

את
CEPHER

Talmidiym

The Epistles

תַּלְמִידִים

With Hebraic Concepts

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PREFACE

The *Eth Cepher Talmidiym* is a book that sets forth the Wisdom of the Disciples, which are commonly called the *epistles*, and which sets forth the writings with the integration of Hebraic concepts for illustration of the ideas consistent with the Hebraic roots found in the older writings.

The order of the writings here is in the same order as found in the *Eth Cepher*, and with the same attribution. As you read this book, please consider these issues in their order of presentment.

There are so many today who worship the teaching of “Sha’ul” (Paul) at the expense of all other scripture – even subjecting the gospels to Sha’ul’s review of them, filtering the words of HaMashiach through Sha’ul, the words of Mosheh through Sha’ul, the words of David, Shalomah, Zakaryahu (Zechariah), Yo’el (Joel), Yesha`yahu (Isaiah), etc. through Sha’ul, and if in conflict, Sha’ul prevails.

For those of you whose theology is Sha’ul, and not Mashiach, this discussion is an attempt to reach directly to you. If your conclusion has been reached, please reconsider your position with objectively and without the filters preplanted in the cerebral vortex in order to review the hard evidence to the contrary. For those who are capable of considering this issue with an open mind, I will proceed cautiously, so as to raise a few issues to help you along the way as to why we reached the conclusions we did.

This term – pseudepigraphal – is the mixing of two words: *pseudo* and *epigraph*. Pseudo does not necessarily mean that it is false, but rather intentionally illusory. For instance, a pseudonym or pen name has been used throughout modernity without the intent to deceive, whether you are discussing George Sand or Mark Twain. Epigraph is another word for signature. A pseudepigraphal work is a work that has been placed under the signature of someone who did not directly write the work, but which

work was placed under his or her name. It is a work that is composed as if it were written by a person from the past (the “attributed author”), while the actual author was someone else (sometimes anonymous). Usually the attributed author is either a famous person from the remote past, or the actual author’s own teacher, but penned after his death. It should not be assumed that these are false writings, as a pseudepigraphal work says nothing about the value of the work’s content, but denotes its attributed authorship. There is, however, an issue of intrinsic credibility that attends to a work, particularly when those who espouse the works are claiming that Sha’ul was the direct recipient of heavenly inspiration.

The practice of authoring a work centered around the ideas of a particular teacher under the teacher’s name, even though the teacher was far removed from the document was a practice that was quite common in antiquity. For instance, a large portion of the “*Letters of Socrates*” was composed as if written by Socrates himself in the 5th century BC. However, they were actually written for the first time well after his death in the first century AD. It is important to note the timing of this writing and this practice, as it is consistent with the earliest Greek texts of the New Testament. This practice allowed the teachers during the Pax Romana to point to authoritative texts in furtherance of their teachings of the ideas of the masters whose views they espoused.

The thirteen letters attributed to Sha’ul are without question, the least credible documents in all of scripture. Virtually all of the Tanakh (the *Old Testament*), including *Ecclesiasticus*, *3 and 4 Ezra* (1 and 2 Esdras), *Yahudith* (Judith), *Yovheliym* (Jubilees), and *Chanok* (Enoch), were found in the Dead Sea Scrolls. The texts of *Yechezq’el* (Ezekiel), *Yeshu`yahu* (Isaiah) and *Tehilliym* (Psalm) 119 were word for word and letter for letter with the modern Tanakh. The Torah is the most perfected text in the world without question, and its credibility and the assurances of credibility are unmatched by any civilization in regard to any solemn works.

Let us then discuss what is called in the common vernacular the Brit Chadasha (the *New Testament*). Here, the accepted roster (and the roster we have set forth in the *Eth Cepher*) is a compilation of 27 segregated writings. All of the Roman-based theologians claim that the originals (none of which exist) were written in Greek. However, the first written gospel of the modern era was a writing in Hebrew given to Eusebius Sophronius Hieronymus also known as St. Jerome when he visited the church in Antioch. Eusebius made his first attempt to learn Hebrew from one of the Yahudiym who was a follower of HaMashiach in Antioch, and was guided by a group of Netseriym (Yahudiym believers) in Antioch. It was here that the gospel was first recorded in writing and it was done in Hebrew. The fragments of this gospel are known today as the Gospel according to the Hebrews, which the Netseriym considered to be the true gospel of Matthew.¹ It was Eusebius/Jerome who translated this gospel into Greek.²

Consider now that the person with whom Eusebius/Jerome worked was the newly ordained Bishop of Antioch, a certain *Paulinus*, Bishop of Antioch. Paulinus was a competitor to take the helm of the called out assembly at Antioch. His competitor was a certain Meletius, who had been consecrated by and claimed the theology of the Arians (similar in theology to today's Jehovah's Witnesses). Paulinus held the post as Bishop from 362 to 388, and he was the one who ordained Eusebius/Jerome as a priest. Interestingly enough, Paulinus had been ordained as Bishop by a certain Lucifer of Calaris. *Id.*

The four oldest manuscripts of the New Testament are, in order, the *Codex Alexandrius*, written in the fifth century; the *Codex Ephraemi Rescriptus*, also written in the fifth century (almost unreadable), the *Codex Sinaiticus*, believed to have been written in the fourth century, and the only one of the four which contains all 27 books, and finally, the *Codex Vaticanus* written

¹ Rebenich, Stefan (2002), *Jerome*, p. 211.

² Pritz, Ray (1988), *Nazarene Jewish Christianity: from the end of the New Testament*, p. 50.

in the fourth century, and missing *1 Timothy*, *2 Timothy*, *Titus* and *Philemon*.

Now we have arrived at several difficulties. First, we discover that no text of Sha'ul exists prior to Eusebius / Jerome engaging in the undertaking to transcribe the first bible. He is ordained by a Paulinus, and thereafter, the Jewish Rabbi and Pharisee known by the Netseriym in Antioch as *Sha'ul* emerges as *Sha'ul*. The fallen angel identified in the *Eth Cephher* as Heylel, son of the howling morning in *Yesha'yahu* 14, is suddenly the subject of a name substitution (not a translation or transliteration) at the hands of Eusebius / Jerome, and the Hebrew הֵיִלֵּל heylel becomes *Lucifer*. One wonders how Eusebius / Jerome reached that conclusion. You will also recall that it was Eusebius / Jerome who placed the two horns on Moshe's head.

Further, another early witness to the writings of Sha'ul, *Clement of Rome*, writes in his own letter to the Corinthians a mention of a *single epistle* of Sha'ul (1 Clement 47.1). *1 Clement* also tells us that Sha'ul had been "driven into exile . . . (and) reached the farthest bounds of the West" (5.5,6).

This testimony is consistent with the 29th chapter of the book of Acts, which is also included in the *Eth Cephher*, and consistent with the testimony of the Muratorian fragment.

Again, the earliest extant copy (in the *Codex Alexandrinus*) of *1 Clement* dates from the fifth century and the earliest reference to *1 Clement* is made in the 4th century history of Eusebius / Jerome. (*Hist. Eccl.* 3,16,38; 4,22). The testimony of Justin Martyr, who, in the mid-2nd century, discussed the apostolic mission to the other people (in the Greek, *ethnos*, but translated in most English editions as *Gentiles*) at length. Justin Martyr makes no mention of Sha'ul or his epistles, not even when he goes on to argue the point that "circumcision was unnecessary." There is no reference to Sha'ul in the fragments that are available in the work of *Hegesippus* (110-180), who was a contemporary of Justin and himself a Yahudiym.

So, we are left with the earliest list containing all of Sha'ul's letters in the Muratorian fragment. This fragment self-dates from late 2nd century, although the fragment itself is a copy from the fifth century. Its author is unknown and the list takes its name from its 18th century Italian discoverer Muratori. The Muratorian fragment indicates the difficulty in ascertaining the validity of the authorship of the Pauline epistles, stating at one point the following: "*Moreover there is in circulation an epistle to the Laodiceans, and another to the Alexandrians, forged under the name of Sha'ul.*"

While we consider these difficulties, we cannot avoid a discussion of Marcion of Sinope (85 – 160 AD). Marcion was a self-proclaimed Bishop of the early church in Sinope, completely rejected the existence of the deity described in the Hebrew Scriptures and in distinction affirmed the Father of HAMASHIACH to be the true ELOHIYM as distinct from YAHUAH ELOHAI of Avraham, Yitschaq, and Ya`aqov. He was denounced by the church fathers, and he chose to separate himself from the church leadership thereafter. However, he is often considered to have held a pivotal role in the development of what would later be called the *canonized New Testament*.

Marcion came to conclude that many of the teachings of YAHUSHA as interpreted by Sha'ul were inconsistent with the actions of YAHUAH. Marcion responded by developing a dualist system of belief around the year 144 AD. This dual-god notion allowed Marcion to reconcile contradictions between the Covenant / Torah / Gospel of the Old Testament and the Gospel message as proclaimed by YAHUSHA, in Marcion's understanding of the words of Sha'ul.

Marcion affirmed YAHUSHA (Marcion of course used the Greek *Ἰησοῦς Iesous*) to be the Savior sent by the Heavenly Father, and Sha'ul as his chief apostle. In contrast to the practice of the Netseriym, Marcion declared that Christianity was in complete *discontinuity* with Judaism and entirely opposed to the Old Testament message. Marcion did not claim that the

Hebrew Scriptures were false. Instead, Marcion asserted that they were to be read in an absolutely literal manner, thereby developing an understanding that YAHUAH was not the same god referenced by YAHUSHA.

Marcion called the ELOHIYM of the Old Testament the *Demiurge*, or the creator of the material universe, and labeled YAHUAH as a jealous tribal deity of the Yahudiym, whose TORAH was legalistic (where have we heard that before), reciprocal justice, and who punished mankind for its sins through suffering and death. Marcion asserted that the god professed in the gospel was an altogether different being, a universal god of compassion and love (whose mercy endures forever?) who looks upon humanity with benevolence and mercy. Marcion also produced his *Antitheses* contrasting the *Demiurge* of the Old Testament with the *Heavenly Father* of the New Testament.

Ultimately, Marcion denied that YAHUSHA had come in the flesh, as he claimed that the body of HaMashiach was only an imitation of a material body. He therefore denied the bodily birth, death, and resurrection and thereby denied the historic Christian Gospel.

Marcion proposed his unique *New Testament* canon. His canon consisted of only eleven books grouped into two sections: the *Evangelikon*, being his edited version of the Gospel of Luke, and the *Apostolikon*, a selection of ten epistles of Sha'ul the Apostle, whom Marcion considered the correct interpreter and transmitter of YAHUSHA'S teachings. You will again note that only ten letters – not fourteen – are referenced by Marcion.

So, we have a serious issue here concerning the authorship of the *Cepheriym Sha'ul*. In our understanding and rendition of the books traditionally housed in the *New Testament*, we have set forth in the *Eth Cepher* the collection of the 27. We specifically considered and did not include the *Letter to the Laodiceans* (determined to be a Marcion forgery), the *Epistle of Barnabas*, and the *Apocalypse of Peter*, although the latter had

been canonized in the early church. We did elect, as stated in our preface, to include the 29th chapter of the book of Acts from the Sunini manuscript, which we believe to be sufficiently witnessed to warrant its inclusion. Our delineation as to the authorship of the letters of Sha'ul is taken directly from the original translation of the *King James Bible*, where the authorship is specifically prescribed.

The order of the Pauline manuscripts comports with the travels of Sha'ul as set forth in the book of Acts, and we have segregated the books into those which were not denoted as pseudepigraphal by the KJV interpreters, from those that were.

An in-depth review of this subject is in order for any student of scripture, as there are many commentators who disagree that our inclusion of *1 Timothy*, *2 Timothy* and *Titus* as non-pseudepigraphal works is accurate, given that they (the Pastoral letters) were omitted by Marcion (together with the book of Hebrews), and went without mention in the early church, being omitted in the fourth century *Codex Vaticanus*.

Other commentators also believe that *2 Thessalonians* may be a later pseudepigraph attributed to Sha'ul, which would leave Sha'ul as the author of *Romans*, *Galatians*, and *1 Thessalonians*.

I will conclude this discussion with the following admonition:

The pursuit of the truth calls for spiritual maturity and spiritual discernment. If you are grafted into the root (see Sha'ul's discussion in *Romans* 11) then you are grafted into a Hebrew root – a root based in the covenant between YAHUAH and Avraham, Yitschaq and Ya`aqov, whose birthright was divided, being granted to Ephrayim (a great company of nations), Menashsheh (a great nation), and Yahudah (the scepter in his hand, and the Torah giver between his feet). Or else, "Ye worship ye know not what: we know what we worship: for yeshu`ah (salvation) is of the Yahudiyim. Yahuchanon 4:22.

Cepher
YA`AQOV

אַנְרֵת עֵקְבִי

(JAMES)

1 YA`AQOV, a servant (עֶבֶד `ebed)³ of ELOHIYM and of the ADONAI YAHUSHA HAMASHIACH, to the twelve tribes⁴ which are scattered abroad (פּוּץ puts)⁵, greeting. **2** My brethren, count it all joy when you fall into diverse temptations (מַסָּה massah)⁶; **3** Knowing (יָדַע yada`)⁷ this, that the trying of your faith (אֱמוּנָה 'emuwnah)⁸ works patience (אָרֶךְ 'arek)⁹. **4** But let patience (אָרֶךְ 'arek) have her perfect work, that ye may be perfect and entire, wanting nothing. **5** If any of you lack wisdom (חֻכְמָה chokmah)¹⁰, let him ask of YAH, that gives to all men liberally, and upbraids not; and it shall be given to him. **6** But let him ask in faith (אֱמוּנָה 'emuwnah), nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. **7** For let not that man think that he shall receive anything of YAHUAH. **8** A double minded man is unstable in all his ways. **9** Let the brother of low degree rejoice in that he is exalted: **10** But the rich,

³ עֶבֶד `ebed - a servant:--X bondage, bondman, (bond-)servant, (man)servant.

⁴ Now the sons בְּנֵי Ya`aqov יַעֲקֹב were twelve שְׁנַיִם עָשָׂר: **23** The sons בְּנֵי of Le`ah לֵאָה; Re`uven רְאוּבֵן, Ya`aqov's יַעֲקֹב's firstborn בְּכוֹר, and Shim`on שִׁמְעוֹן, and Leviy לֵוִי, and Yahudah יְהוּדָה, and Yissaskar יִשָּׂשכָר, and Zevulun זְבוּלוּן: **24** The sons בְּנֵי of Rachel רָחֵל; Yoceph יוֹסֵף, and Binyamiyn בְּנֵי: **25** And the sons בְּנֵי of Bilhah בִּלְהָה, Rachel's רָחֵל's handmaid שִׁפְחָה; Dan דָּן, and Naphtaliy נַפְתָּלִי: **26** And the sons בְּנֵי of Zilpah זִלְפָּה, Le`ah's לֵאָה's handmaid שִׁפְחָה; Gad גָּד, and Asher אָשֶׁר: these *are* the sons בְּנֵי of Ya`aqov יַעֲקֹב, which were born יָלַד to him in Padanaram פְּדָן. **Bere'shiyth 35:22-26**

⁵ פּוּץ puts - to dash in pieces, literally or figuratively (especially to disperse):--break (dash, shake) in (to) pieces, cast (abroad), disperse (selves), drive, retire, scatter (abroad), spread abroad.

⁶ מַסָּה massah - a testing, of men (judicial) or of God (querulous):--temptation, trial.

⁷ יָדַע yada` - to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):--acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, show, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

⁸ אֱמוּנָה 'emuwnah - literally firmness; figuratively security; morally fidelity:--faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, Amen.

⁹ אָרֶךְ 'arek - long:--long(-suffering, -winged), patient, slow (to anger).

¹⁰ חֻכְמָה chokmah - wisdom (in a good sense):--skilful, wisdom, wisely, wit.

in that he is made low: because as the flower of the grass he shall pass away. **11** For the sun is no sooner risen with a burning heat, but it withers the grass, and the flower thereof falls, and the grace (חן chen)¹¹ of the fashion of it perishes: so also shall the rich man fade away in his ways. **12** Blessed is the man that endures temptation (מִסָּה maccah)¹²: for when he is tried, he shall receive the crown of life (כֶּתֶר חַיִּים keter chayim)¹³, which YAHUAH has promised to them that love him. **13** Let no man say when he is tempted (נָסָה nacah)¹⁴, I am tempted (נָסָה nacah) of YAH: for YAHUAH cannot be tempted (נָסָה nacah) with evil (רָע ra)¹⁵, nor does he tempt (נָסָה nacah) any man: **14** But every man is tempted (נָסָה nacah), when he is drawn away (נָדַח nadach)¹⁶ by his own lust (חָמַד chamad)¹⁷, and enticed. **15** Then when lust (חָמַד chamad) has conceived, it brings forth sin: and sin, when it is finished, brings forth death. **16** Do not err, my beloved brethren. **17** Every good gift and every perfect gift is from above, and comes down from the Father (אָב av)¹⁸ of lights, with whom is no variableness, neither shadow of turning. **18** Of his own will begat he us with the Word of Truth, that we should be a kind of firstfruits of his creatures. **19** Wherefore, my

¹¹ חן **chen** - graciousness, i.e. subjective (kindness, favor) or objective (beauty):--favour, grace(-ious), pleasant, precious, (well-)favoured.

¹² מִסָּה **massah** - a testing, of men (judicial) or of God (querulous):--temptation, trial.

¹³ כֶּתֶר **keter** - properly, a circlet, i.e. a diadem: -crown. The crowning purpose of *ELOHIYM*; חַיִּים **chayim** - alive; hence, raw (flesh); fresh (plant, water, year), strong; also (as noun, especially in the feminine singular and masculine plural) life (or living thing), whether literally or figuratively: --+ age, alive, appetite, (wild) beast, company, congregation, life(-time), live(-ly), living (creature, thing), maintenance, + merry, multitude, + (be) old, quick, raw, running, springing, troop.

¹⁴ נָסָה **nacah** - to test; by implication, to attempt:--adventure, assay, prove, tempt, try.

¹⁵ רָע **ra** - bad or (as noun) evil (natural or moral):—adversity, affliction, bad, calamity, displeasure(-ure), distress, evil((-favoredness), man, thing), + exceedingly, × great, grief(-vous), harm, heavy, hurt(-ful), ill (favored), + mark, mischief(-vous), misery, naught(-ty), noisome, + not please, sad(-ly), sore, sorrow, trouble, vex, wicked(-ly, -ness, one), worse(-st), wretchedness, wrong. (Including feminine raaah; as adjective or noun.)

¹⁶ נָדַח **nadach** - to push off; used in a great variety of applications, literally and figuratively (to expel, mislead, strike, inflict, etc.):--banish, bring, cast down (out), chase, compel, draw away, drive (away, out, quite), fetch a stroke, force, go away, outcast, thrust away (out), withdraw.

¹⁷ חָמַד **chamad**- to delight in:--beauty, greatly beloved, covet, delectable thing, (X great) delight, desire, goodly, lust, (be) pleasant (thing), precious (thing).

¹⁸ אָבִינוּ **av** - a primitive word; father, in a literal and immediate, or figurative and remote application):--chief, (fore-)father(-less), X patrimony, principal. Compare names in "Abi-".

beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: **20** For the wrath of man works not the righteousness of YAHUAH. **21** Wherefore, lay apart all filthiness and abundance of wickedness, and receive with meekness the engrafted Word, which is able to save your souls. **22** But be ye doers of the Word, and not hearers only, deceiving your own selves. **23** For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: **24** For he beholds himself, and goes his way, and straightway forgets what manner of man he was. **25** But whoso looks into the perfect Torah (וְרָהֵת)¹⁹ of liberty, and continues therein, he not being a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. **26** If any man among you seems to be observant, and bridles not his tongue, but deceives his own heart, this man's observance is vain. **27** Pure observance and undefiled before YAH and the Father (אָב av) is this: To visit אֶת eth-the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 BRETHREN of mine, not in respect of persons, guard (שָׁמַר shamar)²⁰ the faith (אֱמוּנָה 'emuwnah)²¹ of our ADONAI YAHUSHA HAMASHIACH of glory (תִּפְאָרָה tiph'arah)²². **2** For if a man with a gold ring, in goodly apparel come unto your synagogue, and there come in also a poor man in vile raiment; **3** And ye have respect to him that wears the fine clothing, and say unto him, Sit here in a good place; and you say to the poor (אֶבְיוֹנִים 'ebyowniym (Ebionites))²³, Stand there, or sit here by my footstool: **4** Are ye not then partial in yourselves, and have become judges

¹⁹ תּוֹרָה torah - a precept or statute, especially the Decalogue or Pentateuch:--law.

²⁰ שָׁמַר shamar - a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:—beward, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

²¹ אֱמוּנָה 'emuwnah - literally firmness; figuratively security; morally fidelity:--faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, Amein.

²² תִּפְאָרָה tiph'arah - or tiphereth {tif-eh'-reth}; ornament (abstractly or concretely, literally or figuratively):--beauty(-iful), bravery, comely, fair, glory(-ious), hono; ornament (abstractly or concretely, literally or figuratively):--beauty(-iful), bravery, comely, fair, glory(-ious), honour, majesty.

²³ אֶבְיוֹנִים 'ebyowniym - in the sense of want (especially in feeling); destitute:--beggar, needy, poor (man).

of evil (ער ra) thoughts? **5** Hearken, my beloved brethren, Has not YAHUAH chosen the poor (אֶבְיוֹנִים 'ebyowniym (Ebionites)) of this world rich in faith (אֱמוּנָה 'emuwnah), and heirs of the Kingdom which he has promised to them that love him? **6** But ye have despised the poor (אֶבְיוֹנִים 'ebyowniym (Ebionites)). Do not rich men oppress you, and draw you before the judgment (מִשְׁפָּט mishpat)²⁴ seats? **7** Do they not blaspheme that worthy name by which ye are called? **8** If ye fulfil the royal law (מִצְוָה mitsvah)²⁵ according to the Scripture (כְּתָב kathav)²⁶, You shall love your neighbour as yourself, ye do well: **9** But if ye have respect to persons, ye commit sin, and are convicted by the Torah (וְרָהַת)²⁷ as transgressors (פְּשָׁעִים pashaiym)²⁸. **10** For whosoever shall guard (שָׁמַר shamar) את eth-the whole Torah (וְרָהַת), and yet offend in one point, he is guilty of all. **11** For he that said, Do not break wedlock (לֹא תִנָּאֵף lo na'aph תִּנָּאֵף), said also, Do not kill (לֹא תִרְצַח lo ratsach). Now if you do not break wedlock, yet if you kill, you become a transgressor (פְּשָׁעִים pashaiym) of the Torah (וְרָהַת). **12** So speak ye, and so do, as they that shall be judged by the Torah (וְרָהַת) of liberty. **13** For he shall have

²⁴ מִשְׁפָּט **mishpat** - properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:--+ adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

²⁵ מִצְוָה **mitsvah** - a command, whether human or divine (collectively, the Law):--(which was) commanded(-ment), law, ordinance, precept.

²⁶ כְּתָב **kathab** - something written, i.e. a writing, record or book:--register, scripture, writing.

²⁷ תּוֹרָה **torah** - a precept or statute, especially the Decalogue or Pentateuch:--law.

²⁸ פְּשָׁעִים **pasha`** - to break away (from just authority), i.e. trespass, apostatize, quarrel:--offend, rebel, revolt, transgress(-ion, -or).

judgment (משפט mishpat)²⁹ without mercy (חסד checed)³⁰, that has showed no mercy (חסד checed); and mercy (חסד checed) rejoices against judgment (משפט mishpat). **14** What does it profit, my brethren, though a man say he has faith (אמונה 'emuwnah)³¹, and have not works? can faith (אמונה 'emuwnah) save him? **15** If a brother or sister be naked, and destitute of daily food, **16** And one of you say unto them, Depart in peace (שלום shalom)³², be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit? **17** Even so faith (אמונה 'emuwnah)³³, if it has not works, is dead, being alone. **18** Yea, a man may say: You have faith (אמונה 'emuwnah), and I have works: show me your faith (אמונה 'emuwnah) without your works, and I will show you my faith (אמונה 'emuwnah) by my works. **19** You believe that there is one YAH; you do well: the devils also believe, and tremble. **20** But will you know (ידע yada')³⁴, O vain man, that faith (אמונה 'emuwnah) without works is dead?

²⁹ משפט **mishpat** - properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or (participant's) divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:--+ adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just(-ice, -ly), (manner of) law(-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

³⁰ חסד **checed** - kindness; by implication (towards God) piety: rarely (by opposition) reproof, or (subject.) beauty:--favour, good deed(-liness, -ness), kindly, (loving-)kindness, merciful (kindness), mercy, pity.

³¹ אמונה **'emuwnah** - literally firmness; figuratively security; morally fidelity:--faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, Amen.

³² שלום **shalom** - or shalom {shaw-lome'}; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:--X do, familiar, X fare, favour, + friend, X great, (good) health, (X perfect, such as be at) peace(-able, -ably), prosper(-ity, -ous), rest, safe(-ty), salute, welfare, (X all is, be) well, X wholly.

³³ אמונה **'emuwnah** - literally firmness; figuratively security; morally fidelity:--faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, Amen.

³⁴ ידע **yada'** - to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) (as follow):--acknowledge, acquaintance(-ted with), advise, answer, appoint, assuredly, be aware, (un-)awares, can(-not), certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be (ig-)norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have (knowledge), (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard,

21 Was not Avraham our father (אָבִינוּ 'avinu)³⁵ justified by works, when he had offered אֶת eth-Yitschaq his son upon the altar? **22** See how faith (אֱמוּנָה 'emuwnah) wrought with his works, and by his works was faith (אֱמוּנָה 'emuwnah) made perfect? **23** And the Scripture (כָּתָב katham)³⁶ was fulfilled which says, Avraham believed ELOHIYM, and it was imputed unto him for righteousness: and he was called the Friend of ELOHIYM. **24** Ye see then how that by works a man is justified, and not by faith (אֱמוּנָה 'emuwnah)³⁷ only. **25** Likewise also was not Rachav the harlot justified by works, when she had received the messengers, and had sent them out another way? **26** For as the body without the ruach is dead, so faith (אֱמוּנָה 'emuwnah) without works is dead also.

have respect, skilful, show, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have (understanding), X will be, wist, wit, wot.

³⁵ אָבִינוּ **av** - father, in a literal and immediate, or figurative and remote application):-- chief, (fore-)father(-less), X patrimony, principal. Compare names in "Abi-".

³⁶ כָּתָב **katham** - something written, i.e. a writing, record or book:--register, scripture, writing.

³⁷ אֱמוּנָה **'emuwnah** - literally firmness; figuratively security; morally fidelity:--faith(-ful, -ly, -ness, (man)), set office, stability, steady, truly, truth, Amen.