. 12:1-2. Also Phil. 2:12; Col. 1:23. Paul does not doubt his present standing, but he endures all things to remain in Messiah. See also Romans 2:7; 1 John 2:3-4.

^d See Gal. 3:3 and 5:5. Paul does not place confidence in legal righteousness for salvation, but perfect righteousness is hoped for in the age to come.

stand firm in Yăhweh, my beloved.

Jurge Euodia ^{4,2}and I urge Suntuke to live in harmony in Yăhweh. ³Indeed, true partner, I ask you also to help these women who have shared my struggle for the good news, together with Clement also, and the rest of my fellow workers, whose names are in the scroll of life.

⁴Rejoice in Yăhweh always. Again I will say, rejoice! ⁵Let your forbearing spirit be known to all men. Yăhweh is near. ⁶Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to the Almighty. ⁷And the peace of the Almighty, which surpasses all comprehension, will guard your hearts and your minds in the Anointed Yěshua. ⁸Finally, brothers, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind consider these things. ⁹The things you have learned and received and heard and seen in me, practice these things, and the Almighty of peace will be with you.

¹⁰But I have been rejoicing in Yăhweh greatly, that now at last you have revived your concern for me. Indeed, you were concerned before, but you lacked opportunity. ¹¹Not that I speak from want, because I have learned to be content in whatever circumstances I am. ¹²I 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. ¹³I can do all things through him who strengthens me.

¹⁴Nevertheless, you have done well to share in my affliction. ¹⁵And you yourselves also know, Philippians, that at the first proclaiming of the good news, after I had departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you alone, ¹⁶because even in Thessalonica you sent a gift more than once for my needs. ¹⁷Not that I seek the gift itself, but I seek for the profit which increases to your account. ¹⁸But 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. ¹⁹And my Almighty will supply all your needs according to his riches in glory in the Anointed Yěshua. ²⁰Now to our Almighty and Făther be the glory forever and ever. Amen.

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

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

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Colossians

Paul, an emissary of Yěshua the Anōinted, by the will of the Almĭghty, and Timothy our brother, ^{1,2}to the holy and faithful brothers in the Anōinted in Colossae. Loving-kindness to you and peace from the Almĭghty our Făther.

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

⁹For this reason also, since the day we heard, 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, ¹⁰so that you may walk in a manner worthy of Yăhweh, to please him in all respects, bearing fruit in every good work and increasing in the knowledge of the Almĭghty, ¹¹strengthened with all power, according to his glorious might, for the attaining of all steadfastness and patience, joyously ¹²giving thanks to the Făther, who has authorized us to share in the inheritance of the holy ones in light.

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

¹⁵And he is the image of the invisible Almĭghty, the one first-born *in rank*^a over all creation, ¹⁶because 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. ¹⁷And he is before all things, and in him all things hold together.

¹⁸He is also head of the body, the Assembly of Yisra'el, 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, ¹⁹because it was the Făther's good pleasure for all the complement^b to dwell in him, ²⁰and through him to reconcile all things to

^a "First-born *in rank*": see John 1:1-3. The "firstborn" 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. The context also refutes that misunderstanding.

^b The word πληρωμα (PLAY-roh-mah) does not just mean "fullness." It also means "complement," that which makes something full, or complete. The Sōn is not complete without the Făther, nor the Făther without the Sōn, nor either without the Spĭrit. The Făther and the Sōn are greater and lesser persons of the Almĭghty. Understanding Yăhweh this way as complex, removes the paradox, yet He is still a mystery. In the Sōn is all the complement of Almĭghtiness that completes the Almĭghty One. For he is the one who experienced the suffering and death. He is the

himself, having made peace through the blood of his execution timber, through him, whether things on earth or things in the heavens.

²¹And although you were formerly alienated and hostile in mind, indulging in evil deeds, ²²yet he has now reconciled you by his fleshly body through death, in order to present you before him holy and blameless and beyond reproach, ²³if 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.

²⁴Now I rejoice in my sufferings for you, and fill up what lacks in the sufferings of the Anointed in my flesh, on behalf of his body, which is the Assembly of Yisra'el, ²⁵for 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, ²⁶the mystery which has been hidden from the Aeons and generations, but has now been manifested to his holy ones, ²⁷to whom the Almighty willed to make known what are the riches of the glory of this mystery among the nations, which is the Anointed in you, the hope of glory. ²⁸And we proclaim him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in the Anointed. ²⁹And for this purpose also I labor, striving according to his power, which mightly works within me.

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, ^{2,2}that their hearts may be encouraged, so as to be made to join together in love, and in all the wealth of full assurance of understanding, into the full knowledge of the mystery of the Almighty, which is the Anointed, ³in whom are hidden all the treasures of wisdom and knowledge.

⁴I say this in order that no one may deceive you with persuasive sounding arguments. ⁵For 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 the Anointed. ⁶As you therefore have received the Anointed Yeshua, Yāhweh, in him you must walk, ⁷being made to be well rooted and being built up in him and being confirmed in the faith, just as you were instructed, letting yourselves overflow in thanksgiving.

⁸Watch 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 the Anointed, ⁹seeing that in him all the complement of the divine nature^a dwells bodi-

one who gains human perspective by walking as a man. Therefore the Almighty knows us fully. The pleroma of the Almighty exists as the person of Mēssiah.

Paul was here combating Gnostics who made the person and spirit of Mēssiah a mere man and said that the "messiah" Spīrit only dwelled with him. Not so. But the Almighty Sōn condescended to limit himself to the form and perspective of a man, and while a man his identity remained the Almighty One, his power showing from time to time.

^a See note on 1:19. Or "complement of Almightyness," divinity: הַתְּלֵמָה.

ly,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 the Anointed,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, who raised him from the dead.

¹³And you, who when being dead in transgressions and in the uncircumcision of your flesh,^a he has made alive together with him, granting loving-kindness to us concerning all the transgressions,¹⁴ wiping out the sentence^b for the judgments against us, which were hostile to us, and he has taken it out of the way, having nailed it to the execution timber,¹⁵ disarming the rulers and authorities. He boldly disgraced them, celebrating victory over them with it.

¹⁶Therefore let no one judge you in eating and in drinking, either when partaking of a feast, or new moon, or Sabbaths,^c ¹⁷which are a reflection of the things to come. And the Anointed is the reflecting body.^d

a Circumcision stands for the righteousness of faithfulness. It stands for circumcision of the heart. And so the commentators interpret it this way here dismissing any suggestion that they were literally circumcised. But the physical is important to the Almighty as is the spiritual (cf. Ezek. 44:7-9). Paul has mentioned the literal in flesh circumcision here to make his spiritual point, which is a strong suggestion that Paul still taught both literal circumcision and its true meaning.

b Greek: χειρόγραφον = handwriting. The sense is a punitive debt. A judge is supposed to record a sentence. Translations like the RSV "record of debt" or "certificate of debt" while correctly not interpreting the text to mean the law is wiped out, too easily interpret the text to mean a kind of monetary debt has been paid off. The monetary debt example corrupts the good news. Messiah did not compensate the Father for his losses due to man's sin as if a debtor had his debt paid off to a creditor. The creditor leaves court with no loss. The debt paid by Messiah is only a punitive sentence. Our original sentence was commuted to his death in our place. The compensatory debt is forgiven, and not required to be paid back.

c Catholic scribes changed the Greek text from "eating and in drinking," to "eating or in drinking," and translators further changed it to "food or in drink." Further it was neglected that the Greek conjunction is pragmatically subordinating in its first use, "whether, either," and not coordinating "or." Also, they failed to take note of the literal sense "in part of" which suggests sharing or partaking and obscured it with words like "regarding." The first change was made in the text to deceive Christians concerning the holy days, to make the text say no one should judge them for neglecting them. But the text only says no one should judge you for enjoying a feast on the holy days. The reason they had to change the text is obvious. Translated rightly it is a powerful testimony that the Assembly was indeed keeping the holy days.

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. For linguistic purists, concordance is achieved with the word "whether:" Let no one judge you in eating and in drinking, whether in part of a feast, whether new moon, whether Sabbaths. See also Gal. 4:10; 1 Cor. 16:2. Rev. 1:10.

d The original word σῶμα indicates a body that makes the reflection. The word σκιά means both shadow and reflection (cf. LSJ). A shadow is an outline made by an object and light. A reflection is simply a more detailed image made by an object and light. Messiah is the body that makes the reflection. A primitive speaker will say, "Look, my shadow in the mirror!" The holy days are the reflection of him because these seasons teach Messiah from his birth to his death and resurrection, and our future benefits in his life. I have retired the word "shadow" because of its constant polemical use in the anti-Law narrative where it has gained that connotation in the ears of the Church. A good dynamic translation, "...which are a reflection of things to come, and the reflection maker is Messiah." The Greek words σκιά and σῶμα are used in Greek to refer to reflection and the thing making the reflection. See both

¹⁸Let no one defraud you, delighting in self-abasement and the worship of the messengers, taking his stand on what he has seen, inflated without cause by his fleshly mind, ¹⁹and 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. ²⁰If you have died with the Anointed 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!”, ²²which all refer to things destined to perish with the using, in accordance with the commandments and teachings of men? ²³These 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.

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

⁵Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry, ⁶because it is on account of these things that the wrath of the Almighty will come, ⁷and in them you also once walked, when you were living in them. ⁸But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. ⁹Do not lie to one another, since you laid aside the old self with its practices, ¹⁰and have put on the new self who is being renewed to a true knowledge according to the image of the One who created it, ¹¹a renewal which does not depend on being Greek or Yehudi, circumcised or uncircumcised, barbarian, Scythian, slave or freeman, but on the Anointed who is all, and in all.

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

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

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

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

¹⁹Husbands, love your wives, and do not be embittered against them.

²⁰Children, be obedient to your parents in all things, because this is well-

pleasing to Yāhweh.

²¹Fathers, do not exasperate your children, that they may not lose heart.

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

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

Devote yourselves to ^{4,2}prayer, keeping alert in it with thanksgiving, ³praying 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 the Anointed, for which I have also been imprisoned, ⁴in order that I may make it plain, as I should speak.

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

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

¹⁰Aristarchus, my fellow prisoner, sends you his greetings, and Mark, the cousin of Bar-Navi, about whom you received instructions. If he comes to you, welcome him, ¹¹and Yeshua who is called Iustos. 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.

¹²Epaphras, who is one of you, a servant of Yēshua the Anointed, 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, ¹³because I bear him witness that he has a deep concern for you and for those who are in Laodicea and Hierapolis.

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

¹⁵Greet the brothers who are in Laodicea, and also Nympha and the assembly that is in her house. ¹⁶And 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 from Laodicea. ¹⁷And say to Archippus, "Take heed to the ministry which you have received in Yāhweh, that you may fulfill it."

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

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First Thessalonians

Paul and Silvanus and Timothy to the assembly^a of the Thessalonians, in the Almighty the Fäther, and Adōnai Yēshua the Anōinted: loving-kindness to you and peace. ^{1,2}We give thanks to the Almighty always for all of you, making mention of you in our prayers, ³constantly bearing in mind your work of faithfulness and labor of love and steadfastness of hope in our Adōnai Yēshua the Anōinted, in the presence of our Almighty and Fäther, ⁴knowing, brothers beloved by the Almighty, his choice of you.

⁵Because 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 you. ⁶You also became imitators of us and Adōnai, having received the word in much tribulation with the joy of the Holy Spīrit, ⁷so that you became an example to all those affirming faithfulness in Macedonia and in Achaia.

⁸Because the word of Yāhwēh has resounded 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, ⁹because 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, ¹⁰and to wait for his Sōn from the heavens, whom he raised from the dead, who is Yēshua, who delivers us from the coming wrath.

Because you yourselves know, brothers, that our coming to you was not in vain, ^{2,2}but after we had already suffered and been insulted 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, ³because our exhortation does not come from error or impurity or by way of deceit, ⁴but just as we have been approved by the Almighty to be affirmed faithful with the good news, so we speak, not as pleasing men but the Almighty, who examines our hearts. ⁵Because we never came with flattering speech, as you know, nor with a pretext for greed, the Almighty is witness. ⁶Nor did we seek glory from men, either from you or from others, even though as emissaries of the Anōinted we could throw our weight around. ⁷But we proved to be gentle among you, as a nursing mother taking care of her own children.

⁸Having 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,

^a *assembly*: = קהלת (qehillat) ἐκκλησία. Assembly means the whole faithful Assembly of Yisrael. An assembly 'of' a location means a local assembly of the faithful, as stated here. The word "church" is a mistranslation. In fact, "church" is derived from a different Greek word altogether, which one will find in the etymology dictionaries. The word church obscures the meaning of the original *ekklesia*, meaning 'assembly' or 'congregation,' which connects us with the concept of the Assembly of Yisrael. This error has also allowed the Church to be an institution divorced from the kingdom and also claiming its own human authority.

because you had become very dear to us. ⁹Because 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. ¹⁰You are witnesses, and the Almighty *also*, how in a holy manner, and a righteous and blameless way we were toward you who affirm faithfulness, ¹¹even as you know, as each one of you, as a father his children, we were exhorting and encouraging and testifying, ¹²that you should walk in a way worthy of the Almighty who calls you into his kingdom and glory.

¹³And because of this we also give thanks to the Almighty without ceasing, that as you received word of the report from us of the 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 affirm faithfulness.

¹⁴Because you, brothers, became imitators of the assemblies of the Almighty that are in Yehudah, in the Anointed Yeshua, because you also suffered the same things under your own countrymen, even as they under the Yehudim, ¹⁵who even killed Adonai Yeshua and the prophets, and drove us out. They are not pleasing to the Almighty, but hostile to all men, ¹⁶hindering 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.

¹⁷But 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, ¹⁸because we wanted to come to you, I, Paul, more than once, and yet Satan thwarted us. ¹⁹Because who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Adonai Yeshua at his coming? ²⁰Because you are our glory and joy.

Therefore when we could endure it no longer, we thought it best to be left behind at Athens alone. ^{3.2}And we sent Timothy, our brother and the Almighty's fellow worker in the good news of the Anointed, to strengthen and encourage you as to your faithfulness, ³so that no man may be disturbed by these afflictions, because you yourselves know that we have been destined for this. ⁴Because 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. ⁵For 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.

⁶But now 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. ⁷For this reason, brothers, in all our distress and affliction we were comforted about you through your faithfulness, ⁸because now we really live, if you stand firm in Yāhwēh.

⁹Because 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, ¹⁰as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faithfulness? ¹¹Now may our

Almighty and Fäther himself and Yěshua our Adōnai direct our way to you.

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

Finally then, brothers, we request and exhort you in Adōnai Yěshua, 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, ^{4,2}because you know what commandments we gave you by Adōnai Yěshua. ³Because this is the will of the Almighty, your sanctification, that is, that you abstain from sexual immorality, ⁴that each of you know how to possess his own vessel in sanctification and honor, ⁵not in lustful passion, like the nations who do not know the Almighty, ⁶and 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, ⁷because the Almighty has not called us for the purpose of impurity, but in sanctification. ⁸Consequently, he who rejects this is not rejecting man but the Almighty who gives his Holy Spīrit to you.

⁹Now as to the love of the brothers, you have no need for anyone to write to you, because you yourselves are taught by the Almighty to love one another, ¹⁰because indeed you do practice it toward all the brothers who are in all Macedonia. But we urge you, brothers, to excel still more, ¹¹and 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, ¹²so that you may behave properly toward outsiders and not be in any need.

¹³But we do not want you to be uninformed, brothers, about those who are falling asleep, that you may not grieve, as do the rest who have no hope. ¹⁴For if we affirm faithfulness, because Yěshua died and rose again, even so the Almighty will bring with him those who are fallen asleep in Yěshua. ^a ¹⁵Because this we say to you by the word of Yāhweh, that we who are alive, and who remain until the presence of Yāhweh, will not overtake those who are fallen asleep. ^b ¹⁶Because Yāhweh himself will descend from heaven with a shout, with the voice of the Chief Měssenger,^c and with the

a See Dan. 12:1-2. The state of the first death is constantly described as sleep for the soul by the Scriptures, but the second death will destroy both the body and the soul in the Lake of Fire (cf. Mat. 10:28). The wicked are not destroyed in the Lake of Fire until after they are resurrected to judgment. At present they sleep also like the faithful.

b The living will be caught away at the very end to find those who slept in death already awakened by the resurrection of the righteous, but this will happen on the same day. See Lev. 16:30 and 1 Cor. 15:52.

c The "Chief Messenger" is the same person as the Messenger of Yāhweh, who is Měssi-ah himself. The Greek word "archangel" means someone over or at the head of all the angels. The title of the archangel is Mīka'el, which means "Who is like Gōd." The Měssenger speaks with the voice of Yāhweh because that is who he is. Famous commentaries and commentators of the past have come to the same conclusion (Matthew Henry, John Gill, Ernst Wilhelm Hengstenberg, Vitringa, C.B. Michaelis, Rambach, Starke, Hävernick). Some seem to think that Dan. 10:13 gives the Messenger a lesser position than the Almighty Sōn, "AND BEHOLD MIKAEŁ,

shofar of the Almighty, and the dead in the Anointed will rise first. ¹⁷Then 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. ¹⁸Therefore comfort one another with these words.

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

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

¹²But we request of you, brothers, that you appreciate those who diligently labor among you, and have charge over you in Yāhweh and give you instruction, ¹³and that you esteem them very highly in love because of their

THE FIRST OF THE PRINCES, THE GREATEST FIRSTMOST HAD COME TO HELP ME” (אֶחָד הַשָּׂרִים הָרִאשׁוֹנִים) *achad hasarim harishonim*. By consenting to the translation, “one of the chief princes,” they teach this person is just one of many in order to deny He is the הוֹדָה מְלֹאךְ *mal’ak Yāhweh*. But the cardinal Hebrew word “one” also stands for “first.” The phrase is not indefinite, but grammatically definite: “THE ONE (FIRST) OF THE PRINCES.” The adjective following is an intensive intensive plural based on the root *rosh* ראשׁ, with both an Aramaic plural and Hebrew plural on the end. See also Jude 1:9. “Many Protestant interpreters have [correctly] supposed that Christ is meant.” (Albert Barnes). But Barnes supposes, “There is no evidence in the name itself, or in the circumstances referred to, that Christ is intended; and if he had been, it is inconceivable why he was not referred to by his own name.” But the Messenger of Yāhweh was one to conceal his own identity (See Gen. 32:24-32; Josh. 5:13; Jud. 13:6-23). Daniel 10:5-9 is a description of Mēssiah (cf. Rev. 1:12-17). Then Daniel falls into a deep sleep. Another messenger wakes him (10:10-15), and after his message, Daniel becomes speechless. Mēssiah (aka Mikāel) touches his lips (10:16-20), and leaves the rest of the message to the other messenger (10:21-12:6). Mēssiah speaks again in 12:7-13. A similar pattern is found in Revelation. In 17:1 the task of a lengthy explanation is given to “one of the seven messengers.” Also in 21:9. But Mēssiah interjects at 21:7 with a voice, and Yofanan mistakes this as coming from the messenger, and is rebuked (21:8-9). In 19:9 Yofanan makes a similar mistake after Mēssiah interjects with a voice. In 22:12-16 Mēssiah again speaks. Also confusion of persons can easily occur in Zechariah. The confusion was begun by the Rabbis who do not acknowledge the הוֹדָה מְלֹאךְ *mal’ak Yāhweh* as the Sōn of Gōd, and made worse by the Gnostic influence in the Church. And many have unwittingly followed them.

work. Live in peace with one another. ¹⁴And we urge you, brothers, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.

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

¹⁶Rejoice always! ¹⁷Pray without ceasing. ¹⁸In everything give thanks, because this is the Almighty's will for you in the Anointed Yeshua.

¹⁹Do not quench the Spirit. ²⁰Do not despise prophetic utterances. ²¹But test all things. Hold fast to that which is good. ²²Abstain from all appearance of evil.

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

²⁵Brothers, pray for us.

²⁶Greet all the brothers with a holy kiss.

²⁷I solemnly charge you by Yehweh to have this letter read to all the brothers.

²⁸The loving-kindness of our Adonai Yeshua the Anointed be with you.

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Second Thessalonians

Paul and Silvanus and Timothy, to the assembly of the Thessalonians in the Almighty our Făther, and Adōnai Yěshua the Anōinted: ^{1,2}Loving-kindness to you and peace from the Almighty, the Făther and Adōnai Yěshua the Anōinted.

³We 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. ⁴Therefore, we ourselves speak proudly of you among the assemblies of the Almighty for your patient endurance and faithfulness in the midst of all your persecutions and afflictions which you endure, ⁵which are a plain indication of the Almighty's righteous judgment,^a to the end that you should be found worthy of the kingdom of the Almighty, for which indeed you are suffering. ⁶Because after all it is just for the Almighty to repay with affliction those who afflict you, ⁷and to give relief to you who are afflicted, and to us as well when Adōnai Yěshua will be revealed from heaven with his mighty messengers in flaming fire, ⁸dealing out retribution to those who do not know the Almighty and to those who do not obey the good news of our Adōnai Yěshua. ⁹And these will pay the penalty of everlasting destruction, by the presence of Yăhweh and by the glory of his power, ¹⁰when he comes to be glorified in his holy ones on that day, and to be marveled at among all those who affirmed faithfulness, because our testimony to you was affirmed faithful.

¹¹To 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, ¹²in order that the name of our Adōnai Yěshua may be glorified in you, and you in him, according to the loving-kindness of our Almighty and Adōnai Yěshua the Anōinted.

Now we request you, brothers, with regard to the coming^b of our Adōnai Yěshua the Anōinted, and our gathering together to him, ^{2,2}that you should not be quickly shaken from sensible thinking or be disturbed either by a spirit or a word or a letter as if from us, as if the day of Yăhweh has now come. ³May no one deceive you in any way, because certainly the rebellion^c should come firstly and the man of lawlessness shall be revealed, the son of destruction, ⁴who 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.

⁵Do you not remember that while I was still with you, I was telling you these things? ⁶And you know what holds *him* now, so that in his time he

^a Their faithfulness vindicated the Almighty's judgment (decision) to send the good news their way.

^b or "presence," "advent."

^c or "apostacy." See Dan. 9:24, 27; Mat. 24:12, 15. Rev. 11:2; 13:1-10.

may be revealed,⁷ because the mystery of lawlessness is already at work. Only the thing now holding *him* will do so until OUT OF THE MIDST HE CAN ARISE.^a ⁸And then that lawless one will be revealed whom Yăhwēh will slay with the breath of his mouth and bring to an end by the appearance of his coming, ⁹that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, ¹⁰and with all the deception of wickedness for those perishing, because they did not receive the love of the truth that they might be saved. ^{Dan 7:8}

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

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

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

Finally, brothers, pray for us that the word of Yăhwēh may spread rapidly and be glorified, just as it did also with you, ^{3,2}and that we may be delivered from perverse and evil men, because the faith is not in all. ³But Yăhwēh is faithful, and he will strengthen and protect you from the evil one. ⁴And we have confidence in Yăhwēh concerning you, that you are doing and will continue to do what we command. ⁵And may Yăhwēh direct your hearts into the love of the Almighty and into the steadfast endurance of the Anōinted.

⁶Now we command you, brothers, in the name of our Adōnai Yēshua the Anōinted, that you keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us, ⁷because you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, ⁸nor 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, ⁹not 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.

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

^a "Out of the midst he can arise." The little horn arises between the other horns, or out of the midst of them. See Dan. 7:8. He comes up out of the abyss in the middle of the seventieth seven. See Dan. 9:27. "What holds *him*." See Rev. 9:1, 11:7, 13:1, 17:8; 20:1, 3. The pit is the place of confinement for evil beings. The beast that will control the man of sin is not released until the Almighty permits. See Luke 8:31; 2 Pet. 2:4; Yehudah 1:6.

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

¹³But as for you, brothers, do not grow weary of doing good. ¹⁴And 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. ¹⁵And yet do not regard him as an enemy, but admonish him as a brother.

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

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

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

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First Timothy

Paul, an emissary of the Anointed Yěshua according to the commandment of the Almighty our Savior, and of the Anointed Yěshua, who is our hope. ^{1,2}To Timothy, my true child in faithfulness. Loving-kindness, mercy and peace from the Almighty, our Făther and the Anointed Yěshua our Adōnai.

³As 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, ⁴nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of the Almighty which is in faithfulness. ⁵But the goal of our instruction is love from a pure heart and a good conscience and a sincere faithfulness.

⁶For some men, straying from these things, have turned aside to fruitless discussion, ⁷wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions. ⁸But we know that the Law is good, if one uses it lawfully, ⁹realizing the fact that the Law is not laid down^a on a righteous man, but for those who are lawless and rebellious, for the irreverent and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers ¹⁰and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, ¹¹according to the glorious good news of the blessed Almighty, with which I have been affirmed faithful.

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

^a Or 'enforced on' or 'dictated to.' When a new governor is appointed to eliminate corruption in government or market places he pledges to lay down the law, i.e. to enforce the existing law against the lawless. The new chief sets out to clean up the street.

¹⁷Now to the King of the ages, immortal, invisible, the only wise^a Almighty, be honor and glory forever and ever. Amen.

¹⁸This 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, ¹⁹holding fast to faithfulness and a good conscience, which some have rejected, and have suffered shipwreck in regard to their loyalty. ²⁰Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

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

⁵For there is one Almighty, and one mediator also between the Almighty and men, the man, the Anointed Yeshua, ⁶who gave himself as a ransom for all, the testimony borne at the proper time. ⁷And 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. ⁸Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

⁹Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, ¹⁰but rather by means of good works, as befits women making a claim to reverent devotion.

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

It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do. ^{3,2}An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, ³not addicted to wine or a bully, but gentle,

^a Some texts omit this word.

^b Too many Christians, not understanding the Torah, regard everything Paul utters as canon law. First observe that the Torah makes no prohibition of a woman teaching or leading men. It is, of course, very unusual, and against the general nature of women. But necessity demands exceptions, and Scripture provides examples. Paul states why he advises his rule to Timothy, and this reason is because of the nature and frailty of women who lead: they are more so targets of Satan's attacks. Paul says what his policy is in making appointments to positions, "I do not...." It is probably a good policy for making appointments to positions of authority. But it is not Torah. The contribution of the Torah is merely to consider the weakness of women, and apply the law of love for the sake of all. Paul did let a woman learn as long as she was submissive. All should be submissive when learning. Paul's allowing a woman to learn was a revolutionary liberation for women of that age.

uncontentious, free from the love of money. ⁴He 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?), ⁶and not a new convert, lest he become conceited and fall into the condemnation incurred by the Accuser. ⁷And 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.

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

¹⁴I am writing these things to you, hoping to come to you before long, ¹⁵but 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, *who is the pillar and main support of the truth*, ¹⁶(and by common confession, *of great importance is the mystery^a for reverent devotion*), who has been revealed in the flesh, has been vindicated by the Spirit, has been seen by messengers, has been proclaimed among the nations, has been affirmed faithful in the world, has been taken up in glory.

But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and teachings of demons, ^{4,2}by means of the hypocrisy of liars seared in their own conscience as with a branding iron, ³men who forbid marriage and advocate abstaining from foods, which the Almighty has created to be gratefully shared in by the faithful that know the truth, ⁴because everything created by the Almighty is good, and nothing is to be rejected, after blessing being received, ⁵because it is sanctified by means of the word of the Almighty and intercession.^b

⁶In pointing out these things to the brothers, you will be a good servant

^a The mystery of Mēssiah and the Assembly. See Eph. 5:32. Mēssiah is the pillar. See 1 Cor. 10:4. He is also the foundation stone, the tried stone. Recognizing his position and role in the Assembly of Yisra'el from the beginning is the great mystery essential for reverent devotion, which is synonymous with deep loyalty. See also Eph. 3. What Mēssiah has done for lost and exiled Yisra'el is essential to securing our loyalty.

^b The Catholic Church made it a law that no meat but fish only could be eaten on Friday. The abstinence from other meat was considered a penance, a small sacrifice in memory of the Friday crucifixion. Similarly, the Catholic Church forbids marriage for its priests. Now those rules *are* teachings of demons.

Now if someone tries to place the biblical kosher laws within Paul's rebuke, then what is to prevent the equally alien interpretation of supposing that Paul is rebuking anyone who would forbid a man to marry a man? If forbidding pork is what Paul means by "teachings of demons," even though pork is forbidden by law, then is forbidding homosexual marriage also a "teaching of demons" even though the law forbids it?

of the Anointed Yēshua, constantly nourished on the words of the faith and of the sound teaching which you have been following. ⁷But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of reverent devotion, ⁸because bodily discipline is only of little profit, but reverent devotion is profitable for all things, since it holds promise for the present life and also for the life to come. ⁹It is a trustworthy statement deserving full acceptance, ¹⁰because it is for this we labor and strive, because we have fixed our hope on the living Almighty, who is a Savior for all men, especially of the faithful.

¹¹Prescribe and teach these things. ¹²Let no one look down on your youthfulness, but rather in speech, conduct, love, faithfulness and purity, be yourself an example for the faithful. ¹³Until I come, give attention to the public reading of Scripture, to exhortation and teaching. ¹⁴Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the elders. ¹⁵Take pains with these things. Be absorbed in them, so that your progress may be evident to all. ¹⁶Pay close attention to yourself and to your teaching. Remain in these things, because by doing this, even yourself you will save, and those who hear you.

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

³Honor widows who are widows indeed, ⁴but 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, because this is acceptable in the sight of the Almighty. ⁵Now she who is a widow indeed, and who has been left alone has fixed her hope on the Almighty, and continues in entreaties and prayers night and day. ⁶But she who gives herself to wanton pleasure is dead even while she lives. ⁷Prescribe these things as well, so that they may be above reproach. ⁸But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever.

⁹Let a widow be put on the list only if she is not less than sixty years old, having been the wife of one man, ¹⁰having 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.

¹¹But refuse to put younger widows on the list, because when they feel sensual desires in disregard of the Anointed, they want to get married, ¹²thus incurring condemnation, because they have set aside their previous pledge. ¹³And 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. ¹⁴Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach, ¹⁵because some have already turned aside to follow

Satan.

¹⁶If 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.

¹⁷Let the elders who rule well be considered worthy of double honor, especially those who work hard at proclaiming and teaching, ¹⁸because the Scripture says, "YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING," that is, "The laborer is worthy of his wages." ¹⁹Do not receive an accusation against an elder except on the basis of two or three witnesses. ²⁰Those who continue in Sin, rebuke in the presence of all, so that the rest also may be fearful of sinning. ²¹I solemnly charge you in the presence of the Almighty and of the Anointed Yeshua and of his chosen messengers, to maintain these principles without bias, doing nothing in a spirit of partiality. ²²Do not lay hands upon anyone too hastily and thus share responsibility for the sins of others. Keep yourself free from sin. *Deu 25:4*

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

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

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 teaching may not be spoken against. ^{6,2}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.

³If anyone advocates a different teaching, and does not agree with sound words, those of our Adonai Yeshua the Anointed, and with the teaching conforming to reverent devotion, ⁴he 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, ⁵and constant friction between men of depraved mind and deprived of the truth, who suppose that piety is a means of gain. ⁶But reverent devotion actually is a means of great gain, when accompanied by contentment, ⁷because we have brought nothing into the world, so we cannot take anything out of it either. ⁸And if we have food and covering, with these we shall be content. ⁹But 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, ¹⁰because the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the faith, and have pierced themselves with many a pang.

¹¹But flee from these things, O man of the Almighty, and pursue justice, reverent devotion, faithfulness, love, perseverance and gentleness. ¹²Fight yourself the good fight of faithfulness! Keep hold yourself on everlasting life to which you were called, and you made the good confession in the

presence of many witnesses. ¹³I charge you in the presence of the Almighty, who gives life to all things, and of the Anointed Yeshua, who testified the good confession to Pontius Pilate, ¹⁴to keep yourself the commandment^a without stain, without reproach until the appearance of our Adonai Yeshua the Anointed, ¹⁵which *appearance* in his own appointed times he will make manifest, he who is the Blessed One, and alone Sovereign, the King of kings and Adonei of adonim, ¹⁶who alone has immortality, dwelling in unapproachable light—who no man has seen or is able to see. To him be honor and everlasting dominion! Amen.

¹⁷Instruct 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. ¹⁸Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may keep hold on everlasting life. ²⁰Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called “knowledge,” ²¹which some have professed and thus gone astray from the faith. Loving-kindness be with you.

a “Fight yourself the good fight of faithfulness!” Paul has reduced the faith to one commandment, “Be faithful.” This is Paul’s signature use of Hab. 2:4. See Rom. 1:17. Being faithful like the command to love the Almighty with all our being is a generalization of our covenant duties. The working out of these general concepts is in more specific commandments.

Second Timothy

Paul, an emissary of the Anointed Yěshua by the will of the Almighty, according to the promise of life in the Anointed Yěshua, ^{1,2}to Timothy, my beloved son. Loving-kindness, mercy and peace from the Almighty the Făther and the Anointed Yěshua our Adđnai.

³I thank the Almighty, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, ⁴longing to see you, even as I recall your tears, so that I may be filled with joy, ⁵because 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.

⁶And for this reason I remind you to kindle afresh the gift of the Almighty which is in you through the laying on of my hands, ⁷because the Almighty has not given us a spirit of timidity, but of power and love and discipline. ⁸Therefore do not be ashamed of the testimony of our Adđnai, or of me his prisoner, but join with me in suffering for the good news according to the power of the Almighty, ⁹who 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 the Anointed Yěshua in times before times most immemorial, ¹⁰but now has been revealed by the appearing of our Savior the Anointed Yěshua, who undoes death, and brings life and immortality to light through the good news, ¹¹for which I am appointed a proclaimer and an emissary and a teacher.

¹²For this reason I also am suffering these things, but I am not ashamed, because I know in whom I have affirmed faithfulness and I have been convinced, because he is able to guard my consignment^a unto that day. ¹³Hold fast the pattern of sound words which you have heard from me, in the faithfulness and love which are in the Anointed Yěshua. ¹⁴This good consignment you must now guard through the Holy Spĭrit who dwells in us.^b

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

You therefore, my son, be strong in the loving-kindness that is in the Anointed Yěshua. ^{2,2}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. ³Suffer hardship with me, as a good soldier of

^a "A deposit, a trust, or thing consigned to [some]one's faithful keeping" (Thayer). The idea is that Paul has consigned his soul for safekeeping to the Almighty.

^b Paul entrusts his legacy to Timothy, "the pattern of sound words which you have heard from me."

the Anointed Yēshua. ⁴No 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. ⁵And also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. ⁶The hard-working farmer ought to be the first to receive his share of the crops. ⁷Consider what I say, because Yāhweh will give you understanding in everything.

⁸Remember Yēshua the Anointed, risen from the dead, a descendant of David, according to my good news, ⁹for which I suffer hardship even to imprisonment as a criminal, but the word of the Almighty is not imprisoned. ¹⁰For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in the Anointed Yēshua and with it everlasting glory. ¹¹It is a trustworthy statement, because if we died with him, we will also live with him. ¹²If we endure, we will also reign with him. If we deny him, he also will deny us. ¹³If we are faithless, he remains faithful, because he cannot deny himself.

¹⁴Remind 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. ¹⁵Be diligent to present yourself approved to the Almighty as a workman who does not need to be ashamed, interpreting the word of truth straightly. ¹⁶But avoid worldly and empty chatter, because it will lead to further irreverence, ¹⁷and their talk will spread like gangrene. Among them are Hymenæus and Philetus, ¹⁸men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faithfulness of some. ¹⁹Nevertheless, 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 shun iniquity.

²⁰Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. ²¹Therefore, if a man cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Māster, prepared for every good work. ²²Now flee from youthful lusts, and pursue justice, faithfulness, love and peace, with those who call on Yāhweh from a pure heart. ²³But refuse foolish and ignorant speculations, knowing that they produce quarrels. ²⁴And Yāhweh's servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, ²⁵with gentleness correcting those who are in opposition, if perhaps the Almighty may grant them opportunity for repentance leading to the knowledge of the truth, ²⁶and they may come to their senses and escape from the snare of the Accuser, having been held captive by him to do his will.

But realize this, that in the last days difficult times will come, ^{3,2}because men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, ³unloving, irrecconcilable, malicious gossips, without self-control, brutal, haters of good, ⁴treacherous, reckless, conceited, lovers of pleasure rather than lovers of

the Almighty, ⁵holding to a form of piety, although they have denied its power. So avoid such men as these.

⁶Because among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, ⁷always learning and never able to come to the knowledge of the truth. ⁸And just as (Khayan) Iannas and (Sheshi) Iambre opposed Mosheh, so these men also oppose the truth, men of depraved mind, rejected as regards the faith. ⁹But they will not make further progress, because their folly will be obvious to all, as also that of those men came to be.

¹⁰But you followed my teaching, conduct, purpose, faithfulness, patience, love, perseverance, ¹¹persecutions, 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! ¹²And indeed, all who desire to live holy^a lives in the Anōinted Yēshua will be persecuted. ¹³But evil men and impostors will continue to worsen, deceiving and being deceived.

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

I solemnly charge you in the presence of the Almighty and of the Anōinted Yēshua, who is to judge the living and the dead, and by his appearing and his kingdom, ^{4,2}proclaim the word, be ready in season and out of season, reprove, rebuke, exhort, with great patience and instruction.

³Because 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, ⁴and will turn away their ears from the truth, and will turn aside to myths.

⁵But you, be sober in all things. Endure hardship. Do the work of one announcing good news. Fulfill your ministry.

⁶Because I am already being poured out as a drink offering, and the time of my departure has come. ⁷I have fought the good fight. I have finished the course. I have kept the faith. ⁸In the future there is laid up for me the crown of righteousness, which Yāhweh, the righteous Judge, will

^a or "pious," "godly."

^b See Heinrich Meyer for textual and grammatical explanations. The usual translation, "All Scripture is inspired" is circular similar to saying a book is canonical because it is Scripture. In this context, Paul is clearly speaking of the Law and Prophets and not the collection of the Apostolic Writings, though on the principle of passing the tests of inspiration, they also are useful for all the things Paul specifies. The false Church often decrees things useful or not on its own authority rather than based on valid witnesses.

award to me on that day, and not only to me, but also to all who have loved his appearing.

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

¹⁶At my first defense no one supported me, but all deserted me. May it not be considered against them. ¹⁷But Yǎhwēh stood with me, and strengthened me, in order that 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. ¹⁸Yǎhwēh will deliver me from every evil deed, and will bring me safely to his heavenly kingdom. To him be the glory forever and ever. Amen.

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

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

Titus

Paul, a servant of the Almighty, and an emissary of Yěshua the Anointed, for the faithfulness of those chosen for the Almighty and full knowledge of the truth, which is according to reverent devotion, ^{1,2}based on the hope of everlasting life, which the Almighty, who cannot lie, promised long ago. ³And in the proper season, he has revealed his word, by means of public proclamation, with which I am affirmed faithful, according to the commandment of the Almighty, our Savior.

⁴To Titus, my true child in a common faith: loving-kindness and peace from the Almighty, the Făther and the Anointed Yěshua our Savior.

⁵For 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: ⁶if any man be above reproach, the husband of one wife, having faithful children, not accused of debauchery or rebellion, ⁷because 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, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding 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.

¹⁰Because there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, ¹¹who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of shameful profit.

¹²One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." ¹³This testimony is true. For this cause reprove them severely that they may be sound in the faith, ¹⁴not paying attention to Yehudi myths and commandments of men who turn away from the truth.

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

But as for you, speak the things which are fitting for sound doctrine. ^{2,2}Older men are to be temperate, dignified, sensible, sound in faith-

^a In an effort to appear spiritual various strains of Gnostic Christianity and Gnostic Judaism that had embraced asceticism, as well as a bit of traditional Judaism considered many ordinary things defiling. Paul's statement is sarcastic because the doctrines upon which these restrictions were based were false. Their intellectual reasonings and pangs of conscience in favor of their practices were corrupt. Everything forbidden by the commandments of men (vs. 14) is pure to the pure in doctrine and conscience. Now the Gnostics wish to say everything is lawful. Some Christians wish to say that Paul means kosher laws. But these are the commandments of the Almighty and not of men, so they have no restriction on the scope of "all," from the context, and somewhat inconsistently still maintain that other moral laws are not included in the scope of "all."

fulness, in love, in perseverance.

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

⁶Likewise urge the young men to be sensible. ⁷In all things show yourself to be an example of good deeds, with purity in teaching, dignified, ⁸sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

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

¹¹Because the loving-kindness of the Almighty has appeared, bringing salvation to all men, ¹²instructing us to deny irreverent and worldly desires and to live sensibly, righteously and reverently in the present age, ¹³looking forward to the blessed hope and the appearing of the glory of our great Gōd^a and Savior, the Anōinted Yēshua, ¹⁴who gave himself for us, that he

a See Isa. 9:6: אֵל גִּבּוֹר *El Gibbor*. And Messiah is also called the reverse: גִּבְרִיאֵל (Mighty man of Gōd). See Luke 1. And also מִיכָאֵל *Micha'el* (Who is like Gōd). See Dan. 12:1. Jude. 1:9. 1 Thess. 4:16. Gen. 48:16; Jud. 13:18. "THEN IT WAS IN MY SEEING (I DANIEL) THE VISION, THEN I SOUGHT UNDERSTANDING. AND BEHOLD, ONE STANDING OPPOSITE ME AS THE APPEARANCE OF A STRONG MAN (גִּבּוֹר, *gaver*). THEN I HEARD THE VOICE OF A MAN (אָדָם, *adam*) AMID THE ULAI RIVER. THEN HE CALLED OUT. THEN THE MIGHTY MAN OF GÖD SAID (וַיֹּאמֶר גִּבְרִיאֵל, *Wayyomar Gavri'el*), 'MAKE THIS ONE UNDERSTAND THE VISION.' THEN ONE [ANOTHER MESSENGER] CAME NEAR MY STATION, AND WHEN HE CAME I HAD BEEN TERRIFIED. THEN I FELL ON MY FACE. THEN HE SAID TO ME, 'UNDERSTAND SON OF MAN, BECAUSE FOR THE TIME OF THE END IS THE VISION.' AND WHILE HE WAS SPEAKING WITH ME, I HAD BEEN ASLEEP ON MY FACE EARTHWARD. THEN HE TOUCHED ON ME. THEN HE MADE ME STAND AT MY STATION.... THEN I WAS STILL SPEAKING IN PRAYER, AND THE MAN, THE MIGHTY MAN OF GÖD (גִּבְרִיאֵל, *Gavri'el*) WHOM I HAD SEEN IN THE VISION IN THE BEGINNING, [I MYSELF] BEING WEARIED WITH WEARINESS, WAS TOUCHING ME AT THE TIME OF THE AFTERNOON OFFERING...THEN I LIFTED MY EYES. THEN I SAW, AND BEHOLD ONE MAN DRESSED IN LINEN, AND HIS HIPS BEING GIRDED WITH GOLD OF UPHAZ....AND I HAD FALLEN ASLEEP ON MY FACE, AND MY FACE EARTHWARD. AND BEHOLD A HAND [OF ANOTHER MESSENGER] HAD TOUCHED ME....FOR NOW I HAVE BEEN SENT TO YOU." (Dan. 8:15-18; 9:21; 10:5, 9-10; 11). There is a vision, a visitation, and a vision. In the first vision, the man is introduced, and then the message turned over to another. In the visitation it is the man only. In the last vision, the man is seen, and heard, but again the message is given over to another. The man in linen then interrupts the messenger in 10:16-20. Then the messenger continues after the man in linen departs. "AND BEHOLD, [ONE] AS THE LIKENESS OF A SON OF MAN WAS TOUCHING ON MY LIP....THEN I SAID TO THE ONE STANDING IN FRONT OF ME, ADÖNI [MY LÖRD]...AND HOW IS ABLE THE SERVANT OF MY ADÖNI, THIS WAY TO SPEAK WITH MY ADONI *LKE THIS?*" (10:17). The one in the likeness of a son of man is the one who would become Mēssiah. He is called Adōni and the prophet is his servant. But the messenger who finishes the message is simply a fellow servant. "TRULY, THOU ART A GÖD MAKING HIMSELF HIDDEN, ALMİĞHTY OF YISRAEL, SAVIOR" (Isa. 45:15).

But this is not easy to understand. The man seen at first in the vision implies that at some point another gave the rest of the message. The narrative switches speakers with barely a clue as to who is speaking. Such is also the case in Zechariah and Revelation. The only way to tell which is the son of man is by the description, the role, and the manner of address. The identifications are made by the context, parallelism, and repeat phrases, and subtle clues. But the pieces cannot be connected together while relying on translators to decide what ambiguous phrases mean based on their traditions. So I am telling you what I wish had been told me years ago. The puzzle may be solved when they are out of the way. Why does the Almighty hide himself so? It is the parable principle again, and the weed principle.

might ransom us from every lawless deed and purify for himself a people for his own possession, zealous for good deeds.

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

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

³Because 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. ⁴But when kindness and generosity was shown by our Almighty Savior, ⁵he saved us, not according to our works, those which we have done in righteousness, but according to his mercy, through the washing of rebirth and renewing by the Holy Spirit, ⁶whom he pours out upon us richly through Yeshua the Anointed our Savior, ⁷so that having had justice done by that one's loving-kindness we might become heirs according to the hope of everlasting life. ⁸This is a trustworthy statement, and concerning these things I want you to speak confidently, so that those who affirm faithfulness in the Almighty may be careful to engage in good deeds. These things are good and profitable for men.

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

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

¹⁵All who are with me greet you. Greet those who love us in faithfulness. Loving-kindness be with you all.

a There were many disputes about the Law among the faithful, who upheld the law. The disputing was not that of the faithful opposing those who were anti-Law or who thought part or all of it was abolished. But the disputes referred to were on matters of interpretation of how to observe it. For there will always be factions. And Paul does not condemn legitimate discussion or proof of points, but rather divisive and abusive dispute with parties condemning parties or slandering each other in a spirit of enmity. Such disputing is now as widespread in the Messianic Faith as it is among Jewish factions in Judaism or among Christians debating positions of the eschatology of the Second Coming.

If a difference cannot be reasonably discussed or explained, then one should take a pass on it. Many are so far adrift from the truth on many subjects, and immature at the same time, that only a little attempt at reasonable discussion with them quickly exposes a divisive attitude. The only time any teacher should ever allow it is if these immaturities are exposed alongside the truth for the sake of others.

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Philemon

Paul, a prisoner of the Anointed Yěshua, and Timothy our brother, to Philemon our beloved brother and fellow worker, ^{1,2}and to Apphia our sister, and to Archippus our fellow soldier, and to the assembly in your house. ³Loving-kindness to you and peace from the Almighty, our Făther and Adđnai Yěshua the Anointed.

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

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

¹⁰I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus, ¹¹who formerly was useless to you, but now is useful both to you and to me. ¹²I have sent him back to you in person, that is, as if sending my own heart, ¹³whom I wanted to keep with me, that in your behalf he might minister to me in my imprisonment for the good news, ¹⁴but 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.

¹⁵Because perhaps he was for this reason parted from you for a while, that you should have him back forever, ¹⁶no 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.

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

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

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

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

²³Epaphras, my fellow prisoner in the Anointed Yěshua, greets you, ²⁴and Mark, Aristarchus, Demas, and Luke, my fellow workers.

²⁵The loving kindness of Adđnai Yěshua the Anointed be with your spirit.

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Ya‘aqov

Ya‘aqov, a servant of the Almĭghty, and of Adōnai Yēshua *the Anōinted*, to the twelve tribes who are dispersed abroad, greetings. ^{1,2}Consider it all joy, my brothers, when you encounter various trials, ³knowing that the testing of your faithfulness produces endurance. ⁴And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing. ⁵But if any of you lacks wisdom, let him ask of the Almĭghty, who gives to all men generously and without reproach, and it will be given to him. ⁶But let him ask in trusting faithfulness without any doubting, for the one who doubts is like the surf of the sea driven and tossed by the wind. ⁷For let not that man expect that he will receive anything from Yāhwēh, ⁸being a double-minded man, unstable in all his ways.

⁹But let the brother of humble circumstances glory in his high position. ¹⁰And let the rich man glory in his humiliation, because like flowering grass he will pass away. ¹¹For the sun rises with a scorching wind, and withers the grass. And its flower falls off, and the beauty of its appearance is destroyed. So also the rich man in the midst of his pursuits will fade away.

¹²Blessed is the man who perseveres under trial, because once he has been approved, he will receive the crown of life, which He has promised to those who love him. ¹³Let no one say when he is tempted, “I am being tempted by the Almĭghty.” For the Almĭghty cannot be tempted by evil, and he himself does not tempt anyone. ¹⁴But each one is tempted when he is carried away and enticed by his own lust. ¹⁵Then when lust has conceived, it gives birth to Sin. And when Sin is completely finished, it brings forth death. ¹⁶Do not be deceived, my beloved brothers.

¹⁷Every good thing bestowed and every perfect gift is from above, coming down from the Fāther of lights, with whom there is no variation, or shifting shadow. ¹⁸In the exercise of his will he brought us forth by the word of truth, so that we might be, as it were, the first fruits among his creatures. ¹⁹This you know, my beloved brothers. But let everyone be quick to hear, slow to speak and slow to anger. ²⁰For the anger of man does not achieve the justice of the Almĭghty.

²¹Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. ²²But prove yourselves doers of the word, and not merely hearers who delude themselves. ²³For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror, ²⁴because once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. ²⁵But one who looks intently at the perfect Law, the Law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

²⁶If anyone thinks himself to be religious, and yet does not bridle his

tongue but deceives his heart, this man's religion is worthless. ²⁷This is pure and undefiled religion in the sight of our Almighty and Fäther: to visit orphans and widows in their distress, and to keep oneself unstained by the world.

My brothers, do not hold the faith of our glorious Adōnai Yēshua the Anōinted with discrimination. ^{2,2}For if a man comes into your congregation with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, ³and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool," ⁴have you not made distinctions among yourselves, and become judges with evil motives?

⁵Listen, my beloved brothers: did not the Almighty choose the poor of this world to be rich in faithfulness and heirs of the kingdom which he promised to those who love him? ⁶But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? ⁷Do they not blaspheme the fair name by which you have been called? ⁸If, however, you are fulfilling the royal Law, according to the Scripture, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF," you are doing well. ⁹But if you discriminate, you are committing Sin and are convicted by the Law as transgressors. ^{Lev 19:18}

¹⁰For whoever keeps the whole Law and yet offends in one point, he has become guilty of all. ^a¹¹For he who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but do commit murder, you have become a transgressor of the Law.

¹²So speak and so act, as those who are to be judged by the Law of liberty. ¹³For judgment will be merciless to one who has shown no mercy. Mercy triumphs over judgment.

¹⁴What use is it, my brothers, if a man says he has faithfulness *to the Anōinted*, but he has no works? Can that 'faithfulness' save him? ¹⁵If a brother or sister is without clothing and in need of daily food, ¹⁶and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? ¹⁷Even so that 'faithfulness,' if it has no works, is dead according to itself.

¹⁸But someone will say, "Do you really have faithfulness *to the Anōinted*? I also include works. Show me your faithfulness without the works, if you can, but I will show you my faithfulness by my works!" ¹⁹You affirm it faithful that the Almighty is One? You do amazingly well! The demons also are affirming it faithful, and shudder. ^b

^a Or "completely guilty." The text speaks here of a willful offense and not of a sin of ignorance. The Rabbis had a similar saying. The text is often used to attack the faithful who keep watch to do the commandments, saying they are guilty of all if one mistake is made, but this gnostic heresy fails to recognize the difference between sin and Sin, the sin of ignorance and the transgression. Compare 1 John 1:6-10 with 1 John 3:4-9 and Numbers 15:22-31.

^b Some attempt is made here in the translation to unify the senses of the Greek verb *pisteuo* in English, which has three senses, 1. believe [with a datum of belief as the object], 2.

²⁰But are you willing to recognize, you foolish fellow, that 'faithfulness' without works is useless? ²¹Was not Avraham our father counted righteous ^aby works, when he offered up Yits'haq his son on the altar? ²²You see that the faithfulness was working with his works, and as a result of the works, faithfulness completed itself. ^b ²³And the Scripture was fulfilled which says, "AND AVRAHAM CONFIRMED HIS FAITHFULNESS IN YĀHWĒH, AND IT WAS COUNTED TO HIM AS RIGHTEOUSNESS," and he was called the friend of the Almightly. ²⁴You see that a man is made righteous by works, and not by a profession of 'faithfulness' alone. ^c *Gen 15:6*

affirm (or confirm) faithfulness [with the person to whom loyalty is committed as the object], and 3. trust or reliance [with a promise of the person trusted as the object]. The translation has to be varied according to the context, i.e. meanings 1-3. Linguistic unity is achieved in Greek and more so in Biblical Hebrew which influenced the usage, where the verb יָדָע means "to support." 1. To support a datum = believe. 2. To support a person = loyalty, fidelity. 3. To put support on a person's promise = trust. Ya'aqov address the hypocrite who says he has fidelity in vs. 14-17. In vs. 19 he gives an example of applying the wrong definition (#1). *Pis-teuo* that the Almightly is One takes a datum of belief as the object, i.e. the truth of his unity. This clearly is not loyalty. No example is given distinguishing trust from loyalty, but Ya'aqov is arguing for loyalty, which can only be expressed in works confirming genuine faithfulness. An example of trust without loyalty may be provided. One can trust the opposite team to follow the rules most of the time, but that does not mean loyalty to the opposite team. This is really support of something they promised to do, and not support to them, and so is a variation of the datum of belief for an object.

There are many who give the definition of "believe only" and "belief" to the verb and noun. This is helped greatly by mistranslation. Others, more studious, realizing a problem define the terms as "trusting only" and "trust," which is to say a person who acts on a belief has trust vs. one who does not. Someone says, "There are no cars coming down the road," and the person who trusts goes into the road whereas the one who only believes it does not. But this trust is not fidelity or loyalty because the action taken to confirm that trust exists does not involve obedience. For example one who trusts they have eternal life therefore sacrifices his life for Mëssiah. But often the sacrifice made is not real fidelity because it involves no obedience. Only the things that the Almightly has commanded confirm real fidelity.

a Or "justified," "declared righteous." But Ya'aqov does not mean it in the sense of complete righteousness of his whole life. He means it in the particular case.

b Genuine faithfulness, (fidelity, loyalty) is confirmed by its works. We may ask an antinomian Christian how they can identify legalism or salvation by works, and they will say if anyone is observed keeping certain old laws then they must be a legalist. All legalists are going to hell they say. But real love of Mëssiah is confirmed by obedience to his commandments (cf. Yoh. 14:21; 15:10). If one observes someone keeping some commandments, then how is this not the same as the one who keeps certain old laws. So then their litmus test for legalism is arbitrary.

The real legalist is the one who claims that the divine law must be perfectly satisfied to be saved (which denies real forgiveness), and then who think it may be satisfied by a substitute for real perfection, since they realize they themselves are imperfect. Judaism and Catholicism claims that merits of others may be credited to the imperfect.

But since they condemn those who keep certain old laws we must understand that neither the love of the Almightly nor a knowledge of the Good News of real pardon is in them.

c Or "belief alone," or "trust alone." It is clear that he does not mean faithfulness when making the negation as faithfulness cannot be alone without works. This is the statement that caused Luther to reject this book because his false theological system is flatly contradicted here. Now in Romans 4 there is no contradiction to what is stated here, as it is clearly Messiah's faithfulness without our works in administering justice to us through his sacrifice. The contradiction occurs only if the Protestant system is assumed where 'believe only' is lawlessly promoted in place of a true affirmation of faithfulness to Messiah.

Paul is only speaking of the need to depend on Messiah's faithfulness in obtaining forgiveness without our works. He is denying the system of penances, and not faithfulness toward the Almightly.

²⁵And in the same way was not Rahav the harlot also made righteous by works, when she received the messengers and sent them out by another way? ²⁶For just as the body without a spirit is dead, so also faithfulness without works is dead.^a

Let not many become teachers, my brothers, knowing that as such we will incur a stricter judgment. ^{3,2}For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

³Now if we put the bits into the horses' mouths so that they may obey us, we direct their entire body as well. ⁴Behold, the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder, wherever the inclination of the pilot desires.

⁵So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire! ⁶And the tongue is a fire, the very world of iniquity. The tongue is set among our members as that which defiles the entire body, and sets on fire the course of life, and is set on fire by Gehinnom. ⁷For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race. ⁸But no one can tame the tongue. It is a restless evil and full of deadly poison. ⁹With it we bless Yāhweh who is our Fāther; and with it we curse men, who have been made in the likeness of the Almighty. ¹⁰From the same mouth come both blessing and cursing. My brothers, these things ought not to be this way.

¹¹Does a fountain send out from the same opening both fresh and bitter water? ¹²Can a fig tree, my brothers, produce olives, or a vine produce figs? Neither can salt water produce fresh.

¹³Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. ¹⁴But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. ¹⁵This wisdom is not that which comes down from above, but is earthly, natural, demonic. ¹⁶For where jealousy and selfish ambition exist, there is disorder and every evil thing. ¹⁷But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. ¹⁸And the seed whose fruit is justice is sown in peace by those who make peace.

What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? ^{4,2}You lust and do not have, so you commit murder. And you are envious and cannot obtain, so you fight and quarrel. You do not have because you do not ask. ³You ask and do not receive, because you ask with wrong motives, so that

^a The synonyms fidelity or loyalty could be substituted throughout for faithfulness. The Hebrew and Greek concept of πίστις (הַאֱמוּנָה) included works. That real faithfulness exists is confirmed by its works. Loyalty begins in the heart, but it is only confirmed to be real by outward obedience. Speaking of a true loyalty without works is a contradiction of the definition. What Ya'aqov means is the mere profession of it with no works to confirm it. See vs. 14-19.

you may spend it on your pleasures.

⁴You adulteresses, do you not know that friendship with the world is hostility toward the Almighty? Therefore whoever wishes to be a friend of the world makes himself an enemy of the Almighty. ⁵Or do you think that the Scripture speaks to no purpose? “The Spirit He causes to dwell in us abhors envy.”^a ⁶But he gives a greater loving-kindness. Therefore it says, “THE ALMIGHTY IS OPPOSED TO THE PROUD, BUT GIVES LOVING-KINDNESS TO THE HUMBLE.” ⁷Submit therefore to the Almighty. Resist the Accuser and he will flee from you. ⁸Draw near to the Almighty and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. ⁹Be miserable and mourn and weep. Let your laughter be turned into mourning, and your joy to gloom. ¹⁰Humble yourselves in the presence of Yāhweh, and he will exalt you. *Prov 3:34, Psa 138:6 see App XII*

¹¹Do not speak against one another, brothers. He who speaks against a brother, or judges his brother, speaks against the Law, and judges the Law. But if you judge the Law, you are not a doer of the Law, but a judge of it. ¹²There is only one Lawgiver and Judge, the One who is able to save and to destroy, but who are you who judges your neighbor?

¹³Come now, you who say, “Today or tomorrow, we will go to such and such a city, and spend a year there and engage in business and make a profit.” ¹⁴Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. ¹⁵Instead, you ought to say, “If Yāhweh wills, we will live and also do this or that.” ¹⁶But as it is, you boast in your arrogance. All such boasting is evil. ¹⁷Therefore, to one who knows the right thing to do, and does not do it, to him it is Sin.

Come now, you rich, weep and howl for your miseries which are coming upon you. ²Your riches have decayed and your clothes have become moth-eaten. ³Your gold and your silver have tarnished. And their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! ⁴Look, the pay of the laborers who reap your fields, which is being withheld by you, cries out. And the outcry of those who do the harvesting has reached the ears of Yāhweh ^bTseva’oth. ⁵You have lived luxuriously on the earth and led a life of wanton pleasure. You have fattened your hearts in a day of slaughter. ⁶You have condemned and put to death the righteous man. He does not resist you.

⁷Be patient, therefore, brothers, until the Advent of Yāhweh. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. ⁸You too be patient. Strength-

^a See Bauckham, R. *The Jewish World around the New Testament*. The sense of the quotation is given in Num. 11:25-29, but the exact quote is perhaps from a lost book of Eldad and Medad, which possibly stated the point as quoted.

^b “Hosts” or “Armies.” But the Hebrew צְבָאוֹת *Tseva’oth* was transliterated in the Greek: Σαβαώθ *sebaoth*.

en your hearts, because the presence of Yǎhweh has come near. ⁹Do not complain, brothers, against one another, that you yourselves may not be judged. Behold, the Judge is standing right at the door. ¹⁰As an example, brothers, of suffering and patience, take the prophets who spoke in the name of Yǎhweh. ¹¹Behold, we count those blessed who endured. You have heard of the endurance of Iyov and have seen the outcome of Yǎhweh's dealings, that Yǎhweh is full of compassion and is merciful.

¹²But above all, my brothers, do not swear, either by heaven or by earth or with any other oath. But let your yes be yes, and your no, no—so that you may not fall under judgment.

¹³Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praises.

¹⁴Is anyone among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of Yǎhweh. ¹⁵And the prayer offered in faithfulness will restore the one who is sick, and Yǎhweh will raise him up. And if he has committed sins, they will be forgiven him. ¹⁶Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much. ¹⁷Eliyahu was a man with a nature like ours, and he prayed earnestly that it might not rain. And it did not rain on the earth for three years and six months. ¹⁸And he prayed again, and the sky poured rain, and the earth produced its fruit.

¹⁹My brothers, if any among you strays from the truth, and one turns him back, ²⁰let him know that he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

First Peter

Peter, an emissary of Yěshua the Anōinted, to those who reside as aliens, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who are chosen ^{1,2}according to the predetermination of the Almighty Fāther, in connection to sanctification by the Spīrit, with respect to obedience and a sprinkling of the blood of Yěshua the Anōinted. Loving-kindness to you and peace be multiplied.

³Blessed be the Almighty and Fāther of our Adōnai Yěshua the Anōinted, who according to his great mercy has caused us to be born anew^a to a living hope through the resurrection of Yěshua the Anōinted from the dead, ⁴to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵who are protected by the power of the Almighty, through faithfulness, for a salvation ready to be revealed in the last time. ⁶In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, ⁷that the proof of your faithfulness, being more precious than gold, which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Yěshua the Anōinted.

⁸And though you have not seen him, you love him, and though you do not see him now, but affirm faithfulness, you greatly rejoice with joy inexpressible and full of glory, ⁹obtaining as the outcome of your faithfulness: the salvation of your souls.

¹⁰As to this salvation, the prophets who prophesied of the loving-kindness that would come to you, made careful search and inquiry, ¹¹seeking to know what person or time the Spīrit of the Anōinted with them was indicating as He predicted the sufferings of the Anōinted and the glories to follow. ¹²It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who proclaimed the good news to you by the Holy Spīrit sent from heaven—things into which *angelic* messengers long to look.

¹³Therefore, gird your minds for action, keep sober in spirit, fix your hope completely on the loving-kindness to be brought to you at the revelation of Yěshua the Anōinted. ¹⁴As obedient children, do not be conformed to the former lusts, which were yours in your ignorance, ¹⁵but like the Holy One who called you, be holy yourselves also in all your behavior, ¹⁶because it is written, “YOU SHALL BE HOLY, BECAUSE I AM HOLY.” ¹⁷And if you address as Fāther, the One who impartially judges according to each man’s work, conduct yourselves in fear during the time of your stay upon earth, ¹⁸knowing that you were not ransomed with perishable things like silver or gold from

^a This does not reach the doctrine of regeneration as some would suppose, but only that the Almighty is responsible for the initial cause of our rebirth. For the spiritual realm is not like that of physics, but a commander says to the officer to go over the hill, and the commander is the initial cause, but the officer must be willing to obey the commander and go over the hill. So we must cooperate with the divine will in order to be saved.

your futile way of life, inherited from your forefathers, ¹⁹but with precious blood, as of a lamb unblemished and spotless, the blood of the Anointed. ²⁰Because He was known aforetime, indeed before the foundation of the world, but is manifested in these last times for the sake of you ²¹who through him are faithful to the Almighty, who raised him from the dead and gave him glory, so that your faithfulness and hope are in the Almighty. *Lev 11:44*

²²Since you have in obedience to the truth purified your souls for a sincere love of the brothers, eagerly love one another from the heart, ²³because you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of the Almighty. ²⁴Because, "ALL FLESH IS LIKE GRASS, AND ALL ITS GLORY LIKE THE FLOWER OF GRASS. THE GRASS WITHERS, AND THE FLOWER FALLS OFF, ²⁵BUT THE WORD OF YĀHWĒH ABIDES FOREVER." And this is the word which was proclaimed to you. *Isa 40:6-8*

Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, ²like newborn babes, long for the pure milk of the word, that by it you may grow in salvation, ³if you have tasted the kindness of Yāhwēh.

⁴And coming to him as to a living stone, rejected by men, but choice and precious in the sight of the Almighty, ⁵you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to the Almighty through Yēshua the Anointed. ⁶Because this is contained in Scripture, "BEHOLD^α I LAY IN TSIYON A CHOICE STONE, A PRECIOUS CORNER STONE, AND HE WHO AFFIRMS FAITHFULNESS IN HIM WILL NOT BE DISAPPOINTED." ⁷This precious valued one, then, is for you who affirm faithfulness. But for those who are disloyal, "THE^β STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER STONE," ⁸and, "A^γ STONE OF STUMBLING AND A ROCK OF OFFENSE." Being disobedient, they stumble at the Word, to which also they were disposed. ⁹But you are A^θ CHOSEN KINDRED, A^ι ROYAL PRIESTHOOD, A HOLY NATION, A^ρ PEOPLE FOR THE ALMIGHTY'S OWN POSSESSION, that you may proclaim the excellencies of him who has called you out of darkness into his marvelous light, ¹⁰because you once were NOT^δ A PEOPLE, but now you are THE PEOPLE OF THE ALMIGHTY. You had NOT^ε RECEIVED MERCY, but now you have RECEIVED MERCY. *α Isa 28:16 β Psa 118:22 [117:22] γ Isa 8:14 θ Deu 7:6, 14:2, Exo 19:5, Isa 43:20 [21] Deu 4:20, 10:15 ι Exo 19:6, Deu 7:6 δ Hos 1:6, 9-10 [1:6, 9, 2:1], ρ Hos 2:23 [2:25]*

¹¹Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul. ¹²Keep your behavior excellent among the nations, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify the Almighty in the day of visitation.

¹³Submit yourselves to every human institution through Yāhwēh, whether to a king as the one in authority, ¹⁴or to governors as sent by him for the punishment of evildoers and the praise of those who do right. ¹⁵Because such is the will of the Almighty that by doing right you may silence the ignorance of foolish men. ¹⁶Act as free men, and do not use your freedom as a covering for evil, but use it as servants of the Almighty. ¹⁷Honor all men. Love the brotherhood, fear the Almighty, honor the king.

¹⁸Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable, ¹⁹because this finds favor, when for the sake of conscience toward the Almighty a man bears up under sorrows when suffering unjustly. ²⁰Because what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it, and you patiently endure it, then this finds favor with the Almighty.

²¹Because you have been called for this purpose, since the Anointed also suffered for you, leaving you an example for you to follow in his steps, ²²WHO^α COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH. ²³And while being insulted, HE^λDID NOT INSULT IN RETURN. While suffering, he uttered no threats, but kept entrusting himself to him who judges righteously. ²⁴And he himself bore^ρ our sin *penalties* in his body on the tree, that we might die to Sin and live for righteousness. BY^β HIS WOUNDS YOU ARE HEALED, ²⁵because you were continually STRAYING^δ LIKE SHEEP, but now you have returned to the ^ρSHEPHERD and Overseer of your souls. α Isa 53:9 λ Isa 53:7 β Isa 53:5 δ Isa 53:6 ρ Eze 34:23 μ Isa 53:8, 10

Jn the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, ^{3,2}as they observe your chaste and respectful behavior. ³Let it not be outside behavior, braiding the hair, and wearing gold jewelry, or putting on worldly garments. ⁴But let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of the Almighty. ⁵Because in this way in former times the holy women also, who hoped in the Almighty, used to adorn themselves, being submissive to their own husbands. ⁶Thus Sarah obeyed Avraham, calling him ^οlord, and you have become her children if you do what is right without being frightened by any fear. θ Gen 18:12

⁷You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman, and grant her honor as a fellow heir of the loving-kindness of life, so that your prayers may not be hindered.

⁸To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit, ⁹not returning evil for evil, or insult for insult, but giving a blessing instead, because you were called for the very purpose that you might inherit a blessing. ¹⁰Because, LET HIM WHO MEANS TO LOVE LIFE AND SEE GOOD DAYS REFRAIN HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING GUILE. ¹¹AND LET HIM TURN AWAY FROM EVIL AND DO GOOD. LET HIM SEEK PEACE AND PURSUE IT, ¹²BECAUSE THE EYES OF YĀHWĒH ARE UPON THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF YĀHWĒH IS AGAINST THOSE WHO DO EVIL. Psa 34:12-16

¹³And who is there to harm you if you prove zealous for what is good? ¹⁴But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR WHAT THEY FEAR, AND DO NOT BE TROUBLED, ¹⁵but sanctify the Anointed as Adōnai in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence, ¹⁶and keep a good conscience so

that in the thing in which you are slandered, those who insult your good behavior in the Anointed may be put to shame. ^{Isa 8:12 [13]}

¹⁷Because it is better, if the Almighty should will it so, that you suffer for doing what is right rather than for doing what is wrong.

¹⁸Because the Anointed also suffered for sins once, the just for the unjust, in order that he might bring us to the Almighty, having been put to death in the flesh, but made alive by the Spirit, ¹⁹by which Spirit, also, to the spirits in prison, as One who had been departed in death, he proclaims victory,^a ²⁰who formerly disobeyed, while the Almighty was patiently waiting in the days of Noah, during the construction of the ark, into which a few, that is, eight souls, were delivered through water, ²¹which figuratively now delivers you, a purifying immersion,^b not by the removal of filth from the flesh, but the pledge to the Almighty of a good conscience, because of the resurrection of Yeshua the Anointed, ²²who is at the right hand of the

a Literal text, "by which [Spirit] also to the spirits in prison, having been departed [in death], He proclaims [the victory]." See Luke 8:31; Genesis 6. The prison, an abyss, is the place of confinement for evil spirits that would threaten the divine plan if allowed to roam. The departure in death and the resurrection of Messiah proclaims the frustration of their plans to corrupt the seed of men and prevent the Messiah. The abyss is not the grave where Messiah was (cf. Mat. 12:40) or the Lake of Fire. We only need suppose that the evil spirits in the abyss heard news of the good news the Holy Spirit was announcing around the world by the word of the emissaries.

The prejudicial translation "preached" is an interpretation. It was not the good news that was preached, but victory that was *proclaimed*. The Greek word simply means *proclaimed* or *announced*. We have to gather from the context what was proclaimed or announced. Peter is teaching on the subject of the suffering of the righteous, and the victory achieved through it. The faithful suffer like Noah suffered the destruction of the world, and especially from the vexation of the sons of Elohim who tried to overcome all mankind. He suffered in obedience to Yehweh, symbolically being buried by the water, and then coming through it victorious. What is proclaimed concerning the fallen evil spirits (and to them) is a warning to any other spirits that might rebel in similar fashion that judgment awaits them, because the Son of Man overcame them by rising from the dead. Peter teaches on this grand drama so that we may have an assured hope in our sufferings of victory, even though it seems as if death and dying are surrounding us.

Through the Spirit, Yeshua proclaims victory to all the evil principalities as a warning to them that if they overstep the limits of evil permitted to them, then they will be the more severely judged, because they have been defeated by the resurrection of the Son.

It is taught by Catholic interpreters and many Protestants that Christ descended into Hell and preached to the departed spirits of the dead the good news. The doctrine is called, "the harrowing of hell." This doctrine is a false doctrine.

b The ESV mistranslates, "Baptism, which now corresponds to this, now saves you..." If we simply drop out the appositive then the text says, "Baptism...now saves you." But this version is impossible and all the others like it, which is nearly every version in existence. They all imply that water baptism saves. The word *ἀντίτυπον* means "anti-typically," or in plain English "figuratively." Friberg classes the word as an adverb. Often adjectives act as adverbs, i.e. the late man, or the man came late. The words "a purifying immersion," are not water baptism at all, but like Yeshua's words, "And an immersion I have to be immersed with" (Luke 12:50). Here he refers to his death using the term *βάπτισμα*. The same non-literal sense is in 1 Peter 3:21, "a washing," which can only be seen in English by using an indefinite article. The confusion can be seen by rendering Luke 12:50 without the article, "Now I have baptism to be baptized with." Without the article it appears much more to be water baptism. But with the indefinite article and the context, it clearly is not, just like in 1 Peter 3:21.

Why this indefinite use of baptism, i.e. a baptism is not seen by translators is that they have not been translating. They have been copying from the mistranslations of the past. And the sources of these were influenced by Rome and Luther. Their doctrine was that water baptism does save. So, of course, they wanted the text to say just that.

who do not obey the good news of the Almighty?

¹⁸AND IF IT IS WITH DIFFICULTY THAT THE RIGHTEOUS IS SAVED, WHAT WILL BECOME OF THE IRREVERENT MAN AND THE SINNER? ¹⁹Therefore, let those also who suffer because they obey the will of the Almighty, entrust their souls to a faithful Creator, in doing what is right. *Prov 11:31 &, Luke 23:31*

Therefore, I exhort the elders among you, as your fellow elder and witness of the sufferings of the Anointed, and a partaker also of the glory that is to be revealed, ^{5,2}shepherd the flock of the Almighty among you, exercising oversight not under compulsion, but voluntarily, according to the will of the Almighty, and not for sordid gain, but with eagerness, ³nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. ⁴And when the Chief Shepherd appears, you will receive the unfading crown of glory.

⁵You younger men, likewise, be subject to your elders. And all of you, clothe yourselves with humility toward one another, because THE ALMIGHTY IS OPPOSED TO THE PROUD, BUT GIVES LOVING-KINDNESS TO THE HUMBLE. ⁶Humble yourselves, therefore, under the mighty hand of the Almighty, that he may exalt you at the proper time, ⁷casting all your anxiety upon him, because he cares for you. *Prov 3:34*

⁸Be of sober spirit. Be on the alert. Your adversary, the Accuser, prowls about like a roaring lion, seeking someone to devour. ⁹But resist him, firm in your faithfulness, knowing that the same experiences of suffering are being accomplished by your brothers who are in the world. ¹⁰And after you have suffered for a little while, the Almighty of all loving-kindness, who called you to his everlasting glory in the Anointed, will himself perfect, confirm, strengthen and establish you. ¹¹To him be dominion forever and ever. Amen.

¹²Through Silvanus, our faithful brother (because so I consider him), I have written to you briefly,^a exhorting and testifying that this is the true loving-kindness of the Almighty. Stand firm in it!

¹³The assembly which is in Bavel,^b chosen together with you, sends you greetings, and so does my son, Mark. ¹⁴Greet one another with a kiss of love. Shalom be to you all who are in the Anointed.

^a It seems quite probable that Peter is disclosing that Silvanus was his amanuensis for this letter, or at least possible as Daniel Wallace allows after a review of the usages. See Acts 15:23. The practice was common enough. Paul used a professional scribe (cf. Rom. 16:22). Also, second Peter makes no mention of a scribe, and the differences in Greek and style between the two books well justify the conclusion that Peter employed a writer for his first book, but not for the second.

Two questions are also answered by the close association Silvanus had with Paul. The first is the use of the LXX, which Peter approved as adequate for the purposes of the letter, and second it has been noted that there is evidence of Pauline influence in the expression of the ideas. The mention of Silvanus' involvement may indeed be Peter's way of approving of Paul in his first letter, whereas in the second a more explicit defense is given.

^b Babylon upon the Euphrates still had a very large Jewish community. So it would appear that Peter went to the dispersion there, or had recently been there when the letter was written.

Second Peter

Sim'on Peter, a servant and emissary of Yěshua the Anointed, to those who equally as us have obtained the faith by the justice of our Almighty and Savior, Yěshua the Anointed. ^{1,2}Loving-kindness and peace be multiplied to you in the full knowledge of the Almighty, and of Yěshua our Adōnai, ³as his divine power has been giving to us everything pertaining to life and reverent devotion, through the true knowledge of him who called us by his own glory and excellence, ⁴through which he has granted to us his precious and very great promises, in order that through these you might become partakers of the divine nature,^a having escaped the corruption that is in the world because of lust.

⁵But due to this same reason, having brought to bear all diligence, supply with your faithfulness virtue, and with virtue knowledge, ⁶and with your knowledge, self-control, and with your self-control, steadfast endurance, and with your steadfast endurance, devoted reverence; ⁷and with your devoted reverence, brotherly friendship, and with your brotherly friendship, love. ⁸Because if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Adōnai Yěshua the Anointed. ⁹Because he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins. ¹⁰Therefore, brothers, be all the more diligent to make certain about his calling and choosing you, because as long as you practice these things, you will never stumble, ¹¹because in this way the entrance into the everlasting

a Mankind is created in the image of the Almighty. This means man is like Him, male and female. But the image is not equally expressed in all, nor equally grown up in all. It is the divine intent for the image of himself to be expressed to a great extent, greater than any have attained in their present state, except the one who came down from heaven, even the Sōn of the Almighty, who has been, and is in the complete image of the Fāther. Murder is wrong because mankind is identified with the image, the likeness of the Almighty. For every person the plan is to become sons of the Almighty.

We must distinguish between the divine natures. The word Elohim may mean "Almighty" or "Mighty Ones." The Almighty is unique. He is omnipotent as the word almighty says. He is the Creator, the originator of life, the ruler of all, and the one to whom all worship is due (See note on Yofī. 1:1). The divine nature to be imparted to us does not include the attributes exclusive to the Creator. But as far as we know, it is supposed to include everything else at the resurrection far beyond Adam and Hāvah.

But there are some teachers who are careless in talking about "becoming elohim" without pointing out that they mean only a higher existence, that is "mighty ones," and not the Almighty, so that people confuse their doctrine with Gnostics that really do claim to become equal to the Almighty. There are some teachers actually secretly promoting this self-idolatry. No teacher who cannot explain the difference between elohim (mighty ones) and Elohim (Almighty) should be confusing the weak, who will suppose they are a cultist if they hear such talk. The mystery of iniquity has sunk into the so called Church. There are careless statements on this matter in the Catholic Catechism and in Orthodox Churches also. Likewise there are careless statements about this in Torah confessing Assemblies and Churches. More than once I have pointed out that there is no Elohim (Almighty) before Yāhweh, and that there shall be none after, to someone who has said "we become Elohim," and they are at a loss to explain that Scripture. When this occurs, you know that they are swimming in the murky waters between Orthodoxy and idolatry.

kingdom of our Adōnai and Savior Yēshua the Anōinted will be abundantly supplied to you.

¹²Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you. ¹³And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, ¹⁴knowing that the laying aside of my earthly dwelling is imminent, as also our Adōnai Yēshua the Anōinted has made clear to me. ¹⁵And I will also be diligent that at any time after my departure you may be able to call these things to mind.

¹⁶Because we did not follow cleverly devised myths when we made known to you the power and Advent of our Adōnai Yēshua the Anōinted, but we were eyewitnesses of his majesty. ¹⁷Because when he received honor and glory from the Almighty Fāther, such an utterance as this was made to him by the Majestic Glory, “This is My beloved Sōn with whom I am well-pleased”—¹⁸and we ourselves heard this utterance made from heaven when we were with him on the holy mountain.

¹⁹And so we hold firmly the prophetic word, to which you do well to pay attention, as to a lamp shining in a dark place, until the day dawns and the light bearer may arise in your hearts. ²⁰But know this first of all, that no prophecy of Scripture is let loose by mere coincidence, ²¹because no prophecy was ever made by an act of human will, but men moved by the Holy Spīrit spoke from the Almighty.

But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Māster who bought them, bringing swift destruction upon themselves. ^{2,2}And many will follow their sensuality, and because of them, the way of the truth will be maligned. ³And in their greed they will exploit you with false words. Their judgment from long ago is not idle, and their destruction is not asleep.

⁴Because if the Almighty did not spare messengers when they sinned, but with chains of blackness, confining^a them, he handed them over to be guarded for judgment,^b ⁵and did not spare the ancient world, but only eight including Noaḥ, a proclaimer of justice he watched over, when he brought a deluge upon the world of the irreverent, ⁶and if he condemned the cities of Sedom and Amorah to destruction by reducing them to ashes, having

^a “Tartarizing.” In Greek mythology, Tartarus Τάρταρος Tartaros is the deep abyss that is used as a dungeon of torment and suffering for the wicked and as the prison for the Titans. The Titans were the Greek equivalent of the sons of the Almighty who disobeyed in the days of Noaḥ. Peter turned the noun into a participle (ταρταρώσας). So a literal translation would be “tartarizing,” “throwing down to tartarus.” Tartarus is used for the abyss in Enoch 20:2, where Uriel is said to be the angel over the abyss, but Avaddon is the messenger of the abyss (cf. Rev. 9:11). LSJ defines it as “the *nether world* generally;” Slater, “the *underworld*.” Middle Liddel: “a dark abyss, as deep below Hades as earth below heaven, the prison of the Titans.” Peter is careful to define it as a holding place pending judgment. But no doubt the evil spirits regarded such confinement as “torment” (cf. Mat. 8:29). Perhaps there was a pecking order in the prison. But all is speculation.

^b See Gen. 6:1-4; Jude 1:6; Luke 8:31; Rev. 9:1-2, 11; 20:1-3.

made them an example to those who would live in irreverence thereafter,⁷ and if he rescued righteous Lot, oppressed by the sensual conduct of unprincipled men⁸ (because by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds),⁹ then Yăhweh knows how to rescue the reverent from temptation, and to keep the unrighteous under punishment for the day of judgment,¹⁰ and especially those who indulge the flesh in its corrupt desires and despise authority.

^{10b}Daring, self-willed, they do not tremble when they blaspheme majesties,¹¹ whereas messengers who are greater in might and power do not bring a blaspheming judgment against them before Yăhweh.¹² But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed,¹³ suffering wrong as the wages of doing wrong.

^{13b}They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you,¹⁴ having eyes full of adultery and that never cease from Sin, enticing unstable souls, having a heart trained in greed, accursed children.

¹⁵Forsaking the right way they have gone astray, having followed the way of Bil'am, the son of Be'or, who loved the wages of injustice.¹⁶ But he received a rebuke for his own transgression, because a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet.¹⁷ These are springs without water, and mists driven by a storm, for whom the black darkness is reserved.¹⁸ Because speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error,¹⁹ promising them freedom while they themselves are slaves of corruption, because by what a man is overcome, by this he is enslaved.

²⁰Because if after they have escaped the defilements of the world by the knowledge of our Adōnai and Savior Yěshua the Anōinted, they are again entangled in them and are overcome, the last state has become worse for them than the first.²¹ Because it would be better for them not to have known the way of justice, than having known it, to turn away from the holy commandment delivered to them.²² It has happened to them according to the true proverb, "A DOG RETURNS TO ITS OWN VOMIT," and, "A sow, after washing, returns to wallowing in the mire."^{Prov 26:11}

This is now, beloved, the second letter I am writing to you in which I am stirring up your sincere mind by way of reminder,^{3,2} that you should remember the words spoken beforehand by the holy prophets and the commandment of the Măster and Savior spoken by your emissaries.^a

³Know this first of all, that in the last days mockers will come with their

^a Peter is writing to Paul's disciples in this letter, as in the first. It is likely that Paul has died by this point in time, and so he refers to Paul and his associates calling them "your emissaries."

mocking, following after their own lusts, ⁴and saying, “Where is the promise of his coming? Because ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”

⁵Because this willfully escapes their notice, that the heavens had been in ancient time, (and the earth,) out of water, and through water established jointly, by the word of the Almighty,⁶through which word the world also at that time, by water, being deluged had perished.

⁷But the present heavens and earth by his word are being reserved for fire, kept for the day of judgment and destruction of irreverent men.

⁸But do not let this one fact escape your notice, beloved, that WITH YĀHWĒH ONE DAY IS AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY. ⁹Yāhwēh is not slow about his promise, as some count slowness, but is patient toward you, not willing for any to perish but for all to come to repentance. *Psa 90:4*

¹⁰But the day of Yāhwēh will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

¹¹Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and reverent devotion, ¹²awaiting and being urgent for the Advent of the day of the Almighty, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! ¹³But according to his promise we are looking for a new heavens and a new earth, in which justice dwells. ¹⁴Therefore, beloved, since you look for these things, be diligent to be found by him in peace, spotless and blameless, ¹⁵and regard the patience of our Adōnai to be for salvation, just as also our beloved brother Paul, according to the wisdom given him, wrote to you, ¹⁶as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as also other writings, to their own destruction.

¹⁷You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness. ¹⁸But grow in the loving-kindness and knowledge of our Adōnai and Savior Yēshua the Anōinted. To him be the glory, even now and to the day everlasting. Amen.

First Yohanan

What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked upon and our hands handled, concerning the Word of Life—^{1,2}and the Life was manifested, and we have seen and testify and proclaim to you the Everlasting Life,^a which was with the Fäther and was manifested to us—³what we have seen and heard we proclaim to you also, that you also may have fellowship with us; and indeed our fellowship is with the Fäther, and with his Sön Yěshua the Anöinted.⁴ And these things we write, so that our joy may be made full.

⁵And this is the message we have heard from him and announce to you, that the Almıghty is light, and in him there is no darkness at all. ⁶If we say that we have fellowship with him and still walk in the darkness, we lie and do not practice the truth; ⁷but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Yěshua his Sön cleanses us from all sin.^b

⁸If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. ⁹When we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make him a liar, and his word is not in us.

Mı little children, I am writing these things to you that you should not Sin. And if anyone might sin, we have an advocate with the Fäther, Yěshua the Anöinted the righteous; ^{2,2}and he himself is the wiping away for our Sins, and not for ours only, but also for the whole world.

³And by this we know that we have come to know him, if we keep his commandments. ⁴The one who says, “I have come to know him,” and does not keep his commandments, is a liar, and the truth is not in him; ⁵but whoever keeps his word, in him the love of the Almıghty truly will have

^a See 5:20. Dan. 12:7. The Sön is *Hayyei Olam* חַיִּי עוֹלָם (life everlasting) as the Fäther is *Hayyei Olam*. 1 John 1:2, τὴν ζῶσιν τὴν αἰώνιον = הַחַיִּי הָעוֹלָם *ha-hayyei ha-olam* = the everlasting life. He is the everlasting life because he is Almıghty.

^b The blood *cleanses* us from all sin. The tense is present tense. The translation could read “cleansing us from all sin.” So it does not mean that the job is finished yet. Physical blood cleanses for ritual purification, but blood is more than just a physical substance. The life is in the blood. So blood represents life. The life of Měssiah is the divine life, life everlasting. It is this life that he imparts to us that cleanses our soul of sin, which causes death.

The animal sin offerings could 1. wipe out the penalty of a sin of ignorance. It was forgiven, 2. effect ritual cleansing by blood. But they could not *cleanse* the soul, because the sentient life of the animal is a lower form of life, and such life does not transfer to the sinner, because it is terminated. But the life of Měssiah, being Eternal Life, represented by his blood, has the power to cleanse us from every sin, because he was raised. Měssiah’s soul cleansing divine life purifies us, not as being dead, but as a sacrificed part of himself given to us. This is a living sacrifice. Therefore, the living sacrifice of Měssiah cleanses us from all sin. We only need cooperate with him through repentance. This is why Měssiah said we must consume him, because it is a spiritual matter. Cf. John 6:51-63. He is the Savior, but whoever does not acknowledge that he is Eternal Life does not know he has the power to do this.

been perfected. By this we know that we are in him: ⁶the one who says he remains in him ought himself to walk in the same manner as he walked.

⁷Beloved, I am not writing a new commandment to you, but an old commandment which you have had from the beginning; the old commandment is the word which you have heard. ⁸On the other hand, I am writing a new commandment to you, which is true in him and in you, because the darkness is passing away, and the true light is already shining. ⁹The one who says he is in the light and yet hates his brother is in the darkness until now. ¹⁰The one who loves his brother remains in the light and there is no cause for stumbling in him. ¹¹But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.^a ¹²I am writing to you, little children, because your sins are forgiven you for his name's sake. ¹³I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Făther. ¹⁴I have written to you, fathers, because you know him who is from the beginning. I have written to you, young men, because you are strong, and the word of the Almĭghty abides in you, and you have overcome the evil one.

¹⁵Do not love the world, nor the things in the world. If anyone loves the world, the love of the Făther is not in him. ¹⁶For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Făther, but is from the world. ¹⁷And the world is passing away, and also its lusts; but the one who does the will of the Almĭghty abides forever.

¹⁸Children, it is a critical moment.^b And just as you heard that Anti-messiah is coming, even now many anti-messiahs have arisen. From this we know that it is a critical moment. ¹⁹They went out from us, but they

^a What Yofanan writes here may be considered a commentary on what he recorded in John 13:34-35. See note there. First the new commandment is a guideline for the golden rule, "LOVE YOUR NEIGHBOR AS YOURSELF," wherein Mĕssiah commanded us to have especial love for the brothers and sisters affirming faithfulness to him. So it is really an old commandment with a new understanding. Yofanan was addressing a situation in which gnostic Christians were hating their "brothers" in Mĕssiah who were keeping the commandments of Mĕssiah. This situation occurs today, wherein many Christians and Christian sects hate the faithful who keep the Şabbatĥ or any other commandments they refuse to consider. They are full of criticism, condemnation, discrimination, and hatred of every form for the faithful in Mĕssiah. They have centuries of theological refinements and traditions that cause them to behave like this. Often nowadays they do not even realize they are doing it. But if any of them have the Spĭrit of Mĕssiah they will be convicted of the truth and though they may still disagree on the commandments they will not persecute the faithful.

^b It was the last hour. But since so many have thought that he meant the last hour before the Second Coming, I have given the idiomatic sense of the words. A commander says to his men before the battle, "Men, it is the final hour. The fate of our land will be determined in today's battle." So it was then. The Gnostics had departed from the Messianic Faith, and they were busy integrating their philosophy of salvation with pagan ideas and lawlessness. In Yofanan's day, it was an all out spiritual war against false doctrine. It was the last hour. The truth won, but barely, because the Gnostics were either forced out of the Church or had to remake themselves into the Church of Rome, and to more cleverly teach their heresies. While they were changing tactics to become the new enemy from Rome, the good news fled beyond their reach.

were not really from us, because if they were from us, they would have remained with us. But therein it may be shown that they all are not from us.

²⁰But you have an anointing from the Holy One, and you all know. ²¹I have not written to you because you do not know the truth, but because you do know it, and because no lie is of the truth. ²²Who is the liar but the one who denies that Yēshua is the Anōinted? This is the antimessiah, the one who denies the Fāther and the Sōn. ²³Whoever denies the Sōn does not have the Fāther. The one who agrees with the Sōn has the Fāther also. ²⁴As for you, let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Sōn and in the Fāther.

²⁵And this is the promise which he himself made to us: everlasting life.

²⁶These things I have written to you concerning those who are trying to deceive you. ²⁷And as for you, the anointing which you received from him abides in you, and you have no need for anyone to teach you, but as his anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in him.

²⁸And now, little children, abide in him, so that when he appears, we may have confidence and not shrink away from him in shame at his coming. ²⁹If you know that he is righteous, you know that everyone also who practices righteousness is born of him.

See how great a love the Fāther has bestowed upon us, that we should be called children of the Almighty. And such we are. For this reason the world does not know us, because it did not know him. ^{3,2}Beloved, now we are children of the Almighty, and it has not appeared as yet what we will be. We know that when he appears, we will be like him, because we will see him just as he is.

³And everyone who has this hope fixed on him purifies himself, just as he is pure. ⁴Everyone who practices Sin also practices lawlessness, and Sin is lawlessness. ⁵And you know that he appeared in order to take away sins, and in him there is no sin. ⁶No one who abides in him Sins. No one who Sins has seen him or knows him.^a

⁷Little children, let no one deceive you. The one who practices righteousness is righteous, just as he is righteous. ⁸The one who practices Sin is of the Accuser, because the Accuser has sinned from the beginning. The Almighty Sōn appeared for this purpose, that he might destroy the works of the Accuser.

⁹No one who is born of the Almighty practices Sin, because his seed remains in him—so he cannot Sin in that he is made to be born of the Almigh-

^a Cf. 1 John 1:8-9. There are several Hebrew words for sin, and generally one Greek word was used to represent all of them. The Scripture distinguishes between Transgression (or Iniquity) which are in the category of serious Sin, and sins of ignorance or unforeseen circumstances. See Numbers 15:29-31. No one who is born of the Almighty commits transgression or iniquity. No one who knows the Almighty lives in rebellion. Yet all the faithful have sins, which are bad habits, things they are ignorant of.

ty.^a ¹⁰By this the children of the Almighty and the children of the Accuser are obvious: anyone who does not practice righteousness is not of the Almighty, nor the one who does not love his brother.

¹¹For this is the message which you have heard from the beginning, that we should love one another; ¹²not as Qayin, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. ¹³Do not marvel, brothers, if the world hates you. ¹⁴We know that we have passed out of death into life, because we love the brothers. He who does not love abides in death. ¹⁵Everyone who hates his brother is a murderer. And you know that no murderer has everlasting life remaining in him.

¹⁶We know love by this, that he laid down his life for us. And we ought to lay down our lives for the brothers. ¹⁷But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of the Almighty abide in him? ¹⁸Little children, let us not love with word or with tongue, but in deed and truth.

¹⁹We will know by this that we are of the truth, and will assure our heart before him, ²⁰in whatever our heart condemns us, because the Almighty is greater than our heart, and knows all things. ²¹Beloved, if our heart does not condemn us, we have confidence before the Almighty, ²²and whatever we ask we receive from him, because we keep his commandments and do the things that are pleasing in his sight.^b

²³And this is his commandment, that we should affirm faithfulness to the name of his Sōn Yēshua the Anointed,^c and love one another, just as he commanded us. ^{24a}And the one who keeps his commandments remains in him, and he in him.

^{24b}And we know by this that he remains in us, by the Spīrit whom he has given us.

Beloved, do not affirm to be trustworthy every spirit, but test the spirits to see whether they are from the Almighty, because many false prophets have gone out into the world. ^{4.2}By this you know the Spīrit of the Almighty: every spirit who agrees with Yēshua the Anointed—the

^a His seed remains in him. And this is his word, which is his commandments. The word does not passively stay in the faithful, but the faithful have to remain in his words for the word to remain in them. The one who has the word in his heart, and who affirms faithfulness to Mēssiah does not Sin, and cannot Sin.

^b If anyone ever says that love is completely unconditional, then they are not reading the Scripture. Yofanan is repeating here what is true from Exodus 20:6: "AND DOING LOVING-KINDNESS TO THE THOUSANDTH GENERATION OF THOSE LOVING ME AND TO THE KEEPERS OF MY COMMANDMENTS."

^c Among Christians are a lot of teachers of the Gnostic system of belief. These have gone out from the truth (cf. 1 John 2:19). They are very clever at equivocating and redefining what Scripture says. As they understand affirming faithfulness to Mēssiah to mean believing only what they view as promises contingent on nothing but belief, they say that this is what Yofanan must mean Mēssiah's commandment is, and nothing more. So by changing one definition, they engage in circular equivocation to avoid the very truth that is being taught. But the vast majority of those who once embraced the Messianic Faith at the very beginning have long since (going back to the days of Yofanan) departed from the true faith.

one having come in flesh, from the Almighty is.^a ³And every spirit that does

^a The usual translation of this verse causes a difficult problem. In fact the problem is insoluble. A person may “confess” that he came in the flesh, even sincerely, but otherwise be a false teacher. So what good does it do if someone comes with the right confession, but then teaches that salvation is an acquittal of sin? Or a person may confess that Messiah came in the flesh, but then teach men to worship Messiah through images. The second statement in vs. 3 has not this problem. We can be sure that someone who denies he came in the flesh is not from Gōd by the one test alone.

The key to this text is solved in the Greek, but I will give the practical lesson first. The first is this: “having come in the flesh” is a descriptive phrase. So we have two characters here, one is the Messiah having come in the flesh. The other is the messiah that did not come in the flesh. False teachers teach another messiah, one who did not come in the flesh vs. the true Mēssiah who did come in the flesh.

Next we have the word usually translated “confesses” which is weak in English. The word means literally “to say the same thing as.” So what the text says is the one who says the same thing as the Mēssiah who came in the flesh vs. a false messiah who did not come in the flesh. Thereby our problem is solved. One who teaches only that Mēssiah came in the flesh, but also teaches against things Mēssiah said is not giving agreement to him. He is not “confessing” Him in the original sense.

Thayer: ὁμολογέω 1. prop. to say the same thing as another, i.e. to agree with, assent. LSJ, I. agree with, say the same thing as. Literally, “Every spirit that same-says-as Yēshua Mēssiah in flesh having come, from the Almighty is.” Also LSJ 3. agree or promise to do, promise, make an agreement, come to terms. So confession has the idea of “agrees to.” It is synonymous with “covenants with.” So everyone who covenants with the Mēssiah that came in the flesh is from the Almighty. Therefore a confession is more than just assent to a single doctrine.

Yohanan’s point is that the spirit from Gōd confesses the Mēssiah who came in the flesh, and not some other messiah. The true confession involves heartfelt agreement to Mēssiah. This involves everything, to be sure, but Yohanan qualified the confession with confession to the Mēssiah having come in the flesh. Why is this? This is because Ebionites, Cerentians, Marcionites, and other Gnostics were denying that the Almighty truly became a man in Yēshua. Some argued that the Mēssiah was just a divine spirit that inhabited a mere man from his baptism to just before he died. Then the divine spirit left. Clearly they denied the divine spirit become flesh. Others argued that Mēssiah was divine, but that he only appeared to be a man, and was not in fact a man of flesh.

All these heretical theories ended up denying that the person of Yēshua himself was identified as Elohim, yet one who limited his perspectives to experience living as a man. How this is done is as great a mystery as the Almighty’s creation of living beings with souls in the first place. But there is no logical reason to deny the Almighty Sōn’s ability to become man. He became man so that man could relate to him.

The word ὁμολογέω appears to be somewhat like πιστεύω in usage. One may agree with a person, in which case the agreement is with everything the person says. But one may agree to a fact or datum or statement of fact. In that case the agreement is not a personal loyalty. With this in mind, the observation of H.A.W. Meyer’s NT Commentary is the foundation of this comment: “The form of the object is explained by the polemic against Docetism; it is to be translated either: “Jesus Christ as come in the flesh” (Lücke, de Wette, Dūsterdieck, Ebrard, etc.); or: “Jesus, as Christ come in the flesh;” the last interpretation has this advantage, that it not only brings out more clearly the reference to the Cerinthian Docetism,[254] but it makes it more easy to explain how the apostle in 1 John 4:3 can designate the object simply by τὸν Ἰησοῦν. It might, however, be still more suitable to take Ἰησοῦν ... ἐληλυθότα as one object = “the Jesus Christ who came in the flesh,” so that in this expression the individual elements on which John here relied in opposition to Docetism have been gathered into one; so perhaps Braune, when he says: “the form is that of a substantive objective sentence,” and “in ἐν σ. ἐλ. it is not a predicate, but an attributive clause that is added.”” (Meyer, 1John 4:3). So we see that if the key phrase is taken as a predicate, i.e. “confesses Y.M. [is] having come in the flesh,” then the construction is that of taking a datum as an object. It is better that Messiah himself be confessed, and the other phrase be taken to modify his nature. Then the logical problem disappears.

The result is that Yohanan is not telling us that agreement to a single doctrine confirms a spirit is from the Almighty. He is saying that it is agreement to (ὁμολογέω) the Almighty Sōn,

not agree with Yēshua is not from the Almīghty. And this is the spirit of the anti-messiah, of which you have heard that it is coming, and now it is already in the world.

⁴You are from the Almīghty, little children, and have overcome them, because greater is he who is in you than he who is in the world. ⁵They are from the world. Therefore, they speak as from the world, and the world listens to them. ⁶We are from the Almīghty. He who knows the Almīghty listens to us. He who is not from the Almīghty does not listen to us. By this we know the spirit of truth and the spirit of error.

⁷Beloved, let us love one another, for love is from the Almīghty, and everyone who loves is born of the Almīghty and knows the Almīghty. ⁸The one who does not love does not know the Almīghty, for the Almīghty is love. ⁹By this the love of the Almīghty was manifested in us, that the Almīghty has sent his only kindred^a Sōn into the world so that we might live through

which represents everything. Besides this, he is emphasizing to us that the divine nature having come in the flesh is part of it, because that is where the heretics were attacking the faith.

^aThe Greek word *μονογενής* means an only relation, an only kindred within a given relationship (cf. BDAG, 3rd). Thus the Fāther has only one Sōn, who is kindred with him. The Rūāh HaQodesh is also kindred with the Fāther, but the Spīrit is not in the Sōn relationship. The Greek word stresses not just “only-ness,” but also kinship. *μονο* means “only” but *γενής* from *γένος* means “race, stock, kin” (LSJ). The usage for Mēssiah is exclusive to Yohanan. See Yoh. 1:14, 18; 3:16, 18, and here 1 Yoh. 4:9, where kinship with the Fāther is also stressed. The Sōn is of like kind with the Fāther, Elohim, Almīghty. The sense of *μονογενής* is not the only one of his own kind, but the only who is a Sōn of like kind with the Fāther. Thus the word is used in Luke 7:12, “an only kin son.” The son was the only one of the class son-kindred to his mother. See also Luke 8:42; 9:38.

The reason that translators have failed to stress the *γένος* part of *μονογενής* is that it was for many centuries thought that the word meant “only begotten,” thus deriving the last part of the word from Greek root *γεννάω* (to beget), instead of correct one: *γένος*, (kind, kin, genus) from *γίνωμαι*. Retreating from this error texts were changed from “only begotten Son” to “only Son.” Out of some 52 translations, 37 mostly recent put “only Son,” and 15 mostly older versions put “only begotten Son.” (The Old Latin also translates with just the word only.) We see here that the mistake is only half corrected. It is admitted that the ending does not mean “begotten,” but neither is the correct sense restored! If Yohanan had meant to say “only Sōn” the word *μόνος* would have sufficed. Yohanan certainly knew how to use that word.

Proof is to be found in John 3:18. “Only Son of Gōd” makes no sense without some further specification. There are many “SONS OF GōD.” See Gen. 6:2; Job 1:6; 2:1. Readers are apt to read something unique into the translation “only Son” without the text saying so. See also Romans 8:19; Luke 20:36. The ending *-γενής* is the missing specification. Mēssiah is the only kindred Son of the Fāther. Kindred means kin to the Fāther as *Elohim*. Fāther and Son share the relation of being Almīghty. So in Yoh. 1:18, “the only kindred Almīghty,” more pointedly explains what “only kindred Sōn” means. It may be possible to translate Yoh. 1:18 as “only kindred one, the Almīghty who has been in the bosom of the Fāther,” but some sensibly object to making the adjective *μονογενής* into a substantive here, and suppose that otherwise the text only says, “the only Almīghty,” which would exclude the Fāther. Restoring the ending to *μονογενής* solves the difficulty. The adjective need not be substantive, because “only kindred Almīghty” explains everything.

The incorrect interpretation “only begotten” led to the doctrine of eternal “begetting” in order to explain how the Sōn was begotten without being created. This doctrine of eternal generation was promoted by Gregory of Nazianzus (A.D. 329 – 390), and followed by Origen and Jerome. In fact it was the “sonship” of the Sōn that was begotten in time (as an adopted status), and not the Sōn himself. And this is spoken of in a different text. See Psalm 2:7. This was an adopted and conferred status relationship between the Sōn and the Fāther. Both are Yāhweh, and at some point the Sōn and the Fāther decided what roles they would take (toward humanity) in the one Almīghty.

him. ¹⁰In this is love, not that we loved the Almighty, but that he loved us and sent his Sōn to be the wiping away for our sins.^a ¹¹Beloved, if the Almighty so loved us, we also ought to love one another. ¹²No one has beheld the Almighty at any time.^b If we love one another, the Almighty abides in us, and his love having itself perfected, in us is.^c ¹³By this we know that we abide in him and he in us, because he has given us of his Sp̄irit. ¹⁴And we have beheld and bear witness that the Fāther has sent the Sōn to be the Savior of the world. ¹⁵Whoever confesses, because Yēshua is the Sōn, the Almighty One, the Almighty abides in him, and he in the Almighty.^d ¹⁶And knowing, we have come to know, and affirming to be faithful, we have affirmed to be faithful the love which the Almighty has for us. The Almighty is love, and the one who abides in love abides in the Almighty, and the Almighty abides^e in him.

¹⁷By this, love *will* have been perfected with us,^f that we may have confidence in the day of judgment, because as he is, so also we will be^g in this world.^h ¹⁸There is no fear in love, but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

¹⁹We love, because he first loved us. ²⁰If someone says, “I love the Almighty,” and hates his brother, he is a liar. Because the one who does not love his brother whom he has seen, cannot love the Almighty whom he has not seen. ²¹And this commandment we have from him, that the one who loves the Almighty should love his brother also.

Everyone affirming faithfulness, because Yēshua is the Anōinted, has been born of the Almighty. And whoever loves the One who begets,

a “Wiping away” corresponds to propitiation or expiation. The text is informed by the Hebrew term כִּפֶּר *kippur*. The word properly means wiping, wiping out, or wiping away. Asphalt was wiped onto the ark. The derivation of the word from the idea of “cover” is not correct, especially when the idea that the Levitical sin offerings only covered sin and did not satisfy the penalty of sin. The cognate Akkadian *kaparu* means “wipe off,” but the Hebrew is used in the sense of “wipe away.” Two related ideas are involved in the wiping away, 1. removing a penalty by sacrifice, and 2. cleansing by sacrificial blood. The later idea is that of ritual cleansing of ritual impurity. As applied to Mēssiah, it means two straightforward ideas: 1. He wiped out our sin penalty by paying it, and 2. His life (represented by his blood) cleanses us from all sin. The cleansing is in fact spiritual by his divine life. The word sins may be taken as wiping away sin penalties, or wiping away sins themselves. Both ideas are correct, but the completion of the wiping away of the sin is eschatological. The wiping of the sin penalty is complete upon affirmation of faithfulness to Mēssiah in genuine repentance.

b He speaks of the Fāther here. No one has ever seen the Fāther, but anytime Yāhweh was seen by the Adam, or the fathers, or on the mountain, or as the Messenger of Yāhweh, it was the Almighty Sōn that was seen.

c His perfected love is in us by the Rūah HaQodesh. See 4:17 for the future results.

d This is the same idea as in Romans 10:9. Note that ὅτι is translated “because,” “seeing that,” and supplies the reason for confirming our faithfulness to Him. Paul includes confessing Adōnai Yēshua. Without that confession, acknowledging him as Savior is likely to fall apart, because only Yāhweh is our Savior.

e The word abides is rather archaic. The modern sense is “remains” or “stays.”

f By remaining in him, love will have been perfected. Recall that no one is perfect yet. The future perfect is used after a Hebrew manner here.

g Read εσομεθα.

h In the age to come, we are changed to our perfected state, and will rule and reign with Mēssiah over the earth.

also loves the one having been begotten from him. ^{5,2}By this we know that we love the children of the Almighty, when we love the Almighty and observe his commandments. ³For this is the love of the Almighty, that we keep his commandments, and his commandments are not burdensome, ⁴because everyone having been born of the Almighty overcomes the world, and this is the victory that has overcome the world—our faithfulness. ⁵And who is the one who overcomes the world, except the one affirming faithfulness, because Yěshua is the Almighty Sōn?

⁶This is the one who came by water and blood, Yěshua the Anōinted, not with the water only, but with the water and with the blood. ⁷And it is the Spīrit who bears witness, because the Spīrit is the truth. ⁸For there are three that bear witness, the Spīrit and the water and the blood, and the three are in agreement. ⁹If we receive the witness of men, the witness of the Almighty is greater. Because the witness of the Almighty is this, that he has borne witness concerning his Sōn. ¹⁰The one affirming faithfulness to the Almighty Sōn has this witness in himself. The one who is not confirming faithfulness to the Almighty has made him a liar, because by not affirming to be faithful—he has not affirmed to be faithful to the witness that the Almighty has borne concerning his Sōn. ¹¹And the witness is this, that the Almighty *will*^a have given us everlasting life, and this Life is in his Sōn. ¹²The one holding fast to the Sōn is going to inherit Life. The one not holding fast to the Almighty Sōn, life is not going to inherit.

¹³These things I have written, so that knowing you may know that you are going to inherit eternal life, to those affirming faithfulness to the name of the Almighty Sōn.

¹⁴And this is the confidence which we have before him, that if we ask anything according to his will, he hears us. ¹⁵And if we know that he hears us in whatever we ask, we know that we *will* have the requests which we have asked from him.

¹⁶If anyone shall see his brother sinning a sin not leading to death, he will ask, and the Almighty will give him life (that is, for those sinning not to death). There is Sin leading to death. I do not say that he should make request for this. ¹⁷All unrighteousness is sin, and there is sin not leading to death.^b

¹⁸We know that no one having been born of the Almighty Sins, but he who has been born of the Almighty watches over himself^c and the evil one does not touch him. ¹⁹We know that we are of the Almighty, and the whole world lies in the power of the evil one. ²⁰And we know that the Almighty

^a See Eph. 2:6.

^b The sin that leads to death is the sin with the high hand against the truth (cf. Num. 15:30-31; Gal. 5:19-21; 1Cor. 6:9-10). The sin with the high hand is anti-faith, or faithlessness. One who is truly committed to Gōd does not Sin with a capital "S".

^c Some mss read "him" here, but I have judged the traditional reading correct. The idea is parallel to 5:4. It is easier to explain how *himself* got changed to *him* than the reverse. Also unlikely is the use of the verb *beget* for the Sōn when Yofanan constantly uses it for the faithful person. See also 1 Yof. 3:3. Yofanan's purpose is to counter Gnostic doctrines which have evolved into the Calvinistic doctrines.

Sōn is come, and has given us understanding, in order that we might know the true one,^a and we are in the true one—in his Sōn Yēshua the Anōinted. This one is the true Almīghty and Everlasting Life.^b ²¹Little children, guard yourselves from idols.

End Note No. 1: Catholic Idolatry

Christians confess the Trinity Doctrine, which is Gōd the Fāther, Gōd the Sōn, and Gōd the Holy Spīrit, “three persons” in One Gōd. And they typically understand “only begotten Sōn” to refer to the virgin birth. In this form, it is relatively harmless, except for the use of the term “person” (See note on Mat. 28:20), and any misunderstandings beyond what the words say. But the Catholic Church, and most Protestant Churches have added their philosophies to their description of Gōd, and these philosophies amount to idolatry of the heart. The Catholic Church codified this in the Nicene Creed and subsequent creeds. What must be repudiated is the doctrine of the “eternal generation of the Sōn,” in that creed. And the doctrine of the *ὁμοούσιον* (homoousion) must interpreted in a way that is unacceptable to most Catholics and Protestants in order to hold true.

Firstly, homoousion means “same being.” We may say that a certain rock is the same rock as another rock of the same type. One lump of coal is the same rock as another lump of coal. To prevent this understanding, the interpretation the Church puts on the words is “one substance,” and that means, they say, the persons of the Trinity are all the exact same essence, substance, being, rather than separated beings with the same nature. With our rock analogy the Catholics disallow three rocks of the same type, and insist “same” means the same rock, one rock. This description of Gōd must be rejected. Scripture nowhere says that he is the same being in this sense.

Secondly, the doctrine of eternal generation must be rejected. *Monogenes* does not mean “only begotten.” It means “only kindred,” (Yof. 1:14, 18; 3:16, 18; 1 Yof. 4:9) which is to say the Sōn is the only Sōn of like kind to the Fāther and Spīrit. The shared nature is what is common to the individual Almīghtiness of each one. The divine nature of the Sōn is not derived. Also, the eternal generation doctrine appears to come from the Gnostic doctrine of emanations of God. Something begotten is derived from something not-begotten. Something begotten is physically dependent on something not-begotten. So whenever they interpret begotten as something beyond the virgin birth, they are endorsing a suspiciously pagan philosophy!

What makes the Fāther, Sōn, and Spīrit One Almīghty is not some kind of physical constraint of beingness. That is idolatry, because he has no constraints like that. That the everlasting entity who became the Sōn and man succeeded in doing so, proves that the Almīghty is not limited to being a simple unitary being. But like a marriage the oneness is a relationship intelligently maintained based on loyalty, love, and common purpose. This is how Mēssiah defines the matter in Yof. 17:11, 21. This is not to say that the Almīghty cannot ever be one in some physical way, or spiritually joined in a one essence outside of human experience. But like a marriage, the degree of bond must vary to accommodate the revealed individuality of the Fāther, Sōn and Spīrit. No creed has any business trying to define what is unknown and unrevealed about the Almīghty.

What does Scripture actually say about the unity of Gōd? “Hear Yisra’el, Yāhweh is our Almīghty, Yāhweh only” (Deu. 6:4). This statement is made not to define the one Almīghty (cf. Jam. 2:19) any more than “one city” tells us what the population is, but to say he is the only Almīghty versus false gods. We say, ‘The Almīghty is One’ meaning he is the one Almīghty, because there is one Almīghty versus any false gods. The Almīghty is One means ‘The Almīghty is the only One’ i.e. the only Almīghty. He is identified by his name Yāhweh.

Yet we see Him refer to himself as ‘us’ in Gen. 1:26, 3:22, 11:7; Isa. 6:8. Also Gen. 19:24 teaches more than one entity is Yāhweh. How is this possible? Easily, just as stated above ‘One Almīghty’ is a statement about his relation to other gods, and not a statement revealing how many entities he himself chooses to exist as. We can say there is one school is a certain town having one school of engineering, one school of art, and one school of medicine, i.e. three schools are one school. Usually we call the one school a university. So also the term one

^a Compare Yof. 17:3. Both occurrences of the true one in this verse refer to the true Almīghty. See Meyer.

^b See back at 1 Yof. 1:2. Yohanan’s meant to connect his closing with his opening.

is used in 1 Cor. 8:6.

Yāhweh says, “I am Yāhweh, and there is yet none besides Me, no almighty” (Isa. 45:5). We should be careful here to understand that in Hebrew one entity may speak for all entities in a union, or a union of entities may speak as one using singular pronouns, I, me, myself, and further that a compound entity may be referred to with singular 3rd person pronouns. Thus Yisra’el says, “Why have you made us ascend from Egypt to kill me, and my sons, and my livestock with thirst?” (Exo. 17:3). Or a city says, “I am, and no one is besides me” (Zeph. 2:15). Or a nation says to a nation, “Edom said to him, ‘Thou shall not pass over through me, lest with sword I come out to meet thee.’” (Num. 20:18). Such language can reveal nothing about the entity speaking except it be revealed elsewhere. Therefore, the Almighty may use such words and be himself more than one entity.

If the Almighty is more than one entity, then only one of these entities is truly one person, namely Yēshua the Mēssiah, since he became a man. For ‘person’ has no sense except that which humans know in themselves and perceive in other humans. Every human person is unitary in being. Every human person has but one self, one consciousness, and one awareness of mind.

An entity may subdivide, combine, or recombine. A purely non-human entity may do this as he sees fit. Surely the Almighty can do this within the limits of logic. He became a man, or rather part of himself did. It stands to reason that since humans are one self that further subdivision of a human is not truly possible. We see that the Holy Spīrit subdivides seven ways. Of the Fāther we are not told.

Now we come to the Nicene Creed where the Catholic Church says that Gōd is all of the ‘same being’ (homoousion). We see here that if ‘being’ has any of the senses familiar to humans, such as ‘one person,’ then it contradicts Scripture. Scripture nowhere makes such a claim, but the claim is inferred from the Isaiah passages, viz. “I am He” and “There is none besides Me.” But we may just as well infer that he is one person from such words as to infer that he is the ‘same being.’ Judaism actually does make this inference. Let us make no inference at all, but rely on the other scriptures that reveal the Almighty as more than one entity. And this the Hebrew allows as demonstrated above. Because the use of a singular pronoun by an entity in no way reveals the entity to be singular in being.

It should be noted, then, that the Nicene statement is only acceptable if it is meaningless, i.e. it means ‘one being’ in a sense wholly unknown to humans. But if this is the case, and it is not in Scripture, or the Scripture may be explained without appeal to the *one being* creed, then such a claim has no place in a creed.

How then are the entities of the Almighty united? How are they one? The answer is in Yof. 17:11, 21. Fāther, Sōn and Spīrit are one in mutual love, loyalty, and purpose, which is a bonding humans can participate in without themselves being Almighty. The bonding of oneness is relational because it is spiritual. Any spiritual glue beyond this is idolatry, because it bases unity on something that does not constrain the Almighty. It also strikes at the heart of divine perfection, which is perfect everlasting love.

What then is the fate of the Nicene Creed, that was supposed to be perfect, and express perfect orthodoxy, and carry perfect authority? The creed teaches the eternal begetting of the Sōn, yet scholarly authorities have by near consensus agreed that *monogenes* does not mean ‘only begotten.’ The Creed most certainly teaches that it does mean that. Yet the only begotten error has been eliminated from most modern translations. So the Creed is flawed, and only true insofar as some of its assertions are actually in agreement with Scripture. As such it has no authority on its own.

Second Yohanan

The elder to the chosen lady and her children, whom I love in truth, and not only I, but also all who know the truth, ²for the sake of the truth which dwells in us and will be with us forever. ³Loving-kindness, mercy and peace will be^a with us, from the Almighty, the Fäther and from Yëshua the Anöinted, the Sön of the Fäther, in truth and love.

⁴I was very glad to find some of your children walking in truth, just as we have received commandment from the Fäther.^b ⁵And now I ask you, lady, not as writing to you a new commandment, but the one which we have had from the beginning, that we love one another. ⁶And this is love, that we walk according to his commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.^c

⁷Because many deceivers have gone out into the world, those who do not acknowledge Yëshua the Anöinted as coming in the flesh. This is the deceiver and the anti-messiah.^d

⁸Watch yourselves, that you may not have lost what we have accomplished, but that you will have received a full reward. ⁹Anyone who goes too far and does not remain in the teaching of the Anöinted, does not have the Almighty. The one who remains in the teaching, he has both the Fäther and the Sön. ¹⁰If anyone comes to you and does not bring this teaching, do not receive him into a house, and do not give him a happy greeting, ¹¹because the one who gives him a happy greeting participates in his evil deeds.^e

¹²Having many things to write to you, I do not want to do so with paper and ink, but I hope to come to you and speak face to face, that your joy may be made full.

¹³The children of your chosen sister greet you.

a Yohanan's introduction uses the future indicative here rather than the customary, "may be with you." The reason is not far to seek. Yohanan is assuring the recipient that loving-kindness is with us, and not the opposition, because the opposition was lawless.

b Yohanan specifies the commandment from the Fäther because the lawless were explaining away Yëshua's general statements regarding the Torah (Mat. 5:17-20), saying that Mëssiah did not repeat many of the commandments, and therefore they were abolished. Therefore, he goes back to what the Fäther said from the beginning so that there will be no explaining away what Yohanan teaches.

c The lawless were in the habit of completely misunderstanding the words of Mëssiah concerning the new commandment. Mëssiah meant no more than the original commandment renewed with a fresh explanation. The lawless were saying that the new commandment replaced the law. But the law gives the substance of love by specific commandments. Yohanan corrects this misunderstanding. See Yohanan 13:34.

d Yohanan identifies the Gnostics here as the source of the lawless teaching, because they also denied that the Almighty Sön took on flesh. At that time one could identify the lawless this way, by this test. But the Gnostics have since changed out their false doctrines for other false doctrines, keeping the one constant: lawlessness.

e Yohanan means that we should walk in his commandments. This is the original teaching which is part of Yähweh's name, which represents Him, and how we know we know Him. See Mat. 28:18-20 and note. See Exodus 20:6. See Exodus 33-34 and 1 John 2:3-4. See John 14:21, 15:10. He refers to the teaching in vs. 6, as positively stated, and not the false doctrine in vs. 7.

Third Yohanan

The elder to the beloved Gaius, whom I love truth. ²Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers, ³because I was very glad when brothers came and bore witness to your truth, that is, how you are walking in truth. ⁴I have no greater joy than this, to hear of my children walking in the truth.

⁵Beloved, you are acting faithfully in whatever work you do for the brothers, and especially when they are strangers. ⁶And they testify to your love before the assembly, and you will do well to send them on their way in a manner worthy of the Almighty, ⁷because they went out for the sake of the Name, accepting nothing from the nations. ⁸Therefore we ought to support such men, that we may be co-workers with the truth.

⁹I wrote something to the assembly, but Diotrephes, who loves to be first among them, does not accept what we say. ¹⁰For this reason, if I come, I will call attention to his deeds which he does, unjustly accusing us with wicked words, and not satisfied with this, neither does he himself receive the brothers, and he forbids those who desire to do so, and casts them out of the assembly.

¹¹Beloved, do not imitate what is evil, but what is good. The one who does good is from the Almighty. The one who does evil has not seen the Almighty.

¹²Demetrius has received a confirming testimony from everyone, and from the truth itself, and we also testify, and you know that our witness is true.

¹³I had many things to write to you, but I am not willing to write to you with pen and ink, ¹⁴but I hope to see you immediately, and we will speak face to face. Shalom be to you. The friends greet you. Greet the friends by name.

Yehudah

Yehudah,^a a servant of Yěshua the Anointed and brother of Ya‘aqov,^b to those who are the called, beloved in the Almighty Fāther, and kept for Yěshua the Anointed: ²May mercy and peace and love be multiplied to you.

³Beloved, while I was making every effort to write you about our shared salvation, I felt the necessity to write to you, appealing that you contend earnestly for the faith which was once for all delivered to the holy-ones, ⁴because certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, irreverent persons who turn the loving-kindness of our Almighty into licentiousness and deny the only Māster, even our Adōnai, Yěshua the Anointed.

⁵Now I desire to remind you, who have known everything, that Yāhwēh, who once having saved the people out of the land of Mitsrayim, the second time destroyed those who did not affirm faithfulness. ⁶And messengers who did not keep their own domain, but who abandoned their own abode, he has been keeping in eternal bonds under darkness for the great day of judgment. ⁷Just like Sedom and Amorah and the cities around them (who in the same way as these indulged in gross sexual immorality and went after strange flesh) they are going themselves to be set forth as an example in undergoing the penalty of a perpetual fire.^c

⁸Yet in the same manner these dreamers, defile the flesh, and reject authority, and revile majesties. ⁹But Miķa‘el, Prince over messengers, when he disputed with Satan over the body of Mosheh^d did not pronounce

a Yehudah is commonly known as “Jude” in English.

b This book is the work of the Yehudah brother of Ya‘aqov (who does not call himself an emissary). See Mat. 13:55; Mark 6:3. It would appear certain that Yehudah wrote after Peter’s letters, and that he incorporated material from second Peter, sometime between AD 64 and AD 96. Vs. 3 would appear to indicate a date after most of the emissaries had died, perhaps all except Yoħanan, yet it is just possible that he too was already passed from the scene.

c Yehudah refers to the narrative in Genesis 6. There the sons of the Almighty left their heavenly places and came down and took wives from among mankind. These relationships were forbidden just as the immorality in Sedom and Amorah was forbidden. Strange flesh means alien flesh. They pursued relations that the Almighty did not intend for them.

These mighty rebels of the spiritual realm are now imprisoned in the abyss in order to keep them from causing trouble on earth. They are in eternal bonds, which means permanent bonds that do not decay or break, but some of them will be released in the last day in order to further the Almighty’s purpose to destroy rebellious mankind. Other evil messengers are not in bonds, and these powers influence mankind toward evil, being careful to work by deception, and not use their powers too directly to corrupt men lest they also end up in bonds.

As the cities of the Yarden underwent everlasting fire, so also these heavenly beings are destined. Everlasting fire means a fire that burns continually. Even so everlasting fires eventually go out, just as those that burned those cities have gone out.

d See Zechariah 3:2. The Messenger of Yāhwēh disputed with Satan over the dirty garments of the High Priest Yeshua which represented the sins of Yisra‘el. Now like the Assembly is the “body of Měssiah,” and Měssiah bore our sins, so also Yisra‘el is the “body of Mosheh” and the High Priest was bearing the sins of the whole body, the body of Mosheh, and was being accused by Satan to prevent the restoration of the kingdom. So by this parable, the dispute in Zechariah 3 was over the “body of Moses,” which is to say the sins of Yisra‘el, and the raising of the nation from the deadness of exile.

against him a railing judgment, but said, “YĀHWĒH REBUKE YOU.”¹⁰ But these men revile the things which they do not understand, and the things which they do know naturally—like unreasoning animals—by these things they corrupt themselves. ^{Zech 3:2}

¹¹Woe to them! Because they have gone the way of Qayin, and for pay they have rushed headlong into the error of Bil’am, and perished in the rebellion of Qorañ. ¹²These men are those who are hidden reefs in your love feasts when they feast with you without fear, caring for themselves, clouds without water, carried along by winds, autumn trees without fruit, doubly dead, uprooted, ¹³wild waves of the sea, casting up their own shame like foam, wandering stars, for whom the black darkness is reserved to time immemorial.

¹⁴But even ‘*the seventh from Adam*’ Hjanok, prophesied to these! Saying, “Behold Yāhwēh *will* have come with ten thousands of his holy ones, ¹⁵to accomplish judgment on all and to convict every soul concerning all their irreverent deeds (BY WHICH THEY HAVE BEEN IRREVERENT, AND CONCERNING ALL THE HARSH THINGS WHICH IRREVERENT SINNERS HAVE SPOKEN) against him.”^a

Yehudah was also quite aware that he is connecting his drash on Zechariah 3 with Deut. 34:6, where we may note that Yāhwēh himself buried Mosheh. Yehudah’s drash is also saying that Miķa’el (One who is like Gōd) is the same person who buried Moses, and the same person who rebuked Satan concerning opposition to the restoration of Yisra’el in Zech. 3:2 (who is the Mēssenger of Yāhwēh). See also 1 Thess. 4:16.

False teachers seek to prove that Miķa’el is not another title for Mēssiah by using false arguments. One typical teacher starts by blaming the contrary on the Watchtower cult and Seventh Day Adventists. But the truth was known long before these groups and was advanced by many other Christian commentators. So the implication that the teaching was invented by a cult is false. Such teachers also suggest that angel means only a created being without telling us that the term means messenger, and that it is used for the מַלְאָךְ יְהוָה who is identified as הַיְהוָה in Scripture. So they reason that since Miķa’el is an archangel that he cannot be Mēssiah, who comes with the voice of the archangel! (cf. 1 Thess. 4:16). They also assume that archangel is only a type of angel, based on apocryphal sources that categorize a number of “archangels,” whereas Scripture speaks of only one who rules over angels. It is even suggested that Jude 1:9 proves Miķa’el cannot be Mēssiah because Gōd would never say “YĀHWĒH REBUKE YOU,” but this is also false since it assumes the Messenger of Yāhwēh in Zech. 3:1 cannot be Yāhwēh.

a The quotation is from pseudo-Enoch in the same spirit that Paul quotes the Greek prophet Epimenides for ironic or sarcastic effect (see Titus 1:12). “The seventh from Adam Hjanok” does not uniquely identify the Genesis Hjanok. This is because pseudo-Hjanok explicitly claimed to be the seventh from Adam (cf. Enoch 60.8, 93.3). The Genesis Hjanok may be the seventh generation, but he is not referred as such in Scripture, nor does he refer to himself this way (cf. 93.3). Yehudah means “Even [the one calling himself] the seventh from Adam Hjanok prophesied to these, saying:” This and other considerations make it certain that Yehudah is referring to the pseudepigraphal Enoch, which had achieved the status of traditional literature among the Jews of the time. This Hjanok is what one would today call a work of historical fiction using a lot of canonical Scripture as its basis or starting point for embellishment and speculation. It can be said in favor of Enoch that its embellishment of Genesis 6 is superior to the attempts of theologians to explain away Genesis 6.

Yehudah’s wording implies that he is distancing himself from his source, similar to the way Paul distances himself from Epimenides. He writes “even to these [Gnostic heretics],” as if this Hjanok was not prophesying to himself or to the faithful, but only to heretics. The idea is that the Gnostics are so bad that “even” the heterodox pseudo-Enoch rebukes them.

Analysis of the quote also shows that it is not original with the Genesis Hjanok. It is in fact a mash up of several Scriptures written long after the Genesis Hjanok lived: Deut. 33:2; Dan. 7:10; Zech. 14:5. Yehudah himself expanded the texts with the idea in () to more clearly apply it to the Gnostics who were slandering heavenly beings.

¹⁶These are grumblers, finding fault, following after their own lusts. They speak arrogantly, flattering people for the sake of gaining an advantage.

¹⁷But you, beloved, ought to remember the words that were spoken beforehand by the emissaries of our Adōnai Yēshua the Anōinted, ¹⁸that they were saying to you, “In the last time there will be mockers, following after their own irreverent lusts.” ¹⁹These are the ones who cause divisions, worldly-minded, devoid of the Spīrit.

²⁰But you, beloved, building yourselves up with your holiest faithfulness, praying in the Holy Spīrit, ²¹keep yourselves in the love of the Almight, waiting anxiously for the mercy of our Adōnai Yēshua the Anōinted for everlasting life.

²²And have mercy on some, who are doubting. ²³Save others, snatching them out of the fire. And on some have mercy with fear, hating even the garment polluted by the flesh.^a ²⁴But to the one who is able to guard you without fail, and confirm you in the presence of his glory blameless with great joy, ²⁵to the only wise Almight, to our Savior, be glory, majesty, dominion and authority, even now and for *all* the ages. Amen.

Also this Enoch abounds with allusions to the Torah and Prophets. The literary dependency on Scripture later than the Genesis Enoch is widespread and unmistakable. These considerations have reduced the argument that Yehudah quotes from the Genesis Enoch to the position of saying only the part quoted was somehow preserved from the Genesis Enoch. However, as stated above, even this position is problematic because the quote itself shows literary dependency on the verses cited. Coupled with this fact, are the other allusions and literary dependencies in 2 Peter and Yehudah on Pseudo-Enoch. This shows that this Enoch was being used as literature by the Jews that was popular enough to be used as a mine of quotes. It was the responsibility of the one using this source to confirm the truth of the part used with the canonical Scripture.

There is no reason to think therefore that Yehudah is subscribing to the authority of pseudo-Enoch, or treating it as canonical. There is no reason to think that the word “prophesied” means that Yehudah considered him a true prophet. Epimenides is called a prophet by Paul. And he was clearly not a true prophet. Peter, Paul, and Yehudah are using these sources for literary expression. Nothing is assumed from the sources except what is already taught in the canonical Scripture. I must also note that these sources were part of the culture of literature. There were false prophets at the time of Yehudah trying to lead the faithful away from the truth. Yehudah does not cite anything they said except as an implied claim to be refuted.

^a The literary connections with Zech. 3:2 and 3:4 are very definite here, “A BRAND PLUCKED FROM FIRE” and “FILTHY GARMENTS.” Compare this with Jude 1:9 and Zech. 3:1.

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Revelation

The Revelation of Yěshua^a the Anointed, which the Almighty gave him to show to his servants what things must quickly happen. And he signed,^b having sent through his messenger,^c to his servant Yoĥanan, ^{1,2}who bears witness to the word of the Almighty, also the testimony of Yěshua the Anointed, even to as much as he saw. ³Blessed is the one reading and those who are listening to the words of this prophecy, and keeping the things having been written in it, as the appointed season is near.^d

⁴Yoĥanan to the seven assemblies that are in Asia. Loving-kindness to you and peace, from him who is and who was and who is coming, and from the seven^β Spīrits who are before his throne, ⁵and from Yěshua the Anointed, the ^λfaithful witness, the ^ρfirst-born, raised from the dead, and the ruler of the kings of the earth. To him who loves us, and who has released us from our sins by his blood, ⁶who also has made us a ^αkingdom, priests to the Almighty, even to his Fāther, to him be the glory and the dominion for *all* the ages of the ages. Amen.

^α Exo 19:6, Isa 61:6 ^β Isa 11:2, Zech 3:9 ^ρ Psa 89:27 [28]
^λ Psa 89:37 [38], Jer 42:5, Isa 55:4

a Or “The Revelation about Yěshua the Anointed.” The book is as much, if not more, a revealing about him as it is a revelation from him concerning the future. Some say there are as many as 500 allusions to the Law and Prophets in revelation.

b This means to explain by symbolism.

c A variety of messengers were used, including Měssiah himself, the Messenger of Yāhweh (יהוה, מלאך). *mal’ak Yāhweh*.

d A cryptically expressed reference, in my opinion, to the season of the fall feasts, which are a reflection of things to come, which must have been near when the book was completed and sent out. Some things were to happen “quickly” which are the words to the seven assemblies. Other things in the distant future would happen “quickly” when they arrived on the scene of prophetic history.

Or “because the critical time is near.” Also the article may be generic, “because a critical time is near.” For the gloss “critical time” see LSJ, “III. more freq. of Time, *exact* or *critical time, season, opportunity*.” For the short term predictions the appointed time was near. For other prophecies a critical time of fulfillment was near. What happens at such junctures depends on the out come of contingencies. Fulfillment is more likely at such times. The appointed prophetic times are also linked to the Scriptural Calendar and its seasons. So once a year, particularly nearing the autumnal equinox, the season of the latter day feasts approaches. The meaning of the phrase is two fold. That is whether the actual time is near or not, the season for it is frequently enough near, and the only way to prepare spiritually for it is ahead of the actual time by watching out for the season.

None of the commentators gives a fully satisfactory answer to the notion that the season is near. This is probably because they neglect the fact of the fall feast days, which we were intended to keep, and it is these observances which remind us of past restorative interventions by the Almighty, and also keep us prepared for the future. It is the connection to the feast days that keep us connected with Měssiah’s restorative work in history and the here and now for the remnant of Yisra’el and keep us from the extremes of a purely humanistic eschatology which neglects the hope of the age to come (and justifies it by an arbitrary allegorical hermanuetic) and the extreme of a purely pessimistic eschatology (in which salvation is purely a matter of waiting after believing the “correct” doctrines) which has no relevance to being salt in the earth.

Scripture often hints at a truth that takes a key to unlock, either by parable or by coming at the matter indirectly. These are the mysteries of the kingdom of heaven. The biggest clue that the key has not been properly used is that the wrong door is used, i.e. the results of the interpretation are contradictory.

⁷Behold, he is COMING^α WITH THE CLOUDS, and every^β eye will see him, even those who HAVE PIERCED HIM. AND^γ ALL THE TRIBES^μ OF THE EARTH WILL MOURN OVER HIM. Yes. Amen. ^αDan 7:13 ^βIsa 40:5 ^γZech 12:10-14 ^μGen 12:3, 28:14

⁸“I am^α the Aleph and the Tau^α,” says Yăhweh the Almighty, “who is and who was and who is coming, the ^μAll-powerful.” ^αIsa 41:4, 44:6 ^μAmos 3:13 ^ϑ

⁹I, Yoĥanan, your brother and fellow partaker in the tribulation and kingdom and patient endurance in Yěshua, came to be on the island called Patmos,^b because of the word of the Almighty and the testimony of Yěshua. ¹⁰I came to be in the Spirit on Yăhweh’s day,^c AND^α I HEARD BEHIND ME A LOUD VOICE AS OF A ^βTRUMPET, ¹¹saying, “Write in a scroll what you see, and send it to the seven assemblies, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis and to Philadelphia, and to Laodicea.” ^αEze 3:12 ^βExo 19:16

¹²And I turned to see the voice that was speaking with me. And having turned I saw seven golden menorahs. ^{Zech 4:2, Exo 25:37}

¹³And in the middle of the menorahs was one like a Sōn of Man, who had been clothed down to the feet, and had been girded across his breast with a golden sash. ¹⁴And his head and hairs were ^αwhite like white wool, like snow, and his eyes^β were like a fiery flame, ¹⁵and his feet^δ were like whited bronze, as had been burning in a furnace, and his voice^θ was like the sound of many waters. ¹⁶And in his right hand he held seven stars, and out^λ of his mouth proceeded a sharp two-edged sword, and his countenance was like the sun shining in its strength. ^d ^αDan 7:9 ^βDan 10:5, 6 ^δEze 1:27, 8:2 ^θEze 43:2 ^λIsa 49:2

a Greek: Alpha and Omega.

b Irenaeus said, “The Revelation was seen not long ago, but almost in our own age, towards the end of the reign of Domitian.” Domitian reigned AD 81-96. Irenaeus, born in Asia Minor, lived ca AD 130-AD 202. He was disciples around Ephesus where Yoĥanan spent his last years. Irenaeus was only one generation removed from Yoĥanan, the link being Polycarp of Smyrna (AD 69-155). An earlier date for Revelation before AD 70 is motivated by rejection of the prophetic plan to restore the kingdom to Yisra’el. Early date proponents reject a future temple and seek to confine that mentioned in Rev. 11:1 to symbolism relating to the Second Temple. Besides rejecting the divine Law, the allegorical system of interpretation required to justify this assumption is arbitrary and breaks down into self contradictions. So then, there are no good reasons to reject the testimony of Irenaeus.

c The Šabbath. Or this may be read, “Adōnai’s Day” (Lord’s Day). The Šabbath is the special day for worship and resting unto Him, set apart and made holy for that purpose from creation. The usage came about due to the fact that the special restorative act of the resurrection happened on the Šabbath, but Gnostics soon corrupted this use and applied it to Sunday. See “first of the Šabbaths” (Acts 20:7; 1 Cor. 16:2; Mat. 28:1; Mark 16:2; Luke 24:1; Yoĥ. 20:1, 19). Also see Rom. 14:4-6; Gal. 4:10; Col. 2:16.

This can be no other than the Šabbath day. The Šabbath is a day to Yăhweh because he rested on that day after creation. See Exodus 16:25. In the Hebrew there the possessive is formed with a lamed: “הַיּוֹם לַיהוָה” *hay-yom le-Yăhweh*” and that is what we see with the dative here: ἐν τῇ κυριακῇ ἡμέρᾳ, which answers to the Hebrew: “בַּיּוֹם לַיהוָה” *bay-yom le-Yăhweh*”. The Greek text may be re-ordered like the Hebrew: “ἐν ἡμέρᾳ τῇ κυριακῇ.” This is not the phrase for the future “day of the Lōrd” which is “ἡμέρα τοῦ κυρίου” (cf. 2Thess. 2:2). Against this, the book of Revelation is not only about the day of judgment, and indeed the first part is not about it at all. The fact of the resurrection on the Šabbath leaves only one possibility for this passage: the seventh day.

d Compare Daniel 10:5-6; 7:9a.

¹⁷And when I saw him, I fell^α at his feet as if dead. And he laid his right hand upon me, saying, “Do not be afraid. I AM^β THE FIRST AND THE LAST, ¹⁸and the living one. And I became dead, and behold, I am alive for *all* the ages of the ages, and I have the keys of death and of the grave. ¹⁹Write therefore the things which you saw, and the things which are, and which are about to happen after these things. ²⁰As for the mystery of the seven stars^α which you saw in my right hand, and the seven golden menorahs: the seven stars are the messengers^β of the seven assemblies, and the seven menorahs are the seven assemblies.” ^α Eze 1:28, Dan 8:17 [18], 10:8 ^β Isa 44:6

“**F**or the messenger of the assembly in Ephesus write: ‘These things says the one taking hold of the seven stars in his right hand, the one who walks^α among the seven golden menorahs: ^{2,2}I know your deeds and toil and patient endurance, and that you cannot endure evil men, and you put to the test those who call themselves emissaries, and they are not, and you find them to be false, ³and you have patient endurance, and endure because of my name, and have not tired. ⁴But I have this against you, that you have abandoned your first love.’ ⁵Remember therefore from where you have fallen, and repent and do the former works, but if not, I am coming quickly to you, and will remove your menorah out of its place—unless you repent. ⁶But this you do have in your favor, that you hate the deeds of the Nicolaitans,^d which I also hate. ⁷He who has an ear, let him hear what the Spirit says to the assemblies. To him overcoming, I will grant to eat from the tree^β of life, which is in the Paradise of the Almighty.” ^e ^α Deu 23:14 ^β Gen 2:9

⁸“And for the messenger of the assembly in Smyrna write: ‘The first and the last, who was dead, and has come to life, says this: ⁹I know your tribulation and your poverty, but you are rich, and the blasphemy by those

a See Daniel 12:3. Also 8:10. Famous people are called “stars.” See Jude 1:13 for false teachers being called “wandering stars.” The stars are the messengers Yohanan used to communicate with the assemblies.

b Since Yohanan, the last living emissary, was exiled to Patmos, he had seven messengers delegated to the seven assemblies to carry communication between himself and the congregations. This way he was able to receive communication on the conditions in the assemblies, and to send advice, counsel, and decisions appealed to him.

Lampstands. Each lampstand has seven branches. The Temple is said to have held four in the court or the women during Tabernacles. And of course there is the menorah in the holy place. Menorah, מְנוֹרָה means “lampstand” (λυχνίαν). They number seven, which is also indicative of their construction (ἑπτὰ λυχνίας). The use of this symbol for the seven assemblies is in striking contrast to crosses used on Churches stripped of their connection to Yisra’el’s Temple worship.

c See Yoh. 15:10; 2 Yoh. 1:5-6, 9-11. Love is loyalty expressed by keeping the commandments (cf. Exo. 20:6). One can only conclude that an anti-law teaching of a lesser sort than the Gnostics had taken over.

d The word means “conquering the people.” This refers to the Gnostics, whose teaching crept in. But their method of spreading heresy had to have been an authoritarian regime which enslaved the weak and put the faithful out of the assemblies. So they were overcoming the people by intimidation, compromise, and making them complicit with their transgressions. They were radically anti-law, and the Scripture they reinterpreted with out of control symbolism. The assembly of Ephesus was commended for hating this worse heresy than their own.

e Nothing less than salvation is at stake. They must repent.

who say they are Yehudim and are not, but are a congregation of Satan.^a ¹⁰Do not fear what you are about to suffer. Behold, the Accuser is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. ¹¹He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes will not be hurt by the second death.”^b

¹²“And for the messenger of the assembly in Pergamum write: ‘The one who has the sharp two-edged sword says this: ¹³I know where you dwell, where Satan’s throne is, and you hold fast my name, and did not deny my faithfulness, even in the days of Antipas, my witness, my faithful one, who was killed among you, where Satan dwells. ¹⁴But I have a few things against you, because you have there some who hold the teaching of Bil’am, who taught Balaq to put a stumbling block before the sons of Yisra’el, to eat idol offerings, and to commit acts of immorality. ^{Num 25:2, 31:16}

¹⁵Thus you also have some who in the same way hold the teaching of the Nicolaitans. ¹⁶Repent therefore, or else I am coming to you quickly, and I will make war against them with the ^λSWORD OF MY MOUTH. ¹⁷He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give some of the ^θhidden manna,^c and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.”^d ^{λ Isa 49:2, 11:4} ^{θ Exo 16:33}

¹⁸“And for the messenger of the assembly in Thyatira write: ‘The Almighty Sōn, who has EYES^α LIKE A FLAME OF FIRE, AND HIS FEET ARE LIKE BURNISHED BRONZE, says this: ¹⁹I know your deeds, and your love and faithfulness and service and perseverance, and that your deeds of late are greater than at first. ²⁰But I have this against you, that you tolerate the woman

^a Or “synagogue of Satan.” See Yoh. 8:31-44 for what Mēssiah said to some Jews who only professed their faithfulness to Mēssiah, but they had not truly affirmed faithfulness to him in their hearts (Yoh. 8:31). It was evident they would not continue in his word, which included confessing he was the Almighty Sōn (Yoh. 8:58-59). The group that most fits this description at the time of Revelation is the later Ebionites, who were prevalent in Asia Minor, and who denied that Mēssiah was the Almighty Creator come in the flesh, and especially the heretic Cerinthus, a Gnostic Jewish-Christian contemporary with Yohanan, who taught the law for salvation, and also that angels created the world, and that the Nazarene was a mere man inhabited by the Christ spirit between his baptism and crucifixion. It is possible that there is some eschatological reference to Rabbinic Judaism here, and also a possible reference to a syncretistic Hellenized Judaism (cf. Goodenough, Hershel Shanks), such as might have produced the Synagogue mosaics with Helios riding his chariot through the zodiac. But the real reference appears to be to a group like Cerinthus, which was similar to the Watchtower Society or the Mormons, except that they kept to outward Torah observance.

Such Torah observant Gnostics are still infiltrating the Messianic Faith, who still have an aversion to the Almighty taking a physical form, denying that Mēssiah appeared as the *MalaK Yāhweh* (יהוה מלאך), and denying that the human soul and spirit of Mēssiah is in fact Elohim, similar to the ancient Nestorian error.

^b “AND YOU WILL HAVE REMEMBERED ALL THE WAY WHICH YĀHWEH YOUR ALMĪGHY HAS MADE YOU WALK THIS FORTY YEARS IN THE WILDERNESS FOR THE SAKE OF AFFLICHTING YOU, FOR TESTING YOU, TO KNOW THAT WHICH IS IN YOUR HEART, IF YOU WOULD KEEP HIS COMMANDMENTS OR NOT” (Deut. 8:2).

^c The hidden manna was that manna which was kept in a pot in the holy place, at the face of the ark of testimony, as a witness. See Exodus 16:33.

^d The white stone (or brilliant stone) was probably that used for the Urim and Thumin to inquire of the Almighty. The symbolism speaks of a right of access to the divine council.

'Izavel,^a who calls herself a prophetess. Then she teaches and leads my servants astray, so that they commit acts of immorality and eat idol offerings. ²¹Then I gave her time to repent, and she does not want to repent of her immorality. ²²Behold, I will cast her upon a deathbed, and those who commit adultery with her into great tribulation, unless they repent of her deeds. ²³And I will kill her children with pestilence. Then all the assemblies will know that I ^δAM HE WHO SEARCHES THE MINDS AND HEARTS. THEREFORE I WILL GIVE TO EACH ONE OF YOU ACCORDING TO YOUR DEEDS. α Dan 10:6 δ Jer 17:10

²⁴But I say to you, the rest who are in Thyatira, who do not hold this teaching, who have not known the deep things of Satan, as they call them—I place no other burden on you. ²⁵Nevertheless what you have, hold fast until I come. ²⁶And he who overcomes, and he who keeps my deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS. ²⁷THEN HE WILL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES. As I also have received authority from my Fäther, ²⁸therefore, I will give him the morning star. ²⁹He who has an ear, let him hear what the Spīrit says to the assemblies. *** Psa 2:8-9

And for the messenger of the assembly in Sardis write: 'He who has the SEVEN^α SPĪRITS OF THE ALMĪGHTY, and the seven stars, says this: I know your deeds, that you have a name that you are alive, but you are dead. ^{3.2}Wake up, and strengthen the things that remain, which were about to die, because I have not found your deeds completed in the sight of my Almĭghty. ³Remember therefore what you have received and heard, and keep it, and repent. If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you. α Isa 11:2, Zec 3:9

⁴But you have a few people in Sardis who have not soiled their garments, and they will walk with me in ^αwhite, because they are worthy. ⁵He who overcomes will thus be clothed in white garments. And I ^γWILL NOT ERASE HIS NAME FROM THE SCROLL OF LIFE,^b and I will confess his name before my Fäther, and before his messengers. ⁶He who has an ear, let him hear what the Spīrit says to the assemblies. *** α Dan 11:35, 12:10 γ Exo 32:32-33, Psa 69:28 [29], Dan 12:1, Mal 3:16

⁷And for the messenger of the assembly in Philadelphia write: 'He who is holy, who is true, who has the KEY^p OF DAVID, WHO OPENS AND NO ONE WILL SHUT, AND WHO SHUTS AND NO ONE OPENS, says this: ⁸I know your deeds. Behold, I have put before you an open door which no one can shut, because

a i.e. Jezebel. Not her real name, but a substitution to indicate her true character. She leads the servants astray. She employed deception to induce them to consume idol sacrifices. There were many such deceivers. In a similar manner the cup and unleavened bread of fellowship in the Passover Seder were changed into an atoning sacrifice by the Church of Rome. The bread is said to be the real body of Christ and the wine his real blood. They lifted the "host" which was the bread so that it could be worshiped.

b It is possible to have one's name erased from the book. This threat proves false the Calvinist doctrine that a fall from grace is impossible. This doctrine they call, "Perseverance of the Saints," but it is falsely named. Scripture teaches the holy ones must persevere, or endure until the end. See Matthew 24:13. The most common logical fallacy (deception) is equivocation. Equivocation takes a term that expresses a true or correct idea and then shifts its meaning to another false idea.

you have a little power, and have kept my word, and have not denied my name. ⁹Behold, I will cause those of the congregation of Satan, who say that they are Yehudim, and are not, but lie—behold, I will make them to come and bow down at your feet, and to know that I have loved you. ^{10a} *p Isa 22:22*

^{10c}Because you have kept the word of my perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole inhabited world, to test those who dwell in the earth. ¹¹Then I am going to come quickly!^b Hold fast what you have, in order that no one take your crown.’

¹²He who overcomes, I will make him a pillar in the temple of my Almighty, and he will never have to go out from it anymore. And I will write upon him the name of my Almighty, and the name of the city of my Almighty, the new Yerushalayim, which comes down out of heaven from my Almighty, and my new name. ¹³He who has an ear, let him hear what the Spirit says to the assemblies.’

¹⁴“And for the messenger of the assembly in Laodicea write: ‘The Amen, the faithful and true witness, the head of the creation of the Almighty, says this: ¹⁵I know your deeds, that you are neither cold nor hot. I would that you were cold or hot. ¹⁶So because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. ¹⁷Because you say, “I am rich, and have become wealthy, and have need of nothing,” and you do not know that you are wretched and miserable and poor and blind and naked, ¹⁸I advise you to buy from me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed, and eye salve to anoint your eyes, that you may see.’

¹⁹Those whom I love, I reprove and discipline. Be zealous therefore, and repent. ²⁰Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him, and will dine with him, and he with me. ²¹He who overcomes, I will grant to him to sit down with me on my throne, as I also overcame and sat down with my Father on his throne. ²²He who has an ear, let him hear what the Spirit says to the assemblies.”’

After these things I looked, and behold, a door was standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me,^c said, “Come up here. Then I will show you what must take place after these things.” ⁴²Immediately I was in the Spirit, and behold, a throne was standing in heaven, and one^a sitting on the throne. ³And he who was sitting was like a jasper stone and a sardius in appearance. And there was a rainbow^b around the throne, like an emerald in appearance. *α Eze 1:26 β Eze 1:28*

⁴And around the throne were twenty-four thrones. And upon the

^a See Rev. 2:9.

^b This saying, like 22:7 and 22:12 must be taken in the context of the preceding verse. When the tribulation comes he will hasten his coming.

^c See Rev. 1:10. So Messiah speaks.

thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads.

⁵And from the throne proceed FLASHES OF LIGHTNING AND SOUNDS AND PEALS OF ^αTHUNDER. And there were seven menorahs of fire burning before the throne, which are the seven Spīrits of the Almīghty. ^α Exo 19:16

⁶And before the throne there was, as it were, a SEA^α OF GLASS like crystal, and in the center and around the throne, FOUR^β LIVING CREATURES FULL^θ OF EYES in front and behind. ^α Eze 1:22, Exo 24:10 ^β Eze 1:5 ^θ Eze 1:18, 10:12

⁷AND THE FIRST CREATURE WAS LIKE A LION, AND THE SECOND CREATURE LIKE A CALF, AND THE THIRD CREATURE HAD A FACE LIKE THAT OF A MAN, AND THE FOURTH CREATURE WAS LIKE A FLYING EAGLE.^α ⁸And the four living creatures, each one of them having six wings, are full of eyes around and within, and day and night they do not cease to say, "Holy, holy, holy, is Yāhweh the Almīghty, the all powerful, who was and who is and who is to come." ^α Eze 1:10, 10:14

⁹And when the living creatures give glory and honor and thanks to him who sits on the throne, to him who lives for *all* the ages of the ages, ¹⁰the twenty-four elders will fall down before him who sits on the throne. Then they will worship him who lives for *all* the ages of the ages. Then they will cast their crowns before the throne, saying, ¹¹"Worthy are you, our Adōnai and our Almīghty, to receive glory and honor and power, because you have created all things, and because of your will they have been, and were created."

Then I saw in the right hand of him who sat on the throne a scroll written inside and on the back, sealed up with seven seals. ^{5.2}Then I saw a mighty messenger proclaiming with a loud voice, "Who is worthy to open the scroll and to break its seals?" ³And no one in heaven, or on the earth, or under the earth, was able to open the scroll, or to look into it. ⁴Then I was weeping greatly, because no one was found worthy to open the scroll, or to look into it. ⁵And one of the elders said to me, "Stop weeping! Behold, the Lion that is from the tribe of Yehudah, the Root of David, has overcome so he can open the scroll and its seven seals."

⁶Then I saw between the throne, (*next to which were also the four living creatures,*) and the elders, a Lamb standing, as one being slain, having seven horns and seven eyes, which are the seven Spīrits of the Almīghty, sent out into all the earth.^a ⁷Then he came, then he took it out of the right hand of him who sat on the throne. ⁸And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the holy ones. ⁹Then they sang a new song, saying, "Worthy

^a See Yofī. 16:13 note. It is revealed here that the *entity called the Holy Spīrit has a seven fold nature, and explains the reason why I have *d the word *entity in the note on Yofī. 16:13. The humanly understood word "person" is too limiting to describe the Fāther and Spīrit. It is only strictly correct when applied to the Sōn, who still remains mysteriously united with the Fāther and Spīrit. It appears that on a higher level personhood is divisible and multipliable. See Zech. 3:9; 4:10. See also Yofī. 1:1. Also, in Hebrew a plural entity may speak with a singular "I."

are you to take the scroll, and to break its seals, because you were slain, then you did ransom for the Almighty with your blood men from every tribe and tongue and people and nation. ¹⁰And you *will* have made them to be a kingdom and priests to our Almighty. Then they will reign upon the earth.”

¹¹Then I looked. Then I heard the voice of many messengers around the throne and the living creatures and the elders. Then the number of them was ten-thousand ten-thousands, even thousands of thousands, ¹²saying with a loud voice, “Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.”

¹³And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion for *all* the ages of the ages.”

¹⁴And the four living creatures had been saying, “Amēn.” And the elders had fallen down and had worshiped.

Then I saw when the Lamb broke one of the seven seals. Then I heard one of the four living creatures saying as with a voice of thunder, “Come.”

Then I looked, and ^{6.2}behold, a white horse, and he who sat on it had a bow, and a crown was given to him. Then he went out conquering, and so that he should conquer.^a

³And when he broke the second seal, I heard the second living creature saying, “Come.” ⁴Then another, a red horse, went out, and to him who sat on it, it was granted to take peace from the earth, and that men should slay one another. Then a great sword was given to him.

⁵And when he broke the third seal, I heard the third living creature saying, “Come.” Then I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. ⁶Then I heard as it were a voice in the center of the four living creatures saying, “A quart of wheat for a dinar, and three quarts of barley for a dinar. And do not harm the oil and the wine.”

⁷And when he broke the fourth seal, I heard the voice of the fourth living creature saying, “Come.” ⁸Then I looked, and behold, an ashen horse, and he who sat on it had the name Death, and the grave was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.

⁹And when he broke the fifth seal, I saw underneath the altar the souls of those who were slain because of the word of the Almighty, and because of the testimony which they had maintained.^b ¹⁰Then they cried out with a loud voice, saying, “How long, Yāhweh, holy and true, will you refrain from judging and avenging our blood on those who dwell on the earth?”

a The seals correspond to the seven years in Dan. 9:27. The conqueror is the man of lawlessness.

b The base of the altar was where the life was poured out. The symbolism is similar to Hevel’s blood crying out from the ground. The souls may not actually awaken, but they are represented as crying out for justice and then going back to sleep.

¹¹Then there was given to each of them a white robe. Then they were told that they should rest for a little while longer, until the number of their fellow servants and their brothers who were to be killed even as they were, should be completed also.

¹²Then I looked when he broke the sixth seal, and there was a great earthquake, and the sun became black as sackcloth made of hair, and the whole moon became like blood, ¹³and the stars of heaven fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. ¹⁴And the heaven was split apart like a scroll when it is rolled up, and every mountain and island were moved out of their places. ¹⁵And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains. ¹⁶Then they said to the mountains and to the rocks, "Fall on us and hide us from the presence of him who sits on the throne, and from the wrath of the Lamb, ¹⁷because the great day of their wrath has come, and who is able to stand?"

After this I saw four messengers standing at the four corners of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree. ^{7.2}Then I saw another messenger ascending from the rising of the sun, ^ahaving the seal of the living Almighty. Then he cried out with a loud voice to the four messengers to whom it was granted to harm the earth and the sea, ³saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our Almighty on their foreheads."

⁴Then I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Yisra'el: ⁵from the tribe of Yehudah, twelve thousand were sealed, from the tribe of Re'uven twelve thousand, from the tribe of Gad twelve thousand, ⁶from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Menash'eh twelve thousand, ⁷from the tribe of Şim'on twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Yissashkar twelve thousand, ⁸from the tribe of Zevulun twelve thousand, from the tribe of Yosef twelve thousand, from the tribe of Bin-yamin, twelve thousand were sealed.

⁹After these things I looked, and behold, a great multitude, which no one could count, from every nation, even tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands. ¹⁰Then they were crying out with a loud voice, saying, "Salvation belongs to our Almighty who sits on the throne, and to the Lamb."

^a The same person as the "MAN IN LINEN" (Ezek. 9:4) who has the seal of the Almighty. See also Mal. 4:2, "SUN OF RIGHTEOUSNESS." Cf. Psa. 84:11; Ezek. 43:1: the eastern gate is for Mëssiah. The Branch *תְּמַנֵּה* *tsemaḥ* is rendered "riser" in Greek: Ἀνατολήν, Zech. 3:8. And this is connected with the east. This Messenger is the messenger of the covenant. See Mal. 3:1. The Sōn of man commands the four horses and the four chariots. See Zech. 1:8-17; 6:5. These are the four messengers sent to the four points of the compass.

¹¹And all the messengers were standing around the throne and around the elders and the four living creatures. Then they fell on their faces before the throne and worshiped the Almighty, ¹²saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might, be to our Almighty for *all* the ages of the ages. Amen."

¹³Then one of the elders responded, saying to me, "These who are clothed in the white robes, who are they, and from where have they come?" ¹⁴Then I had said to him, "My lord, you know." Then he said to me, "These are the ones who come out of the great tribulation. Then they have washed their robes and made them white in the blood of the Lamb. ¹⁵For this reason, they are before the throne of the Almighty. So then, they serve him day and night in his temple, and he who sits on the throne will spread his tabernacle over them. ¹⁶They will hunger no more, neither thirst anymore, neither will the sun beat down on them, nor any heat, ¹⁷because the Lamb in the center of the throne will be their shepherd. Then he will guide them to springs of the water of life. Then the Almighty will wipe every tear from their eyes."

And when he opened the seventh seal, there was silence in heaven for about half an hour. ^{8.2}Then I saw the seven messengers who stand before the Almighty. Then seven trumpets were given to them. ³And another messenger came. Then he stood at the altar, holding a golden incense bowl. Then much incense was given to him, that he might add it to the prayers of all the holy ones upon the golden altar which was before the throne. ⁴Then the smoke of the incense, with the prayers of the holy ones, went up before the Almighty out of the messenger's hand. ⁵Then the messenger had taken the incense bowl. Then he filled it with the fire of the altar. Then he threw it to the earth. Then there followed peals of thunder and sounds and lightning and an earthquake.

⁶And the seven messengers who had the seven trumpets prepared themselves to sound them.

⁷And the first sounded. Then there came hail and fire, mixed with blood. Then they were thrown to the earth, and a third of the earth was burned up, and a third of the trees were burned up, and all the green grass was burned up.

⁸And the second messenger sounded, and something like a great mountain burning with fire was thrown into the sea. Then a third of the sea became blood. ⁹Then a third of the creatures, which were in the sea and had life, died, and a third of the ships were destroyed.

¹⁰And the third messenger sounded. Then a great star fell from heaven, burning like a torch. Then it fell on a third of the rivers and on the springs of waters. ¹¹And the name of the star is called Wormwood. Then a third of the waters became wormwood, and many men died from the waters, because they were made bitter.

¹²And the fourth messenger sounded. Then a third of the sun and a third of the moon and a third of the stars were smitten, so that a third of

them might be darkened and the day might not shine for a third of it, and the night in the same way.

¹³Then I looked. Then I heard an eagle flying in mid-heaven, saying with a loud voice, "Woe, woe, woe, to those who dwell on the earth, because of the remaining trumpet blasts of the three messengers who are about to sound!"

And the fifth messenger sounded. Then I saw a star from heaven which had fallen to the earth. Then the key of the abyss was given to him. ^{9,2}Then he opened the abyss. Then smoke went up out of the well shaft, like the smoke of a great furnace. Then the sun and the air were darkened by the smoke of the well shaft. ³And out of the smoke came forth locusts upon the earth. Then power was given them, as the scorpions of the earth have power. ⁴Then they were told that they should not hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of the Almighty on their foreheads. ⁵Then they were not permitted to kill anyone, but to torment for five months. And their torment was like the torment of a scorpion when it stings a man. ⁶And in those days men will seek death and will not find it. When they will long to die, then death flees from them.

⁷And the appearance of the locusts was like horses readied for battle. And on their heads, as it were, crowns like gold, and their faces were like the faces of men. ⁸And they had hair like the hair of women, and their teeth were like the teeth of lions. ⁹And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots, of many horses rushing to battle. ¹⁰And they have tails like scorpions, and stings. And in their tails is their power to hurt men for five months. ¹¹They have as king over them, the messenger of the abyss. His name in Hebrew is Avaddon, and in the Greek he has the name Apollyon.

¹²The first woe is past. Behold, two woes are still coming after these things.

¹³And the sixth messenger sounded. Then I heard a voice from the four horns of the golden altar which is before the Almighty, ¹⁴one saying to the sixth messenger who had the trumpet, "Release the four messengers who are bound at the great river Euphrates." ¹⁵Then the four messengers, who were readied for the hour and day and month and year, were released, so that they might kill a third of mankind. ¹⁶And the number of the armies of the horsemen was two ten-thousand ten-thousands. I heard the number of them.

¹⁷And this is how I saw in the vision the horses and those who sat on them: the riders had breastplates the color of fire and of hyacinth and of brimstone, and the heads of the horses are like the heads of lions, and out of their mouths proceed fire and smoke and brimstone. ¹⁸A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone, which proceeded out of their mouths. ¹⁹For the power of the horses is in their mouths and in their tails, because their tails are like

serpents and have heads, and with them they do harm.

²⁰And the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk, ²¹and they did not repent of their murders nor of their sorceries nor of their immorality nor of their thefts.

Then I saw another mighty Messenger coming down out of heaven, clothed with a cloud, and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire, ^a ^{10.2}and he had in his hand a little scroll which was open. Then he placed his right foot on the sea and his left on the land. ³Then he cried out with a loud voice, as when a lion roars, and when he had cried out, the seven peals of thunder uttered their voices. ⁴And when the seven peals of thunder had spoken, I was about to write. Then I heard a voice from heaven saying, "Seal up the things which the seven peals of thunder have spoken, and do not write them."

⁵And the Messenger whom I saw standing on the sea and on the land lifted up his right hand to heaven, ⁶then swore by him who lives for *all* the ages of the ages, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there will be no more delay, ⁷but in the days of the voice of the seventh messenger, when he is about to sound, then the mystery of the Almighty *will* have been finished, as he proclaimed to his servants the prophets.

⁸And the voice which I heard from heaven, I heard again speaking with me, and saying, "Go, take the scroll which is open in the hand of the Messenger who stands on the sea and on the land." ⁹Then I went to the Messenger, telling him to give me the little scroll. And he said to me, "Take it, and eat it. Then it will make your stomach bitter, but in your mouth it will be sweet as honey." ¹⁰Then I took the little scroll out of the Messenger's hand. Then I ate it. Then it was in my mouth sweet as honey, and when I had eaten it, my stomach was made bitter.

¹¹Then they said to me, "You must prophesy again concerning many peoples and nations and tongues and kings."

When a measuring rod was given to me like a staff, then the Messenger stood by^b saying, "Rise and measure the temple^c of the Almighty, and the altar, and those worshipping in it. ^{11.2}But the court which is outside the temple you *will* have excluded, and it you shall not measure, because it *will* have been given to the nations, and the holy city they will tread under

^a Again this Messenger is Mëssiah himself. For ordinary messengers are not described, but only the Mëssenger of Yăhwëh is ever described.

^b See Zech. 3:5; Rev. 10:5, 11:3.

^c Revelation was written after AD 70, after the destruction of the second Temple. So this Temple is a future Temple. But it is not yet Yehëzqël's Temple (cf. Ezek. 40-48). That one is built in the age to come. This Temple is the one implied by Daniel 9:27, which in the middle of Daniel's 70th sabbatical period will be defiled by the man of lawlessness (cf. 2 Thess. 2:1-12). But before this prophecy comes to pass, this new Temple may be built and be in use many years.

foot for forty-two months.”

³“When I will grant authority to my two witnesses,^a then they will prophesy for twelve hundred and sixty days, having clothed themselves in sackcloth. ⁴THESE ARE THE TWO OLIVE TREES AND THE TWO MENORAHS THAT STAND BEFORE THE 'ADŌNAI OF THE EARTH. ⁵And if anyone desires to harm them, fire proceeds out of their mouths. Then it devours their enemies. And if anyone would desire to harm them, in this manner he must be killed. ⁶These have the power to shut up the heaven, in order that rain may not fall during the days of their prophesying. And they have power over the waters to turn them into blood, and to strike the earth with every plague, as often as they should desire.” *Zech 4:14*

⁷“And when they *shall* have finished their testimony, the beast that comes up out of the abyss will make war with them. Then he will overcome them. Then he will kill them. ⁸And their dead bodies will lie in the street of the great city which mystically is called Sedom and Mitsrayim, where also their 'Adōnai was fastened to an execution timber. ⁹Then those from the peoples and tribes and tongues and nations are going to look at their dead bodies for three and a half days, and will not permit their dead bodies to be laid in a tomb. ¹⁰And those who dwell on the earth are going to rejoice over them. Then they are going to be merry, and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.

¹¹And after the three and a half days the breath of life from the Almighty came into them.^b Then they stood on their feet, and great fear fell upon those who were looking at them. ¹²Then they heard a loud voice from heaven saying to them, “Come up here.” Then they went up into heaven in the cloud. Then their enemies beheld them. ¹³Also in that hour there was a great earthquake, and a tenth of the city fell. Then seven thousand *leading* names among men were killed in the earthquake, and the rest were terrified. Then they gave glory to the Almighty in heaven.

¹⁴The second woe has passed. Behold, the third woe is coming swiftly.

¹⁵And the seventh messenger sounded, then there arose loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Adōnai, and of his Anōinted, and he will reign for *all* the ages of the ages.”

¹⁶And the twenty-four elders, who sit on their thrones before the Almighty, fell on their faces. Then they worshiped the Almighty, ¹⁷saying, “We give you thanks, Yāhweh, Almighty of Hosts, who is and who has been, because you have taken your great power and have begun to reign. ¹⁸And the nations have raged. Then your wrath has come, and the appointed time for the dead to be judged, and to give the reward to your servants the prophets and to the holy ones and to those who fear your name, the small

^a See Mat. 17:1-13; Luke 9:28-36; Zech. 4:14; Mark 16:5; Luke 24:4.

^b This sign corresponds to three literal days (daylight periods). The extra half day is the night after the third day. This manner of explaining “THREE DAYS AND THREE NIGHTS” counters the Friday-Sunday chronology using a sunset epoch. Mosheh and ʿEliyahu bear witness to the resurrection of Mēssiah.

and the great, and to destroy those who destroy the earth.”

¹⁹Then the temple of the Almighty which is in heaven was opened. Then the ark of his covenant was seen in his temple, and there were flashes of lightnings and voices and thunders and an earthquake and great hail.

And a great sign was seen in heaven: a woman having been clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. ^{12,2}And being with child, then she cries out, being in labor and in pain to give birth.^a

³Then another sign was seen in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven royal crowns. ⁴And his tail sweeps along a third of the stars of heaven. And he will have thrown them to the earth.

But the dragon had been standing before the woman being about to give birth, so that when she should give birth he might devour her child.

⁵Then she gave birth to a son, a male child, who is going to rule all the nations with a rod of iron. Then her child was caught up to the Almighty and to his throne. ⁶And the woman fled into the wilderness, where she has there a place having been prepared by the Almighty, so that there she might be fed there for one thousand two hundred and sixty days.

⁷Then there was war in heaven, Miĕka'el^b and his messengers waged war with the dragon. And the dragon and his messengers waged war. ⁸And they were not strong enough, and there was no longer a place found for them in heaven. ⁹Then the great dragon was thrown down, the serpent of old who is called the Accuser and Satan, the one deceiving the whole world. He was thrown down to the earth, and his messengers were thrown down with him.

¹⁰Then I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our Almighty and the authority of his Anointed have come, because the accuser of our brothers has been thrown down, who accuses them before our Almighty day and night. ¹¹And they will have overcome him through the blood of the Lamb and through the word of their testimony, and they will not have loved their life even to death. ¹²For this reason, be rejoicing, heavens and you who tabernacle in them. Woe to the earth and the sea, because the Accuser has come down to you, having great wrath, knowing that he has only a short time.”

¹³Then when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. ¹⁴Then the two wings of the great eagle were given to the woman, in order that she might fly into the wilderness to her place, where she was fed for a time and times and half a time, from the presence of the serpent.^c ¹⁵Then the

^a a Mëssiah was born when the sun was in the constellation of the virgin and the new moon was under her feet. This alignment happened on the new moon of the seventh month, Yom Teruah, September 1, 2 B.C. See Luke 3:23.

^b See Daniel 12:1; Jude 1:9; 1 Thess. 4:16; 1 Cor. 15:52; Luke 1.

^c In the last days the house of Yehudah and the house of Yisrael will be reunited on the mountains of Yisrael. A faithful and true remnant who watches for the open door will return

serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with the flood. ¹⁶Then the earth helped the woman. Then the earth opened its mouth. Then it swallowed up the river which the dragon poured out of his mouth. ¹⁷Then the dragon was enraged with the woman. Then he went off to make war with the rest of her offspring, who keep the commandments of the Almighty and hold to the testimony of Yēshua.

Then he stood on the sand of the seashore. Then I SAW A BEAST COMING UP OUT OF THE SEA,^α having TEN^β HORNS and seven heads, and on his horns were ten royal crowns, and on his heads were blasphemous names. ^{13,2}And the beast which I saw was like a ^γLEOPARD, and his feet were like those of a bear, and his mouth like the mouth of a ^δLION. Then the dragon gave him his power and his throne and great authority. ³And I saw one of his heads as if it was slain, and his fatal wound was healed. Then the whole earth was amazed and followed after the beast. ⁴Then, they worshiped the dragon, because he gave his authority to the beast. Then they worshiped the beast, saying, “Who^μ is like the beast, and who is able to wage war with him?” ^α Dan 7:3, Isa 27:1 ^β Dan 7:7,24 ^γ Dan 7:4-6 ^μ cf. Exo 15:11, Psa 89:8 [7]

⁵Then THERE^α WAS GIVEN TO HIM A MOUTH SPEAKING ARROGANT WORDS AND BLASPHEMIES. Then authority to act for ^θFORTY-TWO MONTHS was given to him. ⁶Then he opened his mouth in blasphemies against the Almighty, to blaspheme his name and his tabernacle, that is, those who dwell in heaven. ⁷Then IT ^θWAS GIVEN TO HIM TO MAKE WAR WITH THE HOLY ONES AND TO OVERCOME THEM. Then, authority over every tribe and people and tongue and nation was given to him. ⁸Therefore they will worship him, all those dwelling upon the earth, each one for whom a name is not written in the Lamb’s book of life, who was slain, *which is* from the foundation of the world.^α ⁹If anyone has an ear, let him hear. ¹⁰If anyone is for captivity, to captivity he goes. If anyone kills with the sword, with the sword he must be killed. Here is the perseverance and the faithfulness of the holy ones. ^α Dan 7:8, 11, 20 ^θ Dan 7:25

¹¹Then I saw another beast coming up out of the earth. And he had two horns like a lamb. Then he spoke as a dragon. ¹²And he exercises all

to the land and will inherit it (Rev. 3:8; Isa 49:22). And these will be kept out of the tribulation. For them the covenant of old is renewed when Yāhweh remembers his covenant. Many who are come lately to a realization of this truth, and many who are also insincere will join them at the last moment, when they come out of the nations barely escaping (and most who try at the very end will fall as the Jews tried to escape too late and perished in the Holocaust), but it will not be to settle in the land of Israel, but to come into the wilderness where the faithful remnant will go, where the rebels, and disloyal who flee for their skins only will be purged out and the untested will be tested and made to pass under the rod, and be brought into the bond of the covenant. (See Ezekiel 20; Dan. 11:34-41).

^α The words “from the foundation of the world” are put on the end of the verse. It is obvious that the Lamb was not slain then (except perhaps in a prophetic sense). It is equally the case that the names were not all written at the foundation of the world. So “from the foundation of the world” must refer to the fact that the book of life has been kept in order since then. See Rev. 17:8 where “from the foundation of the world” is noted again, but that time the slain Lamb is not mentioned. Clearly the phrase means that the book was from the foundation of the world and does not refer to the slain Lamb.

the authority of the first beast in his presence. Then, he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed. ¹³Then, he performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. ¹⁴Then, he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had the wound of the sword, then had come to life. ¹⁵Then it was granted to him to give breath to the image of the beast, that the image of the beast might even speak, then cause as many as do not worship the image of the beast to be killed. ¹⁶Then he causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand, or on their forehead, ¹⁷even so that no one should be able to buy or to sell, except the one who has the mark, either the name of the beast, or the number of his name. ¹⁸Here is wisdom. Let him who has understanding calculate the number of the beast, because the number is that of a man. And his number is six hundred and sixty-six.

Then I looked, and behold, the Lamb was standing on Mount Tsiyon, and with him one hundred and forty-four thousand, having his name, even the name of his Fäther written on their foreheads. ^{14.2}Then I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like harpists playing on their harps. ³Then they sang a new song before the throne and before the four living creatures and the elders. And no one could learn the song except the one hundred and forty-four thousand who were purchased from the earth. ⁴These are the ones who have not been defiled with women, because they have kept themselves virgins. These are the ones who follow the Lamb wherever he goes. These have been purchased from among men as first fruits to the Almighty and to the Lamb. ⁵And no lie was found in their mouth. They are blameless.

⁶Then I saw another messenger flying in mid-heaven, having the everlasting good news to proclaim to those who live on the earth, and to every nation and tribe and tongue and people. ⁷And he said with a loud voice, "Fear the Almighty, and give him glory, because the hour of his judgment has come, and worship him who made the heaven and the earth and sea and springs of waters."

⁸And another messenger, a second one, followed, saying, "Fallen, fallen is ⁹Bavel the great, she who makes all the nations to be drunk with the wine of the passion of her immorality." ¹⁰Will have fallen, will have fallen

⁹And another messenger, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, ¹⁰he also will drink of the wine of the wrath of the Almighty, which is mixed in full strength in the cup of his anger. And he will be tormented with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb." ^{11a}"And the smoke of their

torment is rising^a unto ages of ages.^b

^{11b}And they have no rest, day and night, those worshiping the beast and his image, and whoever receives the mark of his name.^c ¹²In this circumstance is the endurance of the holy ones who guard the commandments of the Almighty and the faithfulness of Yēshua.

¹³Then I heard a voice from heaven, saying, “Write, ‘Blessed are the dead who die in Yāhweh from now on!’” “Yes,” says the Spīrit, “that they may be refreshed from their labors, because their deeds follow after them.”

¹⁴Then I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on his head, and a sharp sickle in his hand. ¹⁵And another messenger came out of the temple, crying out with a loud voice to him who sat on the cloud, “Put in your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe.” ¹⁶Then he who sat on the cloud swung his sickle over the earth. Then the earth was reaped.

¹⁷And another messenger came out of the temple which is in heaven, and he also had a sharp sickle. ¹⁸And another messenger, the one who has power over fire, came out from the altar. Then he called with a loud voice to him who had the sharp sickle, saying, “Put in your sharp sickle, and gather the clusters from the vine of the earth, because her grapes are ripe.” ¹⁹Then the messenger swung his sickle to the earth. Then he gathered the clusters from the vine of the earth. Then he threw them into the great wine press of the wrath of the Almighty. ²⁰Then the wine press was trodden outside the city. Then blood came out from the wine press, up to the horses’ bridles, for a distance of one thousand six hundred stadia.

a “And the smoke that tormented them kept rising unto the ages of the ages.” Smoke implies fire: the fire that burned them kept going unto the ages of the ages. A parable: a prison guard wanted to torment a prisoner. “Light me a smoke,” he said to a fellow guard and hold the prisoner. He burned the prisoner a few times with the smoke. The guard proceeded to slowly puff the smoke of the prisoner’s torment and then placed it in an ash tray still burning. Behold, the smoke of his torment was still burning.

b Eternal torment is not taught here. The smoke or fire that tormented them to death continues to rise unto the ages of the ages. The space of time for the torment is relatively brief. See Isa. 34:8-10. “NIGHTTIME AND DAYTIME IT WILL NOT BE QUENCHED. UNTO THE AGE THE SMOKE WILL RISE. FROM GENERATION TO GENERATION IT WILL BE DESOLATE. FOR THE DURATION OF DURATIONS NONE WILL PASS THROUGH IT.” The LXX glosses the Hebrew, “εἰς τὸν αἰῶνα χρόνον...εἰς χρόνον πολὺν” = “to the time-age...to much time.” Speaking of Edom εἰς τὸν αἰῶνα χρόνον and the smoke of its burning, evidently does not mean forever. We should also note that “everlasting” is commonly used in English to refer to “everlasting fires,” such as coal mine fires that burn continuously, and natural gas fires that never go out. Also torches and other memorial fires that burn continuously are called “eternal fires,” which clearly are not eternal in the philosophic sense, nor if anyone was burned by them would they survive very long.

c Those who worship the beast have no rest either day or night from the slavery they have been subjected to. They will be required to do service to the beast at all times and in all places. A modern example of this servitude may be found in North Korea. There will be no regard for their personal needs or emotions, but they will be enslaved and forced to constantly honor the idols of the beast. They will be subjected to the severest punishments if they fail to please the beast and his enforcers. This circumstance is one in which the holy ones have to endure (cf. vs. 12), and this fact shows that vs. 12 precedes vs. 11a on the time line.

Then I saw another sign in heaven, great and marvelous, seven messengers who had seven plagues, which are the last, because in them the wrath of the Almighty is finished. ^{15.2}Then I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass, holding harps of the Almighty. ³Then they sang the song of Mosheh the servant of the Almighty and the song of the Lamb, saying, "Great and marvelous are your works, Yāhwēh the Almighty of Hosts. Righteous and true are your ways, thou King of the nations. ⁴Who will not fear, Yāhwēh, then will glorify your name? For you alone are holy, because all the nations will come. Then they will worship before you, because your righteous acts have been revealed."

⁵After these things I looked. Then the temple of the tabernacle of testimony in heaven was opened. ⁶Then the seven messengers who had the seven plagues came out of the temple, clothed in linen, clean and bright, and girded around their breasts with golden girdles. ⁷And one of the four living creatures gave to the seven messengers seven golden bowls full of the wrath of the Almighty, who lives for *all* the ages of the ages. ⁸Then the temple was filled with smoke from the glory of the Almighty and from his power. And no one was able to enter the temple until the seven plagues of the seven messengers were finished.

Then I heard a loud voice from the temple, saying to the seven messengers, "Go and pour out the seven bowls of the wrath of the Almighty into the earth."

Then the first one went. Then he ^{16.2}poured out his bowl into the earth. Then it became a loathsome and malignant sore upon the men who had the mark of the beast and who worshiped his image.

³And the second poured out his bowl into the sea. Then it became blood like that of a dead man, and every living thing in the sea died.

⁴And the third poured out his bowl into the rivers and the springs of waters. Then they became blood. ⁵Then I heard the messenger of the waters saying, "Righteous are you, who are and who was, Holy One, because you did judge these things, ⁶because they poured out the blood of holy ones and prophets, and you have given them blood to drink. They deserve it."

⁷Then I heard the altar saying, "Yes, Yāhwēh the Almighty, the All-Powerful, true and righteous are your judgments."

⁸And the fourth poured out his bowl upon the sun. Then it was given to it to scorch men with fire. ⁹Then men were scorched with fierce heat. Then they blasphemed the name of the Almighty who has the power over these plagues, and they did not repent, so as to give him glory.

¹⁰And the fifth poured out his bowl upon the throne of the beast. Then his kingdom became darkened. Then they gnawed their tongues because of pain. ¹¹Then they blasphemed the Almighty of heaven because of their pains and their sores, and they did not repent of their deeds.

¹²And the sixth poured out his bowl upon the great river, the Perat.^a Then its water was dried up, that the way might be prepared for the kings from the east.

¹³Then I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs, ¹⁴because they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the war of the great day of the Almighty, the All-Powerful. ¹⁵(“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked—then men see his shame.”) ¹⁶Then they gathered them together to the place which in Hebrew is called Har-Megiddo.

¹⁷And the seventh poured out his bowl upon the air. Then a loud voice came out of the temple from the throne, saying, “It is done.” ¹⁸Then there were flashes of lightning and sounds and peals of thunder. And there was a great earthquake, such as there had not been since man came to be upon the earth, so great an earthquake was it, and so mighty. ¹⁹Then the great city was split into three parts, and the cities of the nations fell. And Bavel the great was remembered before the Almighty, to give her the cup of the wine of his fierce wrath. ²⁰And every island fled away, and the mountains were not found. ²¹And huge hailstones, about one hundred pounds each, came down from heaven upon men. Then men blasphemed the Almighty because of the plague of the hail, because its plague was extremely severe.

Then one of the seven messengers who had the seven bowls came. Then he spoke with me, saying, “Come here, I will show you the judgment of the great harlot who sits on many waters, ^{17,2}with whom the kings of the earth have been fornicating—then those who dwell on the earth are made drunk with the wine of her fornication.”

³Then he carried me away in the Spirit into a wilderness. Then I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. ⁴And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her fornication, ⁵and upon her forehead a name was written, “Mystery, Bavel the great, the mother of harlots and of the abominations of the earth.” ⁶Then I saw the woman drunk with the blood of the holy ones, and with the blood of the witnesses of Yěshua. And when I saw her, then I wondered greatly. ⁷Then the messenger said to me, “Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns. ⁸The beast that you saw, was, and is not, and is about to come up out of the abyss, and to go to destruction. ^{8b}Then those who dwell on the earth will be amazed, whose names are not written in the scroll of life, *which is* from the foundation of the world,^b seeing the beast, in that he

^a The Euphrates.

^b “From the foundation of the world” describes the antiquity of the book of life, and not

was, and is not and will come.

⁹Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits, ¹⁰and they are seven kings. Five have fallen, one is, the other has not yet come, and when he comes, he must remain a little while. ¹¹And the beast which was and is not, is himself also an eighth, and is one of the seven, and he goes to destruction. ¹²And the ten horns which you saw are ten kings, who have not yet received a kingdom, but they receive authority as kings with the beast for one hour. ¹³These have one purpose and they give their power and authority to the beast.

¹⁴These will wage war against the Lamb, and the Lamb will overcome them, because he is Adōnai of adonim and King of kings, and those who are with him are the called, and chosen, and faithful.”

¹⁵Then he said to me, “The waters which you saw where the harlot sits, are peoples and multitudes and nations and tongues. ¹⁶And the ten horns which you saw, and the beast, these will hate the harlot—then will make her desolate and naked, and will eat her flesh and will burn her up with fire. ¹⁷For the Almighty has put it in their hearts to execute his purpose by having a common purpose, and by giving their kingdom to the beast, until the words of the Almighty should be fulfilled. ¹⁸And the woman whom you saw is the great city, which reigns over the kings of the earth.”

After these things I saw another messenger coming down from heaven, having great authority, and the earth was illumined with his glory. ^{18.2}Then he cried out with a mighty voice, saying, “Fallen! Fallen is Bavel the great!^a And she *will* have become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird. ³For all the nations *will* have drunk of the wine of the passion of her fornication, and the kings of the earth *will* have fornicated with her, and the merchants of the earth *will* have become rich by the wealth of her sensuality.”

⁴Then I heard another voice from heaven, saying, “Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues, ⁵because her sins have piled up as high as heaven, and the Almighty will have remembered her iniquities. ⁶Pay her back even as she has paid, and give back to her double according to her deeds. In the cup which she has mixed, mix twice as much for her. ⁷To the degree that

that the names of the saved were written there before the ages. But the names of the saved are added, and the names of those returning to iniquity erased. See Rev. 3:5; Deut. 8:2.

The only thing in the context that “from the foundation of the world” can describe is the “SCROLL OF LIFE.” The text, τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, may be understood in Greek as if it were written: τὸ ἀπὸ καταβολῆς κόσμου βιβλίον τῆς ζωῆς, “the from the foundation of the world book of life.” The genitive phrase “from the foundation of the world” functions as a descriptive adjective for the book of life. Consider the following English, “He walked to the circus from Rivertown.” Does this mean “He walked ...from Rivertown”? Or “... the circus which is from Rivertown”? Only the context or the readers knowledge of the situation can tell. Likewise, a Calvinist is bound to get this text wrong because of the presupposition of fatalistic predestination. See Rev. 13:8.

a Or future perfect, “Will have fallen, will have fallen...”

she has glorified herself and has lived sensuously, to the same degree give her torment and mourning, because she says in her heart, 'I SIT AS A QUEEN AND I AM NOT A WIDOW, AND WILL NEVER SEE MOURNING.' ⁸For this reason in one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire, because Yāhweh Almighty who judges her is strong. ^{Isa 47:7-8}

⁹"Then the kings of the earth, who fornicated and lived sensuously with her, will weep and lament over her when they see the smoke of her burning, ¹⁰standing at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Bavel, the strong city! For in one hour your judgment has come.'

¹¹"And the merchants of the earth weep. Then they mourn over her, because no one buys their cargoes any more, ¹²cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble, ¹³and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and human lives. ¹⁴And the fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them.

¹⁵"The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, ¹⁶saying, 'Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls, ¹⁷because in one hour such great wealth has been laid waste!'

^{17b}"And every ship-master and every passenger and sailor, and as many as make their living by the sea, stood at a distance. ¹⁸Then they had been crying out as they saw the smoke of her burning, saying, 'What city is like the great city?' ¹⁹Then they threw dust on their heads. Then they were crying out, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, because in one hour she has been laid waste!' ²⁰Rejoice over her, O heaven, and you holy ones, and emissaries, and prophets, because the Almighty has pronounced judgment for you against her."

²¹Then a strong messenger took up a stone like a great millstone. Then he threw it into the sea, saying, "Thus will Bavel, the great city, be thrown down with violence, and will not be found any longer. ²²And the sound of harpists and musicians and flute-players and trumpeters will not be heard in you any longer, and no craftsman of any craft will be found in you any longer, and the sound of a mill will not be heard in you any longer, ²³and the light of a lamp will not shine in you any longer, and the voice of the bridegroom and bride will not be heard in you any longer, because your merchants were the great men of the earth, because all the nations were deceived by your sorcery. ²⁴And in her was found the blood of prophets and of holy ones and of all who have been slain on the earth."

After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, "Hallelu Yah! Salvation and glory and power belong to our Almighty, ^{19,2}BECAUSE^α HIS JUDGMENTS ARE TRUE AND RIGHTEOUS, because he has judged the great harlot who was corrupting the earth with her immorality, and HE^β HAS AVENGED THE BLOOD OF HIS SERVANTS ON HER." ^{α Psa 19:9 β Deu 32:43}

³And a second time they said, "Hallelu Yah! And HER SMOKE RISES UP INTO THE AGES OF THE AGES." ^{Isa 34:10}

⁴Then the twenty-four elders and the four living creatures fell down and had worshiped the Almighty who sits on the throne, saying, "Amen. Hallelu Yah!"

⁵And a voice came from the throne, saying, "Give praise to our Almighty, all you his servants, you who fear him, the small and the great."

⁶Then I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, "Hallelu Yah! Because Yǎhweh our Almighty, the All Powerful One, reigns.

⁷"Let us rejoice and be glad and give the glory to him, because the marriage of the Lamb has come and his bride has made herself ready." ⁸And it had been given to her to clothe herself in fine linen, bright and clean, because the fine linen is the righteous acts of the holy ones. ^{Isa 61:10}

⁹Then he says to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" Then he says to me, "These are true words of the Almighty." ¹⁰Then I fell at his feet to worship him. Then he says to me, "Do not do that! I am a fellow servant of yours and your brothers who hold the testimony of Yěshua. Worship the Almighty, because the testimony of Yěshua is the spirit of prophecy."

¹¹Then I saw heaven opened. And behold, a white horse, and he who sat upon it is called faithful and true. And with justice he judges and wages war. ¹²And his eyes are a ^αflame of fire, and upon his head are many royal crowns. And he has a name written upon him which no one knows except himself. ¹³And he has been clothed with a robe dipped^β in blood, and his name has been called the Word^α of the Almighty. ¹⁴And the armies which are in heaven, clothed in fine linen, white and clean, were following him on white horses. ¹⁵And from his mouth comes a sharp sword, so that with it he may smite the nations. And he will shepherd them with a rod of iron. And he treads the wine press of the fierce wrath of the Almighty, the All Powerful One. ¹⁶Then on his robe and on his thigh he has a name written, "King of kings, and Adōnai of adonim." ^{α Dan 10:6 β Isa 34:6}

¹⁷Then I saw a messenger standing in the sun, and he cried out with a loud voice, saying to all the birds which fly in mid-heaven, "Come, assemble for the great supper of the Almighty, ¹⁸in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." ¹⁹Then I saw the beast and

the kings of the earth and their armies, assembled to make war against him who sat upon the horse, and against his army.

²⁰Then the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire which burns with brimstone.

²¹And the rest were killed with the sword which came from the mouth of him who sat upon the horse, and all the birds were filled with their flesh.

Then I saw a messenger coming down from heaven, having the key of the abyss and a great chain in his hand. ^{20.2}Then he laid hold of the dragon, the serpent of old, who is the Accuser, (that is, Satan). Then he bound him for a thousand years. ³Then he threw him into the abyss. Then he shut it. Then he sealed it over him, so that he should not deceive the nations any longer, until the thousand years should be completed. After these things he must be released for a short time.

⁴Then I saw thrones. Then they sat upon them, and judgment was given to them. And I saw the souls of those who were beheaded because of the testimony of Yēshua and because of the word of the Almighty, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand. And they had come to life. Then they reigned with the Anōinted for a thousand years.

⁵The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. ⁶Blessed and holy is the one who has a part in the first resurrection. Over these the second death has no power, but they will have been priests of the Almighty and of the Anōinted and they will have reigned with him for a thousand years.

⁷And when the thousand years are completed, Satan will be released from his prison. ⁸Then he will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war. The number of them is like the sand of the seashore. ⁹Then they went up on the broad plain of the earth. Then they surrounded the camp of the holy ones and the beloved city. Then fire came down from heaven. This it devoured them. ¹⁰And the Accuser who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also. Then they will be tormented day and night for the ages of the ages.^a

¹¹Then I saw a great white throne and him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.

¹²Then I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, which is the scroll

^aNote that this lengthy torment is applied only to the devil and his minions. There is no mention of men here, but only the false prophet if he is a man. The beast and the false prophet were consigned 'alive' to the lake of fire at the beginning of the thousand years. See Rev. 19:20. They are still there at the end of the thousand years. All the lost of mankind are sent to the lake of fire, but nothing is said about them being alive there or tormented forever. The justice of the Almighty does not require that, because his punitive justice is only an expression of the measure of his wrath, and not a positive compensation for His irreparable loss.

of life. Then the dead were judged from the things which were written in the scrolls, according to their deeds.

¹³When the sea gave up the dead which were in it, and death and the grave gave up the dead which were in them, Then they were judged, every one of them according to their deeds. ¹⁴And death and the grave were thrown into the lake of fire. This is the second death, the lake of fire. ¹⁵And if anyone's name was not found written in the scroll of life, he was thrown into the lake of fire.

Then I saw a new^α heaven and a new earth, because the first heaven and the first earth passed away, and there was no longer any sea. ^{21.2}And I saw the holy city, new Yerushalayim, coming down out of heaven from the Almighty, made ready as a bride adorned for her husband. ³Then I heard a loud voice from the throne, saying, "Behold, the tabernacle of the Almighty is among men. ⁵Then he will tabernacle with them. Then they will be his people, and the Almighty himself will be among them. ⁴Then he will wipe away every^β tear from their eyes. And there will no longer be any death. ⁶There will no longer be any mourning, or crying, or pain. The first things have passed away." α Isa 66:17 β Isa 65:19 θ Isa 25:8 δ Eze 37:27

⁵Then he who sits on the throne said, "Behold, I am making all things new." Then he says, "Write, for these words are faithful and true." ⁶Then he said to me, "It is done. I am the Aleph and the Tau, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. ⁷He who overcomes will inherit these things. Then I will be his Almighty and he will be my son. ⁸But for the cowardly and unfaithful and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death." λ Isa 55:1

⁹Then one of the seven messengers who had the seven bowls full of the seven last plagues, came. Then he spoke with me, saying, "Come here, I will show you the bride, the wife of the Lamb."

¹⁰Then he carried me away in the Spirit to a great and high mountain, and showed me the holy city,^β Yerushalayim, coming down out of heaven from the Almighty, ¹¹having the glory of the Almighty. Her^α brilliance was like a very costly stone, as a stone of crystal-clear jasper. ¹²It had a great and high wall, with twelve gates, and at the gates twelve messengers. And names were written on them, which are those of the twelve tribes of the sons of Yisra'el. ¹³There were three gates on the east and three gates on the north and three gates on the south and three gates on the west. ¹⁴And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve emissaries of the Lamb. α Isa 54:11 β Eze 40:2 μ Eze 48:31

¹⁵And the one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall. ¹⁶And the city is laid out as a square, and its length is as great as the width. Then he measured the city with the rod, twelve thousand stadia. Its length and width and height are equal.

¹⁷Then he measured its wall, one hundred and forty-four cubits, ac-

ording to human measurements, which are also a messenger's measurements. ¹⁸And the material of the wall was jasper. And the city was pure gold, like clear glass. ¹⁹The foundation stones of the city wall were adorned with every kind of precious stone.^p The first foundation stone was jasper, the second, sapphire, the third, chalcedony, the fourth, emerald, ²⁰the fifth, sardonyx, the sixth, sardius, the seventh, chrysolite, the eighth, beryl, the ninth, topaz, the tenth, chrysoprase, the eleventh, jacinth, and the twelfth, amethyst. ²¹And the twelve gates were twelve pearls. Each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass. ^p *Isa 54:11, 12*

²²And I saw no temple in it, because Yāhweh Almighty, the All-Powerful, and the Lamb, is its temple. ²³And the city has no need of the sun or of the moon to shine upon it, because the glory of the Almighty *will* have illumined it, even its lamp is the Lamb. *Isa 60:19-20*

²⁴(When the nations will walk by its light, also the kings of the earth will bring their glory into it. ²⁵And in the daytime, because there will be no night there, its gates will never be closed. ²⁶Then they will bring the glory and the honor of the nations into it.^β ²⁷And nothing^θ unclean and no one who practices abomination and lying, will ever come into it, but only those whose names are written in the Lamb's scroll of life.) ^θ *Isa 52:1, Eze 44:9 β* *Isa 60:11*

Then he showed me a river of the ^αWATER OF LIFE, clear as crystal, coming from the throne of the Almighty, even of the Lamb, ^{22.2}in the middle of its broad avenue. AND^β ON THE NEAR SIDE AND ALSO THE FAR SIDE OF THE RIVER, TREES^γ OF LIFE, PRODUCING TWELVE FRUITS, YIELDING ITS FRUIT ACCORDING TO EACH MONTH. AND THE LEAVES OF THE TREES ARE FOR THE HEALING OF THE NATIONS. ³AND^δ THERE WILL NO LONGER BE ANY CURSE. ^α *Zech 14:8, Eze 47:1f, Psa 46:4 β* *Eze 47:12 γ* *Gen 2:9 δ* *Zech 14:11*

And the throne^λ of the Almighty, even of the Lamb will be in it, and his servants will serve him. ⁴Then^μ they will see his face, and his ^θname will be on their foreheads. ^λ *Zech 14:9, 16 μ* *Psa 17:15, Job 19:26, Exo 24:10-11 θ* *Eze 9:4, Num 6:27*

⁵And there will no longer be any night. And they will not have need of the light of a lamp and the light of the sun, because Yāhweh the Almighty will shine upon them. ^α *Isa 24:23, 60:19, Eze 48:35*

Then they will reign for *all* the ages of the ages.

⁶Then he said to me, "These words are faithful and true. And Yāhweh, the Almighty of the holy prophets,^α sent his Messenger^θ to show to his servants what must happen quickly." ^θ *Gen 48:16, Isa 48:16, 63:9, Gen 16:13*

⁷ "And behold, I am going to come quickly. Blessed is he who heeds the words of the prophecy of this scroll."^b

⁸And I, Yoħanan, am the one who heard and saw these things. And when I heard, and I had seen, I fell down to worship at the feet of the messenger who showed me these things. ⁹Then he says to me, "Do not do

^a Other manuscripts read "spirits of the prophets," which I guess is influenced by 1Cor. 14:32 with the intent to indicate NT prophets as opposed to OT prophets. See Scrivener 1894 text.

^b The Mëssiah himself ^λ makes an audible interjection.

that! I am a fellow servant of yours and of your brothers the prophets and of those who heed the words of this scroll. Worship the Almighty.”^a

¹⁰Then he says to me, “Do not seal up the words of the prophecy of this scroll, as the appointed season is near.” ^{Dan 12:4}

¹¹The one who does wrong, must still do wrong. And the one who is filthy, must still be filthy. And the one who is righteous, must still practice righteousness. And the one who is holy, must still be holy.” ^{Ezek 3:27, Dan 12:10}

¹²“Behold, I am going to come quickly, and my reward is with me, TO RENDER TO EVERY MAN ACCORDING TO WHAT HE HAS DONE.” ^{Psa 62:12, Rom 2:6}

¹³I am the Aleph and the Tau, THE FIRST AND THE LAST, the beginning and the end.” ^{Isa 41:4, 44:6, 48:12}

¹⁴“Blessed are those keeping his commandments, that they may have the right^o to the tree of life, and may enter by the gates into the city. ¹⁵Left out are the dogs and the sorcerers and the fornicators and the murderers and the idolaters, and everyone who loves and practices lying.” ^{ρ Rev 2:7}

¹⁶“I, Yēshua, have sent my messenger to testify to you these things for the assemblies. I am the root^a and the kindred of David, the bright dawn^o star.” ^{α Isa 11:1 θ Zech 6:12, Mat 2:2, Rev 2:28}

¹⁷And the Spīrit and the bride say, “Come.” And let the one who hears say, “Come.” And let the one who is thirsty come. Let the one who wishes take the water of life without cost.” ^{Isa 55:1}

¹⁸I testify to everyone who hears the words of the prophecy of this scroll: if anyone adds to them, the Almighty will add to him the plagues which are written in this scroll, ¹⁹and if anyone takes away from the words of the scroll of this prophecy, the Almighty will take away his part from the tree of life and from the holy city, which are written in this scroll.” ^{Deu 4:2, 12:32}

²⁰He who testifies to these things says, “Yes, I am going to come ^oquickly.”^b Amēn. Come, Adōnai Yēshua. ^{ρ Hab 2:3}

²¹The loving-kindness of Adōnai Yēshua be with all. Amēn.

^a Yohanan is understandably confused as to who the speaker is and the identity of the messenger. A messenger does most of the speaking, but Mēssiah adds words.

^b The futuristic use of the present. See Wallace. When these events begin to unfold then his coming is not far off. See 22:7, 12. It appears that ἐξαπννα (Isa. 48:3), “SUDDENLY” is used similarly to ταχύ here. Cf. 1Thess. 5:2-4. See Strong’s: “(by surprise) suddenly.”

“FOR THE VISION IS STILL FOR THE APPOINTED TIME, AND HE WILL BREATHE AT THE END, AND HE WILL NOT BE FALSE. IF HE DELAYS HIMSELF, WAIT FOR HIM. FOR COMING HE WILL COME: HE WILL NOT BE TOO LATE” (Hab. 2:3).

See 2 Peter 3:1-12. The calculus of the second coming is in the infinite wisdom of the Almighty balanced between his mercy, his justice, the spread of repentance and the spread of sin. When Daniel’s 70th 7 begins to unfold, the promise is an assurance, despite all the evil of the rebellion, that a soon and quick coming, relative to the ages leading up to it, is assured. To claim that “soon,” meant in a human sense, is not soon enough, or that the writer was mistaken, or that the text may not mean quickly when these things *begin* to happen, is externally an attack on this testimony, and internally to take the writer for an idiot unfamiliar with the divine perspective on *soon* as explicated by Peter.

Appendices

Appendix I: The Calendar

The first day of the year, called *teqfat ha-shanah*, is that day on which the apparent sun first sets due west at the end of winter.^a There are 12 or 13 months in a year. Ideally each month begins with a sighting of the first light of a new moon by naked eye made in Israel.^b If the month following month 12 of a year has its 15th day before the beginning day of the year, then it becomes the 13th month. But if the 15th day is on or after the beginning day of the year, then it is the first month. The months are as follows:

1. The first month was called *Aviv*, (אַבִּיב, green ears) before the exile, and *Nisan*, (נִיסָן, flowers, from *nitsan* נִיצָן) after the exile. Day 15 and day 21 are annual *Ṣabbat̥hs*.
2. The second month is called *Iyyar* (אֵיָר, rosette, blossom). In this month is the second Passover.
3. The third month is called *Sivan* (סִיָּוָן, season, time). *Shavu'ot*, (Pentecost), falls on the 6th, 7th, or 8th day of this month, counted 50 days starting on *Aviv* 16.
4. The fourth month is not named in Scripture, but the Rabbis call it *Tammuz*. We call it *Shoshannim* (שׁוֹשָׁנִים, lilies).
5. The fifth month is called *Av* (אָב, father).
6. The sixth month is called *Elul* (harvest, search). אֱלוּל
7. The seventh month is called *Tishri* (beginning). Day 1, 10, 15, and 22 are annual *Ṣabbat̥hs*. Day one begins *Ṣabbatical* years. תִּשְׂרִי
8. The eighth month is *Heshvan* (חֶשְׁוָן, eighth month).
9. The ninth month is *Kislev* (כִּסְלֵו, cloudy?, Orion). *Hanukkah* begins on day 25.
10. The tenth month is *Tevet* (טֵבֵת, unknown meaning).
11. The eleventh month is *Shevat* (שֶׁבֶט, strike).
12. The twelfth month is *Adar* (אָדָר, unknown meaning). The 14th day is *Purim* except when *Adar II* occurs.
13. The thirteen month is *Adar Sheni*. The 14th day is *Purim*.

^a This is called the spring equinox. The words mean “circuit of the year.” But due to refraction this is often one day before a spring equinox calculated by geometric methods. The definition assumes the simplest ancient observational method. The point used for sunset is anywhere suitable in the holy land.

^b For less than the ideal observational conditions that occasionally occur authorities consider astronomical calculations.

Appendix II: Special Letters

ħ, Ħ = ח like /ch/ in Bach (note curls)

çĥ = ĥ

Ķ, K = כ, כּ like /ch/ in Bach (note curls)

v = וּ like /v/ in vase (note curl)

υ = וּ u, w, v. The υ is modern. The letter is made to look ambiguous so readers have a choice, e.g. David = Daweed or Daveed or David. Note the rounded bottom and the curl.

i = יײ or יײ like /ee/ in feet (note curled tail unlike /i/)

ײ = יײ like /ey/ in they (note serif)

ts = טײ, טײ like ts in sits (only in combination)

Ş = Sh. ʔh = t. ʔ = ך.

a = א

א = א

ç, Ç = k, K or q, Q.

Ordinary letters:

a = /a/ as in father

b = /b/ as in bat

c = unused

d = /d/ as in dish

e = /e/ as in egg

f = /f/ as in face

g = /g/ as in golden

h = /h/ as in hat

i = like /i/ in hit

j = unused

k = like /k/ in kite

l = like /l/ in lamb

m = like /m/ in moon

n = like /n/ in nice

o = like /o/ in note

p = like /p/ in post

q = like /ck/ in fleck

r = like /r/ in Spanish

s = like /s/ in sing

t = like /t/ in time

u = like /u/ in flute

v = not used, see υ, υ above

w = only used in the divine name

x = not used

y = like /y/ in yes

z = like /z/ in zipper

Appendix III: The Adultery Story

The story of the woman caught in adultery may be a genuine incident in the life of Mëssiah, but it clearly was not included by Yofianan in the place where we find it in John 7:53-8:11. The passage has been inserted into the context of the last great day (cf. John 7:37), on which the final water libation was poured out and on which the four great lamps in the court of the women were lit. This was the eighth day assembly, Shemini 'Atseret (cf. Num. 29:35). Mëssiah made the connection between the water libation ceremony and himself, and the also the lighted *menorot*, saying "I am the light of the world" (John 8:12). Further, in John 8:20, the setting is still in the Temple treasury, which was in the court of the women, where the four great lamps were stationed. It cannot be that the remarks in 7:37-39 and 8:12-59 are separated by a day (cf. 7:53-8:2 below.)

There is some controversy as to whether the water libation was poured on the eighth day and the menorot lit then also. But the eighth day is loosely speaking part of the seven day feast of Sukkot, and by virtue of being last is identified in John 7:37. Nor could the seventh day of the feast be called "great" because it was like the other five days after the first day. But the eighth day was the great day because it was a holy convocation like the first day, and an annual Şabbat̃h was on this day. Therefore the final water libation was poured on this day and the final lighting of the four lamps in the women's court. There would be none of these things on Tishri 23. Further, it would make no sense at all to not have the four menorah lit and the water libation done on the last day, when the people were still in attendance.

To suppose that John 8:12 took place on a day when the lamps had ceased to be lit is certainly to impute a sense of bad timing to Mëssiah. To make matters worse, the supposed Tishri 23 date that year was the weekly Şabbat̃h. The last great day, Tishri 22, had come on Friday in AD 32. To suppose that the women had been put on trial on the weekly Şabbat̃h is a scandal itself.

The Adultery Story does not appear in any of the earliest manuscripts. It is missing from P66 (ca. 200) and P75. Also from Sinaiticus, Vaticanus, Alexandrinus, Ephraemi, and many other texts. The oldest mss to have it is Codex Bezae (5th century). The greatest scholars have long ago concluded that the section does not belong in John chapter 8, including Bruce Metzger, famed textual expert. It is supposed by some that the story was one of the many memories related in the era of the emissaries to men after them. Some of these stories were recorded by Papias (lived c. 60-130 AD,) and it may be that the Adultery Story was one of these that was noted in the margin of some mss of John and mistakenly copied into the text at a point supposed by a scribe who had little realization of how it would disrupt the chronology of the passage. The story is also variously positioned

in the book of John by those mss that do have it.

[[⁵³And everyone went to his home.

But Yēshua went to the Mount of Olives. ^{8.2}And early in the morning^a he came again into the temple, and all the people were coming to him, and he sat down and was teaching them. ³And the scribes and the Perushim brought a woman caught in adultery, and having set her in the midst, ⁴they said to him, “Teacher, this woman has been caught in adultery, in the very act. ⁵Now in the Law Moshēh commanded us to stone such women. What then do you say?” ⁶And they were saying this, testing him, in order that they might have grounds for accusing him. But Yēshua stooped down, and with his finger wrote on the ground.

⁷But when they persisted in asking him, he straightened up, and said to them, “He who is without Sin among you, let him be the first to throw a stone at her.” ⁸And again he stooped down, and wrote on the ground. ⁹And when they heard it, they were going out one by one, beginning with the older ones, and he was left alone, and the woman, where she was, in the midst.

¹⁰And straightening up, Yēshua said to her, “Woman, where are they? Did no one condemn you?” ¹¹And she said, “No one, Adōnai.” And Yēshua said, “Neither do I condemn you. Go your way. From now on Sin no more.”^b]]

Appendix IV: Hebrews

Introduction

This book, deemed canonical by mainstream Christianity, is hereby excluded from the canon of the Messianic Faith. But it is retained in this appendix because of its deep impact on Christian theology and the necessity of providing a defense against it. See Mat. 7:22-23.

No one knows who the author was. Since the reformation it has been widely acknowledged that Paul was not the author, but the author wished us to believe he was Paul. See 13:19, 23. No one knows where it was written, but the author wished us to think somewhere in Italy. See 13:24. And even to whom it was written is disputed, but the author wishes us to think it was the Jews. Real original recipients may not have ever existed. The ascribed title “Hebrews” was not part of the original work. It does not appear in the earliest canonical list, “The Muratorian Canon,” except perhaps as mysterious *Letter of the Alexandrians* said to be “forged in Paul’s

^a On Šabbath, Tishri 23, AD 32 if it is placed at John 7:53-8:11.

^b There is nothing contrary to the Law in Mēssiah’s handling of the case. The Law requires the witnesses to be non-complicit in the crime and also not malicious. The Law requires two or three witnesses, but who were required to cast the stones. When Mēssiah called for them they would not appear. So the case was closed and the woman freed.

name to [further] the heresy of Marcion.”^a

Scholars admit that Hebrews has strong traces of Alexandrian origin, which was the chief place where the Epistle was accepted. The Alexandrians claimed that Paul wrote it in Hebrew and that it was translated into Greek by another, but scholars have rightly rejected this theory also. It appears to have been written between AD 110 and 130 since it copies phrases from Clement of Rome who lived just before this time. And if the book had been written at any earlier time, then the allusions to Clement of Rome are very difficult to explain, because Clement’s letter shows far more respect for the Temple and Levites than the author. Clement could never have argued for the legality of the Levitical service if he had read and accepted the author’s assumptions. So the reverse must be true. The author read Clement of Rome and alluded to him. Grammatical arguments taken from Hebrews and the book’s failure to mention the destruction of the Temple are no proof of an earlier date, as the same features are found in other sources written after the Temple was destroyed. Or just as likely, like pseudo-Enoch, the anachronisms could be part of the deception.

Augustine (ca. 397, *On Christian Doctrine*, Book ii, chapter 8: “*quatuordecim Epistolis Pauli Apostoli*”), and his Synod, The Third Council of Carthage (AD 397), by fiat decreed Hebrews canonical (*Sunt autem Canonicae Scripturae hae:*) and written by Paul: “*Epistolae Pauli Apostoli xiii., ejusdem ad Hebraeos una,*” along with the Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, and 1 and 2 Maccabees. His canon had 72 books. He denied Torah and was a former Gnostic. He had Pelagius’s teaching condemned. He was the first Church father to deny the מַלְאָךְ יְהוָה (Mal’ak Yāhweh) was Yāhweh himself appearing in the form of a messenger, whereas his predecessors had all accepted Him, and referred to the Messenger of Yāhweh in their defenses of Mēssiah’s deity. From him comes Calvin, who burned Servitus, and Luther, who persecuted the Anabaptists. In every way Augustine took the Church to a greater level of depravity and corruption. He was a watershed man, standing at the junction of Roman persecution of Christians and Roman Christian persecution of the Messianic Faith.

The true history of Christianity is that of leaders feigning to be authorities most of the time, who when they are questioned by those with the truth, commonly become persecutors. Authority does not set men free. Only the Truth does.

The Author’s False Gospel

I have never seen a defender of the book, so far, make their case without logical fallacies. They are too liable to lose the argument if they are

^a Marcion did not have Hebrews in his canon, but its teachings are very close to his on the relation of the Old Testament to the New, especially the two testament theology with condemnation of the old and promotion of the new as better. The author appears to be a secret Gnostic, making orthodox statements about the nature of Mēssiah on the one hand, but leaving us clues that he secretly denies it in complex theology he has not disclosed.

perfectly fair. Also they usually ignore the greater issues, which I will now focus on: the author's false gospel.

Let us begin where Hebrews 10:5 mis-quotes Psalm 40:6, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT *a body you have prepared for me.*" The version Hebrews quotes is the author's own invention. The phrase "a body you have prepared for me" appears in no Hebrew version or Greek version prior to its first appearance in the book of Hebrews. The versions of the author's day were unified in reading "MY EARS YOU HAVE OPENED," which is a phrase meaning the Almighty has caused him to listen and obey. This fact is confirmed by the next verse, "THEN I HAD SAID, 'BEHOLD I HAVE COME, IN THE ROLL OF THE SCROLL, BEING WRITTEN ABOUT ME: TO DO YOUR WILL ALMIGHTY I HAVE DELIGHTED, AND YOUR TORAH IS IN MY INNER BEING.'" The text is all about obeying. The author has ignored the context and the original text and has changed the text to a reading agreeable to his teaching. He also omitted the part about the Torah.

The point of the Psalm is based on the Scripture teaching that "TO OBEY IS BETTER THAN SACRIFICE" (1 Sam. 15:22). The author of Hebrews has completely corrupted this point by substituting the sacrifice of Christ where obedience is expected. He has substituted a sacrifice for sacrifice where obedience is expected. But in vain is the sacrifice offered by the person seeking to compensate for disobedience with no intention of repenting. Not even the Sacrifice of Měssiah is desired in place of obedience.

It is written, "AND RIGHTEOUSNESS IT WILL BE FOR US WHEN WE KEEP WATCH TO DO ALL THIS COMMANDMENT BEFORE THE FACE OF YĀHWĒH OUR ALMĪGHY AS THAT HE HAS COMMANDED US" (Deut. 6:25). The Church interprets this to mean that one has to keep all of the Law perfectly to be saved. Then they explain it is only a theory, because no one ever has, except Christ. Then they argue that Christ kept the Law for us, so that God is said to put the righteousness of Christ in the believer's account. Are they then saying the sinner is acquitted of sin? Is not this sort of substitution the same as replacing obedience with sacrifice? But this fictitious righteousness is not according to the Name of the Almighty. (See Mat. 28:18-20.) For the Torah and Prophets always teach us that He wants real personal righteousness, and it is actual righteousness that He recognizes. He forgives. He does not acquit the guilty, but pardons in repentance. But the fictitious substitute law-keeping only serves lawlessness and the miscarriage of justice.

What they teach is that sacrifice equals obedience (The Satisfaction Theory of Atonement), because when the Almighty desired obedience they gave him a substitute. And that is the false gospel they teach. The true good news requires repentance from sin. When a person sins there are consequences to the sin, both on the sinner and also on those sinned against. Many will die because Adam sinned, even many who did not willfully break a commandment like Adam. This is because Adam's sin causes death, and death causes many to go astray. (See Rom. 5:12-14).

Consider the murderer. The Scripture calls for the death penalty. But is the victim of the sin compensated? Not at all. They are not brought back to

life.^a In like manner the Almighty suffers irreparable loss from sin. There is no “undo.” The Almighty at one time wished there was an undo. See Genesis 6:6. But the false Church teaches as if there is a divine undo that erases all the losses due to sin. The Church teaches that forgiveness is based on God being compensated for sin. That is the error. God is not compensated. A substitute for righteousness cannot objectively compensate him. His loss still remains.

If God could be compensated, then sin would not matter. If the victim’s suffering could be undone, then sin would not matter. The false Church has assigned the function of God being compensated to the sacrifice of Christ. And for this reason obedience does not matter to those who have trusted in this false doctrine. (It is granted that many believe the doctrine without trusting in it to excuse sin.) But such is no better than claiming sacrifice is equal to obedience. Such is the mystery of iniquity.

But obedience is better than the sacrifice, and the Almighty has made receiving the benefit of the sacrifice contingent on an affirmation of faithfulness to Mēssiah, which is an honest pledge to follow and obey him. By obedience to the commandments we confirm our faithfulness to Messiah. See 1 John 2:3-4 and Deut. 8:1-2. If anyone professes belief in the sacrifice while continuing in transgression and in disloyalty to Messiah, then their belief in the sacrifice is in vain.

So when the Church teaches that it is necessary to impute the righteousness of Christ to the believer’s account, via a divine exchange, whereby sin is imputed to Christ and his righteousness to us, then will it not be said that God is fully compensated? Rather, the punitive penalty of sin determined for the faithful is imputed to Mēssiah, but not sin itself. For he is a sin offering, but not sin.

Through long evolution of corruption Paul’s letters have been remade to teach these false doctrines via mistranslation and misinterpretation. Now, the reader may look up the relevant verses in the *Good News of Messiah* to see what Paul really said. However, there is no way to fix the translation of Hebrews or to soundly interpret what he says to be agreeable with Scripture. According to the author, the Sacrifice of Christ has cleansed the heart rendering literal obedience unimportant (cf. 1:3; 9:28-10:1-4, 10, 14, 16, 18, 19).

And according to false teachers, the substitute obedience is as good as the real thing. The Catholics argue the same way. The heart is transformed and cleansed of all sin at baptism, and thereby the believer is justified, which in their view means to be made inwardly and mystically righteous to satisfy the ‘demand’ of the Law. But this is not the Name of the Almighty, because He loves those who keep his commandments. He does not absolve sin on any other basis, whether by tricky book keeping or mystery righteousness which cannot be verified, and in fact is disconfirmed by their objective disobedience. Since sin cannot be acquitted, we depend on for-

^a Also if the victim did not know the good news, then the murderer ended their opportunity to repent and turn to life. The sin of the murderer denied the victim the possibility of being in the resurrection of the righteous.

givenness. See Mat. 28:18-20 note.

The author's solution to the sin problem is the sacrifice of Christ. The author rejects the Levitical services, supposing they had offered a solution for the sin problem that failed. Christ, he says, solves the sin problem by cleansing away all sin. This is indeed a leap of logic when it is evident that believers are still less than perfect. Nor does it undo the past consequences of sins on others. But final cleansing is still in the future.

The true Good News is this. The Almighty required a penalty for sin, concerning the faithful, that Messiah paid. His sacrifice does not compensate for the loss due to sin, but it does pay the retributive penalty that is assigned the faithful. The Almighty assigned the penalty to show how upset he was with sin, and to give us an example of where sin leads to, and to show us how much it hurts himself. When the alternate penalty is lovingly paid by his own Søn, He forgives us the eternal penalty against our sin by allowing this substitution. He also freely forgives us compensation for the unrepayable loss he has suffered. Such loss would require an "undo" to be actually compensated for. It would be better that sin had never happened, yet the followers of Augustine claim that sin was predestined to happen for the glory of God. This doctrine is refuted by Deuteronomy 8:1-2. The Almighty tests Yisrael to see if they will obey him or not. If he tests them, then he does not plan for them to fail for his glory.

Now since sin's effects cannot be objectively erased, then engaging in sin with the expectation that God will be compensated by the sacrifice is a foolish doctrine. And replacing obedience with sacrifice to compensate is equal to rebellion. That is what the author has done. That is what ancient Yisrael tried to do when the Almighty said to bring no more vain offerings. That is exactly what most of Christianity tries to do with the sacrifice of Christ. It is how king Shaul tried to appease the Almighty for his disobedience. And he was rejected.

The true good news is that the Almighty does not require compensation. He freely forgives us our sins. (If he were fully compensated then it would not be forgiveness. Compensation is not based on loving-kindness or mercy. Compensation is just a business transaction.) What he requires is an affirmation of faithfulness to him that results in genuine repentance. Sacrifice does not make up for the lack of these things. He loves those who keep his commandments.

As for Deut. 6:25, it is not what the Church claims it means. Rather it means we should keep a watch to do all the commandments. It is a commandment to watch over the commandments. And this special commandment is a general one, and very important, like the command to love. If we keep watch, then this commandment is singled out for special notice that it will be righteousness for us. It must then be a very important commandment! But, it is not a statement that to be righteous one must be perfect.

The one who does not respond to forgiveness by pursuing righteousness does not love the Almighty. Neither has such a one affirmed faith-

fulness to the Sōn. But that person, if they profess the Sōn, depends on sacrifice to replace obedience. The Holy One of Yisraēl is not compensated by such. Mëssiah's sacrifice treated this way is in vain.

For this reason we reject the book of Hebrews, and also the apologetics of its defenders, because they still follow the same false doctrine. The offering of Mëssiah is a token retributive penalty commuted from final death, which is due to the wicked. In the case of the faithful, the penalty is commuted to Mëssiah's suffering and death. Neither does the death of the wicked nor the death of Mëssiah positively compensate the Almighty for the loss suffered.

The death of Messiah is justice mixed with mercy. It is not equitable justice, but an example of justice. Punitive justice does not equalize the loss. It only shows the extent of wrath against sin which in the case of the one affirming faithfulness to Messiah is different than the case of the one who denies him. (See Wesleyan John Miley, 1813-1895).

Not Only a New Covenant, but an Old One

“BEHOLD, THE DAYS ARE COMING UTTERS YĀHWĒH WHEN I WILL HAVE CONFIRMED WITH THE HOUSE OF YISRA'EL AND WITH THE HOUSE OF YEHUDAH A COVENANT RENEWAL,^a NOT ACCORDING TO^b THE COVENANT (WHICH I HAD CONFIRMED WITH THEIR FATHERS IN THE DAY OF MY GRASPING THEM BY THE HAND TO BRING THEM OUT OF THE LAND OF EGYPT) WHEN^c THEY HAD BROKEN MY COVENANT, AND I HAD BEEN HUSBAND AGAINST THEM, UTTERS YĀHWĒH. BUT THIS IS THE COVENANT WHICH I CUT WITH THE HOUSE OF YISRA'EL AFTER THOSE DAYS,^d SAYS YĀHWĒH: I WILL HAVE PUT MY LAW IN THE MIDST OF THEM, AND UPON THEIR HEART I WILL WRITE IT. THEN, I WILL HAVE

^a or “RENEWAL COVENANT,” adj. + n. The adj. חֲדָשָׁה *hadashah* is derived from the Piel verb חָדַשׁ *hadash*, ‘make to be new.’ “A right spirit renew within me” (Psa. 51:10). “Renew the kingdom there” (1 Sam. 11:14). “Renew our days as of old” (Lam. 5:21). “New moon” means the same as “renewed moon.” A covenant of old made anew is a renewed covenant.

^b Correctly rendered “not according to” in KJV, ASV, JUB. Wrongly using the word “like”: ESV, HCSB, NASB, NIV and many other versions. The difference is subtle but important. It means not according to the terms of the covenant for disobedience, because obedience will happen and other terms of the same covenant will apply: terms for blessing. The faithful bride is blessed.

^c Or “BECAUSE,” “IN THAT.” The key to proper understanding of the verse is to connect “NOT ACCORDING TO THE COVENANT” with the last two clauses of the verse indicating a condition of unfaithfulness. The parenthesis are inserted to help the reader do this. This refers to the provision of the covenant that applies under a condition of rebellion (the curse) under which renewal, allowing renewed blessing is unlawful. Two covenants are not being contrasted, but two agreed upon provisions: the blessing and the curse: The covenant renewal is not confirmed according to the provision for the curse, but because Yisra'el will repent and be forgiven, according to the provision for blessing. If anyone does not repent the curse remains in force, and the covenant cannot be renewed for them. Mëssiah died on a tree to take the curse out of effect and put the blessing into effect for all who repent. So then the making of a renewal is not according to the covenant [provision] for rebels when He acts as judge, as the husband whose wife has committed adultery, but it is according to the provision for blessing. For the rebel, the covenant is only negative. The blessing cannot be renewed because he is unrepentant and under judgment.

^d Not “will cut” or “will make”, but present tense “cut.” “These are the words of the cov-

BEEN THE ALMIGHTY FOR THEM. AND THEY WILL BE A PEOPLE FOR ME. AND THEY WILL NOT TEACH ANY MORE, EACH MAN HIS NEIGHBOR, AND EACH MAN HIS BROTHER, SAYING 'KNOW YĀHWĒH,' BUT ALL OF THEM WILL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST, SAYS YĀHWĒH, BECAUSE I WILL FORGIVE THEIR INIQUITY, AND THEIR SIN I WILL NOT REMEMBER ANY MORE." (Jer. 31:31-34).

"THEN, I WILL HAVE REMEMBERED FOR THEM THE COVENANT OF THE FIRST ONES, WHEN I HAD BROUGHT THEM OUT FROM THE LAND OF ĒGYPT, BEFORE THE EYES OF THE NATIONS, TO BE ALMIGHTY FOR THEM. I AM YĀHWĒH. THESE ARE THE STATUTES AND THE JUDGMENTS AND THE INSTRUCTIONS WHICH YĀHWĒH HAD GIVEN BETWEEN HIM AND BETWEEN THE SONS OF YISRA'EL ON MOUNT SINAI BY THE HAND OF MOSHĒH" (Lev. 26:45-46). "THEN YĀHWĒH YOUR ALMIGHTY WILL HAVE CIRCUMCISED YOUR HEART AND THE HEART OF YOUR SEED, TO LOVE YĀHWĒH YOUR ALMIGHTY WITH ALL YOUR HEART AND ALL YOUR SOUL, SO THAT YOU WILL HAVE LIVED" (Deut. 30:6).

The solution to Paul's parable in 2 Cor. 3 is that the word "old" or "antiquity" is the translation of עולם. "I WILL HAVE CONFIRMED FOR THEM A COVENANT OF PEACE, A COVENANT OF OLD. IT WILL BE WITH THEM" (Eze. 37:26). "THEN, I WILL HAVE REMEMBERED MY COVENANT WITH YOU IN THE DAYS OF YOUR YOUTH. THEN, I WILL HAVE CONFIRMED FOR YOU THE COVENANT OF OLD!" (Eze. 16:60). "TSIYON, THEY ASK FOR THE WAY! THITHER ARE THEIR FACES. COME. THEN YOU WILL HAVE BEEN JOINED TO YĀHWĒH. THE COVENANT OF OLD WILL NOT BE FORGOTTEN." (Jer. 50:5).

First He remembers. Second He does not forget. See Lev. 26:44-45. "THEN, I WILL REMEMBER FOR THEM THE COVENANT OF THE FIRST ONES, WHEN I HAD MADE THEM GO OUT FROM THE LAND OF EGYPT." (Lev. 26:45). "INCLINE YOUR EARS. AND COME TO ME. LISTEN, AND THEN YOUR SOULS WILL LIVE! AND LET ME CONFIRM FOR YOU THE COVENANT OF OLD, THE LOVING-KINDNESSES OF DAVID WHICH ARE FAITHFUL" (Isa. 55:3).

The parallelisms show that a covenant renewal of the covenant of old is intended. Here are some examples that show עולם being used in the sense of "old," "antiquity." See Gen. 49:26, "HILLS OF ANTIQUITY," and Amos 9:11, "AS IN DAYS OF OLD," (cf. Micah 7:14; Isa. 63:9, 11; Deut. 32:7); "A NAME OF OLD," (Isa. 63:12). Prov. 22:28, "DO NOT REMOVE THE BOUNDARY OF OLD," (cf. 23:10). "GATES OF OLD," (Psa. 24:7). "LIKE THE DEAD OF OLD," (Psa. 143:3; Lam. 3:6). "TO THE PEOPLE OF OLD," (Eze. 26:20). "IN THE WAY OF OLD," (Psa. 139:24). "THE PATH OF OLD," (Job 22:15), "THE PATHS OF OLD," (Jer. 6:16). "THE WASTE PLACES OF OLD," (Isa. 58:12; 61:4). The grammar is the same with the phrase "COVENANT OF OLD," which may also be translated "EVERLASTING COVENANT," but terms such as "REMEMBER," and "DO NOT FORGET," point backwards in time. Also phrases like "DAYS OF YOUR YOUTH," and grammatical parallelisms, "A COVENANT OF PEACE, A COVENANT OF OLD."

These all show that a covenant of old is being renewed, and when the covenant of old is renewed it is truly everlasting.

enant which Yāhweh commanded Mosheh to cut with the sons of Yisra'el in the land of Moab besides the covenant which he had cut with them in Horev" (Deu. 29:1). This was a covenant renewal made with additional explanations and promises. The promise in Deu. 30:6 is the same one as writing the law on the heart. The ESV has a heading for Deu. 29, "The Covenant Renewed in Moab." This was after those days when they rebelled in the wilderness.

Hebrews

In many ways, and in many manners, the Almighty has spoken of old, to the fathers, in the prophets. ^{1,2}In these last days, he has spoken to us by a Søn, whom he designates heir of all things, through whom also he made the ages.^a

³Who 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,^b he sat down at the right hand of the Majesty on high,^c ⁴as one who is so much better than the messengers, as he has inherited a more

a But see Gen. 1:1-3: "IN THE BEGINNING OF THE ALMIGHTY'S CREATING OF THE HEAVENS AND THE EARTH, WHEN THE EARTH HAD BEEN UNFORMED AND NOTHING...THEN THE ALMIGHTY SAID, 'LET IT BECOME LIGHT.'" The setting assumes the existence of time already. Nothing is said about making it anywhere in Scripture. See 11:3 note. The beginning is the start of this creation, not time.

b But see 1 Yof. 1:8-9 where cleansing is explained as continuing. The author explains cleansing as already finished. Forgiveness of iniquity (which effected cleansing from a sense of guilty-condemnation) was made possible by Mëssiah's death when united with repentance and affirming faithfulness to Mëssiah. But final cleansing (perfection of the soul) is not completed till the age to come. See Zech. 3:9, 1 Cor. 13:10, Lev. 16:30, 1 Yof. 1:8-10, 3:3, Phil. 3:12 and Gal. 5:5.

The author ignores the Scriptures that say the offerings are effective for forgiveness and claims they are not effective for perfect cleansing of the soul. But the Scripture says the guilty person is forgiven, and at the very least we must conclude that the person's heart is cleansed of the expectation of guilty-condemnation (cf. Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22; Num. 15:25, 26,) for sins of ignorance.

Also the author implicitly denies the offerings effected any forgiveness by 1. Omitting any affirmation that they did, 2. Stating they only concerned the flesh or the body (Heb. 9:10), 3. Stating the only effect is to remind (Heb. 10:3), 4. Stating that the levitical service was useless (Heb. 7:18). Though the author does not directly state that levitical offerings effected no forgiveness, his various statements taken together teach this, and this is what Christians have concluded the author meant.

Forgiveness and perfect cleansing of the soul to make a person perfectly righteous are two different operations. The author denies both for the Levitical offerings, and argues that both were effected by Christ's offering, faulting the sin offerings for failure to effect perfect righteousness. Someone will say then that Christians do not appear to be perfectly righteous, and that therefore Christ's blood does not effect perfect cleansing, since a good deal of sinful ignorance remains in Christians. Therefore this sin is not cleansed, but Christ's offering can only remind us of it (to use words of the author aimed at the levitical offerings). It is only cleansed when confessed and reformed, and we do not see that complete yet.

Truly, Mëssiah's blood will effect complete cleansing of the life in terms of perfect righteousness, but this is only because his blood represents his living divine life, which he will give to us as a living sacrifice (cf. Yof. 6:63). When the Temple is restored in this age (cf. Rev. 11:1; Mat. 24:15; 2 Thess. 2:3-4; Dan. 9:27), and in the one to come (Ezek. 40-48; Zech. 14:20-21; Mal. 3:3-4; Jer. 33:17-22), the sin offerings will have the same effectiveness originally promised in the Scripture for sins of ignorance. And it is these offerings that teach us the meaning of *forgiveness* and *atonement* (wiping away). If these terms do not mean what they say in Torah, then there is no assurance that the mean what they say with respect to Mëssiah.

c The author uses this phrase taken from Psalm 110:1 to convey finality at the cross for his cleansing doctrine. But reading that text we must realize that the enemies are not yet subdued. Mëssiah's sitting at the right hand was not a resting from work already finished, but rather it is an appointment to administration as the right hand of the Almighty to finish the work of executing justice on earth.

excellent Name than they.^a ⁵For to which of the messengers did he at some time say, “YOU^α ARE MY SON, TODAY I HAVE BROUGHT YOU FORTH.” And again, “I WILL^β BE A FATHER TO HIM AND HE WILL BE A SON TO ME.”^γ ^α Psa 2:7 ^β 2 Sam 7:14, 1 Chr 17:13

⁶And again, whenever he may bring the firstborn into the inhabited earth, he would say, “AND^α LET ALL THE messengers^β OF THE ALMIGHTY WORSHIP HIM.”⁷And about the messengers he would say, “WHO^β MAKES HIS MESSENGERS SPIRITS, AND HIS MINISTERS A FLAME OF FIRE.”^c ^α Deu 32:43, Psa 97:7 [96:7] ^β Psa 104:4 [103:4]

⁸But to the Son, “YOUR THRONE, ALMIGHTY, IS FOR THE AGE OF THE AGE, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.”⁹YOU HAVE LOVED JUSTICE AND HATED LAWLESSNESS. THEREFORE THE ALMIGHTY, YOUR ALMIGHTY, HATH ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.” ^{Psa 45:6-7 [44:7-8]}

¹⁰And, “YOU, ^θYĀHWEH, IN THE BEGINNING DID LAY THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS.”¹¹THEY WILL PERISH, BUT YOU REMAIN. AND THEY ALL WILL BECOME OLD AS A GARMENT. ¹²AND AS A MANTLE YOU WILL 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.”¹³But to which of the messengers has he ever said, “REMAIN^β SITTING AT MY RIGHT HAND, WHILE I MAKE THINE ENEMIES A FOOTSTOOL FOR YOUR FEET”^{?d} ¹⁴Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?^e ^θ Psa 102:25-27 [101:26-28] ^β Psa 110:1

a The underlined text parallels Clement of Rome: 1 Clement 36:2 (to the Corinthians), “Who being the brightness of His majesty is so much greater than Angels, as He hath inherited a more excellent name.” The author has borrowed from Clement of Rome, representing Clement’s words as if Paul’s from an earlier time. If questioned about the words, the author (See notes on Heb 2:3, 13:19, 23.) would say that Clement must have known of Paul’s last letter and included phrases in his letter to the Corinthians just before he died. By this explanation the Church has been deceived. This hypothesis is not likely. It would require Clement to be complicit with the author’s heresy. But on the contrary, Clement speaks favorably of the Levitical priests. See extended quote from Clement in the notes for Heb. 7:10.

b For Deut. 32:43, the Old Greek (LXX) reads “SONS OF THE ALMIGHTY,” i.e. בְּנֵי אֱלֹהִים. Michael Heiser makes a good case that the phrase is original to the Hebrew there and also in 32:8. The author alters “SONS” to “messengers,” which is copied by the later Odes of Solomon 2:43. Clearly the argument fails with “SONS,” so the author discarded that reading.

c 1Clem. 36:3. The literary dependency of the author on Clement is shown by the fact that Clement is much shorter: 1Clem 36:2-5: “Through Him let us look steadfastly unto the heights of the heavens; through Him *we behold as in a mirror His faultless and most excellent visage*; through Him the eyes of our hearts were opened; through Him our foolish and darkened mind springs up unto the light; through Him the Master willed that we should taste of the immortal knowledge 2b Who being the brightness of His majesty is so much greater than angels, as He hath inherited a more excellent name. 3 FOR SO IT IS WRITTEN *Who maketh His angels spirits and His ministers a flame of fire* 4 but of His Son the Master said thus, *Thou art My Son. I this day have begotten thee. Ask of Me, and I will give Thee the Gentiles for Thine inheritance, and the ends of the earth for Thy possession.* 5 AND AGAIN HE SAITH UNTO HIM *Sit Thou on My right hand, until I make Thine enemies a footstool for Thy feet.*”

Again, the underlined portions are the common text. The author borrows the words in nearly the same order only swapping vs. 3 and 4. The author then greatly expands upon Clement adding many other quotations and phrases between the Clement material. Clement himself is not dependent on Hebrews but introduces his text with an allusion to 2 Cor. 3:18. The italic texts are allusions or quotations of Scripture (2 Cor. 3:18; Psa. 104:4; Psa. 2:7-8; Psa. 110:1.) Clement introduces two of his quotations in citation format, which is indicated by the small capitals. He quotes more of Psalm 2 than Hebrews. This also shows that Clement is resorting to Scripture and not to Hebrews for his texts.

d 1 Clem. 36:5.

e But they are not all mere angels of the created order. There is one Messenger of

For this reason we must pay much closer attention to what we have heard, lest we drift away, ^{2,2}because if the word spoken through messengers was confirmed,^a and every transgression and disobedience received a just recompense, ³how will we escape neglecting such great salvation which at the beginning was received through the Lord, being confirmed to us^b by those hearing him, ⁴bearing witness for the Almighty, both in signs and wonders and in many miracles and in distribution of the Holy Spirit according to his own will.

⁵Because he did not subject to messengers the inhabited world to come, concerning which we are speaking. ⁶But one has testified somewhere, saying, "WHAT⁸ IS MAN, THAT YOU REMEMBER HIM? OR THE SÖN OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? ⁷YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE MES-

Yähweh who is the Sön, who is Yähweh. The author's argument is a poor argument for the divinity of Mëssiah, because he is what should be termed a "reformed antinomian Gnostic," i.e. a Gnostic that believes Mëssiah was only a man who had the Spirit in him along with his human spirit, but who conceals it with orthodox statements, hinting at what he really believes by hints or accidents. His argument is not for the deity of Mëssiah so much as against the Messenger of Yähweh.

a The Messianic Faith, once delivered to the saints, teaches that the Messenger of Yähweh (also called: Angel of the LORD) is in fact the same person as the Sön of the Almighty. He is identified as Yähweh in the Scripture. Now the author claims the word was received of old through messengers, as distinct from the Sön (also implied in 1:1), when in fact, the Messenger that delivered the word was almost always the Sön: (Gen. 16:7-11; 21:17; 22:11-15; 31:11; 48:16; Exo. 3:2; 14:19; 23:20-23; 32:34; 33:2; Num. 20:16; 22:22-35; Jud. 2:4; 5:23; 6:11-22; 13:3-21; 2 Sam. 24:16-17; 1 Ki. 19:5-7; 2 Ki 1:3, 15; 19:35, etc). I can think of a few exceptions, like when an angel guided Lot out of Sedom, or when a long portion of Daniel 11 was assigned to another angel. All the other times it was the Sön who appeared as a messenger that delivered the word. (The Gnostics denied this. They said the 'Angel of the Lord' was a fallen being that had created the material world. They then said that the messiah spirit came upon the son of man at his baptism, and then left before his death.) It would appear then, that in his supposed efforts to defend the divinity of Messiah, that the author is also attacking anyone who identified the Messenger of Yähweh with the Sön. This sort of argument is still with us today. It is assumed that all angels are created beings, and therefore the Angel of Yähweh cannot be Adonai. But the truth is that the appearing of the Messenger of Yähweh in the Scripture is not just a strong argument for the divinity of Mëssiah. It is the strongest argument. And it was put to such use by all those before Augustine against Arians and Eunomians. Our author here completely neglects this and gives us the weakest of arguments, because his object is to undermine the Messenger. For to which of the messengers did He say "YOU ARE MY SÖN?" He said this to the special Messenger of Yähweh who is the Sön, who is Yähweh (Cf. 1:5).

b The author's intent in writing these words may be so that the objection would be made that Paul was not a first generation disciple. Then the author (while concealing himself as the true author) would say that Paul was collectively classing himself with the Jewish people in making the remark, which is the apology offered in the commentaries defending Pauline authorship. The author would then point out the lack of Paul's standard opening for letters "to gentiles," and claim it was absent because he was trying to "more humbly" persuade Jews. Thus the author could justify the apparent anonymity of his fraud. Then he could point to 13:19 and 23 as his "proof" it was written by Paul. (Paul was indeed concerned about false teachers faking a letter in his name. See Gal. 6:11; 1 Thess. 2:2; 3:17.) The author's fraud was successful.

The chief early argument for the canonicity of Hebrews was that Paul wrote it, but when scholarship more carefully examined the style and found it not Paul's, the requirement for Pauline authorship in determining canonicity was dropped also. The new argument for canonicity was long tradition since the 4th century. It is quite clear that an anonymous writing with no tradition behind it could never be accepted. So now it is clear that the deception for Pauline authorship, described above, was needed to get it accepted in the first place.

SENGERS. YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS. ⁸YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET,"^a because 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. ^{β Psa 8:4-6 [8:5-7]}

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

¹⁰Because 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,^b ¹¹because both the sanctifier and those being sanctified are all from one, for which reason he is not ashamed to call them brethren, ¹²saying, "I ^α WILL PROCLAIM YOUR NAME TO MY BROTHERS. IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE."¹³ And again, "I WILL PUT MY TRUST IN HIM." And again, "BEHOLD,^β I AND THE CHILDREN WHOM YĀHWĒH HAS GIVEN ME."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. ¹⁶Because assuredly he does not give help to messengers, but he takes hold of the seed of Avraham. ¹⁷Therefore, he had to be likened to his brethren in all things, that he might become^c a merciful and faithful high priest^d in things pertaining to the Almighty, to expiate^e the sins of the

a The author's argument here is flawed. He quotes Psalm 8 because it says the Sōn of Man was "FOR A LITTLE WHILE LOWER THAN MESSENGERS." Once again the author is attempting to say that the Sōn never took the form of a Messenger. He also took the form of a man, to be sure, and finally became a man, to be sure. The author counts on the ignorance of his audience concerning the Messenger of Yāhwēh. Denial that the מְלִיכָא דְיְהוֹנָתָן was Mēssiah became widespread in the Church after Augustine. Before then it was principally Gnostics that attacked the Messenger.

b The notion of the perfecting of Yēshua is a Gnostic idea. The author does state that Messiah was without sin, but that does not acquit him of inconsistency for pandering to Gnostic ideas. The Gnostics taught that the divine "messiah" spirit came upon the Christ at his baptism and departed before the man died. Clearly then the "man" would need perfecting since he would not be Gōd.

c See vs. 10. Part of the perfecting of the Sōn included "that he might become a merciful and faithful high priest." This supposition only makes sense if the author secretly believes the Spirit came upon the man Yēshua, and that he denies the soul, the person of Yēshua, is Yāhwēh. This extremely heretical Nestorian view is Gnostic, and it is current in the Aramaic Primacy sect. They speak in every way to conceal it.

d The high priest theology here and elsewhere in this book is unique to this author. The Scripture knows nothing of it. Though, perhaps the author is hardly to be blamed. Clement of Rome comes up with a similar notion (1 Clem 36:1), but he clearly cannot mean as a replacement for the Levitical high priest. For he assigns that one his legitimate position (cf. 40:5; 41:2). The Mēssiah and high priest are kept separate in Scripture. See 1 Samuel 2:35. Also, Zechariah 6:12-13 where there are two thrones, one for Mēssiah and one for the high priest. "AND THERE WILL HAVE BEEN A PRIEST UPON HIS THRONE AND THE COUNSEL OF PEACE WILL BE BETWEEN THE TWO OF THEM." Due to the influence of Hebrews even these verses have been misinterpreted or mistranslated. "AND I WILL HAVE RAISED UP FOR ME A FAITHFUL PRIEST. ACCORDING TO WHAT IS IN MY HEART AND IN MY SOUL HE WILL DO. AND I WILL HAVE BUILT FOR HIM A FAITHFUL HOUSE. AT THE FACE OF MY MESSIAH HE HIMSELF WILL HAVE WALKED ALL THE DAYS" (1 Sam. 2:35)!

e Expiation means to wipe away, and may refer to either wiping out the penalty of sin or removing sin. The author means removing it. Scripture means removing the penalty and leaves removing sin to the continuation of repentance until the age to come. The author be-

people. ¹⁸Because in that he suffered himself, as tested, he is able to help those being tested. ^a *Psa 22:22 [21:23] β Isa 8:18 [17]*

Therefore, holy brethren, partakers of a heavenly calling, look to Yēshua, the Emissary and high priest of our confession, ^{3,2}who is faithful to him who appointed him, as also Moshēh *was* in all His house, ³because he has been counted worthy of more glory than Moshēh, by just so much as the builder of the house has more honor than the house. ⁴Because every house is built by someone, but the builder of all things is the Almighty. ⁵Now Moshēh was ^βfaithful in all His house as a servant, for a testimony of those things which were to be spoken later, ⁶but the Anointed is faithful as a Sōn over His house, whose house we are, if we hold fast our confidence and the boast of our hope firm until the end. ^a *β Num 12:7*

⁷Therefore, just as the Holy Spīrit says, “TODAY IF YOU HEAR HIS VOICE, ⁸DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, ⁹WHERE YOUR FATHERS TRIED ME BY TESTING ME, AND SAW MY WORKS FOR FORTY YEARS. ¹⁰THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, ‘THEY ALWAYS GO ASTRAY IN THEIR HEART. AND THEY DID NOT KNOW MY WAYS’, ¹¹AS I SWORE IN MY WRATH, ‘THEY WILL NOT ENTER MY REST.’” *Psa 95:7-11*

¹²Take care, brethren, lest there should be in any one of you an evil, distrusting heart, that falls away from the living Almighty. ¹³But 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, ¹⁴because we have become partakers of the Anointed, if we hold fast the beginning of confidence firm until the end. ^b ¹⁵While it is said, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME.” ¹⁶Because certain ones, hearing, bitterly provoked! But not all those who came out of Egypt through Moshēh. ¹⁷And with whom was he angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? ¹⁸And to whom did he swear that they should not enter his rest, but to those who were disobedient? ¹⁹And so we see that they were not able to enter because of unfaithfulness. *Psa 95:7*

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, ^{4,2}because indeed we have had good news announced to us, just as they also, but the word

lieves that sin is already removed. See Hebrews 1:3.

^a The author has reduced the meaning of fidelity to mere confidence in the promise. The scriptural definition is fealty to Mēssiah, i.e. to affirm and confirm faithfulness to him. Affirming faithfulness to Mēssiah is not a mere act of trust, but a truthfully sincere continuing pledge of faithfulness to him. See Hebrews 11:1 where the author mis-defines faithfulness. Trust without obedience is a Gnostic tenet. The author affirms obedience elsewhere but only after he has taken it away from his definition of faith.

^b Again we see the author’s mis-defined notion of “faith,” as confidence instead of loyalty to Mēssiah. The one who truly affirms and confirms his faithfulness to Mēssiah will be saved. See 11:1 note. Faithfulness surely includes believing the promises, but it does not consist in pure confidence. Fidelity exceeds the definition of confidence or hope in the unseen by far.

they heard did not profit them, because it was not united with faith^a in those who heard,³ because as ones who trust, we do enter that rest, just as he has said, “AS^α I SWORE IN MY WRATH, THEY WILL NOT ENTER MY REST,” and yet his works have existed from the beginning of the world. ⁴Because he said about that place concerning the seventh day, “AND^β THE ALMIGHTY RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS,”⁵ and again in this passage, “THEY^γ WILL NOT ENTER MY REST.” ^{α Psa 95:11 β Gen 2:2-3 γ Psa 95:11}

⁶When 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.^b ⁷He again fixes a certain day today, saying through David after so long a time just as has been said before, “TODAY^α IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.” ⁸For if Yehoshua had given them rest, he would not have spoken of another rest after those days.^c ⁹There remains therefore a Sabbath rest for the people of the Almighty,¹⁰ because the one who enters his rest himself also rests from his works, just as the Almighty from his own.^d ^{α Psa 95:7-8}

¹¹Let us hurry then to enter that rest, lest anyone should fall into the same example of disobedience,¹² because 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 to the eyes of him with whom we have to do.

¹⁴Since then we have a great high priest who has passed through the heavens, Yēshua the Almighty Sōn, let us hold fast our confession,¹⁵ because 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.

^a But see Deuteronomy 8:1-2, 30:10-14 and Romans 10:6-11 where the affirmation of faithfulness to Mēssiah is tested and confirmed by obedience. Where we expect to see ‘united with obedience,’ the author has put faith, by which he only means trust and confidence in the promise, and not a true affirmation of faithfulness to Messiah. See 1 John 2:3-6 where the measure of knowing the Almighty is walking in his commandments and not trust only. See the author’s definition in 11:1. The word πιστις means fidelity or loyalty to Mēssiah, a total commitment from the heart to love and obey.

^b If the author is to be consistent with his teaching of trust only faith, then it must be concluded that he has redefined obedience to mean believe/trust only. Many Christians distinguish one form of obedience in the OT (which is viewed as a failure) and another in the NT. Obedience is defined in the NT by them as believe only. But see Ya’aqov 2:24 and Matthew 7:21-23.

^c But the Scripture says that Yāhweh did give them rest through Yehoshua “ACCORDING TO ALL WHICH HE SWORE TO THEIR FATHERS” (Jos. 21:44). (See Jos. 1:13, 15; 11:23; 14:15; 22:4; 23:1). They also had salvation rest under Yehoshua because all that generation walked in the way of Yāhweh (Jud. 2:7-12). Yehoshua gave them rest as Yāhweh had promised. Therefore, the premise of the author’s argument is wrong.

^d The Sabbath rest is redefined by the author. He has eliminated works as an expression of confirming faithfulness to Messiah and has equivocated his trust only religion with symbolic rest from work on Sabbath to replace real rest. He does not really uphold the Sabbath commandment as some think. Messiah forgives all our sin and saves us at the first moment we affirm faithfulness to Him. But that affirmation is not valid if someone thinks they can be loyal and disobey him at the same time and be assured of salvation. Such a combination is self deceived.

¹⁶We will therefore draw near with confidence to the throne of kindness, wherein we will receive mercy and may find loving kindness for timely help.

Because 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, ^{5,2}he can deal gently with the ignorant and misguided, since he himself also is beset with weakness, ³and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself. ⁴And no one receives the honor to himself, unless he is called by the Almighty, even as Aharon was. ⁵Likewise even the Anointed did not glorify himself so as to become a high priest, but he *was appointed by the one* who said to him, “YOU ARE MY SÖN,^α TODAY I HAVE BROUGHT YOU FORTH,” ⁶just as he says also in another passage, “YOU^β ARE A priest^α FOREVER in the order^β of Malkitsedeq.” ^α Psa 2:7 ^β Psa 110:4

⁷In the days of his flesh, he 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. ⁸Although he was the Sön, he learned submission^c from the things which he suffered. ⁹And as one who is perfected, he becomes to all those who submit to him a cause of everlasting salvation, ¹⁰being addressed by the Almighty as a high “priest in the order of Malkitsedeq.”^β ¹¹Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing, ¹²because 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

^a But Psalm 110:4 translates, “YOU ARE A MINISTER FOREVER CONCERNING MY CAUSE O MY KING OF JUSTICE,” or “IN MY MANNER O MY KING OF JUSTICE.” See Gesenius’ Hebrew Lexicon. Non-Levitical administrators of the kingdom were sometimes called *cohen* (MINISTER) because they dispensed justice like a priest judging a case (see 2 Sam. 8:18). The Davidic king acted in the manner of a priest judging a case. The Hebrew may also mean “my matter (my cause).” That is, Mëssiah serves justice for the cause of the Father. Service at the altar was limited to the Levitical Priests, but the judicial function was permitted to non-Levitical administrators and so came to be performed by the king, and ultimately by Mëssiah. The equivocation of the ministry of justice as a competing (or replacement) priesthood to that of Aharon by the author is completely unfounded. Rather the non-Levitical minister cooperated with the Levitical minister and both operated at the same time.

^b The author wishes us to read the text ‘in the order of’ (τάξις LXX), but this rendition of the Hebrew דִּבְרָתִי *divrati* is by no means certain. The only other exact instance of this word is in Job 5:8 where it means “my cause.” See Gesenius’ Hebrew-Chaldee Lexicon: דִּבְרָה (*divarah*). And see also Eccl. 3:18, 7:14, 8:2. The definition “manner” appears to apply only the Psalm 110:4 and raises my suspicion that it was custom made to keep the author of Hebrews out of trouble. None of my reference tools have any other example of the definition “manner.” Also, the word Malkitsedeq מְלִכֵי עֲדָק may not refer at all to the priest in Gen. 14. The word מְלִכֵי *malki* naturally means “my King of” (cf. Psa. 74:12). And עֲדָק *tsedeq* means “justice” or “righteousness.” See for instance Deu. 16:20. Thus אַתָּה־כֹּהֵן לְעוֹלָם עַל־דִּבְרָתִי = “You are a minister forever concerning my cause my King of justice.” This sense fits the context of Psa. 110:4 much better. כֹּהֵן *cohen* means “minister” as in 2 Sam. 8:18.

Messiah is the Father’s viceroy to execute justice on earth. All judgment has been committed to the Sön. Yoh. 5:22.

^c Another phrase unique to this author, acceptable to the Gnostic belief that the ‘son of man’ evolved to perfection. Mëssiah was born submissive to the will of the Father, as he was submissive before being born of a virgin. He was not one in need of testing to see if he would obey the commandments or not (cf. Deut. 8:1-2).

come to need milk and not solid food. ¹³Because everyone partaking of milk only, is inexperienced in the word of righteousness, because he is an infant. ¹⁴But solid food is for the perfect, who because of practice have their senses trained to discern good and evil. ^{a β Psa 110:4}

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

⁴Because 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, ⁵and have tasted the good word of the Almighty and the powers of the age to come, ⁶and then have fallen away, it is impossible^c to renew them again to repentance, since they again fasten to an execution timber for themselves the Almighty Son, and put him to open shame.^d ⁷Because 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, ⁸but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

⁹But, beloved, we are convinced of better things concerning you, and

a This illustration appears to be aimed at observance of the Law, while the solid food is the *gnosis* (subjective “knowledge” of salvation) of the author. The *gnosis* is that salvation consists in loyalty to confidence or loyalty to trust only. This is loyalty to an idea, and not loyalty to a person. Christians are told they must be loyal to trust only or to perfect trust. Thankfully many of them are loyal to Mēssiah also. But *gnosis* is subjective confidence that one is among the saved because they believe the promise, and nothing else. But the affirmation of faithfulness to Mēssiah consists in obeying him and is objectively confirmed by keeping the commandments (cf. 1 Yof. 2:3-4). This is how we know we know him. Subjective *gnosis* counts for nothing. Anyone with *gnosis* lacking loyalty to Mēssiah will not be saved.

b ‘Dead works’ is a phrase unique to the author. It appears that he defines it as Jewish observances. Cf. 9:13-14 and 6:4-6 and 13:9-13. But by Jewish observances, he does not mean traditions. He means the Law itself. It appears he does not mean repenting from sin. See Hebrews 11:1 for the altered definition of “faith.” The author’s reformed antionomian Gnosticism is the counterpart to Cerinthus’ nomian Gnosticism.

c But see Mēssiah’s teaching on blasphemy of the Holy Spirit which is really the only unforgivable sin. The author judges rejection of Messiah, acceptance of the Torah, and particularly support for the Levitical service as all equally rejection of the Messiah. Christians usually interpret the author this way.

The author’s criteria for concluding a person cannot be saved after backsliding is faulty. In all probability he equates falling away with literal obedience to commandments he attributes to the “old testament,” such as the Sabbath and food laws, or any respect for the Temple and its services. Gnosis has replaced all these things. It is not Scriptural. The Scripture teaches that only confirmed rebellion can keep a person from being renewed to repentance. See 1 Yof. But anyone who practices confirming their *gnosis* by disobedience or who accuses the obedient of denying their *gnosis* doctrine and being lost is himself in danger of being classed a rebel. But only the Spirit knows who has blasphemed his attempts to write the Law on their heart. In the meantime, if they act as enemies, they are enemies. Do not join your house to theirs.

d Do not be afraid of the threats of the anti-Law teachers concerning the offering of Mēssiah. It is they who have made it vain, because they have substituted his offering for the obedience in repentance that the Almighty is seeking for. The author of this book is guilty of this very thing regarding Psalm 40, which will be covered in later notes. See also the introduction.

things that accompany salvation, though we are speaking in this way. ¹⁰Because 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. ¹¹And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, ¹²that you may not be sluggish, but imitators of those who through confidence^a and patience inherit the promises.

¹³Because when the Almighty made the promise to Avraham, since he could swear by no one greater, he swore by himself, ¹⁴saying, "I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU." ¹⁵And thus, having patiently waited, he obtained the promise, ¹⁶because men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute. ¹⁷In 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, ¹⁸in 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. ¹⁹This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, ²⁰where Yēshua has entered as a forerunner^b for us, having become a high "priest ^βFOREVER in the order of Malkitsedeq." λ Gen 22:16-17 β Psa 110:4

Because this Malkitsedeq, king of Şalem, priest of the Gōd Most High, who met Avraham as he was returning from the slaughter of the kings, and blessed him; ^{7.2}to whom also Avraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, "king of justice", and then also king of Şalem, which is king of peace; ³without 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.^c

⁴Now observe how great this man was to whom Avraham, the patriarch, gave a tenth of the choicest spoils. ⁵And those indeed of the sons of

^a "Faith," but see definition on 11:1. The author does not mean faithfulness to Messiah demonstrated by keeping his commandments. Rather he means confidence in the promise of the unseen. By patience, he means no more than waiting.

^b Entering within the veil is a doctrine unique to this author, as is the idea of the forerunner. Forerunner also fits in with Gnostic teaching. See earlier remarks on Psa. 110:4. The high priest enters in the veil once a year. The promise in Lev. 16:30 is "FOR IN THAT DAY HE WILL MAKE A WIPING AWAY FOR YOU TO CLEANSE YOU FROM ALL YOUR SINS. AT THE FACE OF YĀHWĒH YOU WILL BE CLEANSED." Obviously no one has been perfected yet. Therefore, this promise is eschatological in regard to perfection. On a future day of atonement the Spīrit will finally cleanse the hearts of all Yisrael from all sin and will complete the promise of inscribing the Law on the heart, on the basis of the forgiveness through the death of Mēssiah, and the cleansing power of his blood (divine life). But the author has hijacked this promise, claiming it was fulfilled in his day. It has to be perfectly clear that the author means that final cleansing was effected. And this Gnostic doctrine has been taken into the Church under the claim of being "made righteous." See Heb. 10:14.

^c See earlier note on Psalm 110:4. The speculation is an argument from silence. Without a doubt Malkitsedeq was descended from Noah. The unfounded claim of perpetual priesthood for him is supposed by the author to support his priesthood replacement doctrine.

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

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

¹¹Now if perfection was through the Levitical priesthood because by it the people received instruction, what further need was there for another priest to arise in the order of Malkitsedeq, and not be designated according to the order of Aharon? ¹²Because when the priesthood is changed, of necessity there takes place a change of law also.^b

¹³Because the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. ¹⁴Because it is evident that our Lord was descended from Yehudah, a tribe with reference to which Mosheh spoke nothing concerning priests. ¹⁵And this is clearer still, if another priest arises, according to the likeness of Malkitsedeq,

^aIn the author's day, the Levites still collected some tithes. The altar before the destroyed Temple was likely still used in reduced fashion between about AD 90 and 130 after a hiatus between AD 70 and 90. But the Emperor Hadrian sought to remove it all just before the second Revolt. See Clement of Rome's remarks on the Levitical service. The author's argument is clearly aimed at undermining or replacing the income of the Levites.

Clement writes, "These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behoves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times. He has enjoined offerings [to be presented] and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure, may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of the Lord, they sin not. For his own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen" (Chap. XL).

"Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace-offerings, or the sin-offerings and the trespass-offerings, but in Jerusalem only. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. Ye see, brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed" (Chap. XLI).

^bA straw man argument is assumed for the Levitical service to justify its replacement. Then the author brings in his theology of Psalm 110:4 to provide a replacement, saying the Law is changed. But see Jeremiah 33:17-22 where the Levitical Priesthood is not changed. See also Ezekiel 40-48 and Malachi 3:3-4. The Church deleted the Jeremiah passage from its versions of the Septuagint. Mëssiah's offering is easily harmonized with the Levitical service. The offerings for sin were intended for sins of ignorance. The offering of Mëssiah was intended for all sin which could not be dealt with by the Temple, and serves for all sin in those times in which there is no Temple. See Acts 13:38-39. Read carefully Leviticus 4-6.

¹⁶who has become a priest not according to a law of fleshly^a commandment, but according to the power of an indestructible life.

¹⁷Because it is witnessed of him, "YOU ^θARE A priest UNTO THE AGE in the order of Malkitsedeq." ¹⁸Because, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness,^b ¹⁹because 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, ²⁰and inasmuch as it was not without an oath.^c *θ Psa 110:4*

²¹Because they indeed became priests without an oath, but he with an oath through the One who said to him, "YĀHWĒH^θ HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A priest UNTO THE AGE.'" *θ Psa 110:4*

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

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

²⁶For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens, ²⁷who does not need, daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people, because this he did once for all when he offered up himself.^e

²⁸Because the Law appoints men as high priests who are weak, but the saying of the oath, which came after the Law, appoints a Sōn, made perfect forever.^f

^a Scripture nowhere calls any commandment fleshly. See Lev. 19:30; 26:2; Eze. 23:38; 45:17. A spiritual effect: Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18; 6:7; 19:22; Num. 15:25, 26, 28.

^b A direct contradiction to Lev. 4-6, where it is explained how the Levitical offerings atone for sins of ignorance. The author exaggerates the intended purpose of the Levitical offerings to perfection and then he says they are good for nothing. The 'Reformation' evolution of this thinking via Anselm leads to the compensation view of Christ's atonement, where atonement replaces obedience to the commandments. See introductory remarks. See 1 Sam. 15:22; Mat. 9:13; 12:7. See Psa. 50:8-14; 51:16-17; Isa 1:11; Jer. 6:20; Mic. 6:6-8; Hos. 6:6.

^c The author's argument here is his own opinion and it fails all the rules of logical reasoning. "The Law made nothing perfect" is but a straw man argument. One cannot deduce from this, that a commandment must be set aside. The author's better hope is opposed to the Law.

^d Scripture nowhere calls the new covenant a better covenant than the original covenant. This is because it is the same covenant as the original. It is renewed. It is the same covenant in Deuteronomy 30 which is referred to in Romans 10.

^e But there was no daily sin offering. The daily offering was a worship offering. The sin offerings were regularly offered on the new moon day. The author claims the function of the Levitical offerings was abolished once for all with the offering of Christ. Obviously this is not so since the Temple is to be restored to Israel. The sin offerings address sins of ignorance. Messiah's offering addresses the issue of greater sins for which there was no Temple offering. See Zech. 14:16-21; Mal. 3:1-4; Dan. 8:13-14; Ezek. 40-48; Jer. 33:17-22.

^f The author errs in pitting "the oath" (Psalm 110:4) against the Temple. The mission the Father commits to the Son in the Psalm is to execute justice on earth. All judgment is committed to the Son. John 5:22. The weakness of the priests or the fact that they retired and then died in no way made the offerings ineffective for forgiveness of sins of ignorance. The author gets around this by ignoring Lev. 4-6 and by assuming the offerings were supposed to perfect

Now the main point in what has been said is this. We have such a High priest who has taken his seat at the right hand of the throne of the Majesty in the heavens, ^{8,2}a servant in the sanctuary, and in the true tabernacle, which the Lord pitched, not man.^a

³Because every high priest is appointed to offer both gifts and sacrifices. Hence it is necessary that this high priest also have something to offer. ⁴Now if he were on earth, he would not be a priest at all, since there are those who offer the gifts according to the Law, ⁵which serve a copy and shadow of the heavenly things, just as **Mosheh** was warned, when he was about to erect the tabernacle, because, “SEE,” he says, “THAT^o YOU MAKE ALL THINGS ACCORDING TO THEIR PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN.” ^p *Exo 25:40*

⁶But now he has obtained a different ministry, by as much as he is also the mediator of a better will, which has been legislated on better promises.^b

⁷Because if that first testament was faultless, there would have been no occasion sought for a second, ⁸because finding fault with them, he says, “BEHOLD, THE DAYS ARE COMING, SAYS YĀHWĒH, WHEN I WILL EFFECT A new COVENANT WITH THE HOUSE OF YISRA’EL AND WITH THE HOUSE OF YEHUDAH, ⁹NOT like THE COVENANT WHEN I COVENANTED WITH THEIR FATHERS, on THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT. For THEY DID NOT CONTINUE IN MY COVENANT, AND I did not care for THEM, SAYS YĀHWĒH, ¹⁰BECAUSE THIS IS THE COVENANT WHICH I will COVENANT WITH THE HOUSE OF YISRA’EL AFTER THOSE DAYS, SAYS YĀHWĒH. I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM UPON THEIR HEARTS. AND I WILL BE THEIR ALMIGHTY, AND THEY WILL BE MY PEOPLE. ¹¹AND THEY WILL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, ‘KNOW YĀHWĒH,’ BECAUSE ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM, ¹²BECAUSE I WILL FORGIVE THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE.” ^c *Jer 31:31-34*

¹³When he said, a “new COVENANT” he has made the first old. But what-

the worshiper (but didn’t). He then supposes that Messiah’s offering perfects the worshiper. Then he denies the Levitical service effected any cleansing or forgiveness. At the end of the argument there is no more need for the Levitical service, since it did nothing at all, and Christ does it all. It can be conceded that Messiah’s offering and his spiritual life ultimately forgive and cleanse all sin from the faithful. But this fact does not render the Levitical service ineffective for sins of ignorance. If the author’s lie denying the effect of the sacrifices is removed from the argument, then his logic falls to pieces, or if his lie concerning final perfection and cleansing of all sin at the cross is removed, then likewise his logic against the Temple service breaks down.

^a But the Law says TO RESPECT THE SANCTUARY AND KEEP HIS ŠABBAḤS. The glory of Yāhwēh dwelled in the Holiest Place and Yāhwēh also spoke face to face with Mosheh there. Also Yāhwēh appeared next to the altar of incense in the Holy Place. The earthy dwelling was just as true as the heavenly one. It is to be likened as the Almighty’s summer home among his people. What was pitched by man was according to the word of the Almighty. The author’s implied put down of the earthly sanctuary must be rejected. For there the Almighty has chosen to put his name, and there he will yet put his name.

^b The author equivocates the meaning of covenant with the notion of a will and testament. The translation reflects this. The author’s error is great. No greater promises can be made than those in Deuteronomy 30, and Paul quotes the passage in Romans 10. The word which he preached was the word of faithfulness.

^c The places underlined and not in small caps are where the text has been falsely translated. The corrected text appears in the introductory remarks.

ever is becoming old also growing aged is nearer disappearance.^a

Now even the first testament^b had regulations of divine worship and the earthly sanctuary,^{9,2} because there was a tabernacle prepared, the outer one, in which was the menorah and the table and the sacred bread. This is called the Holy Place.³ And behind the second veil, there was a tabernacle which is called the Holy of Holies,⁴ having a golden altar of incense,^c and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aharon's rod which budded, and the tables of the covenant.^d⁵ And above it were the Keruvim of glory overshadowing the mercy seat, but of these things we cannot now speak in detail.

⁶Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship,⁷ but into the second only the high priest enters, once a year, not without taking blood, which he brings for himself and for the sins of the people committed in ignorance.

⁸This clarifying by the Holy Spirit indicates that the way into the holiest place was not yet revealed, while the first tabernacle was still standing,⁹ which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience,^e¹⁰ since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.^f¹¹ But when the Anointed appeared as a high priest of the good things to come, he entered through

a See introduction. But the new covenant is really a covenant renewal of the covenant of old. The covenant of old (ברית עולם) was already ancient before the prophet announced a renewal. In the messianic age, Mēssiah comes to restore Yisraēl from exile (Deut. 30), and to remember His covenant (Lev. 26:44-45), the covenant of old.

b Or will. The standard meaning of this word in Greek is a will, but through Hebrew usage came to mean covenant. In this case the author means will. See 9:16-18. A covenant does not require the death of the covenant maker for effectiveness. Only a will does.

c The author has misplaced the golden altar of incense. It belonged to the first compartment of the Tabernacle. An attempt to define this object as a hand held incense burner used on the Day of Atonement isn't likely, because the author is describing the standard furniture. If an incense burner were meant, then the golden altar upon which incense was offered daily would be inexplicably omitted. The author is not acquitted by 1 Kings 6:22. For that verse is mistranslated "belonging to" in many versions, but it says "BY THE ORACLE," לַדְבִיר, which is equivalent to לפני העדות and לפני הפרכת. See Exodus 30:6, 36. Yāhweh met in two places. He spoke from above the ark. But the Mēssenger of Yāhweh would appear next to the altar of incense.

d None of these items save only the tablets were placed inside the ark. The author errs in writing that they were.

e But this was not the purpose of the Levitical service. The author's alternative does not make a person perfect in conscience either (as he falsely implies) since the perfection of conscience is a matter of obedience to the commandments (which have to be learned) and not a matter of sacrifice.

f The author claims the Levitical offerings only relate to "regulations for the body." But this simply is not true. It is something a Gnostic would derisively say. But the sin offerings had to do with guilt, which is a very spiritual matter, and forgiveness of sins of ignorance was effected through them. The continual offering was a worship offering and the Almighty ordained them for his spiritual worship. The author clearly means these offerings are to be ended because he thinks Mēssiah's appearing is the "time of reformation," and so the law is no longer imposed.

the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,¹² and not through the blood of goats and calves, but through his own blood, he entered the Holy Place once for all, having obtained everlasting redemption.

¹³Because if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, ¹⁴how much more will the blood of the Anointed, who through the everlasting Spirit offered himself without blemish to the Almighty, cleanse your conscience from dead works to serve the living Almighty?^a

¹⁵And for this reason he is the mediator of a new testament, in order that since a death has taken place for the redemption of the transgressions that were committed under the first testament, those who have been called may receive the promise of the everlasting inheritance. ¹⁶Because where a testament is, there must of necessity be the death of the one who made it, ¹⁷because a testament is valid only when men are dead, because it is never in force while the one who made it lives.^b

¹⁸Therefore even the first testament was not inaugurated without blood, ¹⁹because when every commandment was spoken by Moshèh to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself^c and all the people, ²⁰saying, "THIS IS THE BLOOD OF THE COVENANT WHICH THE ALMIGHTY COMMANDS YOU."^{Exo 24:8}

²¹And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.^d ²²And according to the Law, almost all things are cleansed with blood, and without shedding of blood there is no forgiveness. ²³Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.^e

²⁴Because the Anointed did not enter a Holy Place made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of the Almighty for us. ²⁵Nor was it that he should offer himself often, as

a The presumption that the Levitical service only cleansed the flesh an error. But Leviticus 4-6 says that when the offering is made the worshiper has been forgiven for sins of ignorance. And by this there is relief from the guilt of those sins. Of course this did not cleanse all sins (only life through Messiah does this), but the author errs greatly in denying the effectiveness of the offerings for sins of ignorance.

b This whole line of argument is based on the assumption that the covenant was a will or testament. In a will one gets the inheritance only when the will maker dies. The assumption begs the question of how the 'first covenant' was valid before the covenant maker died. Yisra'el inherited the land, but the covenant maker did not have to die for this to happen.

c The author is seriously incorrect here about what happened at the ratification of the covenant. See Exodus 24. The blood was not sprinkled on the book, nor were their any goats sacrificed, nor was scarlet wool or hyssop involved in the ceremony. The author has confused other passages with what happened in Exodus 24.

d Again the author is incorrect. Oil was generally used for anointing the Tabernacle items. Blood was only used on the ark, the ground, and the altar. (See Exodus 40:9).

e The notion that heaven itself needed to be cleansed with sacrifices (plural) is unique to this author. It would appear that the heavenly sanctuary never was defiled in the first place and had no need of cleansing.

the high priest enters the Holy Place year by year with blood not his own.^a ²⁶Otherwise, he would have needed to suffer often since the foundation of the world, but now once at the consummation^b of the ages he has been manifested to abolish sin by the sacrifice of himself.^c ²⁷And inasmuch as it is appointed for men to die once and after this comes judgment,²⁸so the Anointed also, having been offered once to “take away the sins of many,” will appear a second time for salvation without reference to sin, to those who eagerly await him.

For the Law, since it has a shadow of the good things to come and not the image of matters, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near.^d

Otherwise, would they not ^{10.2}have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?^e

³But in those sacrifices there is *only* a reminder of sins year by year. ⁴Because it is impossible for the blood of bulls and goats to take away sins.^f

⁵Therefore, when he comes into the world, he says: “SACRIFICE AND OFFERING YOU HAST NOT DESIRED, BUT a body^g you have prepared for me.

a The Law does not say the pattern shown on the mount was a copy of the layout in heaven. It was a blueprint for the earthly Sanctuary, and some items are similar to those in heaven. The idea that what is supposed to take place on earth must also take place in heaven based on these similarities is fallacious. All atoning sacrifice takes place on earth.

b See 10:37 for the author’s belief in the very soon coming. This word is used in Mat. 13:39, 40, 49; 24:3; 28:20. It refers to the consummation of the age at the second coming. The author incorrectly teaches it was the consummation then.

c The author supposes final cleansing has come. Not so according to Scripture. See 1 Yoh. 1:9 and Zech. 3:9-10. But it was not the end of the ages then. Nowhere does Scripture claim Mēssiah came at the end of the ages. See 10:37.

d The argument is a variation of the lie that it is useless to keep any commandments of the Torah because one cannot keep them all perfectly. In this case, he lies that the Levitical service is useless because it could not perfect the sinner. Truly, the Levitical service was not meant to perfect the sinner. The commandments were not meant to be kept only if all could be kept perfectly.

e The argument is a straw man since the author is assuming that sacrifices are supposed to do something they were never meant to. He builds an erring expectation for the Levitical service and then attacks it on the basis that it did not reach this expectation.

f Supply *only* from Heb. 9:10. On the force of 9:10 we must understand that stating what they *only* do excludes everything not mentioned. The author clearly means to exclude forgiveness or pardon from the effect of the offerings for sins of ignorance. The usual rationalization offered to support the author against the plain statements of Leviticus is that “atonement” only means “to cover” sin. But atonement means to “wipe away” (See 1 Yoh 4:10 note). The sinner is under condemnation. The condemnation is forgiven and commuted to the animal substitute as an example of what would have happened to the sinner. Thus the condemnation is wiped away. In this sense atonement is equivalent to forgiveness or pardon.

The meaning of “atonement” is the same with respect to Mēssiah’s offering for iniquity (1 Yoh 2:2, 4:10; Rom. 3:25; Lev. 25:9). The alleged alteration of meaning in the term has no foundation in fact. The only limitation of the levitical offerings was limitation to sins of ignorance, but this was not a fault. It was by design. Mēssiah’s offering is for all other sins. See Acts 13:39 note.

g The original Psalm reads, “BUT MY EARS YOU HAVE OPENED.” The reading is unique to this author and occurs nowhere in the Hebrew text nor in the Greek Septuagint. The original text points to obedience rather than sacrifice. The author has changed it to point to another sacrifice. The Scripture says that TO OBEY IS BETTER THAN SACRIFICE. But the lawless substitute

⁶WHOLE-ASCENDING SACRIFICE, AND SACRIFICE FOR SIN YOU HAVE NOT ASKED FOR.
⁷SO I SAID, 'BEHOLD, I HAVE COME. IN THE ROLL OF THE BOOK IT IS WRITTEN OF ME TO DO YOUR WILL, O ALMIGHTY [*YOUR LAW IS WITHIN MY HEART*].'^a *Psa 40:6-8 [7-9]*

⁸After saying above, "SACRIFICES AND OFFERINGS AND WHOLE ASCENDING SACRIFICES EVEN FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU ASKED FOR," which are offered according to the Law, ⁹then he said, "BEHOLD, I HAVE COME TO DO YOUR WILL O ALMIGHTY, [*YOUR LAW IS WITHIN MY HEART*]."^b *Psa 40:6-8 [7-9]*

^{9b}He takes away the first in order to establish the second. ¹⁰By this will we have been sanctified through the sacrifice of the body of Yēshua the Anointed once for all. ¹¹And, on the one hand every priest stands, daily ministering and offering time after time the same sacrifices, which can never take away sins, ¹²but on the other hand, he, having offered one sacrifice for sins to be the continual, sat down at the right hand of the Almighty, ¹³henceforth waiting while his enemies should be made a footstool for his feet.

¹⁴Because by one offering he has perfected as the continual those who are sanctified.^c ¹⁵And the Holy Spirit also bears witness to us, because after the previous saying, he said, ¹⁶"THIS IS THE COVENANT THAT I {will}^d COVENANT WITH THEM AFTER THOSE DAYS, SAYS YĀHWĒH. I WILL PUT MY LAWS UPON THEIR HEART, AND UPON THEIR MIND I WILL WRITE THEM, ¹⁷AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."^e *Jer 31:33-34*

¹⁸Now where there is forgiveness of these things, there is no longer any offering for sin.^e

sacrifice for obedience because they think that sacrifice compensates the Almighty for their disobedience. But in no way is this view of Messiah's death acceptable. The Almighty is not compensated for sin any more than the victim of a murder is brought back to life when the murderer is punished. Messiah paid the punitive penalty showing how much the Almighty hates sin, and as an example for us of the suffering caused to himself by sin. He was our substitute, and this substitution satisfies his wrath. But it does not compensate him for the loss due to sin. The false doctrines of Anselm of Canterbury led to false doctrines of imputed righteousness taught by Luther and Calvin as a means of making restitution to the Almighty. The whole theory falls to pieces as soon as we realize that the consequences of sin are not all undone. The forgiveness of the sin of one person does not undo the eternal death it caused to the other. Atonement does not compensate the Almighty for the loss caused by lawlessness.

a I have included the end of the quote that the author has left off since it is relevant to the author's deception replacing obedience with sacrifice.

b Psa. 40:8. But the author has left out the closing phrase of vs. 8 because he has argued that the sacrifices and offerings, that were not wanted, have been replaced with another sacrifice, namely Christ, rather than acknowledging the point of the Psalmist, wherein it is obedience that is wanted instead of sacrifice.

c The author has transferred the supposition that sacrifice perfects the person to Messiah's offering, and has replaced the continual offering with it. But this is not what it means. He has done so to disparage the Levitical service. The continual offering was a worship offering and did not pertain to atonement. He says "has perfected" (perfect, active, indicative) those who "are sanctified" (present passive participle). This last word is stative, referring to a present tense state of sanctification (perfection) on account of the perfect, and the parallel word in vs. 10 which is a perfect passive participle. It is therefore impossible to argue that the author means anything less than total perfection. It is also impossible to impart a progressive aspect to the participle as some commentators wish to do, "being sanctified" to lighten the author's extraordinary claim.

d The author wishes us to think that the covenant was made when Messiah came, but in fact the renewal began when the forty years were at an end on the plains of Moav.

e The author speaks as a true Gnostic here as he considers the Law already written on

¹⁹Since therefore, brethren, we have confidence to enter the Holy Place by the blood of Yēshua, ²⁰by a recent and living way which he dedicated for us through the veil, that is, his flesh, ²¹and since we have a great priest over the house of the Almighty, ²²let us draw near with a sincere heart in full certainty of confidence, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.

²³Let us hold fast the confession of our hope without wavering, because he who promised is trustworthy, ²⁴and let us consider how to stimulate one another to love and good deeds, ²⁵not forsaking our own congregating, as is the habit of some, but encouraging one another, and all the more, as you see the day drawing near.

²⁶Because if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷but a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries.

²⁸Anyone who has set aside the Law of Moshēh dies without mercy ON THE TESTIMONY OF TWO OR THREE WITNESSES. ²⁹How much severer punishment do you think he will deserve who has trampled under foot Almighty Sōn, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? *Deu 17:6*

³⁰Because we know him who said, "VENGEANCE^α IS MINE, I WILL REPAY." And again, "YĀHWEH^β WILL JUDGE HIS PEOPLE." ³¹It is a terrifying thing to fall into the hands of the living Almighty. ³²But remember the former days, when, after being enlightened, you endured a great conflict of sufferings, ³³partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated. ³⁴Because you showed sympathy to the prisoners, and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and an abiding one. ³⁵Therefore, do not throw away your confidence, which has a great reward, ³⁶because you have need of endurance, so that when you have done the will of the Almighty, you may receive what was promised. *α Deu 32:35 β Deu 32:36*

³⁷"FOR^α YET IN A VERY VERY LITTLE WHILE...THE^β ONE COMING WILL COME, AND WILL NOT delay." ³⁸"BUT^θ my RIGHTEOUS ONE WILL LIVE BY faith." "And if he shrinks^μ back, my soul has no pleasure in him." *α Isa 10:25, 26:20 β Hab 2:3 θ Hab 2:4b μ Hab 2:4a ϕ*

the heart by faith. He argues that Christians may enter the Holy Place because they are purified from sin. The point is that he considers himself pure, body and soul (cf. vs.22). But the true good news teaches forgiveness, and a future purification from sin in the age to come (cf. Gal. 5:5).

The author errs greatly in that he considers this a done deal. In fact the promises are not complete. Hearts are not perfectly cleansed or perfectly circumcised, nor are sins of ignorance at an end. The Temple service will be restored in the ages to come both for sins of ignorance and worship. There are many Christians to this day that believe all sins of all mankind were forgiven at the cross. All they have to do is accept it. But this is not so. Messiah died for every person. But the forgiveness is not effective without an affirmation of faithfulness to Messiah. Many will hear in that day, "I NEVER ACKNOWLEDGED YOU," because they never fulfilled the condition of their pardon to repent of sin.

a The last phrase (μ) occurs only in the LXX, and there is no compelling reason to adopt it. The Hebrew says, "BECAUSE COMING HE WILL COME. HE WILL NOT BE TOO LATE. BEHOLD, ONE BEING

³⁹But we are not of those who shrink back to ^ρdestruction, but of those who have trust to the preserving of the soul. ^ρ *Isa 10:25*

Now faith is the substance of things hoped for, the guarantee of things not seen,^a ^{11.2b} because by it the men of old gained approval. ³By faith we understand that the ages^b were prepared by the word of the Almighty, so that what is seen was not made out of things which are visible. ⁴By faith, Hevel offered to the Almighty a better sacrifice than Qayin, through which he obtained the testimony that he was righteous, the Almighty testifying about his gifts, and through it, though he is dead, he still speaks.

⁵By faith^c Hanoĸ was taken up so that he should not see death. And he was not found because the Almighty took him up, because he obtained the witness that before his being taken up he was pleasing to the Almighty. ⁶And without faith it is impossible to please him, because it is necessary to have faith to make the approach to the Almighty, that he is, and that he is a rewarder of those who seek him.^d ⁷By faith Noaĸ, being warned by the

PROUD: HE WILL NOT HAVE BEEN UPRIGHT IN HIS SOUL, BUT THE RIGHTEOUS ONE BY HIS FAITHFULNESS WILL LIVE" (Hab. 2:4). The first part of the quote in 10:37α is spliced from Isa. 10:25; cf. 26:20, "FOR IN A VERY LITTLE WHILE, AND WILL HAVE ENDED INDIGNATION AND MY ANGER BY THEIR DESTRUCTION." The text refers to Assyria. See Isa. 10:24. The proud one in Hab. 2:4 is Babylon. In Hab. 2:4 the author deviated from both Hebrew and the LXX. The LXX reads "my faithfulness," which is a legitimate interpretation of "HIS FAITHFULNESS." "His" refers to the Almighty. But the author has transposed this to "My righteous one." Paul would not have written such as it undermines his exposition on the "FAITHFULNESS OF MESSIAH," which is his covenant faithfulness. See Rom. 1:17; 3:21-25; Gal. 2:16; 3:11. Finally, the author felt the words, "HE WILL NOT BE TOO LATE," were not soon enough, and so he spliced in Isa. 10:24 to speed things up. But it has been two millennia. The author's changes are to serve his redefinition of "faithfulness" to "trust," and as a result he has altered the texts and introduced an immediate eschatological hope as the object of trust rather than keeping the Scriptural definition: fidelity to MESSIAH. See 11:1.

^a The author has shorn the word faith of most of its meaning. Faith is fidelity. Faith is fealty to MESSIAH. The Greek verb means to pledge fidelity, to affirm faithfulness to someone, or confirm one's fidelity. It entails a heart commitment and a follow through by obedience to one's master. Christianity most often defines faith as trust only and then claims that trust produces works. This is hardly different than the doctrine of believe only. The problem is that the word actually means fidelity or loyalty when used with a personal object. It is an affirmation or confirmation of faithfulness to Messiah. It is a short generalization of deeds or acts of obedience showing that loyalty really exists in the heart. By teaching a trust only definition, the Church is destroying the original sense of how fidelity is shown: by keeping the commandments. The statement "I trust my wife" is quite different from "I affirm fidelity to my wife." The correct definition invites us to inquire how we do that for Messiah. And the Scripture explains how.

^b *Aeons*. Often translated "worlds," but the primary sense of the Greek word is "aeons." The alleged creation of time is a favorite argument used to shore up false doctrines. Further, we have here a contradiction to Gen. 1:1-3 and 2 Peter 3:5. The heavens and earth were created out of water, which is a visible material. Gnostics would much prefer a god that made time and not one that created with something material (which they attributed to another god). The Almighty can certainly make stuff out of nothing because he is all powerful. But the world was not made from nothing. It was made from water. It is sufficient to affirm that he made the heavens and earth from water.

^c The author's definition of faith is incongruent with his examples. This is because he depends on the letter of 1 Clement for his examples, but he has substituted his own definition of faith. What really fits here is faithfulness. Clement of Rome was considered canon by many in the west while Hebrews was not. Clement speaks favorably of the Levitical service while the author has nothing good to say about it, and is seeking to redefine the faith.

^d In the context of Scripture, "seek Him" means via repentance, keeping the command-

Almighty about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.^a

⁸By faith Avraham, when he was called, listened by going out to a place which he was to receive for an inheritance. And he went out, not knowing where he was going. ⁹By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Yitsḥaq and Ya'aqov, fellow heirs of the same promise, ¹⁰because he was looking for the city which has foundations, whose architect and builder is the Almighty. ¹¹By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered him faithful who had promised.^b ¹²Therefore, also, there was born of one man, and him as good as dead at that, as many descendants AS THE STARS OF HEAVEN IN NUMBER, AND INNUMERABLE AS THE SAND WHICH IS BY THE SEASHORE. Gen 22:17

¹³All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth, ¹⁴because those who say such things make it clear that they are seeking a country of their own. ¹⁵And indeed if they were thinking of that one from which they went out, they would have had opportunity to return. ¹⁶But as it is, they desire a better one, that is, a heavenly one.^c Therefore the Almighty is not ashamed to be called their Almighty, because he has prepared a city for them.

¹⁷By faith Avraham, when he was tested, offered up Yitsḥaq, and he who had received the promises was offering up his only kindred, ¹⁸concerning whom it was said, "IN YITSHAQ YOUR DESCENDANTS WILL BE CALLED."¹⁹He considered that the Almighty is able to resurrect even from the dead, from which he also received him back as a type. Gen 21:12

²⁰By faith Yitsḥaq blessed Ya'aqov and Esau, even regarding things to come. ²¹By faith Ya'aqov, as he was dying, blessed each of the sons of Yosef, and bowed down on the top of his staff.^d ²²By faith Yosef, when he was dying, made mention of the exodus of the sons of Yisra'el, and gave orders concerning his bones.

²³By faith Moshēh, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child. And they were

ments, and honestly reading Scripture. But the author's parallelism redefines *seek* as believing things about Gōd.

a 1 Clement 9:4, "Noah, being found faithful, by his ministration preached regeneration unto the world, and through him the Master saved the living creatures that entered into the ark in concord." The author has altered Clement's use of the adjective "faithful" to "By faith" in order to make it agree with his own re-definition.

b But Sarah was a doubter.

c The author has redefined the promise of the land of Israel to a heavenly country. Yes, the land of Israel will be heavenly in the age to come, but I think this is not what the author meant.

d Others have pointed out that the author has his facts wrong here. Gen. 47:31 says, "Then Yisra'el worshiped upon the head of the bed." The error is that the text does not say "staff," and that this event is not connected to the blessing of the sons.

not afraid of the king's edict. ²⁴By faith Mosheh, when he had grown up, refused to be called the son of Pharaoh's daughter, ²⁵choosing rather to endure ill-treatment with the people of the Almighty, than to enjoy the passing pleasures of sin, ²⁶considering the reproach of the Anointed greater riches than the treasures of Egypt, because he was looking to the reward. ²⁷By faith he left Egypt, not fearing the wrath of the king,^a because he endured, as seeing him who is unseen. ²⁸By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the first-born might not touch them.

²⁹By faith they passed through the Red Sea as though they were passing through dry land. And the Egyptians, when they attempted it, were drowned. ³⁰By faith the walls of Yericho fell down, after they were encircled for seven days. ³¹By faith Rahav the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.^b

³²And what more will I say? Because time will fail me if I tell of Gid'on, Baraq, Shimshon, Yiphtah, of David and Shemu'el and the prophets, ³³who by faith conquered kingdoms, performed acts of justice, obtained promises, shut the mouths of lions, ³⁴quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. ³⁵Women received back their dead by resurrection, and others were tortured, not accepting their release, in order that they might obtain a better resurrection,^c ³⁶and others experienced mockings and scourgings, yes, also chains and imprisonment. ³⁷They were stoned. They were sawn in two. They were tempted. They were put to death with the sword. They went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated, ³⁸men of whom the world was not worthy, wandering in deserts and mountains and caves and holes in the ground.

³⁹And all these, having gained approval through their faith, did not receive what was promised, ⁴⁰because the Almighty had provided something better for us, so that apart from us they should not be made perfect.^d

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every weight, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, ^{12.2}fixing our eyes on Y'eshua, the author and perfecter of the faith, who for the joy set before him endured the execution timber, despising the shame, and has sat down at the right hand of the throne of the Almighty. ³Because consider him who has endured such hostility by sinners against himself, so that you may not grow weary and lose heart.

^a But see Exodus 2:14. The author's object is to portray faith as meaning perfect confidence rather than fidelity to his commandments.

^b 1 Clement 12:1, "Through faithfulness and hospitality Rahab the harlot was saved."

^c Some of the author's references are found only in apocryphal sources. See the margin of Nestle-Aland for a complete list of sources. Scripture does not cite apocryphal sources authoritatively like this.

^d See 12:23 where he does declare the spirits of the saints perfected. The Gnostic point of view does not care about the visible, or the outward, or the material. The perfection being claimed is an inward mystical perfection of the spirit. See 10:14.

⁴You have not yet resisted to the point of shedding blood in your striving against sin. ⁵And you have forgotten the exhortation which is addressed to you as sons, “MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF YĀHWĒH, NOR FAINT WHEN YOU ARE REPROVED BY HIM, ⁶BECAUSE THOSE WHOM YĀHWĒH LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.” ⁷It is for discipline that you endure. The Almighty deals with you as with sons, because what son is there whom his father does not discipline? ⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. *Prov 3:11-12*

⁹Furthermore, we had earthly fathers to discipline us, and we respected them. Shall we not much more be subject to the Father of spirits, and live? ¹⁰Because they disciplined us for a short time as seemed best to them, but he disciplines us for our good, that we may share his holiness. ¹¹All discipline for the moment seems not to be joyful, but sorrowful, yet to those who have been trained by it, afterward it yields the peaceful fruit of righteousness.

¹²Therefore, strengthen the hands that are weak and the knees that are feeble, ¹³and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. ¹⁴Pursue peace with all men, and the sanctification without which no one will see the Lord. ¹⁵See to it that no one comes short of the grace of the Almighty, that no root of bitterness springing up causes trouble, and by it many be defiled, ¹⁶that there be no immoral or irreverent person like Esau, who sold his own birthright for a single meal, ¹⁷because you know that even afterwards, when he desired to inherit the blessing, he was rejected, because he found no place for repentance, though he sought for it with tears.^a

¹⁸Because you have not approached what is handled, that is to a blazing fire, and to darkness and gloom and whirlwind, ¹⁹and to the blast of a trumpet and the sound of words which those who heard begged that no further word should be spoken to them, ²⁰because they could not bear the command, “IF EVEN^α A BEAST TOUCHES THE MOUNTAIN, IT WILL BE STONED.” ²¹And so terrible was the sight, that Mosheh said, “I ^βAM FULL OF FEAR and trembling.”^b *α Exo 19:12-13 β Deu 9:19*

²²But you have come to Mount Tsiyon and to the city of the living Almighty, the heavenly Yerushalayim, and to myriads of messengers, ²³to the assembly of the first-born enrolled in heaven, and to the Almighty Judge of all, and to the spirits of righteous men having been made perfect,^c

^a But this is not true. Esau did repent after his brother left, as a careful reading of Genesis will show.

^b The most scholars can do for the source of this quote is cite Deut. 9:19 and 1 Macc. 13:2 to complete it. But the Deut. passage does not apply, because Mosheh was fearful of wrath because Yisraēl had sinned, not because of the sight of the smoke and fire on the mountain. We can only conclude the author made this up or misremembered in order to further his put down of the Sinai covenant.

^c Once again the author is claiming perfection of the saints. It is a perfection that he denies to anyone before the cross. See 11:40. It is a perfection that he denies the Levitical offerings could accomplish. Really, this is a straw man argument, as those offerings accomplished forgiveness of sins of ignorance, but not perfectionism. Scholars attempting to rescue

²⁴and to Yěshua, the mediator of a new covenant, and to the sprinkled blood, which speaks better than Hevel's.

²⁵See to it that you do not refuse him who is speaking, because if those did not escape when they refused him who warned them on earth, much less will we escape who turn away from him who warns from heaven. ²⁶And his voice shook the earth then, but now it has been promised, saying, "YET^α ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN." ²⁷And this expression, "YET^α ONCE MORE," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. ^{α Hag 2:6}

²⁸Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to the Almighty an acceptable service with reverence and awe, ²⁹because our Almighty is a consuming fire.

Let love of the brethren continue. ^{13.2}Do not neglect to show hospitality to strangers, because by this some have entertained messengers without knowing it. ³Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

⁴Let marriage be held in honor among all, and let the marriage bed be undefiled, because fornicators and adulterers the Almighty will judge. ⁵Let your character be free from the love of money, being content with what you have, because he himself has said, "I^α WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU," ⁶so that we confidently say, "YĀHWĒH^β IS MY HELPER, I WILL NOT BE AFRAID. WHAT WILL MAN DO TO ME?" ^{α Deu 31:6,8 β Psa 118:6 [117:6]}

⁷Keep in mind those leading^b you, who have spoken the word of the Almighty to you, of whom observing the outcome of *their* conduct, imitate *the* faith. ⁸Yeshua the Anointed is the same yesterday and today, and to time immemorial. ⁹Do not be carried away by varied and strange teachings, because it is good for the heart to be strengthened by grace, not by foods, through which those who were thus occupied were not benefited. ¹⁰We

the author from his perfectionism error have proposed that the word means "consecrate," in places like 10:14, but this argument makes nonsense out of the author's earlier denial. The Levitical offerings never "consecrated" the ones offering? And then the claim in 10:14 would be no more than what the offerings already did for the priests. The phrase in the LXX is "τελειώσεις αὐτῶν τὰς χεῖρας" (you will complete their hands) and Hebrew, "תִּמְלֵא יָדַם" (you will fill their hands) (Exo. 29:35). Such a notion is refuted by 10:2 where the kind of cleansing is supposed to relieve the worshiper of "consciousness of sins." Therefore, the only interpretation consistent with the book and the author's language is the Gnostic one. The author is claiming nothing less than the classic Gnostic doctrine of perfection.

a The author has spiritualized Tsiyon and Yerushalayim. In vs. 28 he speaks of the kingdom, and like a true Gnostic he disconnects this from the created order. The creation vanishes and only his "unshakable" spiritualization remains. What then of the promised restoration of Yisrael and the reign of Měssiah on the throne of David?

b Present participle. These were their current leaders. This is not any proof the readers know the author, but rather a clue that he does not know them, and a hint that they should keep their leaders under scrutiny lest they do not line up with the author's doctrine. Also alleged to be evidence that the readers know the author is cited as 6:9-10; 10:34; 13:7,9, 18-19, 23. This is what the author wants us to believe, but since neither original recipients, or their time, or their place can be verified, the author's suggested existence of original recipients could be part of the fraud.

have an altar, from which those who serve the tabernacle have no right to eat, ¹¹because the bodies of those animals whose blood is brought into the Holy Place by the high priest as an offering for sin, are burned outside the camp.^a ¹²Therefore Yēshua also, that he might sanctify the people through his own blood, suffered outside the gate. ¹³Hence, let us go out to him outside the camp, bearing his reproach.

¹⁴Because here we do not have a lasting city, but we are seeking the city which is to come. ¹⁵Through him then, let us continually offer up a sacrifice of praise to the Almighty, that is, the fruit of lips that give thanks to his name. ¹⁶And do not neglect doing good and sharing, because with such sacrifices the Almighty is pleased.

¹⁷Obey your leaders, and submit to them, because they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, because this would be unprofitable for you. ¹⁸Pray for us, because we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things. ¹⁹And I urge you all the more to do this, that I may be restored to you the sooner.^b

²⁰Now *may* the Almighty of peace, who lead up from the dead the great Shepherd of the sheep with the blood of the everlasting covenant, even Yēshua our Lord, ²¹equip you in every good thing to do his will, working in us that which is pleasing in his sight, through Yēshua the Anointed, to whom be the glory forever and ever. Amen. ²²But I urge you, brethren, bear with this word of exhortation, because I have written to you briefly. ²³Take notice that our brother Timothy has been released, with whom, if he comes soon, I will see you.^c ²⁴Greet all of your leaders and all the saints. Those from Italy greet you.^d ²⁵Grace be with you all.

a Who was the audience of Hebrews? What was their altar? It is my opinion that Hebrews was produced as a fraud from the very start. There was no original audience. There were no original recipients. Like the "Sunday letter from heaven," it was "discovered" by the author: "Behold brothers what I have found: it appears that Paul wrote a last letter to the Jews..." This was after all the emissaries were passed away, and Timothy and Clement of Rome. There would be no way to cross examine him except by literary forensics and a thorough and correct knowledge of Scripture. The author, like some false teachers in the Messianic Faith now, appears to be a secret Gnostic. In public they claim to assert the Deity of Messiah, but leave clues to the contrary. In secret they teach that the Spirit of the Almighty only dwelled with the man spirit of Yēshua. This is like Nestorianism. The classic Gnostics claimed the Spirit came on him at baptism and left before he died. But do not be surprised by false teachers that conceal the most false of their beliefs, who disclose them only to their inner circle, or which you can find only after digesting a lot of their material!

b The author is referring to Paul's imprisonment. By including this he hopes the letter will be accepted as Pauline. During these times there were many false writings.

c This remark is also written by the author in the hopes that the audience will assume Paul is the author, because Paul was expecting to be released, and the author could point to Phil. 1:7; 2:24. But by 110-120 AD, when the pseudo-author must have written, Timothy was recently passed away, and could not contradict him.

d The author gives Paul's last known place of residence, Italy, as an indication of the place the letter was written. The destination is not named by the author, as this would open the author to cross-examinations, but it is left to be assumed that he wrote to Jews somewhere outside of Italy. The author could claim that the letter was somehow copied and distributed back to Rome, where Clement supposedly made use of it.

Appendix V: Additions to Mark

The longer ending of Mark, set forth below, I regard as spurious by this author. See note on Mark 16:8. The vocabulary, style, and theology of the longer ending do not agree with that of Mark in general. The long ending has the appearance of being cobbled together from the other Evangelists along with the unknown author's own interpretations. Most scholars do not consider it genuine, and I refer you to their explanations. My own remarks are noted below.

Note the imperative of immersion to salvation, much like the false doctrine of circumcision to salvation. Note the emphasis on belief and unbelief and that signs define believers from unbelievers. Not so. True Faith is loyalty to the Almighty demonstrated by obeying his commandments. The spurious writer's remarks on the unbelief of Yēshua's Yehudi disciples reek of ill will toward the tribe of Yehudah. I do not read a word of harsh rebuke mentioned in vs. 14, not in any Evangelist. They were only rebuked for slowness to believe the Scripture, but never for slowness to realize it had been fulfilled from the reports that reached their ears. Rather Yēshua persuaded them by gently presenting the evidence that he was alive and indeed was the Almighty Sōn who had died, but now lived.

The Longer Ending

¶⁹And rising early on the first Sabbath,^a he was seen first by Miryam Ha-Magdalit, from whom he had cast out seven demons.^b ¹⁰This one^c going,^d announced it to those who had been with him,^e who were mourning and weeping. ¹¹And these ones,^f having heard that he lives and was ⁹seen

a The author uses the singular here when it is supposed to be "the first of the Sabbaths." See 16:2. He also uses the ordinal adjective "first" instead of the cardinal "one" used elsewhere. This suggests the author thought the word meant "week."

b This is copied from Luke 8:2. The mention here is inappropriate, and if Mark had thought to mention it, he would have put it at 15:40 where he first mentions her. The author's motivation is probably due to a doctrine of signs and wonders. See vs. 17.

c Heinrich Meyer notes: "Foreign to Mark is here—(1) *ἐξείνη*, which never occurs (comp. Mark 4:11, Mark 7:15, Mark 12:4 f., Mark 14:21) in his Gospel so devoid of emphasis as in this case."

d "*πορευθεῖσα*, which word Mark, often as he had occasion for it, never uses, while in this short section it occurs three times (Mark 16:10, 12, 15)." See Heinrich Meyer.

e "Moreover, (3) the circumlocution *τοῖς μετ' αὐτοῦ γενομένοις*, instead of *τοῖς μαθηταῖς αὐτοῦ* (the latter does not occur at all in the section), is foreign to the Gospels. The *μαθηταί* in the more extended sense are meant, the apostles and the rest of the companions of Jesus; the apostles alone are designated at Mark 16:14 by *οἱ ἐνδεκα* as at Luke 24:9; Luke 24:33; Acts 2:14." See Heinrich Meyer.

f "An unemphatic stands *καχεῖνοι* in Mark 16:11, but not at ver 13, as also *ἐκείνοις* in Mark 16:13 and *ἐκεῖνοι*, at Mark 16:20 are emphatic." See Heinrich Meyer.

g "The fact that *θεάομαι* apart from this section does not occur in Mark, forms, considering the frequency of the use of the word elsewhere, one of the signs of a strange hand." See Meyer, 16:14.

by her, disbelieved.^a

¹²And after these things,^b he was seen in another form by two from among them, who were traveling in the country.^c ¹³And these ones, having gone back, announced to the rest, but they did not believe these.^d ¹⁴Later,^e when they were reclining, he was seen by the eleven.^f And he rebuked their unbelief, and hardness of heart, because they believed not those who had

a The author introduces a theme of Jewish disbelief here alien to Mark, and he keeps repeating it. See vs. 13-14. The Evangelists never represent their disbelief as anything but temporary, and as a matter to be gently corrected by a more tangible presentation of the evidence. The pseudo-author rebukes the alleged unbelief harshly as if it was a great spiritual deficiency. But when they were rebuked, they were only rebuked for slowness to believe the Scripture, but never for slowness to realize it had been fulfilled from the reports that reached their ears. Rather Yēshua persuaded them by gently presenting the evidence that he was alive and indeed was the Almighty Sōn who had died but now lived. Meyer states, “ἀπιστεῖν does not occur in Mark except here and at Mark 16:16, but is altogether of rare occurrence in the N. T. (even in Luke only in chap. 24)”

b Meyer, “μετὰ ταῦτα: (after what was narrated in Mark 16:9-11) does not occur at all in Mark, often as he might have written it: it is an expression foreign to him. How long after, does not appear. According to Luke, it was still on the same day.”

c This inclusion is taken from the ending of Luke. Meyer, “Mark 16:12-13. A meagre statement of the contents of Luke 24:13-35, yet provided with a traditional explanation (ἐν ἑτέρᾳ μορφῇ), and presenting a variation (οὐδὲ ἑχείνοις ἐπίστευσαν) which betrays as its source[184] not Luke himself, but a divergent tradition.”

d Meyer comments on the following words, which to me seem to have the tinge of anti-Jewishness, as he deals with the ill-advised efforts of the Church Fathers to explain the text: “οὐδὲ ἑχείνοις ἐπίστ: not even them did they believe. A difference of the tradition from that of Luke 24:34, not a confusion with Luke 24:41, which belongs to the following appearance (in opposition to Schulthess, Fritzsche, de Wette). It is boundless arbitrariness of harmonizing to assume, as do Augustine, de consens. evang. iii. 25, Theophylact, and others, including Kuinoel, that under λέγοντας in Luke 24:34, and also under the unbelievers in the passage before us, we are to think only of some, and those different at the two places; while Calvin makes the distribution in such a manner, that they had doubted at first, but had afterwards believed! Bengel gives it conversely. According to Lange, too, they had been believing, but by the message of the disciples of Emmaus they were led into new doubt. Where does this appear? According to the text, they believed neither the Magdalene nor even the disciples of Emmaus. De Wette wrongly thinks (following Storr, Kuinoel, and others) here and repeatedly, that an interpolator would not have allowed himself to extract so freely. Our author, in fact, wrote not as an interpolator of Mark (how unskillfully otherwise must he have gone to work!), but independently of Mark, for the purpose of completing whose Gospel, however, this fragment was subsequently used.”

e Meyer, “Mark 16:14. Ὑστερον: not found elsewhere in Mark, *does not mean: at last* (Vulgate, Luther, Beza, Schulthess, and many others), although, according to our text, this appearance was the last (comp. Matthew 21:37), but: *afterwards, subsequently* (Matthew 4:2; Matthew 21:29; John 13:36), which certainly is a very indefinite specification. [Note: it simply means *later*.]”

“The narrative of this appearance confuses very different elements with one another. It is manifestly (see Mark 16:15) the appearance which according to Matthew 28:16 took place on the mountain in Galilee; but ἀνακειμένοις (*as they reclined at table*) introduces an altogether different scenery and locality, and perhaps arose from a confusion with the incident contained in Luke 24:42 f., or Acts 1:4 (according to the view of συναλιζόμενος as *convalescing*); while also the reproaching of the unbelief is here out of place, and appears to have been introduced from some confusion with the history of Thomas, John 20, and with the notice contained in Luke 24:25; for which the circumstance mentioned at the appearance on the mountain, Matthew 28:17 (οἱ δὲ ἐδίστασαν), furnished a certain basis.”

f “Ἀυτοῖς τοῖς ἑνδεκά: *ipsis undecim*. Observe the ascending gradation in the three appearances—(1) to Mary; (2) to two of His earlier companions; (3) to the eleven themselves. Of other appearances in the circle of the eleven our author knows nothing; to him this was the only one. See Mark 16:19.”

seen him raised up.^a

¹⁵And he said to them, “Go into all the world, announcing the good news to all creation. ¹⁶The one having believed and having been immersed will be saved, but the one disbelieving will be condemned.^b ¹⁷These signs will accompany those having believed: In my name they will cast out demons. They will speak with new languages. ¹⁸They will pick up serpents. And if they should drink something deadly, it can by no means harm them. Upon the sick they will lay hands, and they will get well.”^c

¹⁹So then Adōnai Yēshua, after speaking to them was taken up into heaven and sat down at the right hand of the Almīghty. ²⁰And these, having gone out, proclaimed everywhere, Adōnai working with them and the word confirming through the accompanying signs.^d]]

The Expositor’s Bible supposes that the ending has been cobbled together with the help of the other three evangelists: “Mark 16:9-20 may be divided into three parts corresponding more or less to sections in John, Luke, and Matthew, and not improbably based on these; Mark 16:9-11, answering to John 20:14-18; John 20:12-14, answering to Luke 24:13-35; Luke 24:15-18, answering to Matthew 28:19. Mark 16:19-20 wind up with a brief reference to the ascension and the subsequent apostolic activity of the disciples.”

a The pseudo-author keeps hammering in his theme of unbelief and hardness of heart. One can almost feel that he has an ax to grind against Jewish unbelief. It appears that his conclusion has prejudiced his perception of all Jews so that he has projected it onto the disciples also.

b The pseudo-author’s definition of ‘faith’ is incorrect. He regards it as believing facts rather than pledging loyalty to Mēssiah.

c In fact none of these signs are necessary to confirm if one has affirmed faithfulness to Yēshua, and the evidence is the fruit of the Spīrit, and a changed life in obedience to the commandments. Signs are easily faked or easily reported by those teaching a false theology, and such reports are accepted by those who want their ears tickled with assurances based on something less than a genuine commitment to Mēssiah. Such signs were more to break the ice with pagans than a confirmation to the faithful. But the author presents it as confirmation for the faithful.

The author also preaches a doctrine of condemnation for a lack of baptism. The Scripture nowhere objectively states the matter this way.

d The author has completely bypassed the sign of the faith, which is the resurrection on the third day. This is the sign for the faithful. The other signs were to open the ears of the unconverted so that they would listen long enough to understand it.

Appendix VI: General Notes

ADŌNAI: The combining breve stands for the *nomina sacra* marks in the original texts.^a The reader may substitute Yāhwēh, Măster, Adŏn, Adŏni, Lŏrd (equiv. to L-rd) or even Sĭr, as he or she sees fit. The use of this word in the translation does not for certain represent how a person quoted would have spoken, but the *nomina sacra* serve several functions: 1. A mark of divinity, 2. To indicate that the proper name is Hebrew, 3. To indicate to the reader who a person is though the speaker in the text may not fully know. אֲדֹנָי *Adŏnai*.

ALMĪGHTY: Nomina sacra for Elohim: אֱלֹהִים. The reader may prefer to say *Elohim*. The title is an intensive plural in Hebrew. The root word *Eloah* means a mighty one, a powerful one. The plural renders this root sense superlative: the most mighty one. The appropriate English word for this is Almighty.

ASSEMBLY: Instead of Church. The word also means congregation, or a gathering. Used in a local sense and also in a technical sense of the Assembly of Yisra'el. קְהָל.

CONFIRM FAITHFULNESS. Also AFFIRM FAITHFULNESS: This is the verb form of the word for FAITHFULNESS. One may first affirm faithfulness mentally, but it does not end with mere affirmation. It also covers confirming the affirmation by obedience. Almost always the phrase includes (or implies) the person to whom fealty is affirmed or confirmed. Almost always the faithfulness is confirmed not to facts or doctrine but to the person of Měssiah. הֶאֱמִין. Confirm your faithfulness to Měssiah. To make support (on), give support (to). The support is not just limited to support of mental truths or promises. It is also the things loyalty implies: love and obedience.

CUSTOMARY WORKS: from ἔργων νόμου, *works of custom*. Such works are thought to balance the scales of justice as if compensating for sins allowing them to be absolved. The Messianic Faith teaches no concept of atoning penance like this, but there are many heresies that do.

EMISSARY: Instead of apostle. שְׁלִיחַ *shaliah*.

FAITHFULNESS: instead of faith, which has been greatly weakened by false teaching. Synonyms are fidelity, fealty. Biblical Hebrew: אֱמוּנָה. Modern Hebrew: מְהִימְנוּת.

FATHER: Nomina sacra. *Abba* or Av. אָבָא.

HAVING JUSTICE ADMINISTERED: Rom. 3:24. Also ADMINISTERING JUSTICE. See Rom. 5:1. Also to DECIDE JUSTICE. See Gal. 2:16. More literally the reader can experiment with turning the word justice into a verb: JUSTICED, JUSTICING. It is the activity of a judge in rendering justice, or the carrying out of the form of justice so decided upon. This may be put

^a The scribes marked seven divine names and titles in the Greek texts by omitting the vowels and placing a supra-linear line above the letters of the word. This seems to have replaced an earlier system where scribes would actually leave blanks and then write the names into the Greek texts in Hebrew.

in Biblical Hebrew: מְצַדֵּק, *being made to be justified*, Piel. It is likely that Modern Hebrew has lost just sense just as English lost the sense after Middle English.

IMMERSE: instead of baptize. לְטַבֹּל.

JUSTICE: The same word as *righteousness* in the original. English speakers tend to incorrectly think of righteousness as personal moral quality only. It also covers just action toward others including that of a judge rendering judgment. צֶדֶק.

LAW: The reader may substitute Torah. תּוֹרָה.

MESSENGER: put for angel. מַלְאָךְ *malak*. Often it is a messenger sent from the Almighty. Sometimes it is the divine Sōn. Sometimes it is a human being, as in the case of the seven messengers Yohanan sent to the Assemblies of Asia Minor.

MĒSSIAH: Nomina sacra for *Māshiah*, meaning *Anōinted*. The reader may substitute either. מְשִׁיחַ.

LOVING-KINDNESS: instead of grace. חֶסֶד.

NORM: (1a) *norm in a valid sense*: the *norm* for justice, the customary or usual penalty. The usual justice. The sentence of death. (1b) *norm in an invalid sense*: what is prescribed as the norm for justice by men, seeking to balance justice by keeping the commandments or customary works. (2) *norm*: the status quo, habit, tradition, the usual practice, conventional. See WHAT IS CUSTOMARY. נֹרְמָה, נֹמוֹס.

SENTENCE, SENTENCES: Instead of letter or letters. The English word 'letter' lacks the proper judicial connotation. Rom. 2:27, 29.

SIN: noun. (1) Sin: *capitalized*: serious Sin, willful rebellion, transgression: פְּשָׁע or עֲוֹן *pesha, avon* (2) sin: *lowercase*: 'an error' or 'a mistake' or 'a miss' of the mark: שְׂגָגָה *shegagah*. Note curled i. (3) sin *penalty*: penalty, judgment: חַטָּאת *hatta't* (4) sin: sin *offering*: חַטָּאת *hatta't* (5) no decision made: *lowercase and normal i*.

SIN: verb. (1) commit a sin of ignorance or circumstance: err, 'miss the mark': שָׁגָא *shaga'* (2) Sin: commit a willful sin: rebel, transgress. פָּשַׁע *pasha*.

SPIRIT: *Rūah*. The reader may prefer to substitute *Rūah Ha-kodesh* for the Holy Spirit. רוּחַ הַקֹּדֶשׁ.

SŌN: So marked in the texts. It means the divine son, i.e. *Ben Elohim*, Almighty Sōn. בֶּן, בְּנֵי-אֱלֹהִים *Ben*.

TIME IMMEMORIAL: Also everlasting, age, enduring. עוֹלָם. Sometimes "all the ages of the ages" or "forever and ever."

YĀHWĒH: יְהוָה Patterns of usage in the Law and Prophets have been followed. It is possible that the third consonant took on a vocalic sense. Yāhwēh: EE-AH-OO-EY. The meaning of the name is 'he who makes to be,' i.e. the Creator, based on 3rd, mas. sing. Hiphil.

YĒSHUA: The reader may say *Yehōshua*. His name means Yah is salva-

tion. יֵשׁוּעַ, יְהוֹשׁוּעַ. *Yěshua*.

WHAT IS CUSTOMARY: put for the Greek word *nomos* when a generalized sense is meant. The word also means, the NORM for something, i.e. you are not under WHAT IS CUSTOMARY, (1) 'the judgment' or 'the condemnation' for sin, Rom. 6:14-15. Rom. 3:21, apart from the justice that is customary. See under *nomos* in BDAG, 3rd edition. (2) status quo, habit, tradition. The word was necessarily borrowed into Mishnaic Hebrew as נִוְמוֹס *nomos* where it means custom, usage, what is customary. Sometimes the word is rendered TRADITIONAL. NOMOS was employed by the Greeks to mean anything customary, habitual, or status quo.

Appendix VII: Luke 22:17-25

Luke reports the cup and bread in a different order than Matthew and Mark. (The Greek conjunctions do not have to imply strict chronological order.) The evidence is that this cup in Luke is the very cup of blessing because it is joined with vs. 18 (cf. Mark 14:25), which occurs in Mark joined with the cup. This means that Luke reported the cup first and then the unleavened bread. Because vs. 18 is parallel to Mark 14:25, it cannot truly be argued that Luke is reporting an earlier cup in the meal.

Codex Bezae (D⁰⁵) and itala a d ff² i l: omit: 19b *which is given for you; do this for my memorial*. 20 *And in the same way he took the cup after they had eaten, saying, "This cup which is poured out for you is the renewed covenant in my blood*. Itala b, c, reorder the verse order to 19,17,18. The Syriac also shows evidence of a shorter text. The Greek scribes conflated the text with the words from 1Cor. 11:24-25, and thus created the sequence cup-bread-cup, treating the first cup as an earlier cup in the meal. But this is evidently a mistake because the first cup in Luke is identified by vs. 18 as the second cup in Mark (cf. Mark 14:25). The contradiction can be seen by creating a synopsis of the conflated version of *Luke* and Mark:

¹⁷And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes."²²And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body, which

is given for you. Do this for my memorial." 23 And he took a cup, *after they had eaten*, and when he had given thanks he gave it to them, and they all drank of it. 24 And he said to them, "This is my blood of the *new* covenant, which is poured out for many. 25 Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."

Now compare vs. 18 from Luke with vs. 25 from Mark. The association shows that Luke's first cup is really the cup of blessing. It is extremely unlikely that Yēshua would have duplicated the same statement after two different cups. It is also unlikely that Luke would have reported two cups, even though a Seder contained four.

The longer version of Luke is explained by the scribes supposing that Luke reported an earlier cup in the meal, and that their text was deficient in omitting the cup after the bread. They supposed that this deficiency could be repaired by conflating the text with 1Cor. 11:24-25, and were further motivated by the observation that the words, "Do this at my memorial" are not reported in any of the gospels. They were also motivated by the fact that the word "new" is not reported in Matthew or Mark in front of the word "covenant." What they did not observe very carefully was that Luke 22:18 does not allow the original cup mentioned by Luke to become an earlier cup in the meal, unless it be assumed that Yēshua made the same statement twice, and this is as unlikely as thinking that Luke meant to mention two cups, and then confuse the reader by putting vs. 18 after vs. 17 instead of after vs. 20. This contradiction was not lost on all the scribes. The editors of itala^{b,e} syr^c and syr^c all reordered the text to 19, 17, 18, an attempt to justify correcting Luke's order.

Finally, the reasoning of Bruce Metzger and his committee for favoring the longer version (a minority of the committee dissented) includes this reasoning, "The rise of the shorter version can be accounted for in terms of the theory of *disciplina arcana*, i.e. in order to protect the Eucharist from profanation, one or more copies of the gospel of Luke, prepared for circulation among non-Christian readers, omitted the sacramental formula after the beginning words" (pg. 176, *A Textual Commentary on the Greek New Testament*).

Notice that the shorter version is not attributed to accident. The committee did recognize that the difference is too large, and in a too important text to be attributed to an unnoticed accident of transmission. This means they have to come up with a deliberate reason to justify how the shorter text was created. But their opinion has the appearance of a *just so story*, and leads to the contradiction in the Majority text implied by the position of vs. 18.

I would suggest that Luke himself left out "This is my blood of the covenant," precisely because such words require more explanation to non-Jews than he wanted to put in, and that Luke favored an oral explanation be given to converts. In other words, Luke himself was concerned about

a misunderstanding. And of course, he would be right, because Yohanan finds the need to omit any mention of the cup, and later we find the *transubstantiation* and *real presence* doctrines as corrupt explanations which would justify not focusing on the Eucharistic words. The Jews themselves had problem enough with Yēshua's saying (cf. John 6).

Finally, if "Do this for my memorial," is not contained in any of the gospels, then where did Paul obtain the words? I suggest that he learned them from Peter (cf. Gal. 1:18) at the time of Passover in AD 39. There needs be no explanation why Luke left the words out. Matthew and Mark leave them out also. That may not explain why they were left out, but it certainly justifies the shorter text.

Luke and John were meant for circulation among non-Jews. I think this explains the brief account of Luke and John's omitting it.

Appendix VIII: Works of the Law

The New Perspective on Paul has given us many valuable insights, but it has done a disservice in attempting to debunk the truth that salvation by works played a part in first century Judaism. While we cannot map out what each and every sect believed, it is apparent that the sect Paul was dealing with in Galatians believed in the merit of at least some works. And further, Paul expands the same arguments in Romans. So we cannot say the problems Paul addresses were trivial issues only to be faced off in some backwater of Judaism.

The problems Paul address are in fact the main issues. It is the idea that certain deeds considered especially meritorious can be saved up for oneself or others against the day of judgment. In the Church this takes the form of indulgences. For example, during the Roman persecutions, many Christians lapsed into apostasy, while many other Christians confessed Christ and died as martyrs. When the lapsed repented they were given long penances. On the other hand, the martyrs had an excess of merit. This came to be called the treasury of merit. To this treasury they added the merit of Christ. The idea then was that the lapsed could draw on the treasury of merit to shorten their penances. It went so far as that the merit of a particular martyr could be applied to the penance of a particular lapsed person.

If the god who perverts justice by these legalisms sounds like the commercial god of the Satisfaction Theory of Atonement, it is the same concept on the same theme. They paint an image of Gōd as if he has to be bought off in order to forgive. I have explained elsewhere that Mēssiah's atonement does not buy off the Almīghty. It is simply an example of his justice, a punitive penalty assigned to us, which Mēssiah agreed to suffer on our behalf, that does not compensate him for any sin.

Let me return here to Judaism. But what I really mean is a snapshot of

Judaism that will illustrate the problem. Like I said, we do not know what each and every sect believed, but what we find in Judaism well illustrates the theme of merits that must have come and gone in other forms in the past. If for no other reason we would have to presume these doctrines existed simply because they are so useful to Satan in perverting the justice of the Almighty and in painting a false image of Gōd which he hopes men will accept. As a result, people who think they know the Almighty, in fact, do not really know him at all.

Judaism has a concept of זְכוּת *zekut*. This term means, “merit, credit” (cf. Reuben Alcalay, *The Complete Hebrew Dictionary*). This also occurs as זְכוּת אֲבוֹת *zekut avot*, which means “merit of the ancestors.” *Zekut* is the Jewish *treasury of merits*. The basic concept is that one performs an extraordinary deed of righteousness, above and beyond simple Torah observance, and this deed is a *zekut* that can be credited to others (or oneself) against the day of judgment or disaster. Commonly, charity, prayer, and devotion to Torah study were considered to contribute to *zekut*. And if one appreciated the righteousness of the ancestors, while being a sinner himself, then the ancestors *zekut* could be credited to their account. *Zekut* can also be collectively credited to Yisrael to be drawn in in times of great crisis or great miracles on behalf of the nation. Jacob Neusner explains:

“The family, called ‘Israel,’ could draw upon the family estate, consisting of the inherited *zekhut* of the matriarchs and patriarchs in such a way as to benefit today from the heritage of yesterday. This notion involved very concrete problems. If ‘Israel, the family’ sinned, it could call upon the ‘*zekhut*’ accumulated by Abraham and Isaac at the binding of Isaac (Genesis 22) to win forgiveness for that sin. True, ‘fathers will not die on account of the sin of the sons,’ but children may benefit from the *zekhut* of the forebears” (Jacob Neusner, *Theological and Philosophical Premises of Judaism*, pg. 193).

The binding does not point to *zekut* as the solution to the sin problem. It points directly to Mëssiah.

So we see in both Judaism and Christianity a “treasury of merit,” which perverts the justice of the Almighty and paints him as a person that must be bought off in order to remember his covenant.

While the above is a snapshot of Judaism, the concept of works of the law reckoned for righteousness of a transitive nature shows up in the Dead Sea Scrolls. 4QMMT states that *some particular deeds of the law are reckoned for righteousness*. Why some particular ones and not all deeds? Probably because these deeds were thought to accrue a superabundance of merit, and perhaps which those doing them might be made to feel secure since they have a lien on Gōd.

But we do not have to define exactly what the theology of Paul’s opponents was. This is because he denies that *any* customary works are regarded by the Almighty in judging the case. This would include any works of the law also. Paul is denying a whole concept regardless of the particulars of how it is implemented. We have seen how Judaism implements the idea

with *zekut*, and that the Church has the *treasury of merit*. As for particulars, it is clear that the Church placed great merit in baptism and Judaism in circumcision.

Now I turn to the Protestant *treasury of merit*. It is but a variation of the Catholic one. I have described this before. The idea is that the righteousness of Měssiah is credited to the account of the believer, and thus the believer's case is discharged by acquittal. This again is the same concept as *zekut*. The merit of another is transferred to the believer for the sake of acquittal. Like the Rabbis doctrine, the commercial use of merit, is disguised from that of individual merit by applying to corporate merit, i.e. the merit of another. But it is all the same an attempt to satisfy justice by someone's works.

Messiah's righteousness is surely counted to us, but only in like manner as that of Avraham's faithfulness. It was counted when he obeyed, and believing the promises was the beginning of his obedience (Gen. 15:6; James 2:21-24). All of Messiah's righteousness will be counted to us through our obedience as we wait for perfect righteousness by faithfulness (Gal. 5:5; Rom. 4:24; Rev. 19:8; 3:4, 5, 18; 6:11; 7:9). And none of it is a legal credit against sin. Sin is not forgiven by crediting positive merits. It is forgiven because the Almighty is merciful and agrees to a penalty commuted to a substitute when anyone repents and affirms his faithfulness to Měssiah. And the penalty Měssiah paid is an example of what we would have had to suffer. His death explains what we were pardoned from.

Appendix IX: Forgiveness

The second goat represents two things: (1) The Sōn of the Fāther (Bar-Abba) who *bears with* the transgressions and iniquities of Yisra'el, and (2) also the transgressor who is allowed to live. The first goat was for the ritual cleansing of the physical sanctuary, but it also symbolizes Měssiah who died for our transgressions. And we have been forgiven. The Torah and Prophets used two words in conjunction with forgiveness of sins. The most common is the root נָשָׂא *nasa'* which means to *bear, carry, lift*. The sense we want is *bear with*. The other term, less common is סָלַח *salah* which means to *pardon, forgive*. The first word, *bear with*, takes on the sense of tolerate, overlook, pass over, cover, conceal. It is the word used in Lev. 16:22. The second goat *bears with* the transgressions until the day when their penalty may be suffered, and the iniquity forgiven. The second goat represents the Almighty bearing with our transgressions, either before Měssiah for the faithful, or before Měssiah for the lost for whom a season of repentance is given before judgment.

Forgiveness means to cancel all penalties by commutation of the penalty to a substitute. This was only possible for sins of ignorance, (Lev. 4:20, 26, 31, 35; 5:10, 13, 16, 18, 26; 19:22; Num 15:25, 26, 28.) Less serious sins (Lev. 6:7[5:26],) and rash vows (Num 30:5[6], 8[9], 12[13]). Forgive-

ness is the final end of the matter of remitting the penalty.

There was no forgiveness of transgressions in the Torah and the Prophets. But it was asked for (Ex. 34:9; Num 14:19; 1Ki 8:30, 34, 36, 39, 50; 2Ki 5:18; 2Chr 6:21, 25, 27, 30, 39; Psa 25:11; Dan. 9:19; Amos 7:2.) and promised: (Num 14:20; 2Chr 7:14; Psa. 103:3, “is going to forgive”; Isa. 55:7; Jer 31:34; 33:8; 36:3; 50:20.) The remaining uses of פָּלַח *salah* may be categorized as character: Psa. 86:5, or denials: Deut. 29:20[19]; 2Ki 24:4; Jer. 5:1; Lam. 3:42. The distinction between *bearing with sin* and *forgiving* is consistent in the Hebrew text. It is not consistently translated by translators not realizing the proper teaching paradigm. Even though there was no forgiveness of transgressions before Mëssiah, the repentant Yisra’eli received effective relief from iniquity because (1) The Almighty *bore with* those sins, and (2) he promised *to forgive* them. But the how of the matter was only disclosed prophetically, Isa. 53, by type, Gen. 22, and metaphor, Gen. 3:15. Num. 14:19-20 is especially tricky in the translations. Moshèh asks for forgiveness for the people, “even as that you have borne with this people from Mitsrayim even until now.” The next verse says, “I will have forgiven according to your word.” Yāhwèh means he will bear with the transgressions of the repentant until Mëssiah pays the penalty and they are forgiven. He does not explain this then. What he does say gives relief from the burden of their sin.

Appendix X: Theories of Atonement

There are a number of theories of atonement, which I will come to after we define some terms. The word atonement means ‘to wipe out’ or ‘wipe away.’ It is used in two ways, 1. To wipe away impurity. 2. To wipe away wrath, penalty, retribution.

The first definition relates to sanctification by the resurrected life of Mëssiah, which is an on going process, not yet completed. It is completed when he returns to receive his bride. The final purging of the impurity of sin is properly eschatological. It is reserved for the end of days. But in all the true faithful, the purging has already begun by repentance from sins of rebellion, iniquity and transgression. What remains is the sin that is not unto death, which are the sins of ignorance and habit. These remain in degrees until we are perfected in the day of Mëssiah.

The second sense relates to the death of Mëssiah. To understand this we must comprehend two kinds of justice. There is punitive justice and compensatory justice. Compensatory justice happens when the injured party is completely compensated or paid off for his loss. This happens when a third party pays someone’s debt to the injured party. The injured party is fully repaid and ends with no net loss.^a

^a All too often the good news is presented this way by Evangelical and Fundamentalist

Compensation is not what is happening by the death of Mëssiah. To use an extreme example, the law demands the death of the murderer. This punitive justice does not restore the life of the murder victim. All sin has consequences, some more, some less. The punishment of the sinner does not undo the consequences of those sins. No punitive justice positively compensates the injured parties. The murder victim is not compensated, and the Almighty to whom victim belonged in the first place is not compensated for the loss.

The punitive penalty of sin is justly deserved wrath and anger made effective against the sinner. It does not compensate the losses caused by the sin. Punitive justice, in fact, is a further loss. It is a loss to the one who suffers and dies. We may also say punitive justice is a loss to the Almighty, because in having to execute justice he loses what he created in his image.

The Satisfaction Theory of Atonement claims that the Almighty is compensated for all his loss. It accomplishes this by claiming that Gőd sees the sinner as completely righteous after the atonement is made. This righteousness is imputed to the sinner past, present, and future, going back to the day of conception. Because of this the sinner is acquitted. Gőd sees no net loss from the person because he only sees righteousness. But this is only legal trickery and philosophy. It in no way erases the objective fact that Gőd is in a position of net loss due to sin. The theory effectively claims that forgiveness is not forgiveness, because Gőd has been fully paid the debt he is owed by the righteousness of another.

We must distinguish the Satisfaction Theory, which would be better called the Compensation Theory, from the idea of Substitution. Substitutionary Atonement (wiping away) is corrupted by the Satisfaction Theory. But there is nothing wrong with the Substitutionary Atonement Theory if we disconnect it from the Satisfaction Theory.

One person pays the monetary debt of another. This is positive compensation. Someone else's payment is substituted for the payment of the actual debtor who cannot pay, and the injured party has no net loss. This is substitution, but it is not what Substitutionary Atonement means.

Firstly, a penalty is substituted for a penalty. This is punitive justice. Punitive justice does not compensate. It is only an expression of wrath and anger. There is no positive compensation to the injured party. The normal legal penalty for sin is everlasting death. When a person repents, this kind of death is forgiven. The wrath and anger of the Almighty is altered, commuted, changed, to the temporary suffering and death of Mëssiah. The death of Mëssiah is substituted in place of a requirement for our eternal

Protestants. But this kind of illustration needs to be rejected completely. It corrupts the good news of Mëssiah. In the parable of the unforgiving servant, the debt is unpaid when the king forgives the debt. If the servant had forgiven the small debt owed to him, then he would not have been compensated for his loss either. In all cases of forgiveness in the Scripture, the injured party (the Almighty) or the victims end with a net loss. The Almighty is not recovering his losses by forgiveness. Rather he is preventing further losses because he still loves people and wants them to repent. Every person is valuable to Him, and he would rather not lose them.

death. So a modified wrath is really placated this way. Měssiah really does take our penalty, but it is the penalty assigned to the repentant, and not the eternal death assigned to the unrepentant. The change occurs because the Almighty is actually forgiving the eternal penalty. It must be also noted that he is also forgiving actual compensation for the consequences of our sins.

The Ransom Theory of Atonement is also taught in Scripture. The illustration of kidnapping works. A king tells his son not to accept candy or rides from strangers, but the son disobeys and is carried away by the kidnapppers as a hostage. The son contracts the Stockholm Syndrome with the kidnapper, but one day he comes to his senses and cries out to Gōd for deliverance, repenting of taking the gifts of the kidnapper. The kidnapper says, well you did not want to leave before. You can only leave if the king pays me a ransom. If the king tries anything foolish, I'll take your head off. The king pays the ransom the kidnapper agreed to. The son comes home repentant.

So Měssiah's death is a ransom payment in blood. Satan is the kidnapper who deceived man and took him hostage to death. So long as the man is content to dwell under death, the ransom is not effective, but when he repents, the ransom of Měssiah's death is applied, and death has to release him. The Ransom Theory is an illustration of the great cost that the Almighty had to pay to get us back. We sinned against him, and he takes a net loss to get us back. There is no compensation in the Ransom theory. Forgiveness does happen, but it is measured in the enormity of the price the Almighty Sōn had to pay to retrieve us as well as the net loss caused to himself by all the consequences of our sins.

The next theory is the Moral Influence Theory. This theory says that Měssiah died as an example of what the consequences of our sins are in the hope that man will observe it and repent. If this were all this theory said, then we may retain it with the Ransom Theory and the Substitution Theory. The influence theory is incorrect whenever it claims that Messiah's death was for nothing more than to be an example. Liberal Christians love this view because they reject the idea that Měssiah paid the penalty they actually deserved. They also reject the idea that the wicked will have to die eternally, and often are universalists.

Cal was a skinny little kid from a poor family, Gabriel as strong kid from a rich family. They both went to a one room school house for math lessons each noon. The teacher posted his rules. 1. No spitting, 2. No one steals someone else's lunch. 3. Anyone breaking the rules will be beaten. Cal was very hungry because his mom had not had anything for his lunch that day. So he helped himself to Gabriel's lunch. Teacher caught him just as he was finishing Gabriel's first sandwich. Cal was taken to the bench for a beating. Gabriel said to Cal. Why didn't you just ask me? I would've shared a sandwich with you. Cal contritely nodded and said I promise to ask you first if I am hungry again. I'm sorry.

Gabriel observed that a beating would do skinny Cal in completely.

Wait, said Gabriel. I forgive Cal. Do not beat him. Teacher said, well what about the rule. If I don't keep the rule then the bad kids will all start eating other people's lunches! O.k. Gabriel said, we will keep the rule. I will take Cal's beating. Then the other kids will have to find someone to forgive them and take their beating before they break the rules.

The above is the Moral Government Theory. Gabriel is not paid for his loss. In fact he has to suffer to uphold the law and make space for forgiveness. The teacher agrees to reassign the penalty to Gabriel. It is not the exact penalty required by the unrepentant. Mëssiah's death is temporary vs. the norm which is to die forever.

The Satisfaction Theory may be exposed as follows. What would the Almighty rather have? 1. That man never sinned in the first place, or 2. That man sinned and that atonement would be made. The first alternative is better, because many would not have to die eternally if man had not sinned. Under the first option there are no losses. Under the second option the losses remain no matter how one tries to explain it. So the Scripture is true when it says that to obey is better than sacrifice.

Appendix XI

The meaning of the word mistranslated "justify" is so essential to a proper understanding of the good news that I think it good to document the meaning. Any *divine* court case may end with 1. Condemnation of the accused, 2. Acquittal of the accused, 3. Pardon of the accused. In human courts the power to pardon is often very limited, usually being reserved for a chief executive or a king. The verb *δικαιόω* means 'to administer justice,' 'to justice,' 'to judge rightly.' The following texts show its usage in this general sense: Luke 18:14; Acts 13:38-39; Rom. 3:20, 24, 26, 28, 30; 5:1, 9; 8:30, 33; Gal. 2:16, 17; 3:8, 11, 24; 5:4. The case of the repentant person seeking to be judged correctly in Mëssiah, or justified, or administered justice, is never an acquittal. It is always a pardon. Pardon means forgiveness. The accused is still guilty, but the accused is forgiven.

In BDAG, 3rd edition, "1. to take up a legal cause, *show justice, do justice, take up a cause.*" The authors of this lexicon are trying to conceal the meaning of the word while including it. By 'cause' they mean a judicial matter requiring a judgment. Notice that the definition does not specify an outcome to the cause. It is simply the judging of the case. The outcome can be any one of the three listed above.

At the bottom of the entry for *δικαιόω* in Thayer's Lexicon, "*to do one justice, to condemn, punish, to have justice done one's self, to suffer justice, be treated rightly.*" These meanings are certainly not acquittal or justifying the accused. But they fit what Mëssiah did exactly. He suffered our penalty for us. Again, by placing this definition last, it is effectively kept out of sight.

In the on line LSJ lexicon, "*pronounce judgment, do a man right or jus-*

tice, chastise, punish, pass sentence on, have right done one.”

Alister E. McGrath in *Iustitia Dei* states, “It is clear that the passive meaning of the verb is ‘to have justice done one’ (pg. 13). McGrath rejects this meaning because the LXX uses it to mean “justify.” But who says that Paul used it the way the LXX does? McGrath does not consider that Paul may have used the verb the way it was in normal Greek. A similar problem attends *nomos*. Paul uses it with the variety in normal Greek. The LXX uses it in nearly all cases to mean *Torah*.

John Owen exposes the facts also, “Δικαιῶ is the word used to the same purpose in the New Testament, and that alone. Neither is this word used in any good author whatever to signify the making of a man righteous by any applications to produce internal righteousness in him; but either to absolve and acquit, to judge, esteem, and pronounce righteous; or, on the contrary, to *condemn*. So Suidas, Δικαιοῦν δυὸ δηλοῖ, τὸ τε κολάζειν, καὶ τὸ δίκαιον νομίζειν — “It has two significations; to punish, and to account righteous.” And he confirms this sense of the word by instances out of Herodotus, Appianus, and Josephus. And again, Δικαιῶσαι αἰτιατικῆ, καταδικάσαι, κολάσαι, δίκαιον νομίζειν with an *accusative case*; that is, when it respects and affects a subject, a person, it is either to *condemn and punish*, or to *esteem and declare righteous*: and of this latter sense he gives pregnant instances in the next words. Hesychius mentions only the first signification. Δικαιούμενον, κολαζόμενον, δικαιῶσαι, κολάσαι. They never thought of any sense of this word but what is forensic. And, in our language, to be justified was commonly used formerly for to be judged and sentenced; as it is still among the Scots. One of the articles of peace between the two nations at the surrender of Leith, in the days of Edward VI., was, “That if any one committed a crime, he should be justified by the law, upon his trial.” And, in general, δικαιοῦσθαι is “jus in judicio auferre;” and δικαιῶσαι is “justum censere, declarare pronuntiare;” and how in the Scripture it is constantly opposed unto “condemnare,” we shall see immediately” (*Doctrine of Justification by Faith*).

Owen’s fault here is not that he does not know the facts, but that he fails to apply the proper definition. This is because he believed with the other reformers that Mēssiah acquitted us. In fact we are “punished by his faithfulness” since we identify with Mēssiah in his death. Owen correctly points out that the word may mean “declare righteous” at law. But he fails to see that it is complete lawlessness to do so for a person unless they are actually righteous.

Exactly like Greek and Latin, the word “justify” in middle English means “to administer justice”: “justifien (v.) Also justefien; p.ppl. i)justified. 1 (a) To administer justice; execute (laws); (b) to judge (matters), adjudicate; (c) to punish an offender; bring (sb.) to justice, punish; correct (sb. or his heart); refl. discipline (oneself)..... 5. (a) To acquit (the guilty); (b) of God: to absolve (the sinner) by His free gift of divine forgiveness and grace and for man’s faith in Christ; also, to win God’s grace for (sb.)” For example, “If Robert þe Brus of Scotland wolde nouzt be iustificede, and make amendes vnto kyng Edward..þat þe sentence shulde be pronoucede

prouz all Engeland” (Middle English Dictionary). This dictionary is on line at the University of Michigan. Obviously the wrong definition (no. 5) is in the dictionary also, but the right one is no. 1.

Let us now apply this in Rom. 3:24, “being justiced benevolently, by his lovingkindness through the ransom which is in the Anointed Yēshua.” All we have to do here is substitute the sense “administered justice” or “judged,” or even “punished.”

Appendix XII: Quotations

All quotations from the Law and Prophets are highlighted in small bold capital letters. A reference list is found at the end of each paragraph containing quotations. If there is more than one quotation then Greek superscript letters are used on the quotations or parts of the quotations to indicate the source. This superscript letter will appear on the first or second word where the quotation starts.

Ancient quotation standards are very different than modern standards, especially when dealing with material from several different languages and the fact that most of the material quoted was memorized by its authors.

Like modern quotes the author may insert bracketed material into the quote, an explanation, a transition. But there was no standard for brackets []. In this text you will see some words no longer in small capitals between the quotation marks. This represents material that would be bracketed in a modern quote.

As a matter of course the biblical writers took great liberties with their quotes, and therefore the expectation of the ancient reader was more tolerant. No one would charge an author with deceptive misquoting unless the idea communicated was false or the words quoted could not be reasonably found or inferred from their source texts.

When an author says something is written, the standard is that most of the quote is written somewhere. When the author says the Scripture says something, it means at least that it communicates the idea. Often an author will create a mash up of Scripture which would require a lot of brackets ellipses and other devices making it pointless to render the quote in a modern format or according to modern standards.

The ancient reader expected to see pronoun switches to apply the quote more specifically to the topic. Often enough an author will insert a synonym into a quote for an original word for didactic or homiletical reasons. For example, instead of “go across the sea” Paul quotes Deuteronomy 30:13 as “descend into the abyss.” This effect would require a complicated apparatus to make it conform to modern standards, i.e. “Who will go across the sea [or descend into the abyss]?” The idea is the same, who will go to some remote place? For his homily Paul equivocates sea and abyss, taking his point off the depths of the sea. The abyss is a jail for evil persons waiting for the last judgment. These things make for a very creative

literary art.

Often a whole theme of scripture will be summarized as part of a quote. This sort of paraphrasing on a theme occurs frequently.

In order to know whether a quote is unjustly used or altered, one has to know the Scriptures, and the scriptural themes, as well as the expected standards. This is like having to consult an original source for a modern quote to see if the author quoted exactly or if the author altered it or falsely attributed it. For example the author of Hebrews quotes Psa. 40:6 and alters the words "ears you have opened" to "body," a crime covered up by some late versions of the LXX. The author then alters the Scriptural teaching that obedience is better than sacrifice in order to make a point contrary to the text quoted. Generally, the book of Hebrews is a mine of quotes used to make doctrinally erroneous points, e.g. See Hebrews 1:13, 2:1. The Law was not given by angels.

Sometimes there are several possible Scriptures that an author could have in mind when quoting. Some are appropriate and others are not. And sometimes modern editors have chosen the wrong attribution for antinomian reasons. A number of these have been fixed.

To simplify things for the modern reader when seeking the source of a quote, it might be better for the reader to consider a quote a rephrasing of a Scriptural theme rather than try to locate all the parts and understand all the rephrasing. It is better to become acquainted with the Scriptural theme being quoted on by reading the Scripture in general.

I have added a number of quote citations not in the usual editions following the ancient standards. Also quite a number of allusions are highlighted, but not all, because the text would look hacked up if all the allusions were marked, especially in the book of Revelation, which has virtually no quotes, but more allusions to Scripture than any other book.

Appendix XIII

Biblical Feasts vs. Counterfeits

The Appointed Times of Yǎhweh according to the Messianic Faith, which were ordained by divine commandment, and those traditional timest† which meet with divine approval but are not mandated.

<u>True Appointed Time</u>	<u>Corruption or Counterfeit</u>
1. Şabbath	Sunday
2. Passover	Easter
3. Shavuot/Pentecost	Whitsunday (50 days after Easter)
4. Yom Teruah/Trumpets	Christmas/Epiphany
	New Years Day
5. †Season of Teshuvah/ †Yamei Ratson †Days of Awe	Lent
6. Yom Kippur	Ash Wednesday
7. Sukkot/Tabernacles	Micahelmas/Harvest Home
8. †Hanukkah	Advent
9 †Purim	Mardi Gras/Carnival

1. Şabbath is the day for the holy assembly, resting from labor and creation activities. It is the day of worship set apart for the Almighty. Scripture has much to say about the Şabbath and nothing about the solemnization of Sunday. The day of the resurrection was on the Şabbath. All references to Sunday are mistranslations or misinterpretations received by a deceiving tradition (cf. Mat. 28:1; Mark 16:1, 2; Luke 24:1; Yof. 20:1, 19; Acts 20:7; 1 Cor. 16:2; Rev. 1:10).

2. Passover is the season of unleavened bread for seven days, and two annual Şabbaths. There are many passages on Passover. Scripture has nothing to say about Easter, and the one place in the KJV where it says that is a mistranslation for Passover.

3. Shavuot is a one day holy day 50 days after the first day of Passover. This holy day commemorates the giving of the Torah on Mt. Sinai.

4. Yom Teruah is the new year for Sabbatical and Jubilee years. It is the new year for the agricultural year, and the new year for the kings of Yehudah. It originally did not have a historical origin, but a historical meaning is given to it because on this day Mëssiah was born. It is a day for blowing horns, trumpets, shofars. It announces a new beginning.

5. The season of Teshuvah is a traditional 40 days from the first of Elul to Yom Kippur. Teshuvah means repentance. During this time Mëssiah fasted for 40 days and 40 nights. The Days of Awe are the 10 days from Tishri to Yom Kippur.

6. Yom Kippur is the one day of fasting and repentance in the Scriptural Calendar.

7. Sukkot means booths or tabernacles. All the native born in the land are to dwell in booths for seven days. This feast is also a harvest feast.

8. Hanukkah is a traditional feast commemorating the dedication of the temple after it was recovered from the Syrians by the Maccabees. The Church custom of Advent might be seen to be a corruption of lighting the candles during Hanukkah. Messiah was conceived on the 6th (or possibly 7th) day of Hanukkah. This feast is mentioned in Yoh. 10:22.

9. Purim is meant by the feast in Yoh. 5:1.

What makes a man made appointed time a corruption? There are several ways to tell. If the man made time competes with the divinely ordained then it is in opposition to the true appointed time. If the man made time teaches a false version of history then it is a corruption.

Observing and keeping the true appointed times of Yāhwēh our Almighty is an important way we show our loyalty to him.

Appendix XIV: Appointed Times

All Appointed Times begin the night before the day Listed

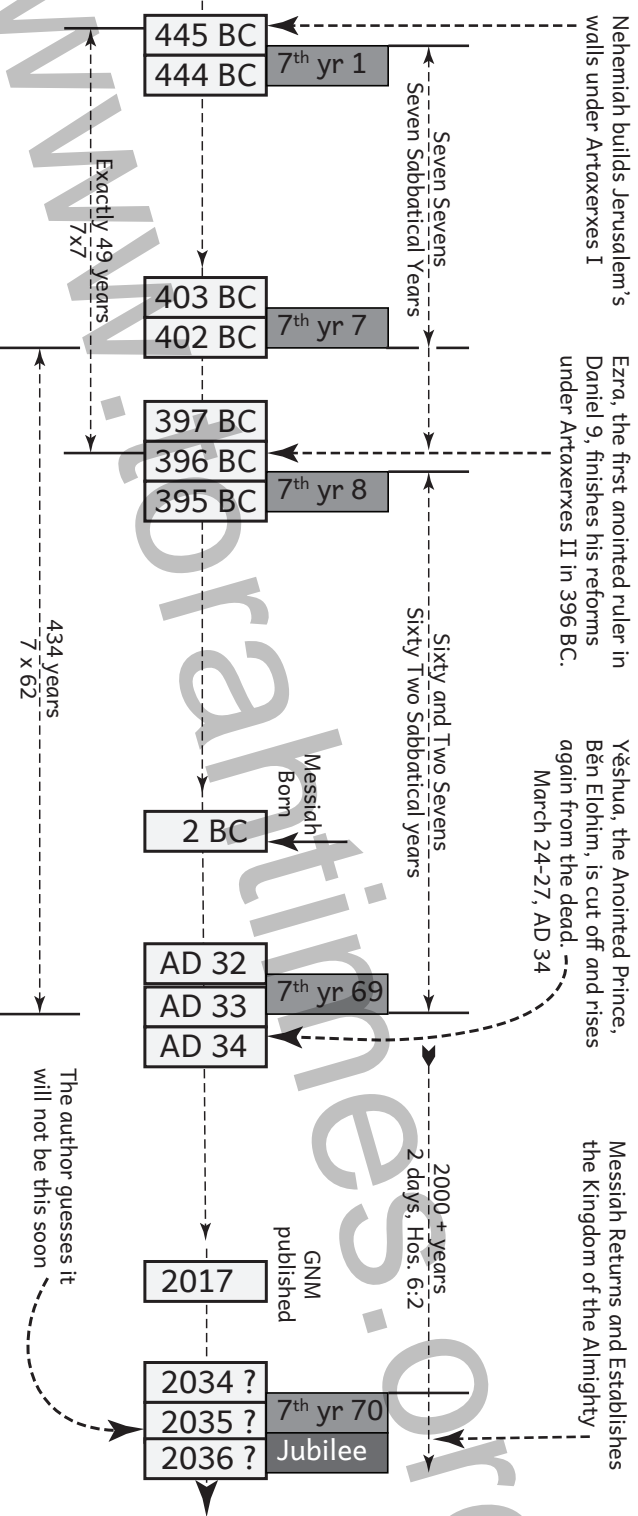
2017	SEVENTH NEW MOON	SEP 22	4 OF 7
	YOM KIPPUR	OCT 1	
	SUKKOT	OCT 6 AND OCT 13	
	Hanukkah	DEC 14 to 21+	
2018	Purim	MAR 3+	
	New Moon Aviv ^a	MAR 19+ ^b	
	PASSOVER	APR 2 AND APR 8+ ^c	Year 6157
	SHAVUOT	MAY 22+	
	SEVENTH NEW MOON	SEP 11+	5 OF 7
	YOM KIPPUR	SEP 20+	
2019	SUKKOT	SEP 25 AND OCT 2+	
	Hanukkah	DEC 3 to 10+	
	Purim	FEB 20+	
	New Moon Aviv	MAR 9-	
	PASSOVER	MAR 23 AND MAR 29-	Year 6158

^a Dates in normal type are not mandatory. DATES IN SMALL CAPS ARE. The new moon Aviv is not a Šabbāth, but all new moons involved a special feast in ancient times, special offerings and a general cessation of commerce. One must keep up with monthly new moon reports to observe these traditional times. The rules for this new moon are explained in Appendix I. Only the seventh new moon is a Šabbāth. It is also called Yom Teruah.

^b The new moon *day* is stated between dawn and dusk, but the new moon is seen at the preceding dusk, i.e. the predicted new moon should be seen just after sunset on MAR 18. All dates follow this pattern. Therefore observances begin the evening before the stated date.

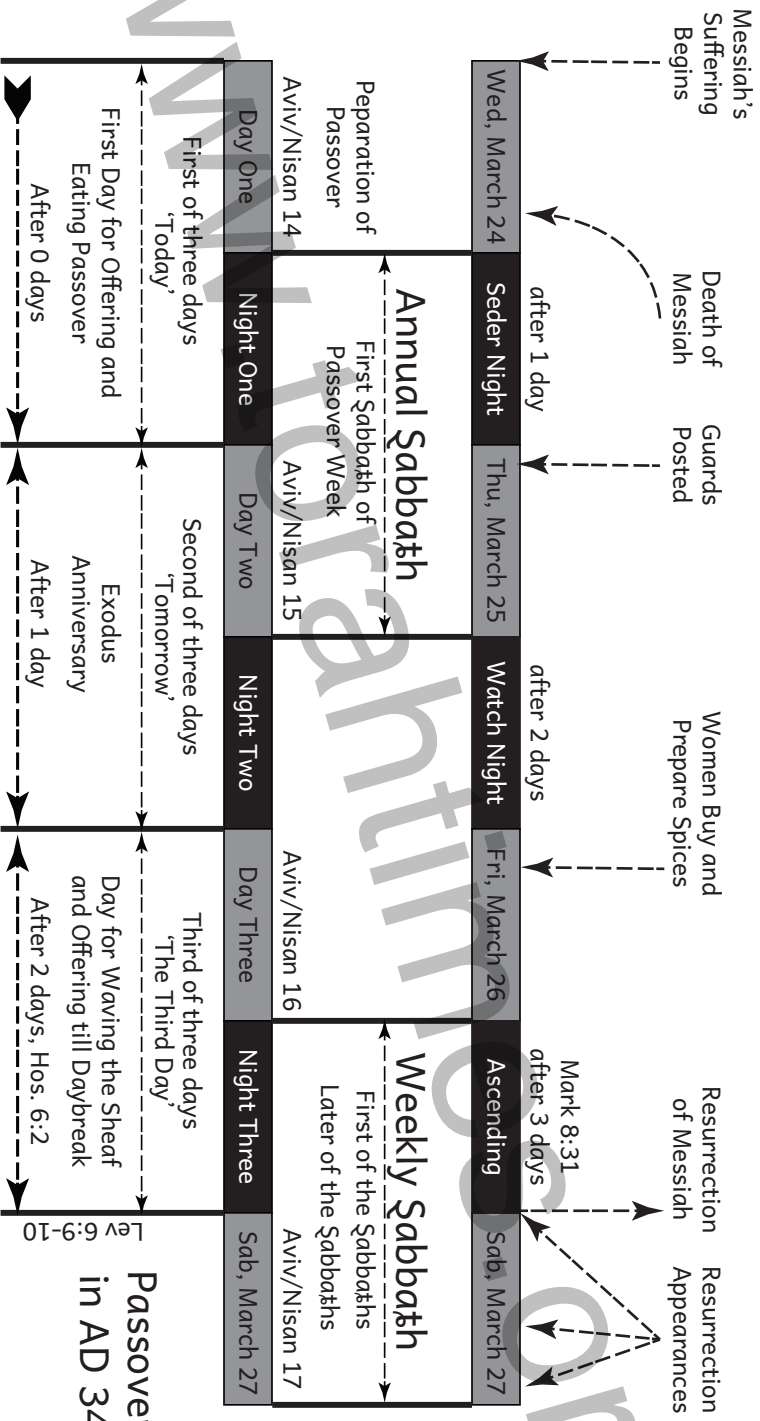
^c The dates are based on calculations for when the new moon will be sighted in Yisra'el. A + sign indicates the dates are based on the first day of the new moon and that possibly the moon might be seen a day later shifting the dates forward by one day. A negative sign - indicates that the dates are based on the second day of the new moon and that possibly the new moon might be seen a day earlier shifting the dates backward by one day. The dates indicated are the most probable dates, but one must be prepared to take off a day earlier or later when the actual new moon reports are known. ALL DATES REFER TO THE PERIOD BETWEEN DAWN AND DUSK, BUT WHEN THEY ARE ŠABBAHS THEY ARE OBSERVED IN THE NIGHT BEFORE ALSO.

Daniel's Prediction of Messiah's Coming



Seventy sevens have been cut out for your people, and for your holy city, to make to be finished the transgression, to seal up sin, to make to be wiped away iniquity, and to bring everlasting righteousness and to make sealed the vision, and the Prophet, and to anoint the holy of holies. Dan. 9:24

Three Days and Three Nights and Resurrection Sabbath



Passover
in AD 34

	SHAVUOT	MAY 12-	
	SEVENTH NEW MOON	SEP 1+	6 OF 7
	YOM KIPPUR	SEP 10+	
	SUKKOT	SEP 15 AND SEP 22+	
	Hannukah	NOV 23 to NOV 30+	
2020	Purim	MAR 10-	
	New Moon Aviv	MAR 26+	
	PASSOVER	APR 9 AND APR 15+	YEAR 6159
	SHAVUOT	MAY 29+	
	SEVENTH NEW MOON	SEP 19+	7 OF 7
	YOM KIPPUR	SEP 28+	
	SUKKOT	OCT 3 AND OCT 10+	
	Hannukah	DEC 11 to DEC 18+	
2021	Purim	FEB 27+	
	New Moon Aviv	MAR 15+	
	PASSOVER	MAR 29 AND APR 4+	YEAR 6160
	SHAVUOT	MAY 18+	
	SEVENTH NEW MOON	SEP 9+	1 OF 7
	YOM KIPPUR	SEP 18+	
	SUKKOT	SEP 23 AND SEP 30+	
	Hannukah	DEC 1 to DEC 8+	
2022	Purim	MAR 17+	
	New Moon Aviv	APR 3+	
	PASSOVER	APR 17 AND APR 23+	YEAR 6161
	SHAVUOT	JUN 6+	
	SEVENTH NEW MOON	SEP 28+	2 OF 7
	YOM KIPPUR	OCT 7+	
	SUKKOT	OCT 12 AND OCT 19+	
	Hannukah	DEC 20 to DEC 27+	
2023	Purim	MAR 7+	
	New Moon Aviv	MAR 23+	
	PASSOVER	APR 6 AND APR 12+	YEAR 6162
	SHAVUOT	MAY 26+	
	SEVENTH NEW MOON	SEP 17+	3 OF 7
	YOM KIPPUR	SEP 26+	
	SUKKOT	OCT 1 AND OCT 8+	
	Hannukah	DEC 10 to DEC 17+	
2024	Purim	FEB 25+	
	New Moon Aviv	MAR 12+	
	PASSOVER	MAR 26 AND APR 1+	YEAR 6163
	SHAVUOT	MAY 15+	
	SEVENTH NEW MOON	SEP 5+	4 OF 7
	YOM KIPPUR	SEP 14+	
	SUKKOT	SEP 19 AND SEP 26+	
	Hannukah	NOV 28 to DEC 5+	
2025	Purim	MAR 15+	

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