



Questioning Paul Review: Part 2

A Look at the Text of the Eyewitness
Accounts - *Matthew, Mark, Luke, & John*



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Regarding the previous part to The Way to Yahuweh's *Questioning Paul Review*, I received few, if any *real* feedback on what I had written after going through each and every word of Craig Winn's supposed "translation" (more fitting verbalisms would probably be "false rendition", "incorrect version", "distorted interpretation", or other synonymous phrases) of the text of *Galatians* as seen on his online website www.questioningpaul.com.

As no one attempted to respond to what had been corrected, or make any informative or helpful comment or remark on it, I have taken it to mean that no one found anything wrong with it, and so were unable to respond appropriately to what they had been reading. Yet, despite the fact that the first part to the *Questioning Paul Review* has received over four hundred downloads, some of the very same people who read the first part to the *Questioning Paul Review* still point others towards www.questioningpaul.com, despite the fact that they know the website contains bogus information and pseudo-translations of the core text it is criticising.

As the commentary seen on www.questioningpaul.com is based on its erroneous and phony reshaping of the *Galatians* text (or as Craig Winn himself confesses on the *Pistis: Trust and Reliance* page of www.questioningpaul.com, the "adjusting" of the translation of *Galatians* (<http://tinyurl.com/6szwtuy> just before he conflates his mendacious presentation of *Galatians* 2:16-21)), it stands to reason that the commentary is going to be extremely bad, even if one wants to try and say that whilst the "translation" may be wrong, the commentary is accurate.

This is wrong; very wrong. I guess a person may argue that because www.questioningpaul.com is giving deleterious material on *Paul*, as a result it will therefore get people out of *Christianity*, so how one goes about it is fine, even if not wholly true. Allow me to disagree, and I hope no one has actually promoted such a premise. Using lies and fraudulence to do something good (although it is more an eye-of-the-beholder case with this) is not what people should be doing.

Nevertheless, even if no one has advocated the above hypothetical situation, I have to ask one question: is everyone sure that *Questioning Paul* gives proper and just constructions of the other books that *Questioning Paul* takes a stab at translating? Maybe it's just that the text of *Galatians* is so horrible, Craig Winn was just incapable of translating it adequately, but he was more careful when it came to translating the other, not quite so horrendous books, especially those that contained the words of the Messiah Yahuweh, the human manifestation of Yahuweh Himself. Surely he wouldn't be as careless as to give fanciful translations of the Living Word of God's own statements?

Well, this *Questioning Paul Review: Part 2* shall give the answer to the above question. I hope to God that *Questioning Paul's* exhibition of what the Messiah Himself had to say isn't incorrect. I'm pretty sure that Yahuweh had something to say about those who butchered what He said about Himself and His words to other people.

As it was in *Questioning Paul Review: Part 1*, so it is in Part 2. The text shall appear in the following format. 1) *Questioning Paul's* translation with just the bold bits - no bracketed Greek words or inner commentary. 2) *Questioning Paul's* translation in full: bold, brackets, and commentary, as well as my comments on the translation. 3) If the translation is different, what it actually should be translated as.

Almost all of my comments are in the footnotes; **added corrections are in red and underlined**; **deleted words/letters are in Purple and strike-through**; and ~~double-strikethrough~~ words are words

that shouldn't be included at all as they don't appear in the ancient Papyri that www.questioningpaul.com is supposedly translating from. Green text is either Greek or Hebrew words and letters; and brownish-orange are these Greek or Hebrew words and letters transliterated.

Again, as it was with Part 1, at the end of the Part 2 review I'll post an "accuracy" percentage of Craig's translation, and compare it against some of the popular English "translations" to see how they all fair. If Part 1 was anything to go by, well, refer to that before reading Part 2.

You may also see a few verses repeated. This is because they're repeated more than once in QP, usually with just a few differences here and there that I go through.

I have also quoted the text of the verse from QP *verbatim*, which includes typos, spelling errors, and/or incorrect punctuation that is on QP.

Word Review

Matthew - Chapter 5

Matthew 5:16-20

QP: Therefore let your light shine brightly before mankind so that they can see, become acquainted with, experience, and pay attention to your good, moral, fitting, advantageous, profitable, generous, beautiful, sound, and important works and deeds which you attend to that are profitable, and thereby appreciate and honor, thinking judiciously about, your Father in Heaven. Do not assume, suppose or acknowledge, following as a custom or tradition, that I have come to weaken, dismantle, invalidate, abolish, or annul the Torah or the Prophets. I have not come to do away with, invalidate or abolish it, but instead to completely fulfill it. Truly this is trustworthy and reliable, I say and affirm these words to you: until heaven and the earth pass away not one jot nor tittle shall be passed by, be ignored, disobeyed, or be disregarded from that which was established in the Torah until the time and place it all occurs, coming to exist and taking place publicly in the context of history.

Therefore, whoever dismisses, dissolves, invalidates, or abolishes the least significant of these commandments, precepts, prescriptions, and authoritative directions which must be accomplished, or teaches people to do the same, they will be referred to and labeled the most insignificant, least important and dignified in the kingdom of heaven. And whoever performs, accomplishes and celebrates, practices and profits from them, and teaches them, they will be called and designated the greatest and most important in the kingdom of heaven. Because I promise and say to you, that unless your righteousness, integrity, legal standing, and adherence to the relationship is abundantly superior to and more appropriate than the religious teachers, experts, scribes, scholars, and Pharisees, you will never move into or experience the realm of heaven.

Corrected: Therefore **in this manner** (*houtos*),¹ let your light shine brightly before mankind, so that they **can may**² see, become acquainted with, experience, and pay attention to your good, moral, fitting, advantageous, profitable, generous, beautiful, sound, and important works and deeds **~~which you attend to that are profitable~~**³, and **~~thereby~~**⁴ **they may**⁵ appreciate and honor, thinking judiciously about, your Father **who is** (*ho - the One that is*)⁶ in **the** (*ho*)⁷ **Heavens**⁸. (End of the section. The next bit really needs to be in a separate part, as the focus has shifted onto something new.)⁹

Do not assume, suppose or acknowledge, following as a custom or tradition, that I have come to weaken, dismantle, invalidate, abolish, or annul the Torah (*nomos* – Law which are prescriptions for living) or the Prophets; I have not come to do away with, invalidate or abolish ~~it~~¹⁰, but instead to completely fulfill ~~it~~¹¹. **For** (*gar - because of the fact that*)¹² **Truly this is trustworthy and reliable** (From the Greek *αμην/amen*, which according to QP.com, is a reference to the Egyptian God, Amen-Ra, used by Paul. Yet here it is, used by the Messiah Himself)¹³, I say and affirm ~~these words~~¹⁴ to you **all**: until **the** (*ho - as the definite article is included in the QP translation before “earth”, it should also be included before “heaven” as well, as this could actually be a reference to the sky, and not to “heaven” as in the abode of God. Matthew usually uses the plural *Heavens* to refer to God’s abode*)¹⁵ **heaven and the earth may**¹⁶ pass away,

¹ As Matthew verse 15 hasn’t been mentioned, using the word “Therefore” has no connotation, as the word being used here - *ουτως/houtos* - is being used so as to refer to that which has preceded it, in this case it’s a reference to the Messiah telling us that “You are the light of the world. A city laying upon a hill is not able to be hidden, neither do they light a lamp and set it under a basket, but instead upon a lampstand, and it shines to all those in the house,” followed by “Therefore in this manner...” being a reference to making sure people can see the light (us), and not conceal it.

² This is referring to the fact that the verb *ειδον/eidon*/to see is in the subjunctive, rather than indicative tense.

³ Not a genuine translation of the noun *εργον/ergon*.

⁴ I don’t actually know whether this is supposed to be a translation of *και/kai* or the following *δοξαζω/doxazo*. Either way, it’s incorrect.

⁵ This is included so as to translate the third person, subjunctive form of the verb *δοξαζω/doxazo*/"to give splendour".

⁶ As there is a definite article following the pronoun *ου/su*, it needs to be included and translated accordingly, if one is seeking to give an accurate and genuine translation of the Greek text so that people can see what Greek words underlie the translation in question.

⁷ Again, definite article included that shouldn’t be ignored.

⁸ This is to translate the fact that the noun *ουρανος/ouranos*, is in its dative, plural form *ουρανοις/ouranois*. It is imperative that this is brought across, especially in Matthew. It is a significant part of his signa, and also detrimental to how the ancients viewed the earth, the sky, and heaven, the abode of God in our understanding.

⁹ Whilst it may be presumed that I’m being a little picky, the fact of the matter is that Matthew 5:14-16 has absolutely nothing to do with Matthew 5:17-20, and the best way to denote that in English is with some sort of gap. Matthew 5:17-20 has absolutely no correlation or meaning with Matthew 5:14-16. Both sections stand by themselves, and they really shouldn’t be conflated into one.

¹⁰ “It” is not in the Greek text, nor is it implied. If there is *any* word implied, it would be the word “them”, as in a reference to the Torah and the Prophets, neither of which are “its”. Evidentially, don’t add any words to the text.

¹¹ See footnote directly above.

¹² This is to restore the conjunction *γαρ/gar* which is omitted from the QP text.

¹³ This was added for explanatory sake, and also to point out a flat out contradiction. If it’s not okay for Paul to use *αμην/amen*, then neither should it be okay for the Messiah to use it, and vice-versa. As it happens, *αμην/amen* is used 127 times in the Renewed Covenant Writings, 101 of those times are on the lips of the Messiah Himself, and mostly in Matthew and John’s eyewitness accounts.

¹⁴ Not in the Greek text.

¹⁵ As noted previously, Matthew used the noun *ουρανος/ouranos* in one of its plural forms to refer to the abode of God, as per his signa and custom. So the fact that he’s used it in the singular here is possibly a reference to the sky (also referred to as *ουρανος/ouranos* in Greek writing), and not necessarily to just God’s abode by itself. Things like this really need to be brought across in translation.

¹⁶ This is included to signify the fact that the verb *παρερχομαι/parerchomai* is in the subjunctive mood.

never (*ou me*)¹⁷ **may**¹⁸ **of one jot iota**¹⁹, (*iota* – ~~the smallest letter in Hebrew~~ actually a reference to the Greek letter *iota*, the smallest letter in the Greek language. Contra to Strong’s Concordance and Lexicon, *iota* is not of Hebrew origin. If it had been transliterated into Greek as *ιωδ/iod*, it may be a reference to the Hebrew *Yowd/ו*. Granted, nearly every Greek dictionary or lexicon states that *ιωτα/iota* was used to refer to the smallest letter in a language, yet, do you want to know where they apparently get this “usage” from? That’s right: here, in the midst of Matthew. The use of *ιωτα/iota* here is actually good evidence for the Greek translation of the Hebrew Tanakh to be considered not as worthless as some people would have us believe) **nor one** (*heis*) **tittle** (*keraiā* – the top stroke of Hebrew letters (may be best to actually include the word “Serif” in the actual one-word-only translation of Matthew, so that people actually know what’s being referred to by a “tittle”, especially as “Serif” is a specific mention to the top, small strokes of Hebrew letters)²⁰) **shall be**²¹ **passed by, be ignored, disobeyed, or be disregarded from that which was established in**²² the Torah (*nomos* – Law and prescriptions for living) **until the time and place it**²³ **all may**²⁴ **occur, coming**²⁵ **to exist and taking** place publicly in the context of history.²⁶ Therefore, whoever **may**²⁷ **dismisses, dissolves, invalidates, or abolishes one** (*heis*)²⁸ **of** (*ho*)²⁹ **the least significant of these commandments, precepts, prescriptions, and authoritative directions which must be accomplished, or may**³⁰ **teaches people to do the same thing in the same way** (*houtos*)³¹, they **will shall**³² **be referred to and labelled the as most insignificant, least important and dignified in the kingdom of the** (*ho*) **heavens**³³. **And But** (*de - however*)³⁴ **whoever may**³⁵ **performs, accomplishes and celebrates, practices and profits from them, and may**³⁶ **teaches them, they a**

¹⁷ This Greek clause, *ου μη/ou me*, is literally a double negative, a “not, not”. It was basically used to indicate that something would never, ever come to pass. It is one of the strongest negatory clauses in Greek.

¹⁸ This is included, again, to indicate the fact that the verb *παρερχομαι/parerchomai* is in the subjunctive mood.

¹⁹ The noun *ιωτα/iota* should be transliterated rather than give a none-existent translation of it that has absolutely no backing anywhere else.

²⁰ This explanation is to indicate the fact that the Messiah is referring to the two smallest things in the respective languages of Greek and Hebrew - *ιωτα/iota* for the Greeks, and the Serif for the Yisra’elites’ Hebrew language.

²¹ The verb *παρερχομαι/parerchomai* is in its subjunctive, aorist form (mood and tense respectively), not the future, indicative form (tense and mood respectively).

²² There is no Greek word that gives across this meaning. Fanciful dynamic-equivalence translating going on here, reminiscent of the New Living Bible translation that QP.com likes to criticise for “tidying up” Paul’s apparently bad Greek.

²³ This is exactly the same as the above footnote. There is absolutely no basis for including this on the Messiah’s lips.

²⁴ As with the verb *παρερχομαι/parerchomai*, the verb *γίνομαι/ginomai* is being used in its subjunctive, not indicative mood, so a word that brings this meaning across should be included in the translation.

²⁵ The verb *γίνομαι/ginomai* is not being used in its participle form, so no case of -ing to be found.

²⁶ QP.com originally included a paragraph break here. As Verse 19 is referring right back to what has been said in Verse 18, sticking a paragraph break between them is incredibly silly.

²⁷ Once again, another verb is being used in its subjunctive mood form (this case, it’s the verb *λυω/luo*), so this has been included in the translation.

²⁸ The numeral *εις/heis* re-established in the verse.

²⁹ The definite article *ο/ho* reemployed in the verse.

³⁰ See footnotes 21, 24, 25, and 27 regarding the subjunctive mood of verses. Also refer to the Greek Language Jargon Buster at the end of this review.

³¹ See footnote 1. Literally it means “in the same way, fashion, likeness, in like manner, doing the same thing that someone else is doing,”

³² We *have* to differentiate between the present indicative and future indicative. Using the same word to indicate both tenses is not helpful, nor warranted. So, I’ve put “shall” rather than “will” in the verse instead. Also doesn’t get confused with a person’s “will”.

³³ See footnotes 7, 8, and 15.

³⁴ The word *δε/de* is being used as an adversative conjunction to what has preceded it, not as a copulative.

³⁵ Again, see footnotes 21, 24, 25, and 27 regarding the inclusion of the subjunctive mood in translation.

³⁶ See above footnote.

person like this (*houtos* - this person, someone of such character)³⁷ **will shall**³⁸ be called and designated **the greatest** and most important in the kingdom of **the (ho) heavens**³⁹. Because I promise and say to you **all**, that unless your righteousness, integrity, legal standing, and adherence to the relationship **is may be**⁴⁰ abundantly superior to and more appropriate than the religious teachers, experts, scribes, scholars, and Pharisees (*Pharisaios* – members of a fundamentalist political and religious party comprised of hypocritical Jews who coveted authority, were overtly religious, set rules which others had to abide by, established religious rituals and traditions, and interpreted Scripture to their liking (may be a case of the pot calling the kettle black here, especially with regards to the last part of the sentence)), **never**⁴¹ **may**⁴² you **will never** move into or experience the **realm kingdom**⁴³ of **the (ho) heavens**⁴⁴.

Actual Translation: Therefore in this manner, let your light shine brightly before mankind, so that they may see, become acquainted with, experience, and pay attention to your good, moral, fitting, advantageous, profitable, generous, beautiful, sound, and important works and deeds, and they may appreciate and honor, thinking judiciously about your Father who is in the heavens.

Do not assume, suppose or acknowledge, following as a custom or tradition that I have come to weaken, dismantle, invalidate, abolish, or annul the Torah or the Prophets; I have not come to do away with, invalidate or abolish, but instead to completely fulfill. For truly this is trustworthy and reliable, I say and affirm to you all: until the heaven and the earth may pass away, never may one iota, or one tittle pass by, be ignored, disobeyed, or be disregarded from the Torah until all may occur, come to exist and take place publicly in the context of history. Therefore, whoever may dismiss, dissolve, invalidate, or abolish one of the least significant of these commandments, precepts, prescriptions, and authoritative directions which must be accomplished, or may teach people to do the same thing in the same way, they shall be referred to and labeled as most insignificant, least important and dignified in the kingdom of the heavens. But whoever may perform, accomplish and celebrate, practice and profit from them, and may teach them, a person like this shall be called and designated great and most important in the kingdom of the heavens. Because I promise and say to you all, that unless your righteousness, integrity, legal standing, and adherence to the relationship may be abundantly superior to and more appropriate than the religious teachers, experts, scribes, scholars, and Pharisees, never may you move into or experience the kingdom of the heavens.

Matthew 5:17

QP: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it.

³⁷ As the demonstrative pronoun *houtos* (*houtos* (not to be confused with the previous *houtos*)) is in its *singular* form, it can't refer to a "they". I have revived the actual translation of the pronoun.

³⁸ See footnote 32.

³⁹ See footnotes 7, 8, 15, and 33.

⁴⁰ See footnotes 21, 24, 25, and 27.

⁴¹ Put the translation of the double negative clause *ou μη/ou me* in its rightful place in the sentence.

⁴² See footnotes 21, 24, 25, and 27.

⁴³ Dunno why, but QP.com suddenly went from translating the noun *basileia* as "kingdom" to "realm." I've recalled its usual translation for consistencies sake.

⁴⁴ See footnotes 7, 8, 15, 33 and 39.

Corrected: Do not assume that I have come to weaken, dismantle, invalidate, or abolish (*kataluso*⁴⁵ – loosen, tear down, or dissolve, put an end to, do away with, or annul) the Torah (*nomos* – Law) or the Prophets. I have not come to do away with ~~it~~, but instead to completely fulfill ~~it~~⁴⁶.

Actual Translation: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Torah or the Prophets; I have not come to do away with, but instead to completely fulfill.

Matthew 5:18

QP: Truly I say to you, till heaven and the earth pass away not one jot nor tittle shall be passed by from that which was established in the Towrah until the time and place it all happens.

Corrected: **For** (*gar* - because of the fact that)⁴⁷ **Truly** (*amein*⁴⁸ – this is reliable and trustworthy) **I say to you** **all**, **untill** **the** (*ho*)⁴⁹ **heaven** (*ouranos* - in the singular rather than plural, probably a reference to the sky rather than how we view the word “heaven”)⁵⁰ **and the earth** **may**⁵¹ **pass away**, **never** (*ou me*)⁵² **may**⁵³ **of one jot** **iota**⁵⁴ (*iota* – the smallest letter in Hebrew as noted above, this is actually a reference to the authority of the Greek Septuagint, which the Messiah never, ever spoke against) **nor one** (*heis*)⁵⁵ **tittle** (*keraiā* – the top stroke of Hebrew letters (again, better to have “serif” rather than just “tittle” in the translation)) **shall be**⁵⁶ **passed by** (*parerchomai* – be ignored or disobeyed, be disregarded) **from** ~~that which was established in~~⁵⁷ **the Towrah** **until** ~~the time and place it~~⁵⁸ **all** **may**⁵⁹ **happens**.

⁴⁵ This appears to be a blending of how the word *καταλυω/kataluo* appears in the text itself (*καταλυσαι/katalusai*) and how the word appears as its root. Whatever it's supposed to be, it's wrong on both counts.

⁴⁶ As seen in both footnotes 10 and 11, including the word “it” in the text is unwarranted. The only word that could be supplied is *them*, to refer to both the Torah and the Prophets.

⁴⁷ This is to restore the conjunction *γαρ/gar* which is omitted from the QP text.

⁴⁸ For some strange reason QP.com has transliterated the Greek *αμην/amen* as *amein*, adding an extra *i* to the word which just isn't there. As pointed out in footnote 13, Qp.com constantly states that when *Paul* uses this exact same word, he is actually referring to the Egyptian god Amen-Ra. This is absolutely counterfactual, and the fact that QP.com has quite obviously mistransliterated it here only serves to advertise QP.com's hypocrisy.

⁴⁹ The definite article *o/ho* returned to the verse.

⁵⁰ As mentioned in footnote 15, Matthew likes to use the difference between the singular and plural forms of the noun *ουρανος/ouranos* to make a point, which shouldn't be ignored in translation.

⁵¹ This is included to accentuate the subjunctive mood of the verb *παρερχομαι/parerchomai*. See footnotes 21, 24, 25, and 27.

⁵² As noted in footnotes 17 and 41, *ου μη/ou me* is a double negative, which is missing from QP.com. I have put them back where they belong.

⁵³ Once more, as noted in footnotes 21, 24, 25, and 27, I am restoring the subjunctive mood of the verb *παρερχομαι/parerchomai* to the translation of the verse.

⁵⁴ This is the transliteration of the noun *ιωτα/iota*, which is only ever preposterously translated, despite it not actually having a translated meaning. See footnote 20.

⁵⁵ The second instance of the numeral *εις/heis* re-established in the verse.

⁵⁶ As previously marked in footnote 21, *παρερχομαι/parerchomai* is not in the future tense.

⁵⁷ As remarked in footnote 22, this is pure imaginary paraphrase and dolling up of words that just don't need to be included.

⁵⁸ This is the same as above. If the New Living Translation is not allowed to reword or rehash the Greek, then neither is QP.com. Alas, QP.com is never consistent.

Actual Translation: For truly I say to you all, until the heaven and the earth may pass away, never may one iota or one tittle pass by from the Torah until all may happen.

Matthew 5:19

QP: Therefore, whoever dismisses the least of these commandments or teaches people to do the same, they will be called the least important in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.

Corrected: Therefore, whoever may⁶⁰ dismisses (*luo* – does away with, dissolves, invalidates, or abolishes) one (*heis*)⁶¹ of (*ho*)⁶² the least of these commandments (*entole* – precepts, prescriptions, and authoritative directions) or may teaches (*didasko* – indoctrinates or instructs) people to do the same thing in the same way (*houtos*)⁶³, they shall⁶⁴ be called the⁶⁵ least important (*elachistos* – will be considered to be so small as to be insignificant and undignified) in the kingdom of the (*ho*) heavens⁶⁶. And But (*de* - however)⁶⁷ whoever may⁶⁸ performs (*poieomai* – accomplishes and celebrates, practices and profits from) them, and may⁶⁹ teaches them, they a person like this (*houtos* - this person, someone of such character)⁷⁰ will shall⁷¹ be called the⁷² greatest and most important in the kingdom of the (*ho*)⁷³ heavens⁷⁴.

Actual Translation: Therefore, whoever may dismiss one of the least of these commandments or may teach people to do the same thing in the same way, they shall be called least important in the kingdom of the heavens. But whoever may perform them, and may teach them, a person like this shall be called great and most important in the kingdom of the heavens.

Matthew 5:17-19 (QP's first rendition, although only refers to it as Matthew 5:19)

QP: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Towrah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, till heaven and the earth pass away not one jot nor tittle shall be passed by from that which was established in the Towrah until the time and place it all happens.

⁵⁹ As previously noted in footnote 24, *γινομαι/ginomai* is in the subjunctive mood, and so this needs to be put in the text of the verse. Although, only if you want to accurately represent the Messiah's own words to the world.

⁶⁰ See footnotes 21, 24, 25, and 27.

⁶¹ The numeral *εις/heis* re-established in the verse.

⁶² The definite article *ο/ho* reemployed in the verse.

⁶³ See footnote 1. Literally it means "in the same way, fashion, likeness, in like manner, doing the same thing that someone else is doing,"

⁶⁴ See footnote 32.

⁶⁵ No definite article in the Greek text.

⁶⁶ See footnotes 7, 8, 15, 33, 44, and 50.

⁶⁷ The word *δε/de* is being used as an adversative conjunction to what has preceded it, not as a copulative.

⁶⁸ See footnotes 21, 24, 25, and 27.

⁶⁹ See footnotes 21, 24, 25, and 27.

⁷⁰ Once more, as distinguished in footnote 37, the demonstrative pronoun *ουτος/houtos* is in its *singular* form - it can't refer to a "they".

⁷¹ See footnote 32.

⁷² No definite article in the Greek text.

⁷³ The definite article has been restored here.

⁷⁴ See footnotes 7, 8, 15, and 33.

Therefore, whoever dismisses the least of these commandments or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.

Corrected: Do not assume that I have come to weaken, dismantle, invalidate, or abolish (*kataluso*⁷⁵ – loosen, tear down, or dissolve, put an end to, do away with, or annul) the **Towrah** (*nomos* – Law) or the **Prophets**; I have not come to do away with **it**, but instead to completely fulfill **it**⁷⁶. **For** (*gar* - because of the fact that)⁷⁷ **Truly** (*amein*⁷⁸ – this is reliable and trustworthy), I say to you **all**, **until the (ho)**⁷⁹ **heaven** (*ouranos* - singular)⁸⁰ and the earth **may**⁸¹ pass away, **never** (*ou me*)⁸² **may**⁸³ **of one jot iota**⁸⁴ (*iota* – the smallest letter, or yod in Hebrew⁸⁵) **nor one** (*heis*)⁸⁶ **tittle** (*keraiā* – the top stroke or horn of Hebrew letters (again, better to have “serif” rather than just “tittle” in the translation)) **shall be**⁸⁷ **passed by** (*parerchomai* – be ignored or disobeyed, be disregarded) **from** ~~that which was established in~~⁸⁸ **the Towrah until the time and place it**⁸⁹ **all may**⁹⁰ happens. Therefore, whoever **may**⁹¹ dismisses (*luo* – does away with, dissolves, invalidates, or abolishes) the least of these commandments (*entole* – precepts, prescriptions, ordinances, and authoritative directions) or **may** teaches (*didasko* – indoctrinates or instructs) people to do the same **thing in the same way** (*houtos*)⁹², they **shall**⁹³ be called **the**⁹⁴ **least dignified in the kingdom of the (ho) heavens**⁹⁵. **And But** (*de* - however)⁹⁶ whoever **may**⁹⁷ performs (*poieomai*⁹⁸ – accomplishes and celebrates, practices and profits from) **them, and may**⁹⁹ teaches them, **they a person like this** (*houtos* - this person, someone of such character)¹⁰⁰ **will**¹⁰¹ **shall**¹⁰¹ be called **the**¹⁰² **greatest and most important in the kingdom of the (ho) heavens**¹⁰³¹⁰⁴.

⁷⁵ See footnote 45.

⁷⁶ See footnotes 10 and 11.

⁷⁷ Again, this is restoring the conjunction *gar/gar* which is omitted from the QP text.

⁷⁸ See footnote 48.

⁷⁹ The definite article *o/ho* returned to the verse.

⁸⁰ See footnote 15.

⁸¹ See footnotes 21, 24, 25, and 27.

⁸² See footnotes 17 and 41.

⁸³ See footnotes 21, 24, 25, and 27.

⁸⁴ See footnote 20.

⁸⁵ See the long explanation regarding the same thing on Page 4.

⁸⁶ See footnote 55.

⁸⁷ See footnotes 21, 24, 25, and 27.

⁸⁸ This is QP displaying its despicable dishonesty.

⁸⁹ This is the same as above.

⁹⁰ See footnotes 24 and 59.

⁹¹ See footnotes 21, 24, 25, and 27.

⁹² See footnote 1.

⁹³ See footnote 32.

⁹⁴ No definite article in the Greek text.

⁹⁵ See footnotes 7, 8, 15, 33, 44, and 50.

⁹⁶ See footnote 34.

⁹⁷ See footnotes 21, 24, 25, and 27.

⁹⁸ QP incorrectly transliterates the verb *ποιεω/poieo*.

⁹⁹ See footnotes 21, 24, 25, and 27.

¹⁰⁰ See footnote 37.

¹⁰¹ See footnote 32.

¹⁰² No definite article in the Greek text.

¹⁰³ The definite article has been restored here.

¹⁰⁴ See footnotes 7, 8, 15, and 33.

Actual Translation: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Torah or the Prophets; I have not come to do away with, but instead to completely fulfill. For truly I say to you all, until the heaven and the earth may pass away, never may one iota or one tittle pass by from the Torah until all may happen. Therefore, whoever may dismiss the least of these commandments or may teach people to do the same thing in the same way, they shall be called least dignified in the kingdom of the heavens. But whoever may perform them, and may teach them, a person like this shall be called great and most important in the kingdom of the heavens.

Matthew 5:17-19 (QP's second rendition, although only refers to it as Matthew 5:19, as per the first rendition)

QP: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Torah/Law or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, till heaven and the earth pass away not one jot nor tittle shall be passed by, be ignored, disobeyed, or be disregarded from that which was established in the Torah until the time and place it all happens. Therefore, whoever dismisses the least of these commandments or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.

Corrected: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Torah/Law or the Prophets; I have not come to do away with ~~it~~, but instead to completely fulfill ~~it~~¹⁰⁵. For (gar - because of the fact that)¹⁰⁶ Truly, I say to you all, until the (ho)¹⁰⁷ heaven (ouranos - singular)¹⁰⁸ and the earth may¹⁰⁹ pass away, never (ou me)¹¹⁰ may¹¹¹ of one jot iota¹¹² (iota - the smallest letter, or yodh in Hebrew as noted above, this is actually a reference to the authority of the Greek Septuagint, which the Messiah never, ever spoke against despite it being used in the Diaspora) nor one (heis)¹¹³ tittle (keraiá - the top stroke or horn of Hebrew letters (again, better to have "serif" rather than just "tittle" in the translation)) shall be¹¹⁴ passed by, be ignored, disobeyed, or be disregarded from ~~that which was established in~~¹¹⁵ the Torah (nomos - prescriptions for living in Scripture) until the time and place it¹¹⁶ all may¹¹⁷ happens. Therefore, whoever may¹¹⁸ dismisses (invalidates or abolishes) the least of these commandments or may teaches (indoctrinates or instructs) people to do the same thing in the same way (houtos)¹¹⁹, they shall¹²⁰ be called the¹²¹ least dignified in the kingdom of the (ho)

¹⁰⁵ See footnotes 10 and 11.

¹⁰⁶ This is to restore the conjunction γαρ/gar which is omitted from the QP text.

¹⁰⁷ The definite article o/ho returned to the verse.

¹⁰⁸ See footnote 15.

¹⁰⁹ See footnotes 21, 24, 25, and 27.

¹¹⁰ See footnotes 17 and 41.

¹¹¹ See footnotes 21, 24, 25, and 27.

¹¹² See footnote 20.

¹¹³ The second instance of the numeral εἷς/heis re-established in the verse.

¹¹⁴ See footnotes 21, 24, 25, and 27.

¹¹⁵ Hypocritically added dynamic-equivalence paraphrasing which QP.com accuses others of doing.

¹¹⁶ This is the same as above. Misrepresentation and fraudulent accusations abound in QP.

¹¹⁷ See footnotes 24 and 59.

¹¹⁸ See footnotes 21, 24, 25, and 27.

¹¹⁹ See footnote 1.

¹²⁰ See footnote 32.

¹²¹ No definite article in the Greek text.

heavens¹²². **And But** (*de - however*)¹²³ whoever **may**¹²⁴ performs them, and **may**¹²⁵ teaches them, **they** **a person like this** (*houtos - this person, someone of such character*)¹²⁶ **will shall**¹²⁷ be called **the**¹²⁸ **greatest** and most important in the kingdom of **the (ho)**¹²⁹ heavens¹³⁰.

Actual Translation: Do not assume that I have come to weaken, dismantle, invalidate, or abolish the Torah/Law or the Prophets; I have not come to do away with, but instead to completely fulfill. For truly I say to you all, until the heaven and the earth may pass away, never may one iota or one tittle shall pass by, be ignored, disobeyed, or be disregarded from the Torah until all may happen. Therefore, whoever may dismiss the least of these commandments or may teach people to do the same thing in the same way, they shall be called least dignified in the kingdom of the heavens. But whoever may perform them, and may teach them, a person like this shall be called great and most important in the kingdom of the heavens.

Matthew 5:20

QP: Because I promise and say to you, that unless your righteousness, integrity, legal standing, and adherence to the relationship is abundantly superior to and more appropriate than the religious teachers, experts, scribes, scholars, and Pharisees, you will never move into or experience the realm of heaven.

Corrected: Because I promise and say to you **all**¹³¹, that unless your righteousness, integrity, legal standing, and adherence to the relationship **is may be**¹³² abundantly superior to and more appropriate than the religious teachers, experts, scribes, scholars, and Pharisees (*Pharisaioi* – members of a fundamentalist political and religious party comprised of hypocritical Jews who coveted authority, were overtly religious, set rules which others had to abide by, established religious rituals and traditions, and interpreted Scripture to their liking (*may be a case of the pot calling the kettle black here, especially with regards to the last part of the sentence*)), **never**¹³³ **may**¹³⁴ you ~~will never~~ move into or experience the **realm kingdom**¹³⁵ of **the (ho)** heavens¹³⁶.

Actual Translation: Because I promise and say to you all, that unless your righteousness, integrity, legal standing, and adherence to the relationship may be abundantly superior to and

¹²² See footnotes 7, 8, 15, 33, 44, and 50.

¹²³ See footnote 34.

¹²⁴ See footnotes 21, 24, 25, and 27.

¹²⁵ See footnotes 21, 24, 25, and 27.

¹²⁶ See footnote 37.

¹²⁷ See footnote 32.

¹²⁸ No definite article in the Greek text.

¹²⁹ The definite article has been restored here.

¹³⁰ See footnotes 7, 8, 15, and 33.

¹³¹ This is used to indicate the fact that the pronoun *ou/su* is in its plural form. This also applies to all the previous verses where you see *all* underlined.

¹³² See footnotes 21, 24, 25, and 27.

¹³³ See footnote 41.

¹³⁴ See footnotes 21, 24, 25, and 27.

¹³⁵ See footnote 43.

¹³⁶ See footnotes 7, 8, 15, 33 and 39.

more appropriate than the religious teachers, experts, scribes, scholars, and Pharisees, never may you move into or experience the kingdom of the heavens.

Matthew 5:25

QP: on the way to court with an adversary, settle differences expeditiously so that your accuser doesn't hand you over to the judge, who will throw you into prison.

Corrected: ~~on the way to court~~¹³⁷ ~~with an adversary,~~¹³⁸ **Be** (*eimi* - exist as)¹³⁹ **well-disposed** **and** settle differences expeditiously **with** (*ho*)¹⁴⁰ **your** (*su*)¹⁴¹ **opponent** (*antidikos*)¹⁴² **at the point** (*heos*) **when** (*hostis*) **you are** (*eimi* - exist) **with** (*meta*) **him** (*autos*)¹⁴³ **on** (*en*) **the** (*ho*) **road** (*hodos*)¹⁴⁴ ; **so that**¹⁴⁵ **lest** (*mepote*)¹⁴⁶ ~~you~~¹⁴⁷ **the** (*ho*)¹⁴⁸ **accuser** ~~doesn't~~¹⁴⁹ **may**¹⁵⁰ hand you over (*paradidomi*) **to the judge,** **and** (*kai*) **the** (*ho*) **judge** (*krites* - arbiter) **to the** (*ho*) **assistant** (*huperetes* - officer), **and** (*kai*)¹⁵¹ **you shall be**¹⁵² ~~who~~¹⁵³ **will throw** (*ballo*) **you** into **a** prison.

Actual Translation: Be well-disposed and settle differences expeditiously with your opponent at the point when you are with him on the road, lest the accuser may hand you over to the judge, and the judge to the assistant, and you shall be thrown into a prison.

¹³⁷ No reference to court in the Greek text. If this is supposed to indicate *implied* words, then this needs to either be in italics or brackets to indicate that it's been added to the text for clarity, even if the verse doesn't require it.

¹³⁸ In the wrong place in the verse, and there is a definite article (*o/ho*) before the noun for adversary/opponent - *αντιδικος/antidikos* - negating it being "an" adversary.

¹³⁹ The verb *ειμι/eimi* restored to the text of the verse.

¹⁴⁰ The definite article here (*o/ho*) is used in the dative case (*τω/to*), indicating either "to, for, with". Literally it says "to the opponent your" which under the rules of English grammar becomes "with your opponent".

¹⁴¹ Personal pronoun *συ/su* restored to the verses' text.

¹⁴² The noun *αντιδικος/antidikos* put in its correct place in the verse.

¹⁴³ This entire section of words (*εως οστις ειμι μετα αυτος/heos hostis eimi meta autos*) is completely missing from the text of QP, for no actual reason. I have restored all five of them back into the verse.

¹⁴⁴ These three words (*εν ο οδος/en ho hodos*) put in the correct place in the verse.

¹⁴⁵ This is not the correct translation of *μηποτε/mepote* in this verse.

¹⁴⁶ Correct translation of *μηποτε/mepote* placed back in the verse.

¹⁴⁷ This is not in the Greek text.

¹⁴⁸ The definite article *o/ho* revitalised in the verse.

¹⁴⁹ This is not in the Greek text, and so not on the Messiah's lips.

¹⁵⁰ This is included to exhibit the fact that the verb *παραδιδομι/paradidomi* is in its subjunctive form.

¹⁵¹ Another section of words (*και ο κριτης ο υπηρετης και/kai ho krites ho huperetes kai*) that is completely absent from QP. I have redeemed them and put them back in.

¹⁵² This is affixed to bring across the second person, future tense form of the verb *βαλλω/ballo* (*βληθησι/blethese*)

¹⁵³ This is not in the text of Matthew 5:25 in any known manuscript.

Matthew - Chapter 7

Matthew 7:7-11

QP: Ask, making an earnest request, and it shall be given as a gift to you. Seek, searching for knowledge, and you will discover and experience it, know the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you, and you will be granted entrance to the place you desire and will be given access to understanding. For then all who make an earnest request receive, they will be acquired and accepted, and they will be taken by the hand and carried away. And those who search for the location and for knowledge, who desire to learn, will know the truth and find the place they wish to experience. Those who request acceptance at the door, they will be granted entrance and given access to understanding.

What man is there among you, when his son shall ask him for a loaf, will give him as stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt know and understand how to give good, valuable, and generous gifts to your children, how much more by way of contrast will your Father who is in heaven produce and give valuable, good, and generous gifts to those who ask Him?

Corrected: **Keep Asking**¹⁵⁴, making an earnest request, and it shall be given as a gift to you **all**¹⁵⁵; **keep Seeking**¹⁵⁶, searching for knowledge¹⁵⁷ **and striving**, and you **all**¹⁵⁸ **will shall**¹⁵⁹ discover and experience it, know the truth and find what you are looking for; **keep Knocking**¹⁶⁰, requesting acceptance at the door, and it **will shall**¹⁶¹ be opened for you **all**¹⁶², **and you will be**¹⁶³ granted entrance to the place you **all**¹⁶⁴ desire and **you all**¹⁶⁵ **will shall**¹⁶⁶ be given access to understanding. For **then all everyone** who **is making**¹⁶⁷ an earnest request receives, **they will be acquire**^{sd} and **accept**^{sd}, **and they will be taken by the hand and carried away**¹⁶⁸; **And those one** who **is searching**¹⁶⁹ for the location and for knowledge, who **is**

¹⁵⁴ Refer to the blog post on The Way to Yahuweh regarding the continuous process of the Greek present tense, which QP, like other English translations, routinely ignore - <http://tinyurl.com/cewzggq>.

¹⁵⁵ The pronoun σου/su is in the plural form, so this needs to be brought across in English. We used to have a form of the word "you" that did this for us (ye), but as it is never used anymore, we have to include another word that substitutes this meaning for us.

¹⁵⁶ See footnote 154.

¹⁵⁷ This is just an unwarranted addition to the text. If the Messiah had meant to say this, He would've done so. Don't paraphrase your own "translation" and then complain about others that do the same thing. This is called being "hypocritical", QP.com.

¹⁵⁸ See footnote 155.

¹⁵⁹ See footnote 32.

¹⁶⁰ See footnote 154.

¹⁶¹ See footnote 32.

¹⁶² See footnote 155.

¹⁶³ Not in the Greek text.

¹⁶⁴ See footnote 155.

¹⁶⁵ See footnote 155.

¹⁶⁶ See footnote 32.

¹⁶⁷ The verb αἰτέω/aiteo is in its participle form, indicating the -ing at the end of the word.

¹⁶⁸ This is an absolutely nonsensical translation of the verb λαμβάνω/lambano. The person doing the "receiving" is the person who is asking, the person who is asking isn't being received by someone else. This is more chimerical paraphrasing and "translation" done by QP.com.

¹⁶⁹ See footnote 167. Although this time it's the verb ζητέω/zeteo.

desiring¹⁷⁰ e to learn, will know^s the truth and find^s the place they wish to experience; and (kai)¹⁷¹ for ~~T~~those one who (ho)¹⁷² is requesting¹⁷³ acceptance at the door, they will it shall¹⁷⁴ be opened, granting entrance and giving access to understanding. Or (e)¹⁷⁵ ~~W~~what man is there among you all¹⁷⁶, whom (hos)¹⁷⁷ when his son shall ask him¹⁷⁸ for a loaf, will shall¹⁷⁹ give him as stone? Or if he shallould also (kai)¹⁸⁰ ask for a fish, would shall¹⁸¹ give him a snake? If then all of you, being morally corrupt, know and understand how to give good, valuable, and generous gifts to your children, how much more by way of contrast will shall¹⁸² your Father who is in the (ho) heavens (ouranos - plural)¹⁸³ produce and give valuable, good, and generous gifts to those who asking¹⁸⁴ Him? Accordingly (oun - therefore, and these things being so), everything (pas - all), as much as what (hosis ean - whatever) all of you may desire (thelo - want, wish, and prefer) that (hina) humans (ho anthropos - men) may do and perform (poieo - accomplish, execute and constitute) for you all (su), in this same manner (houtos - in this exact same way and fashion) all of you (su) also (kai) do and perform (poieo) for them (autos),¹⁸⁵ for the reason that (gar) this (houtos - what I have just mentioned) is (eimi - exists as) the (ho) Torah (nomos) and (kai) the (ho) Prophets (prophetes).¹⁸⁶

Actual Translation: Keep asking, making an earnest request, and it shall be given as a gift to you all; keep seeking, searching and striving, and you shall discover and experience it, know the truth and find what you are looking for; keep knocking, requesting acceptance at the door, and it shall be opened for you all, granting entrance to the place you all desire and you all shall be given access to understanding. For everyone who is making an earnest request receives, acquires and accepts; and the one who is searching for the location and for knowledge, who is desiring to learn, knows the truth and finds the place they wish to experience; and for the one who is requesting acceptance at the door, it shall be opened, granting entrance and giving access to understanding. Or what man is there among you all whom, when his son shall ask for a loaf, shall give him a stone? Or if he shall also ask for a fish, shall give him a snake? If then all of you, being morally corrupt, know and understand how to give good, valuable, and generous gifts to your children, how much more by way of contrast shall your Father who is in the heavens produce and give valuable, good, and

¹⁷⁰ See above footnote.

¹⁷¹ The conjunction και/kai is missing from QP.com. I have restored it to the text.

¹⁷² The definite article ο/ho is in the singular, not the plural.

¹⁷³ See footnote 167. However the verb being translated here is κρουω/krouo.

¹⁷⁴ See footnote 32.

¹⁷⁵ The disjunctive conjunction η/e is missing from QP.com's text. I have put the Messiah's own words back into His statement.

¹⁷⁶ See footnote 155.

¹⁷⁷ QP.com misses out the relative pronoun ος/hos. I've set it back in its place.

¹⁷⁸ Not in the Greek text.

¹⁷⁹ See footnote 32.

¹⁸⁰ QP.com omits the conjunction και/kai. This is where it should be.

¹⁸¹ See footnote 32.

¹⁸² See footnote 32.

¹⁸³ See footnote 15.

¹⁸⁴ See footnote 167.

¹⁸⁵ This section of Greek words (πας ουν οσος εαν θελω, ινα ποιωω συ ο ανθρωπος, ουτως και συ ποιωω αυτος/pas oun osos ean thelo, hina poieo su ho anthropos, houtos kai su poieo autos) is completely omitted from QP.com, as if they weren't there on the Messiah's lips. Selective cut and paste jobs are ripe within QP.com, and insolently with regards to the Messiah's own messages.

¹⁸⁶ I have included the text for Matthew 7:12 here. This is because 7:12 is a continuation of the things being said in verses 7-11, so omitting verse 12 from the end of the section, and then only sticking half of the phrase with the following context (which has absolutely nothing to do with verses 7-12) is devious, devilish and deceptive, something QP.com is quite adept at doing constantly.

generous gifts to those asking Him? Accordingly, everything, as much as what all of you may desire that humans may do and perform for you all, in this same manner all of you also do and perform for them, for the reason that this is the Torah and the Prophets.

Matthew 7:12-14 (QP's first rendition)

QP: For then this is the Torah and the Prophets: begin by entering through the narrow, exacting, and specific doorway because the passageway is crafted to be wide, artificial, and unreliable, and the way of life is wide open which deceives and influences someone to go astray to the point of destruction and perishing, needlessly squandering their existence, and the vast preponderance of people start the first step in their journey through it. The doorway is exacting and specific, and the way of life is unpopular, which leads to life, and few experience it.

Corrected: ~~For then this is the Torah and the Prophets:~~¹⁸⁷ ~~begin by~~¹⁸⁸ ~~e~~Entering through the narrow, exacting, and specific doorway, because ~~the passageway is crafted to be~~¹⁸⁹ wide, artificial, and unreliable is the doorway¹⁹⁰, and ~~the way of life~~¹⁹¹ ~~is~~¹⁹² wide open, spacious and roomy is the way and road, (hodos) the one (ho) which deceives and influences someone to go leading astray and taking away (apago) to the point of¹⁹³ into (eis)¹⁹⁴ destruction and perishing, the needlessly squandering their¹⁹⁵ of existence, and ~~the~~¹⁹⁶ ~~vast preponderance~~ many and numerous (polus - large in quantity) of people start the first step in their journey¹⁹⁷ are (eimi - exist)¹⁹⁸ those entering and going in (eiserchomai - arising)¹⁹⁹ through it. ~~The doorway is~~²⁰⁰ How (tis)²⁰¹ exacting and specific is the doorway²⁰², and unpopular, troubled and discomforting (thlibo)²⁰³ is the way of life²⁰⁴ is unpopular²⁰⁵, which the one leadings and

¹⁸⁷ As affirmed in footnote 186, this should actually be part of the previous phrase, and QP.com has freely ripped the phrase in twain, so as to merge the wrong things with each other, and then try and say that this is what the Messiah actually said.

¹⁸⁸ There is absolutely *nothing* in the verb εισερχομαι/eiserchomai about "beginning to" enter something. As the verb is in its imperative ("command") form (εισελθατε/eiselthate), it can only mean "Enter, go in, come into", yet QP.com feels at ease to just twist and warp the Messiah's words and phrases to its own liking.

¹⁸⁹ This is in the wrong place in the sentence, and despite the fact that just a few words previously, QP.com had translated the noun πύλη/pule as "doorway" it suddenly changes into "passageway", even though it's the same Greek word being used, and being used to indicate the same thing. The Messiah is trying to point out the difference between the narrow doorway and the wide doorway, so it's always best and correct to bring this across in a translation of the statement.

¹⁹⁰ The Greek words ο πύλη/ho pule put in their rightful place in the sentence.

¹⁹¹ There are no Greek words for "of life" in this sentence. We'd expect to see the Greek της ζωης/tes zoes in the text to get the meaning "of life", but alas, they're not here, so QP.com has added them.

¹⁹² These words are also in the wrong place in the verse.

¹⁹³ This is actually how to translate the word εως/heos rather than εις/eis. QP has incorrectly translated the word.

¹⁹⁴ Correct translation of the preposition εις/eis restored.

¹⁹⁵ There has yet to be anything in its *plural* form in the Greek text, so there shouldn't be any word that refers to more than one thing in the English translation.

¹⁹⁶ There is no definite article before the adjective πολυς/polus.

¹⁹⁷ This is quite possibly the most flamboyant, farcical "translation" of the verb εισερχομαι/eiserchomai that I have ever seen. Seriously mind boggling how one could put this in the text and claim it to be "accurate".

¹⁹⁸ The verb ειμι/eimi is missing from QP text. It's now back where it belongs.

¹⁹⁹ This is the actual translation of the verb εισερχομαι/eiserchomai.

²⁰⁰ This is in the wrong place in the statement.

²⁰¹ The emphatic adverb τις/tis omitted from QP.com. I have reinstated it.

²⁰² The Greek word ο οδος/ho hodos put back in the right place.

²⁰³ The verb θλιβω/thlibo with its place reclaimed.

²⁰⁴ See footnote 191.

taking away (*apago*)²⁰⁶ into life, and few are (*eimi*)²⁰⁷ those finding, discovering and experiencing it (*heurisko*)²⁰⁸.

Actual Translation (Matthew 7:13-14): **Enter through the narrow, exacting, and specific doorway, because wide, artificial, and unreliable is the doorway, and wide open, spacious and roomy is the way and road, the one leading and taking away into destruction and perishing, the needless squandering of existence, and many and numerous are those entering and going in through it. How exacting and specific is the doorway, and unpopular, troubled and discomfoting is the way, the one leading and taking away into life, and few are those finding, discovering and experiencing it.**

Matthew 7:15

QP: You must be alert, carefully examine, prosecute, and turn away from false prophets who come to you from within dressed in sheep's clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving.

Corrected: All of²⁰⁹ ~~Y~~you must be alert, carefully examine, prosecute,²¹⁰ and turn away (*prosecho*)²¹¹ – you should pay close attention, watch out for and beware of, guarding yourself) from the (*ho*)²¹² false prophets, those who (*hostis*) come to you all²¹³ from within²¹⁴ dressed²¹⁵ in sheep's clothing, yet on the inside (*esothern - inwardly and internally*)²¹⁶ they actually are wolves²¹⁷ ~~who are~~²¹⁸ exceptionally self-promoting and self-serving (*harpax* – vicious carnivorous thieves who secretly and deliberately rob, extort, and snatch away; from *harpazo*: to violently, forcibly, and eagerly claim and seize for oneself and pluck away²¹⁹) wolves²²⁰.

²⁰⁵ The verb *απαγω/apago* is in the wrong place in QP.

²⁰⁶ In the first instance of this verb *απαγω/apago*, QP translated it as “deceives and influences someone to go astray”, yet changes it to “leads” here, despite the fact it appears in the *exact* same way (*απαγούσα/apagousa*).

²⁰⁷ See footnote 198.

²⁰⁸ QP.com really doesn't translate the verb *ευρισκω/heurisko* very well at all here. I have rescued its meaning.

²⁰⁹ This is included in order to bring forth the plural form of the verb *προσεχω/prosecho*.

²¹⁰ This is definitely not a meaning of the verb *προσεχω/prosecho*. Here I thought we weren't supposed to add untrue meanings to words? Must just be me.

²¹¹ QP.com here has transliterated how it looks in the text, but not in the usual way of just transliterating the root, which I have reconstructed.

²¹² The definite article is missing from QP.com. It has now been revived.

²¹³ This is included in order to bring forth the plural form of the pronoun *ου/su*.

²¹⁴ QP.com has schemingly put this in completely the wrong place.

²¹⁵ There is no Greek verb “to dress” in this verse.

²¹⁶ I have put this adverb *εσωθεν/esothern* in its proper place in the verse.

²¹⁷ QP.com has put this in the wrong place in the verse. Nouns follow adjectives when there's no definite article before the adjective.

²¹⁸ There is only one instance of the verb *ειμι/eimi* in this verse, which has already been translated as “they are”. You can't stick it in again without the definite article being present, which it isn't.

²¹⁹ Whilst this is true, the fact that QP.com then tries to turn this against Paul's use of the verb *αρπαζω/harpazo* (which Paul only uses *twice*) is extremely “self-serving” and “self-promoting” of Craig's ridiculous theology. Like with most Greek words, there can be a positive and negative side to them. Let's take the first word of this verse for instance: *προσεχω/prosecho*. QP.com has it translated as “be alert, carefully examine, turn away, pay close attention, watch out for, beware, guard against”. This is therefore the *negative* meaning of *προσεχω/prosecho*. QP.com doesn't tell you that *προσεχω/prosecho* can also mean “bring near, attend to, care for, provide for, attach yourself to, apply yourself to, cleave on to, hold on to, give yourself to, be addicted to, devote yourself to, cling to, continue to trust,

Actual Translation: All of you must be alert, carefully examine, and turn away from the false prophets, those who come to you all in sheep's clothing, yet on the inside they actually are exceptionally self-promoting and self-serving wolves.

Matthew 7:20-23

QP: Indeed as a result, you will completely know, recognize, and understand them from their fruit, from their results and harvests. Not all those calling Me “Lord Lord” will enter the kingdom of heaven, but to the contrary, those in heaven are those who do My Father's will. Many will say to Me in this specific day, “Lord, Lord, did we not speak inspired utterances and prophesy in Your name and drive out demons in Your name, and perform many mighty miracles in Your name?” And then at that time, I will profess to them that I never acknowledged, recognized, understood, or associated with them. You all must leave and depart from Me, those who bring about that which is Torah-less.

Corrected: Indeed as a result, you **all**²²¹ **will shall**²²² completely know, recognize, and understand (*epiginosko* – completely and accurately understanding based upon a thorough examination of the evidence) them from their fruit, from their results and harvests. Not **all everyone**²²³ **those who is (ho)**²²⁴ calling Me “**Lord Master (KΣ/KS)**²²⁵; **Lord Master (KΣ/KS)**” **will shall**²²⁶ enter the kingdom of **the (ho)**²²⁷ heavens²²⁸, but to the contrary, ~~those~~²²⁹ **in heaven**²³⁰ ~~are those~~²³¹ **the one (ho)**²³² **who is doing**²³³ My Father's will (*thelema* – do what He decided and proposed [read: who observe Yahweh's Torah]), **the one who (ho) is in (en) the (ho) heavens (ouranos - plural)**²³⁴. **Many will shall**²³⁵ say to Me in **that is**²³⁶ specific day, “**Lord Master (KΣ/KS), Lord Master (KΣ/KS), did we not speak inspired utterances and prophesy in**

stick to, embrace, watch over”. This is therefore the *positive* meaning of *προσεχω/prosecho*, which QP.com marvellously “forgets” to let its readers know. But then if he told you this, it wouldn't serve QP.com well as it could be construed to say that the Messiah was telling his listeners to “Bring near, attend to, care for and continue to trust false prophets”. The point is this: there is absolutely nothing wrong with Paul using the verb *αρπαζω/harpazo* to refer to a harvest of souls: being eagerly gathered up into Yahweh's arms is probably one of the greatest things I could ask for. And the fact that QP.com is trying to equate *αρπαξ/harpax* with *αρπαζω/harpazo* is laughable. *αρπαζω/harpazo* also comes from the verb *αίρωμαι/aireomai* which means “to select, choose, elect”, which is always used in a good context.

²²⁰ The actual place the noun *wolves* should be.

²²¹ This is included to proclaim the fact that the verb *επιγνωσκω/epiginosko* is in its second person, plural form (*επιγνωσεσθε/epignosesthe*), which needs to be done in order to translate the verb properly.

²²² See footnote 32.

²²³ This is a better translation of the adjective *πας/pas* in this verse.

²²⁴ The definite article *ο/ho* is actually in its singular, rather than plural form.

²²⁵ Even though the oldest manuscript we have to contain any verses from Matthew chapter 7 is Codex Sinaiticus, Codex Sinaiticus itself uses placeholders/Nomina Sacra here, so it certainly shouldn't be guilefully replaced with “Lord”. This also applies to the other three places in the verse where you see **KΣ/KS**.

²²⁶ See footnote 32.

²²⁷ See footnote 7.

²²⁸ See footnotes 8 and 15.

²²⁹ This is not in the Greek text.

²³⁰ This is both in the wrong place, and not translated correctly.

²³¹ Again, this is not in the Greek text.

²³² See footnote 7

²³³ This is to communicate the fact that the verb *ποιεω/poieo* is in its participle (*ποιων/poion*) form.

²³⁴ I have redeemed this section of Greek words (*ο εν ο ουρανος/ho en ho ouranos*) to their proper place in the sentence, and translated them correctly. Also see footnotes 8 and 15.

²³⁵ See footnote 32.

²³⁶ The Greek pronoun for *this* is *ουτος/houtos*, not *εκεινος/ekeinos* which means *that*.

Your name and drive out demons in Your name, and perform many mighty miracles in Your name?²³⁷ And then at that time, I will **shall**²³⁷ profess to them that, “I never acknowledged, recognized, understood, or associated with ~~them~~²³⁸ **any of you** (su)²³⁹. You all must leave and depart from Me, those who **are bringing about and working**²⁴⁰ ~~that which is~~ Torah-less²⁴¹ (*ho anomia* – Lawless^{ness}, the breaking of the Torah).”

Actual Translation: Indeed as a result, you all shall completely know, recognize, and understand them from their fruit, from their results and harvests. Not everyone who is calling Me “Master, Master” shall enter the kingdom of the heavens, but to the contrary, the one who is doing My Father’s will, the one who is in the heavens. Many shall say to Me in that specific day, “Master, Master, did we not speak inspired utterances and prophesy in Your name and drive out demons in Your name, and perform many mighty miracles in Your name?” And then at that time, I shall profess to them that, “I never acknowledged, recognized, understood, or associated with any of you. You all must leave and depart from Me, those who are bringing about and working Torahlessness.”

Matthew 7:24-25

QP: All of those who really listen to and actually hear My words and who do as I have said, they are like a sensible and wise, intelligent and prudent, man who builds, edifies, and strengthens a family home upon the rock. And rain descended and the rivers came, and also the tempestuous wind blew, and yet their family and household did not fall down or prostrate themselves because the established foundation was upon the rock.

Corrected: **Accordingly** (*oun* - therefore, and these things being so),²⁴² ~~All of those~~²⁴³ who really listens to and actually hears²⁴⁴ My²⁴⁵ **these** (*houtos*)²⁴⁶ words (*logos*) **of Mine** (*ego*)²⁴⁷ and ~~who~~²⁴⁸ **does and performs** (*poieo* - accomplishes, brings about and executes)²⁴⁹ **them** (*autos*)²⁵⁰ ~~as I have said~~²⁵¹, they are²⁵² **he shall be**²⁵³ **likened to** a sensible and wise, intelligent and prudent,

²³⁷ See footnote 32.

²³⁸ There is no Greek word in the text meaning “them.” That would require some form of the Greek pronoun *αυτος/autos*, which doesn’t appear in these three verses at all.

²³⁹ I have restored the pronoun *συ/su* to the text, and translated it to reflect that fact that it is appearing in its second person, plural form (*υμας/humas*).

²⁴⁰ The *-ing* is inserted at the end of the words here to bring across the fact that the verb *εργαζομαι/ergazomai* is in its present, participle form (*εργαζομενοι/ergazomenoi*).

²⁴¹ The word *ανομια/anomia* is a noun; *Torahless* and *Lawless* are both adjectives. This is possibly a slight misunderstanding of the Greek and English languages here in QP.

²⁴² This conjunction, *ουν/oun*, is entirely omitted from QP.

²⁴³ There is no Greek basis for these words whatsoever.

²⁴⁴ The extra “s” is included to focus on the fact that the verb *ακουο/akouo* is in its present, active form (*ακουει/akouei*).

²⁴⁵ This has been put in the wrong place in QP.

²⁴⁶ QP omitted this pronoun *ουτος/houtos* from its text. I’ve put it back in.

²⁴⁷ The pronoun *εγω/ego* rehabilitated.

²⁴⁸ This is not in the Greek text.

²⁴⁹ This is to disclose the fact that the verb *ποιεω/poieo* is in its present, active form (*ποιει/poiei*).

²⁵⁰ QP disregards this pronoun (*αυτος/autos*) from the Messiah’s message.

²⁵¹ This is not in the Greek text.

²⁵² This is the wrong number and tense translation of the verb *ομοιωω/homoioo*.

man who **built**s, **edified**s, and **strengthened**s²⁵⁴ a **his** (*autos*)²⁵⁵ family home upon the rock (*petra* – a reference to ~~Shim'own Kephaz (a.k.a. Petros – Peter)~~²⁵⁶ and to Himself **Yahushua** as the Rock of our Salvation). And **the** (*ho*)²⁵⁷ rain descended and the rivers came, and also the tempestuous winds²⁵⁸ **blew** **and** (*kai*) **they rushed upon and beat against** (*prospipto* - struck and assaulted) **that** (*ekeinos*) **family home** (*oikia*)²⁵⁹, and yet ~~their family and household~~²⁶⁰ **it** did not fall down or **prostrate themselves**²⁶¹ **tumble** (*pipto* - perish, collapsed, or be conquered), because ~~the~~²⁶² **it had been** established **and** **founded**²⁶³ ~~was~~ upon the rock.

Actual Translation: Accordingly, all who really listens to and actually hears these words of Mine and does and performs them, he shall be likened to a sensible and wise, intelligent and prudent man who built, edified, and strengthened his family home upon the rock. And the rain descended and the rivers came, and also the tempestuous winds blew and they rushed upon and beat against that family home, and yet it did not fall down or tumble, because it had been established and founded upon the rock.

Matthew - Chapter 16

Matthew 16:1-4

QP: The Pharisees and Sadducees came to test Yahushua, asking Him to show them a sign from heaven. He answered, 'When it is evening, you say, 'Fair weather, for the sky is red. And in the morning it will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot for the signs of the times. A worthless and wicked, morally corrupt, adulteress and unfaithful generation seeks a sign, but I will not produce it, except for the sign of Jonah. Then He left them and went away.

Corrected: **And** (*kai*)²⁶⁴ **having approached** (*proserchomai* - drawn near),²⁶⁵ **The Pharisees** (conservative Jewish religious leaders) **and Sadducees** (liberal Jewish political leaders) **came** **are**

²⁵³ This accurately translates the number and tense of the verb *ομοιωω/homoioo*, which is in its third person, future tense form (*ομοιωθησεται/homoiothesetai*).

²⁵⁴ The verb *οικοδομεω/oikodomeo* is in its aorist tense form (*ωκοδομησεν/okodomesen*), not its present tense form (*οικοδομει/oikodomei*).

²⁵⁵ See footnote 250.

²⁵⁶ This is just absolute rubbish. It's this sort of ridiculous, absurd, comical, droll, outrageous, preposterous, farcical, crooked, lying, sinister, false, fraudulent, and frankly *paltering* "interpretation" that leads Roman Catholics to try and get backing for their Pope, by saying that the "rock" referred to in Matthew 16:18 is Peter, and so the idea of their Pope being the successor to Peter is found on the Messiah's lips. And now, QP has done the exact same thing here. How moronic can someone be? This is *definitely* not what the Messiah was saying, and attempting to brainwash people into thinking it was is a damnable lie.

²⁵⁷ See footnote 7.

²⁵⁸ This is added because the Greek noun for wind (*ανεμος/anemos*) is plural.

²⁵⁹ These four words have been omitted from QP's rendition of these verses. I've put them back.

²⁶⁰ This is not in the Greek text.

²⁶¹ This is not in the Greek text.

²⁶² There is no definite article in the Greek text.

²⁶³ The Greek word *θεμελιω/themelioo* used here is a *verb*, not a noun.

²⁶⁴ This word is omitted from QP.

²⁶⁵ This is correctly translating and placing the verb *προσερχομαι/proserchomai* in the verse.

attempting to test (*peirazo* - entice and prove the genuineness and character of)²⁶⁶ **Yahushua;** **they asked**²⁶⁷ Him to show them a sign from heaven. **So** (*de*)²⁶⁸ **He**²⁶⁹ **answered in response** (*apokrinomai* - answer) **He** (*ho*)²⁷⁰ **said** (*eipon*)²⁷¹, ~~‘When it is evening, you say, ‘Fair weather, for the sky is red. And in the morning it will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot for the signs of the times.~~²⁷² A worthless and wicked, morally corrupt, adulteress and unfaithful generation seeks **after** a sign, **but and** (*kai*)²⁷³ **I will**²⁷⁴ **a sign** (*semeion* - miracle and portent)²⁷⁵ **shall**²⁷⁶ **not be produced** (*didomi* - given, granted, or supplied) **for**²⁷⁷ it (*autos*), **except** (*ei me* - apart from) **for**²⁷⁸ the sign of **Yonah**²⁷⁹. **And** (*kai*)²⁸⁰ **having**²⁸¹ ~~Then~~ **He**²⁸² left them, **and**²⁸³ **He** went away.

Actual Translation: **And having approached, the Pharisees and Sadducees are attempting to test Yahushua: they asked Him to show them a sign from heaven. So in response He said, ‘A worthless and wicked, morally corrupt, adulteress and unfaithful generation seeks after a sign, and a sign shall not be produced for it, except the sign of Yonah.’ And having left them, He went away.**

Matthew 16:5-6

QP: **The disciples crossed to the other side, forgetting and neglecting to take a loaf of bread. Now Yahushua said to them, ‘Pay attention and understand: Be alerted to and turn away from the yeast of the Pharisees and Sadducees.**

²⁶⁶ QP doesn't fully bring across the present, active, participle form of the verb *πειραζω/peirazo*. I have done the opposite of what QP does, and translated the verb *πειραζω/peirazo* properly and brought across as much of the meaning of the word as possible.

²⁶⁷ Once more, QP gets the tense of the verb wrong, translating the verb *επερωταω/eperotao* as if it was in its present, participle form (*επερωτωντες/eperotontes*) rather than its aorist, non-participle form that it actually appears as in the text (*επηρωτησαν/eperotesan*).

²⁶⁸ This is omitted from QP.

²⁶⁹ This is in the wrong place in QP.

²⁷⁰ I have put the definite article *o/ho* in its proper place.

²⁷¹ This word is omitted by QP.

²⁷² The earliest manuscripts to contain Matthew 16:1-4 (Codex Sinaiticus, Vaticanus, Family 13, Syriac translation, Coptic translation, Armenian, and Origen's commentary on Matthew) don't contain 2b-3, therefore none of them have this section of words at all, and so shouldn't be included. It was therefore a complete waste of time translating them.

²⁷³ This is the correct translation of the conjunction *και/kai*.

²⁷⁴ This is in the wrong place in QP.

²⁷⁵ QP appears to have felt at liberty to just delete words from the Messiah's lips. I thought this is what "Christians" did? I have restored the word back into the statement.

²⁷⁶ See footnote 32.

²⁷⁷ I have restored this word to its correct place in the Messiah's message to the Pharisees.

²⁷⁸ This is in the wrong place in QP.

²⁷⁹ There is no "J" in Hebrew, so the prophet being referred to cannot be a "Jonah". I have re-established the correct name of one of Yahuweh's prophets.

²⁸⁰ This is where the conjunction *και/kai* should actually appear.

²⁸¹ This is to translate the aorist, participle form of the verb *καταλειπω/kataleipo* (*καταλιπων/katalipon*).

²⁸² This is in the wrong place in QP.

²⁸³ This is in the wrong place in QP.

Corrected: And (kai) having come (erchomai - arisen and appeared)²⁸⁴ The disciples²⁸⁵ crossed²⁸⁶ to the other side, the disciples²⁸⁷ had forgotten²⁸⁸ and neglected²⁸⁸ to take any loaves²⁸⁹ of bread. Now Yahushua said to them, ‘Pay attention and understand; and (kai)²⁹⁰ be alerted to and turn away from (beware of, guard against, and distance yourself from)²⁹¹ the yeast (ζυμη²⁹² – leavening fungus) of the Pharisees (Pharisaios²⁹³ – a transliteration of the Hebrew *parash*, meaning to separate, to pierce, and to scatter; a conservative, overtly religious order which observed the Rabbinical Law) and Sadducees (*Saddoukaios* – a transliteration of the Hebrew *tsadah*²⁹⁴ *tsadowq*, from the name of the priest *Tsaduwq/Zadok* mentioned in the Prophet *Yachezeq’el/Ezekiel’s* book from about Chapter 40 onwards; *Tsaduwq/Zadok* is from the verb *tsadaq* meaning to lie in wait and to lay waste to be just, righteous, upright, and vindicated²⁹⁵; a worldly-minded, liberal political party who promoted an enlightened aristocracy, rejected religious laws, and promoted their own manifest destiny).’

Actual Translation: And having come to the other side, the disciples had forgotten and neglected to take any loaves of bread. Now Yahushua said to them, ‘Pay attention and understand, and be alerted to and turn away from the yeast of the Pharisees and Sadducees.’

Matthew 16:7-10

QP: Reasoning and conversing among themselves, they said that they had neither acquired nor received any bread. Knowing and acknowledging this, Yahushua said, ‘What kind of thinking is this? You lack confidence and conviction because you don’t possess any bread? Can’t you think? Don’t you remember the five loaves of bread and the five thousand, and then how many baskets you received? Or the seven loaves of bread and the four thousand, and how many baskets you collected?’

Corrected: However, (de)²⁹⁶ they²⁹⁷ Reasoning²⁹⁸ and conversing²⁹⁹ pondered³⁰⁰ (dialogizomai)³⁰¹ among themselves, they³⁰² saying³⁰³ that “they³⁰⁴ We³⁰⁵ have³⁰⁶

²⁸⁴ QP had neglected to include these two Greek words.

²⁸⁵ QP has put this in the wrong place in the verse.

²⁸⁶ The verb διαπεραω/*diaperao* meaning “to cross or pass over [something]” is not included in this verse, nor does it appear anywhere in Matthews account anyway.

²⁸⁷ This is the actual place in the verse where “the disciples” should appear.

²⁸⁸ QP has translated the verb επιλανθανομαι/*epilanthanomai* as if it was in its present, participle form (επιλανθανομενοι/*epilanthanomenoi*) rather than the aorist, verb form (επελαθοντο/*epelathonto*) which it is actually displayed as in the text.

²⁸⁹ The noun meaning “bread” (αρτος/*artos*) is actually in its plural form (αρτους/*artous*) rather than it’s singular, accusative form (αρτον/*arton*). QP incorrectly translated yet another word.

²⁹⁰ QP omits the conjunction και/*kai* which I have restored.

²⁹¹ QP had forgotten to remove the **bold font** from this explanatory bit.

²⁹² QP is inconsistent with its transliteration of Greek letters into corresponding English characters. I have kept the same ones for each letter constantly, so that people can see when similar letters are being used.

²⁹³ QP has incorrectly transliterated the noun φαρισαιος/*pharisaios*. I have corrected it.

²⁹⁴ QP has falsely given the wrong word that *Sadducees* comes from, and then proceeds to transliterate the Hebrew letters incorrectly as well.

²⁹⁵ The Sadducees actually claimed to be the descendants of the Priest *Tsaduwq/Zadok*, whom Yahuweh states in *Yachezeq’el/Ezekiel* 40:45-46: **And he said to me, “This chamber that faces south is for the priests who have charge of the temple, and the chamber that faces north is for the priests who have charge of the altar. These are the sons of *Zadok/Tsaduwq*, who alone among the sons of Levi may come near to Yahuweh to minister to Him.”** This was their claim to “authority”, attempting to say that they were “The Upright and Righteous ones able to bring out justice, vindication, and save others”.

²⁹⁶ QP omits the logical, connective conjunction δε/*de* from the text.

neither³⁰⁴ acquired nor received any bread!?” So (de)³⁰⁵ having Kknowning and acknowledged³⁰⁶ this, Yahushua said, “What³⁰⁷ kind of thinking³⁰⁸ do all of you reason and ponder (dialogizomai)³⁰⁹ is this?³¹⁰ among (en) yourselves (eautou),³¹¹ Yyou³¹² lacking in³¹³ confidence and conviction (oligopistos – you are not of little trusting; from oligos, meaning you to have little and diminished, and pistis, conviction in the truth, trust, and reliance), because none of³¹⁴ you don’t possess any bread? Can’t³¹⁵ Do any of you yet³¹⁶ (or are do you all still not unable or unwilling to) think (to direct your mind and be perceptive and judgmental, to reflect rationally and consider evidence logically so as to comprehend and understand, to ponder and then reach a valid determination)? Don’t none of³¹⁷ you remember the five loaves of bread and³¹⁸ of the (ho) five thousand, and then how many wicker baskets (kophinos)³¹⁹ you all³²⁰ received? Nor the seven loaves of bread and³²¹ of the (ho) four thousand, and how many reed baskets (spuris) you all collect received³²²?”

²⁹⁷ This is to bring across the fact that the verb διαλογιζομαι/dialogizomai is in its third person, plural form (διελογιζοντο/dielogizonto).

²⁹⁸ The verb διελογιζοντο/dielogizonto is also in its imperfect form (διελογιζοντο/dielogizonto), but QP appears to think it is appearing in its present, participle form (διαλογιζομενοι/dialogizomenoi) which is incorrect. (For the record: the only time διαλογιζομενοι/dialogizomenoi appears is in Marcus/Mark 2:6)

²⁹⁹ This is unnecessary, and doesn’t work with the participle form of λεγω/lego (λεγοντες/legontes) anyway.

³⁰⁰ QP has misunderstood the fact that the verb λεγω/lego is in its present, participle form (λεγοντες/legontes), not its aorist (ειπαν/eipan) form.

³⁰¹ Matthew/MattithYah is recording a statement that is spoken here, so “ ” has to be supplied in English.

³⁰² QP has again misunderstood the fact that the verb λαμβανω/lambano is in its first person, plural form, so “they” cannot be included in the text. This is basic Greek that QP ignores, overlooks, or just doesn’t understand at all. I determine it to be all three combined.

³⁰³ This is to translate the first person, plural form of the verb λαμβανω/lambano (ελαβομεν/elabomen).

³⁰⁴ QP incorrectly translates the negative particle ου/ou, thinking the actual word was ουτε/oute, which it isn’t.

³⁰⁵ See footnote 296.

³⁰⁶ I know I’ve said it before, but again QP fails to properly translate the verb form as it appears in the text. In this case, QP has translated the verb γινωσκω/ginosko as if it was appearing in its present, participle form (γινωσκων/ginoskon) rather than the aorist, participle form that appears in the text itself (γνους/gnous).

³⁰⁷ QP for some reason translates the interrogative pronoun τις/tis as if it was the pronoun ποιος/poios, a word that doesn’t appear in Matthew/MattithYah until Chapter 19.

³⁰⁸ The verb διαλογιζομαι/dialogizomai does not appear in its present, participle form here. QP has inaccurately translated the form of the verb, again.

³⁰⁹ This accurately translates the present, non-participle, passive/middle, indicative, second person, plural form of the verb διαλογιζομαι/dialogizomai (διαλογιζεσθε/dialogizesthe).

³¹⁰ This is not in the Greek text.

³¹¹ QP omits these two words, therefore butchering what the Messiah actually said to His disciples.

³¹² This is not the start of a new sentence or a statement, but a continuation of the Messiah’s sentence.

³¹³ QP exhibits the fact that Craig has just completely failed to understand the vocative case in Greek.

³¹⁴ This is to bring across the plural form of the verb εχω/echo (εχετε/echete), and the fact that it is negative due to the negative particle ου/ou before it.

³¹⁵ The word ουπω/ουπο is an adverb, not a verb, which QP seems to think it is.

³¹⁶ This is to accurately translate the meaning of the adverb ουπω/ουπο, and to also bring across the second person, plural form of the verb νοεω/noeo.

³¹⁷ See footnote 314. However the verb in question this time is μνημονευω/mnemonewo.

³¹⁸ This is no conjunction και/kai between these two words.

³¹⁹ In MattithYah 16:9-10, there are two different Greek words translated as “basket”. As there’re two different words being used, it should also be a translator’s obligation to get across the different words in their translation of the base text. So this is what I have done.

³²⁰ This is included for the verb λαμβανω/lambano is in its second person, plural form (ελαβετε/elabete).

³²¹ See footnote 318.

³²² The same word is used at the end of 16:9 and 16:10 (ελαβετε/elabete), so they should be translated the same way.

Actual Translation: They reasoned and pondered among themselves, saying that “We have not acquired or received any bread!” So having known and acknowledged this, Yahushua said, “Why do all of you reason and ponder among yourselves, you lacking in confidence and conviction, because none of you possess any bread? Do any of you yet think? Do none of you remember the five loaves of bread of the five thousand, and how many wicker baskets you all received? Nor the seven loaves of bread of the four thousand, and how many reed baskets you all received?”

Matthew 16:11

QP: How is it that you did not think so as to understand that I was not speaking about a loaf of bread when I said ‘Be alerted to and turn away from the yeast of the Pharisees and Sadducees?’

Corrected: How is it that **all of**³²³ you **do**³²⁴ not think so as to understand (*noeo* – use your mind to comprehend) that I **was** **had** not **spokeneaking** (*eipon*) **to you all** (*su*)³²⁵ about a **loaves**³²⁶ of bread?³²⁷ ~~when I said~~³²⁸ **Nevertheless, (de)**³²⁹ **Be** alerted to and turn away from (*prosecho apo* – beware of, guard against, and distance yourself from) **the yeast** (*zyme*³³⁰ – leavening fungus) **of the Pharisees** (the overtly religious leaders) **and Sadducees** (the worldly-minded, liberal political leaders)?!

Actual Translation: How is it that you do not think so as to understand that I had not spoken to you all about loaves of bread? Nevertheless, be alerted to and turn away from the yeast of the Pharisees and Sadducees!

Matthew 16:11-12

QP: How is it that you did not think so as to understand that I was not speaking about a loaf of bread when I said ‘Be alerted to and turn away from the yeast of the Pharisees and Sadducees? Then they put the pieces together and were intelligent and realized that He had not told them to be alerted to and turn away from the leavening yeast of bread, but instead to separate themselves from the doctrines and teachings of the Pharisees and Sadducees.

Corrected: How is it that **all of**³³¹ you **do**³³² not think so as to understand (*noeo* – use your mind to comprehend) that I **was** **had** not **spokeneaking** (*eipon*) **to you all** (*su*)³³³ about a

³²³ This is to indicate to the English reader/speaker the fact that the underlying verb *voew/noeo* is in its second person, plural form (*voeite/noeite*).

³²⁴ QP translates *voew/noeo* as if it was in its aorist form (*voesate/noesate*), rather than its present (*voeite/noeite*).

³²⁵ QP omits the personal pronoun *su/su* from the Messiah’s words.

³²⁶ The Greek word for bread (*artos/artos*) is in its plural form (*artous/artous*), not its singular, genitive form (*artou/artou*).

³²⁷ The question actually ends here, half way through verse 11, not at the end.

³²⁸ These words are not in the Greek text.

³²⁹ QP omits the logical, contrastive conjunction *de/de*.

³³⁰ See footnote 292.

³³¹ See footnote 323.

³³² See footnote 324.

³³³ See footnote 325.

loaves³³⁴ of bread?³³⁵ when I said³³⁶ “Nevertheless, (de)³³⁷ Be alerted to and turn away from (prosecho apo – beware of, guard against, and distance yourself from) the yeast (zymē³³⁸ – leavening fungus) of the Pharisees (the overtly religious leaders) and Sadducees (the worldly-minded, liberal political leaders)?!” Then they put the pieces together and were intelligent and realized (they drew connections in their minds and come to understand) that He had not told them³³⁹ said (eipon)³⁴⁰ to be alerted to and turn away from the leavening yeast of the loaves of³⁴¹ bread, but instead to separate themselves³⁴² from the doctrines and teachings (the instructions, explanations, and discourses³⁴³) of the Pharisees (the conservative religious leaders) and Sadducees (the worldly-minded, liberal political leaders).

Actual Translation: How is it that all of you do not think so as to understand that I had not spoken to you all about loaves of bread? Nevertheless, be alerted to and turn away from the yeast of the Pharisees and Sadducees!” Then they put the pieces together and were intelligent and realized that He had not said to be alert to and turn away from the leavening yeast of the loaves of bread, but instead to separate from the doctrines and teachings of the Pharisees and Sadducees.

Matthew 16:26a

QP: What do you benefit if you gain the whole world, but lose your own soul?

Corrected: For (gar)³⁴⁴ ~~What (tis) do you shall~~³⁴⁵ a man (anthropos)³⁴⁶ be benefitted³⁴⁷ (opheleo) if you³⁴⁸ he may³⁴⁹ gain (kerdaino – may take advantage of and profit from) the whole world, but may³⁵⁰ lose (zemioo) your own³⁵¹ his³⁵² (autos) soul?

Actual Translation: For what shall a man be benefitted if he may gain the whole world, but may lose his soul?

³³⁴ See footnote 326.

³³⁵ See footnote 327.

³³⁶ See footnote 328.

³³⁷ See footnote 329.

³³⁸ See footnote 292.

³³⁹ This is not in the Greek text.

³⁴⁰ This is to translate the aorist verb ειπον/eipon.

³⁴¹ See footnote 326.

³⁴² This is not in the Greek text.

³⁴³ The underlying Greek word here (διδαχη/didache) is in its singular form, not in its plural.

³⁴⁴ QP omits the explanatory conjunction γαρ/gar.

³⁴⁵ This is to translate the fact that the verb ωφελεω/opheleo is in the future tense.

³⁴⁶ QP omits the Greek noun for man, ανθρωπος/anthropos.

³⁴⁷ This is to translate the passive, indicative, third person form of the verb ωφελεω/opheleo (ωφεληθησεται/ophelethesetai).

³⁴⁸ There is no second person form of any verb in the verse.

³⁴⁹ This is to translate the third person, singular, subjunctive form of the verb κερδαινω/kerdaino (κερδηση/kerdese).

³⁵⁰ This is to translate the third person, singular, subjunctive form of the verb ζημιωω/zemioo (ζημιωθη/zemiothe).

³⁵¹ See footnote 348.

³⁵² This accurately translates the genitive, singular, third person form of the pronoun αυτος/autos (αυτου/autou).

Matthew - Chapter 23

Matthew 23:1-7

QP: Then Yahushua spoke to the large crowds and to His followers and students, saying: ‘The Scribes and the Pharisees have seated themselves in a position of authority in the important teaching and judgmental seat of Moseh. Therefore if, and to the degree all that they might convey to you to do, be observant, but do not do according to their works, deeds, and practices or their actions and authorship; because indeed they say things and do not do them. They tie up heavy burdens and lay them on men’s shoulders, but they themselves are unwilling to move them with so much as a finger. They do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. They love the place of honor at banquets and the chief seats in the synagogues, and respectful greetings in the market places, and being called Rabbi by men.’

Corrected: Then Yahushua spoke to the large crowds and to His followers and students, saying: **“The Scribes** (liberal political types) **and the Pharisees** (conservative religious fundamentalists) **have seated themselves in a position of authority** (*kathizo* – appointed themselves in charge, put themselves in a high position) **iupon** (*epi*)³⁵³ **the important teaching and judgmental seat of Mosheh**³⁵⁴. **Therefore** (*oun*) **if** (*ean*—conditionally)³⁵⁵ **everything** (*pas*)³⁵⁶, **and**³⁵⁷ **to the degree whatsoever**³⁵⁸ (*hosos ean* – so long as as much as and all that) **all that they might convey** (*epi*)³⁵⁹ – **if perhaps**³⁶⁰ they **may** communicate) **to you all**³⁶¹, **to**³⁶² **do** (*poieomai*³⁶³ – to perform or and act in a certain way based upon something they have authored), **and** (*kai*)³⁶⁴ **be observant** (*tereo* – be on your guard and carefully and closely attend to and scrutinize ~~this (in this case, comparing it to the authored path articulated by Moseh)~~), **but do not do according to their works, deeds, and practices, or their actions and authorship**³⁶⁵ (*kata de ta ho*

³⁵³ QP has incorrectly translated the Greek preposition *επι/epi* as if it was *εν/en*.

³⁵⁴ The Hebrew for *Mosheh* contains a *shin* (ש) in the middle of the name (משה), usually transliterated as *sh*, not just *s*. There’s already a Hebrew letter that’s transliterated into English as *s* (ס).

³⁵⁵ The conditional particle *εαν/ean* doesn’t appear together with the inferential conjunction *ουν/oun*, so it can’t mean *if*.

³⁵⁶ I’m not quite sure whether QP omits this, or whether it’s put it in the wrong place in the verse (placing it after *οσοσ εαν/hosos ean* rather than before it) and just not referenced it. Either way, QP’s done it wrong.

³⁵⁷ This is not in the Greek text.

³⁵⁸ The words *οσοσ εαν/hosos ean* are in this order for a purpose: they form a Greek clause indicating *whatsoever, all that, everything that*. There is a reason why Greek words are in the order that they are in the sentence, and this doesn’t mean you can just split them all up willy-nilly and combine them with other words just because you haven’t got a clue how Greek *actually* works, or how to accurately translate the words properly. It is idiocy and arrogance of the highest degree.

³⁵⁹ QP incorrectly transliterates how the verb *ειπον/eipon* is in its root form, and how it actually appears in the sentence anyway.

³⁶⁰ This is not in the Greek text.

³⁶¹ See footnote 131.

³⁶² The verb *ποιεω/poieo* is *not* in its infinitive form (*ποιησαι/poiesai*): it is in its imperative form (*ποιησατε/poiesate*). Learn to understand the difference between the verb forms before you attempt to translate.

³⁶³ See footnote 98.

³⁶⁴ QP omits the connective conjunction *και/kai*.

³⁶⁵ I’ve brought these back from further on in the verse. For some reason, despite the fact that the words *κατα δε ο εργον αυτος μη ποιεω/kata de ho ergon autos me poieo* are all part of the same phrase, QP splits them up and adds extra words between *μη/me* and *ποιεω/poieo*, when it shouldn’t.

~~ergon~~ ~~autos~~ ~~me~~ poieo³⁶⁶ – do not be like them, don't conform to what they do, or what they profit from,) ~~or their actions and authorship~~ (~~poieomai~~³⁶⁷ their renderings, constructs and promises); because indeed they say things and do not do them. Moreover (de),³⁶⁸ They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a their (autos)³⁶⁹ finger. Moreover (de),³⁷⁰ They do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. Moreover (de),³⁷¹ They love the place of honor at banquets and the chief seats in the synagogues, and respectful greetings in the market places, and being to be³⁷² called 'Rabbi' by men."

Actual Translation: Then Yahushua spoke to the large crowds and to His followers and students, saying: "The Scribes and the Pharisees have seated themselves in a position of authority upon the important teaching and judgmental seat of Mosheh. Therefore everything whatsoever they might convey to you all, do and be observant, but do not do according to their works, deeds, practices, or their actions and authorship; because they say things and do not do them. Moreover, they tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as their finger. Moreover, they do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. Moreover, they love the place of honor at banquets and the chief seats in the synagogues, and respectful greetings in the market places, and to be called 'Rabbi' by men."

Matthew - Chapter 24

Matthew 24:4 (QP's first rendition)

QP: And Yahushua responded judgmentally, telling them, 'Pay attention and be perceptive, lest someone will cause you to wander away from the truth.'

Corrected: And Yahushua (ΙΣ)³⁷³ having³⁷⁴ responded judgmentally³⁷⁵ (*apokrinomai* – ~~used discernment to separate fact from fiction~~;³⁷⁶ a compound of *apo*, separate, and *krino*, to separate, choosing right from wrong; answered and replied), Yahushua (ΙΣ)³⁷⁷ telling³⁷⁸ said³⁷⁹ (*etipeon*³⁸⁰)

³⁶⁶ QP muddles up the transliteration of the Greek words here. I have restored the correct ones. (Also see above footnote).

³⁶⁷ This is in the wrong place in the verse.

³⁶⁸ See footnote 296.

³⁶⁹ QP omits the pronoun *αυτος/autos* from the text.

³⁷⁰ See footnote 296.

³⁷¹ See footnote 296.

³⁷² The verb *καλεω/kaleo* is in the infinitive.

³⁷³ This is in the wrong place in the verse.

³⁷⁴ This is to translate the aorist, participle form of the verb *αποκρινομαι/apokrinomai* (*αποκριθεις/apokritheis*).

³⁷⁵ What? This is most definitely not a meaning of the verb *αποκρινομαι/apokrinomai*. Where on earth are these ridiculous "translations" of words coming from?

³⁷⁶ See the above footnote. This is just simply ludicrous.

³⁷⁷ The Messiah's named restored to its correct place in the sentence.

³⁷⁸ I don't see the participle form of the verb *ειπον/eipon* here, so you shouldn't translate it as if it was.

³⁷⁹ This is the correct translation of the verb *ειπον/eipon*.

³⁸⁰ QP incorrectly transliterates how the word *ειπον/eipon* appears in the sentence (*ειπεν/eipen*), even though QP should be transliterating how the root of the word looks (*ειπον/eipon*), not how it is appearing in the sentence.

to³⁸¹ **them** (*autos*), ‘**Pay attention and be perceptive** (*blep~~o~~ete*³⁸² – look closely and watch out, be careful and discerning, think, and understand that all of you are to take note), **lest**³⁸³ **that no**³⁸⁴ (*μη*³⁸⁵) **someone**³⁸⁶ (*tis*) **will**³⁸⁷ **may**³⁸⁸ **cause all of**³⁸⁹ **you to wander away from the truth** (*planaomai sumas*³⁹⁰ – **may** deceive and delude all of you, leading all of you astray).’

Actual Translation: **And having responded, Yahushua said to them, ‘Pay attention and be perceptive that no one may cause all of you to wander away from the truth.’**

Matthew 24:4 (QP’s second rendition)

QP: **And Yahushua responded judgmentally, telling them, ‘Pay attention and be perceptive, lest someone will cause you to wander away from the truth.’**

Corrected: **And Yahushua**³⁹¹ **having**³⁹² **responded judgmentally**³⁹³ (*apokrinomai* – ~~used discernment to separate fact from fiction~~³⁹⁴ a compound of *apo*, separate, and *krino*, to separate, choosing right from wrong; **answered and replied**), **Yahushua** (*ΙΣ*)³⁹⁵ **telling**³⁹⁶ **said**³⁹⁷ (*επιειπον*³⁹⁸) **to**³⁹⁹ **them** (*autos*), ‘**Pay attention and be perceptive** (*blep~~o~~ete*⁴⁰⁰ – look closely and watch out, be careful and discerning, think, and understand that all of you are to take note), **lest**⁴⁰¹ **that no**⁴⁰² **someone**⁴⁰³ (*me tis*) **will**⁴⁰⁴ **may**⁴⁰⁵ **cause any of**⁴⁰⁶ **you to wander away from the truth** (*planaomai sumas*⁴⁰⁷ – **may** deceive and delude all of you, leading all of you astray).’

³⁸¹ This is included because the pronoun *αυτος/autos* is in the dative case (*αυτοις/autois*).

³⁸² See footnote 380. Although this time it’s the verb *βλεπω/blepo*.

³⁸³ This is more a translation of the conjunction *μηποτε/merpote* which we came across in MattithYah 5:25 footnote 146.

³⁸⁴ This is the correct translation of the negative participle *μη/me*.

³⁸⁵ See footnote 380. Although this time it’s the negative participle *μη/me*.

³⁸⁶ Essentially, the negative participle *μη/me* and indefinite pronoun *τις/tis* form a Greek clause meaning *no one, nobody, no certain person*, and so really should be translated as one complete whole.

³⁸⁷ The verb *πλαναω/planao* is in neither the present tense nor the indicative mood.

³⁸⁸ This is to indicate that the verb *πλαναω/planao* is in its subjunctive mood (*πλανηση/planese*).

³⁸⁹ This is to also indicate the fact that the pronoun *συ/su* is in its plural form (*υμας/humas*).

³⁹⁰ See footnote 380. However, this time it’s the verb *πλαναω/planao* and pronoun *συ/su*.

³⁹¹ See footnote 373.

³⁹² See footnote 374.

³⁹³ See footnote 375.

³⁹⁴ See footnote 376.

³⁹⁵ See footnote 377.

³⁹⁶ See footnote 378.

³⁹⁷ See footnote 379.

³⁹⁸ See footnote 380.

³⁹⁹ See footnote 381.

⁴⁰⁰ See footnote 382.

⁴⁰¹ See footnote 383.

⁴⁰² See footnote 384.

⁴⁰³ See footnote 386.

⁴⁰⁴ See footnote 387.

⁴⁰⁵ See footnote 388.

⁴⁰⁶ See footnote 389.

⁴⁰⁷ See footnote 390.

Actual Translation: **And having responded, Yahushua said to them, ‘Pay attention and be perceptive that no one may cause any of you to wander away from the truth.’**

Matthew 24:5 (QP’s first rendition)

QP: **For many will come in My name, saying, ‘I exist as, belong to, or represent the Messiyah. And many will wander away from the truth.’**

Corrected: **For (gar) many (polyus⁴⁰⁸) will shall⁴⁰⁹ come (erchomai) in (en – [from Papyrus 70; whereas the more recent NA27 reads “by means of⁴¹⁰ on the basis of, with regards to (epi)”]) My (ego) name (onoma – reputation), saying (lego – claiming), ‘I (ego) exist as, ~~belong to, or represent~~⁴¹¹ (eimi – I am and I ~~stand for~~ am in existence as) the (o) Messiyah (XΣ/CHS – the Implement of Yah).’ ~~And~~⁴¹² (kai) they shall cause⁴¹³ many (polyus⁴¹⁴) will⁴¹⁵ to wander away from the truth (planaomai⁴¹⁶ – will to be deceived and deluded).²**

Actual Translation: **For many shall come in My name, saying, ‘I exist as the Messiyah,’ and they shall cause many to wander away from the truth.**

Matthew 24:5 (QP’s second rendition)

QP: **For many will come in My name, saying, ‘I exist as, belong to, or represent the Messiyah. And many will wander away from the truth.’**

Corrected: **For many will shall⁴¹⁷ come in My name (onoma – reputation), saying (lego – claiming), ‘I exist as, ~~belong to, or represent~~⁴¹⁸ (eimi – I am and I ~~stand for~~ am in existence as) the Messiyah (XΣ/CHS – the Implement of Yah).’ ~~And~~⁴¹⁹ they shall cause⁴²⁰ many will⁴²¹ to wander away from the truth (planaomai⁴²² – will be deceived and deluded).²**

Actual Translation: **For many shall come in My name, saying, ‘I exist as the Messiyah,’ and they shall cause many to wander away from the truth.**

⁴⁰⁸ This is the correct transliteration of the adjective πολυς/polus.

⁴⁰⁹ See footnote 32.

⁴¹⁰ This is more a translation of the preposition δια/dia rather than επι/epi in this context. When it comes to translation context is *always* the key thing.

⁴¹¹ The verb εμι/eimi can only mean *represent, stand for* when it is being used in *an explanatory way*, eg, *this statement represents/stands for/means* - when used in conjunction with εγω/ego it can *only* mean something along the lines of *I exist, I am in existence as, I am*. Plus, εμι/eimi doesn’t mean anything close to *belong to*. Complete utter nonsense.

⁴¹² The conjunction και/kai is continuing the sentence, not starting a new one.

⁴¹³ This is to properly translate the third person, future form of the verb πλαναω/planao.

⁴¹⁴ See footnote 408.

⁴¹⁵ See footnote 32.

⁴¹⁶ QP incorrectly transliterates the root word πλαναω/planao.

⁴¹⁷ See footnote 32.

⁴¹⁸ See footnote 411.

⁴¹⁹ See footnote 412.

⁴²⁰ See footnote 413.

⁴²¹ See footnote 32.

⁴²² See footnote 416.

Matthew 24:23 (QP's first rendition)

QP: Then if someone says to you, 'Behold here in this place the Messiyah,' or, 'in this case here,' do not think that they are trustworthy or reliable.

Corrected: Then (*tote - at that time*) if (*ean*) someone (*tis*) may⁴²³ says to (*eipon*) any of⁴²⁴ you (*sumeis*⁴²⁵), 'Behold (*idou - indeed, suddenly now, look*), here in this place (*hode - in this case positioned near the speaker*) is⁴²⁶ the Messiyah (XΣ/CHS),' or, '~~in this case~~⁴²⁷ hHere (*hode*),' do not none of you⁴²⁸ (*me*) ~~think that they are~~⁴²⁹ may⁴³⁰ trustworthy or place any reliance⁴³¹ in it (*pisteuo*).

Actual Translation: Then if someone may say to any of you, 'Behold, here in this place is the Messiyah,' or 'Here,' none of you may trust or place any reliance in it.

Matthew 24:23 (QP's second rendition)

QP: Then if someone says to you, 'Behold here in this place the Messiyah,' or, 'in this case here,' do not think that they are trustworthy or reliable.'

Corrected: Then if someone may⁴³¹ says to any of⁴³² you (*su*), 'Behold (*idou - indeed, suddenly now, look*), here in this place (*hode - in this case positioned near the speaker*) is⁴³³ the Messiyah (XΣ/CHS),' or, '~~in this case~~⁴³⁴ hHere,' do not none of you⁴³⁵ (*me*) ~~think that they are~~⁴³⁶ may⁴³⁷ trustworthy or place any reliance⁴³⁸ in it.'

Actual Translation: Then if someone may say to you all, 'Behold, here in this place is the Messiyah,' or 'Here,' none of you may trust or place any reliance in it.

⁴²³ This is to notify the reader of the fact that the verb *ειπον/eipon* is in its *subjunctive* mood (*ειπη/eipe*).

⁴²⁴ This is to show the fact that the pronoun *συ/su* is in its plural form (*υμιν/humin*).

⁴²⁵ To remain consistent, I have transliterated the root of the word rather than how it appears in the text. Although funnily enough, QP fails to do that right (*υμιν/humin* does not = *υμεις/humeis* I'm afraid).

⁴²⁶ As we learned in Part 1, Greek usually ellipsis words, but in English we have to include them to make sense of what is being said. However, this isn't "adding" to the words, but accurately translating and conveying what is being said. Hebrew works in the exact same way.

⁴²⁷ This is not in the Greek text at all, nor what *ωδε/hode* means.

⁴²⁸ This is to display the fact that the verb *πιστευω/pisteuo* is in its second person, plural form (*πιστευσητε/pisteusetete*), which also flows over into the preceding negative particle *μη/me*.

⁴²⁹ *πιστευσητε/pisteusetete* as it is written in this sentence is not the imperative, third person, plural form of the verb root *πιστευω/pisteuo*, which QP seems to think it is. There is no reference to "they" here, so don't put one in.

⁴³⁰ *πιστευσητε/pisteusetete* is also the subjunctive mood form of verb *πιστευω/pisteuo* which needs to be brought across in a translation. Well, that is as long as you actually understand what the Greek is communicating, which QP doesn't.

⁴³¹ See footnote 423.

⁴³² See footnote 424.

⁴³³ See footnote 426.

⁴³⁴ See footnote 427.

⁴³⁵ See footnote 428.

⁴³⁶ See footnote 429.

⁴³⁷ See footnote 430.

Matthew 24:24 (QP's first rendition)

QP: Because pseudo-christs and pseudo-prophets will stand up and arouse, doing great signs and wonders in order to delude and deceive, even if it were possible, those who were chosen.

Corrected: Because (*gar*) pseudo-christs (*pseudochristos*⁴³⁸ – false-messiahs) and (*kai*) pseudo-prophets (*pseudoprophetes*⁴³⁹) **will shall**⁴⁴⁰ **be caused to**⁴⁴¹ stand up and arise (*egeiromai*⁴⁴² – **will shall** rise up, awaken, and **shall** stir the comatose), **and (*kai*)**⁴⁴³ **doing**⁴⁴⁴ **they shall grant**⁴⁴⁵ (*didomi* – give, bestow, and bring forth) great (*megas*) signs (*semeion*) and (*kai*) wonders (*teras* – portentous events) in order to (*hoste*) delude and deceive (*planao* – to causeing people to stray from the path), **even (*kai*)**⁴⁴⁶ **if it were possible** (*ei dunatos*⁴⁴⁷ – if they were⁴⁴⁸ capable **and competent enough**), **even (*kai*)**⁴⁴⁹ **those who were chosen** (*eklektos* – those who select and are selected, from *ek*, out of, and *legos*⁴⁵⁰, the Word **to say, speak**⁴⁵¹).

Actual Translation: Because pseudo-christs and pseudo-prophets shall be caused to stand up and arise, and they shall grant great signs and wonders in order to delude and deceive, if possible, even those who were chosen.

Matthew 24:24 (QP's second rendition)

QP: Because pseudo-christs and pseudo-prophets will stand up and arouse, doing great signs and wonders in order to delude and deceive, even if it were possible, those who were chosen.

Corrected: Because pseudo-christs (*pseudochristos*⁴⁵² – false-messiahs) and pseudo-prophets (*pseudoprophetes*⁴⁵³ – false prophets) **will shall**⁴⁵⁴ **be caused to**⁴⁵⁵ stand up and arise (*egeiromai*⁴⁵⁶ – **will shall** rise up, awaken, and **shall** stir the comatose), **and (*kai*)**⁴⁵⁷ **doing**⁴⁵⁸ **they**

⁴³⁸ This is to correctly transliterate the root word.

⁴³⁹ See above footnote.

⁴⁴⁰ See footnote 32.

⁴⁴¹ *εγειρω/egeiro* is in the passive (*εγερθησονται/egerithesontai*), indicating that the False Messiah's and prophets are being acted upon (being caused to arise by an outside agent), they're not the ones acting (arising of their own accord).

⁴⁴² See footnote 438.

⁴⁴³ QP omits the connective conjunction *και/kai*.

⁴⁴⁴ The verb that means "to do [something]", *ποιεω/poieo*, does not appear in this verse whatsoever. And

διδωμι/didomi does not mean *doing*.

⁴⁴⁵ This is the correct translation of the verb *διδωμι/didomi*.

⁴⁴⁶ QP has put the connective conjunction *και/kai* in the wrong place.

⁴⁴⁷ See footnote 292.

⁴⁴⁸ The word *δυνατος/dunatos* is an adjective, not a verb, so it can't mean "were" or "they" anything.

⁴⁴⁹ This is where the connective conjunction *και/kai* should be.

⁴⁵⁰ There is no Greek word *legos*.

⁴⁵¹ This is because the actual Greek word in question is *λεγω/lego*, which means to say, teach, maintain, and affirm.

⁴⁵² See footnote 438.

⁴⁵³ See footnote 438.

⁴⁵⁴ See footnote 32.

⁴⁵⁵ See footnote 441.

⁴⁵⁶ See footnote 438.

⁴⁵⁷ See footnote 443.

⁴⁵⁸ See footnote 444.

shall grant⁴⁵⁹ (*didomi* - give, bestow, and bring forth) **great** (*meGas*) **signs** (*semeion*) **and** (*kai*) **wonders** (*teras* – portentous events) **in order to delude and deceive** (*planao* – to causeing people to stray from the path), **even**⁴⁶⁰ **if it were possible** (*ei duynatos*⁴⁶¹ – if they were⁴⁶² capable and competent enough), **even** (*kai*)⁴⁶³ **those who were chosen** (*eklektos* – those who select and are selected, from *ek*, out of, and *legos*⁴⁶⁴, the Word to say, speak⁴⁶⁵).

Actual Translation: Because pseudo-christs and pseudo-prophets shall be caused to stand up and arise, and they shall grant great signs and wonders in order to delude and deceive, if possible, even those who were chosen.

Matthew 24:25-26 (QP's first rendition)

QP: Look, I've told you this beforehand, forewarning you. If and when therefore, someone says to you, 'Look, indeed, He exists in the wilderness,' behold, do not leave your place in the treasured inner room of the home. You should not trust him.

Corrected: Look (*idou* – indeed, telling the listener to pay attention to this subject), I've told you **all**⁴⁶⁶ **this beforehand, forewarning you all**⁴⁶⁷ (*proeipon sumin*⁴⁶⁸ – I have spoken to you **all**⁴⁶⁹ about this previously, predicting in advance that it will occur in your the future): **If and when** (*ean*) **therefore** (*oun*), **someone**⁴⁷⁰ **they**⁴⁷¹ **may**⁴⁷² **says** (*eiposin*) **to you all**⁴⁷³, **'Look, indeed** (*idou*); **He exists** (*eimistin*⁴⁷⁴ – He is (third person, singular and thus "He exists," and not "I exist" (So, you can get the form of the verb right in this instance, and yet wrong in all the rest? How is that even possible?)) **in** (*en*) **the** (*teho*) **wilderness** (*eremos* – uninhabited desert), **behold,**⁴⁷⁵ **do not** (*me*) **leave** (*exerchomai* – go out towards it away from); **your place**⁴⁷⁶ **'Look, (idou)**⁴⁷⁷ **in** (*en*) **the treasured inner rooms of the home** (*tameion* – the reserved and secure chambers of a household, and storehouses ~~where [the Spirit] will be distributed~~); ~~You should not~~ **none of you**⁴⁷⁸ (*me*)

⁴⁵⁹ See footnote 445.

⁴⁶⁰ See footnote 446.

⁴⁶¹ See footnote 292.

⁴⁶² See footnote 448.

⁴⁶³ See footnote 449.

⁴⁶⁴ See footnote 450.

⁴⁶⁵ See footnote 451.

⁴⁶⁶ See footnote 131.

⁴⁶⁷ See footnote 131.

⁴⁶⁸ See footnote 425.

⁴⁶⁹ See footnote 131.

⁴⁷⁰ There is no pronoun τις/tis/someone in this verse, and the verb ειπον/eipon is in the third person, plural, not the singular. Keep this in mind as you read on. The fact that QP has someone here is purposefully deceitful. Being unable to find a single reference to Paul in the Messiah's words, QP has had to create one, therefore putting lies into the Messiah's mouth, and therefore, God's.

⁴⁷¹ This is because the verb ειπον/eipon is in its third person, plural form (ειπωσιν/eiposin). See above footnote for why QP doesn't take this into account here.

⁴⁷² This is because ειπωσιν/eiposin is also the subjunctive mood of the verb ειπον/eipon.

⁴⁷³ See footnote 131.

⁴⁷⁴ See footnote 425.

⁴⁷⁵ QP has put this in completely the wrong place, and has done so on purpose.

⁴⁷⁶ This is not in the Greek text at all. What a ludicrous thing to put in the text.

⁴⁷⁷ This is where the particle ιδου/idou should actually have been in the first place.

⁴⁷⁸ See footnote 428.

may⁴⁷⁹ trust him⁴⁸⁰ or place any reliance in it⁴⁸¹ (*pisteuo* – think that what he has⁴⁸² all of them⁴⁸⁶ have said is true).

Actual Translation: **Look, I've told you all this beforehand, forewarning you all: If and when therefore they may say to you all, 'Look, He exists in the wilderness,' do not leave; 'Look, in the treasure rooms', none of you may trust or place any reliance in it.**

Matthew 24:25-26 (QP's second rendition)

QP: **Look, I've told you this beforehand, forewarning you. If and when therefore, someone says to you, 'Look, indeed, He exists in the wilderness,' behold, do not leave your place in the treasured inner room of the home. And you should not trust him.**

Corrected: **Look** (*idou* – indeed, telling the listener to pay attention to this subject), **I've told you** all⁴⁸³ **this beforehand, forewarning you** all⁴⁸⁴ (*proeipon* *sumin*⁴⁸⁵ – I have spoken to you all⁴⁸⁶ about this previously, predicting in advance that it will occur in ~~your~~ the future); **If and when therefore, someone**⁴⁸⁷ they⁴⁸⁸ may⁴⁸⁹ **says to you** all⁴⁹⁰, **'Look, indeed, He exists** (*estin* – He is (third person, singular and thus “He exists,” and not “I exist”) **in the wilderness** (*eremos* – uninhabited desert), **'behold,**⁴⁹¹ **do not leave** (*exerchomai* – go out towards it ~~away from~~); ~~your~~ place⁴⁹² **'Look, (*idou*)**⁴⁹³ **in the treasured inner rooms of the home** (*tameion* – the reserved and secure chambers ~~of a household,~~ and storehouses ~~where [the Spirit] will be distributed~~); **And**⁴⁹⁴ ~~you should not~~ none of you⁴⁹⁵ may⁴⁹⁶ **trust him**⁴⁹⁷ or place any reliance in it⁴⁹⁸ (*pisteuo* – think that what he has⁴⁹⁹ all of them have said is true).

Actual Translation: **Look, I've told you all this beforehand, forewarning you all: If and when therefore they may say to you all, 'Look, He exists in the wilderness,' do not leave; 'Look, in the treasure rooms', none of you may trust or place any reliance in it.**

⁴⁷⁹ See footnote 430.

⁴⁸⁰ This is definitely not in the Greek text, especially as everything is *plural*!

⁴⁸¹ This is a full and correct translation of the verb πιστευω/*pisteuo*.

⁴⁸² Not in the Greek text, nor implied as the words are *plural*.

⁴⁸³ See footnote 131.

⁴⁸⁴ See footnote 131.

⁴⁸⁵ See footnote 425.

⁴⁸⁶ See footnote 131.

⁴⁸⁷ See footnote 470.

⁴⁸⁸ See footnote 471.

⁴⁸⁹ See footnote 472.

⁴⁹⁰ See footnote 131.

⁴⁹¹ See footnote 475.

⁴⁹² See footnote 476.

⁴⁹³ See footnote 477.

⁴⁹⁴ This word is not in the Greek text.

⁴⁹⁵ See footnote 428.

⁴⁹⁶ See footnote 430.

⁴⁹⁷ See footnote 480.

⁴⁹⁸ See footnote 481.

⁴⁹⁹ See footnote 482.

End of Matthew Review

Mark - Chapter 7

Mark 7:9-10

QP: He said to them, ‘You have a finely-crafted way to reject and invalidate the commandment of Yahuweh in order to establish your tradition. For Moseh said, “Recognize and respect your Father and your Mother,” and, “He will be separated and die, ceasing to exist, who reviles and denounces our Heavenly Father or Spiritual Mother.”’

Corrected: **And** (*kai*)⁵⁰⁰ **He said**⁵⁰¹ **was saying**⁵⁰² (*lego*) to them, ‘**All of**⁵⁰³ ~~Y~~**you** have a finely-crafted way **of** (*kalos*) ~~to~~⁵⁰⁴ **rejecting** and **invalidating**⁵⁰⁵ (*atheteo* – ~~to~~ nullify^{ing} and disputing^{ing} the validity of) **the commandment** (*entole* – and precept) **of Yahuweh**⁵⁰⁶ **God**⁵⁰⁷ (ΘΥ/THU) **in order that**⁵⁰⁸ (*hina*) **you all may**⁵⁰⁸ **establish** (*histe~~am~~ai*⁵⁰⁹ – **may** maintain and uphold) **your** (*su~~y~~*⁵¹⁰) **tradition** (*paradosis* – handed down teachings, or oral law). **For Moseh**⁵¹¹ (*Moses*) **said**, “**Recognize and respect** (*timao* – highly value, honor, and revere) **your Father** (IPA/PRA) **and your M~~o~~ther** (MTA⁵¹² *meter*),” **and**, “~~He will be~~⁵¹³ **separated and die** (*thanatos* – experience the separation of the mortal soul from the body),⁵¹⁴ **Let him**⁵¹⁵ **ceasing** to exist (*teleutao* – being finished) **with death and separation**⁵¹⁶ (*thantaos* - have the soul separated from the body), **the one who** (*ho*) **revilinges** and **denouncinges**⁵¹⁷ (*kakologeio* – ~~who~~ insulting^{ing}s, abusings^{ing}s, demeanings^{ing}s, slandering^{ing}s, and speaking^{ing}s evil of) ~~our~~⁵¹⁸ **Heavenly**⁵¹⁹ **a** Father (IPA/PRA) or **Spiritual a M~~o~~ther** (MTA⁵²⁰ *meter*).” ’

⁵⁰⁰ QP omits the connective conjunction *καί/kai*.

⁵⁰¹ This is the wrong tense (aorist/past) of the verb *λεγω/lego*.

⁵⁰² This is the correct tense of the verb *λεγω/lego* (imperfect, active).

⁵⁰³ This is to bring across the plural form of the verb *αθετεω/atheteo*.

⁵⁰⁴ The verb *αθετεω/atheteo* is not in its infinitive form.

⁵⁰⁵ The added -ing to the end of the words is because the verb *αθετεω/atheteo* is in its present, continuous form (*αθετειτε/atheteite*).

⁵⁰⁶ If *Yahuweh* had been the intended name, we would see the KY/KY placeholder, not the ΘΥ/THU one.

⁵⁰⁷ This is what the ΘΥ/THU placeholder always represents.

⁵⁰⁸ This is to bring across the second person, plural, subjunctive form of the verb *ιστημι/histemi* (*στησητε/stesete*).

⁵⁰⁹ QP incorrectly transliterates the root word *ιστημι/histemi*, and how it actually looks in the text. I have restored it.

⁵¹⁰ I have kept the transliteration of Greek characters consistent throughout.

⁵¹¹ See footnote 354.

⁵¹² The oldest manuscript to contain Mark 7:10 is Papyrus 45 (technically, Papyrus 45 is the only pre-Constantinian manuscript found containing any verses from Marcus’ eyewitness account), and it doesn’t have a placeholder for *mother*, but instead has it written out. The manuscripts that have a placeholder for the noun *μητηρ/meter* in them are all post-Constantine.

⁵¹³ As the word *θανατος/thanatos* is a noun and not a verb, it can’t mean “He will be” anything.

⁵¹⁴ QP has the word *θανατος/thanatos* in the wrong place.

⁵¹⁵ As the verb *τελευταω/teleutao* is in the imperative, it means *Let*.

⁵¹⁶ This is the correct translation of the noun *θανατος/thanatos* when it is in its dative form (*θανατω/thanato*).

⁵¹⁷ The -ing at the end of the words is because the verb *κακολογεω/kakologeio* is in its participle form (*κακολογων/kakologon*).

⁵¹⁸ As no pronoun *su/su* exists here, there is no reference to *our*.

Actual Translation: And He was saying to them, ‘All of you have a finely-crafted way of rejecting and invalidating the commandment of God in order that you all may establish your tradition. For Mosheh said, “Recognize and respect your Father and your mother,” and, “Let him cease to exist with death and separation, the one who reviles and denounces a Father or a mother.”’

Mark 7:11-12

QP: But you say, “If a man tells his father or mother, ‘Whatever benefit and assistance you would have received from me is Korban,’” you no longer permit him to do anything for his father or his mother, invalidating the authority of the Word of Yahuweh by your tradition which is handed down as if it were an authorized instruction. And you do a great many very similar things such as this.

Corrected: But you all⁵²¹ say (*lego* – attest and imply), “If a man tells his⁵²² may say⁵²³ (*eipon*) to the (*ho*)⁵²⁴ fFather⁵²⁵ (*(PII/PRI)*)⁵²⁶ or to the (*ho*)⁵²⁷ mother, ‘Whatever you may⁵²⁸ have benefitted and been assisted⁵²⁹ anee (*opheleo* – advantageously helped and assisted^{anee}, even profitted) you would have received⁵³⁰ (*doron* – from an offering, gift, present, or contribution)⁵³¹ from (*ek* - out of) me is Korban (*korban* – a Hebrew word designating a gift offering used to approach and come near God)’ ” (this (*hos* - which)⁵³² represents (*eimi* - exists as, corresponds to and means)⁵³³ a gift⁵³⁴ (*doron* - a present and an offering)⁵³⁵ ” you all⁵³⁶ no longer permit him to do anything for the (*ho*)⁵³⁷ his⁵³⁸ fFather⁵³⁹ (*(PII/PRI)*)⁵⁴⁰ or the (*ho*)⁵⁴¹ his⁵⁴² mother, invalidating the authority of (*akuroo*⁵⁴³ – nullifying and voiding) the Word (*Logos*) of Yahuweh⁵⁴⁴ God⁵⁴⁵ (*(Y)THU*) by your tradition (*paradosis* – teachings or oral law).

⁵¹⁹ This is not in the text.

⁵²⁰ See footnote 512.

⁵²¹ See footnote 131.

⁵²² The pronoun *αυτος/autos* does not exist in this verse.

⁵²³ This is to bring across the subjunctive and plural form of the verb *ειπον/eipon* (*ειπη/eipe*).

⁵²⁴ The definite article *ο/ho* is omitted by QP.

⁵²⁵ As the placeholder is used in Papyrus 45, I think it should be a capital *F* for *Father*.

⁵²⁶ QP neglects to mention that the placeholder for *Father* is used.

⁵²⁷ See footnote 524.

⁵²⁸ This is to exhibit that *ωφεληθης/ophelethes* is the subjunctive, second person, passive form of the verb *ωφελω/opheleo*.

⁵²⁹ This is included because *ωφεληθης/ophelethes* is also the aorist tense of the verb *ωφελω/opheleo*.

⁵³⁰ The word *δωρον/doron* is a noun, not a verb, so it doesn't mean this in the slightest.

⁵³¹ QP has put the noun *δωρον/doron* in the wrong place.

⁵³² QP omits the pronoun *ος/hos*.

⁵³³ QP omits the verb *ειμι/eimi*.

⁵³⁴ This is where the noun *δωρον/doron* should be.

⁵³⁵ This is the correct translation of the noun *δωρον/doron*.

⁵³⁶ This is to bring across the fact that the verb *αφιημι/aphiemi* is in its second person, plural form (*αφιετε/aphiete*).

⁵³⁷ See footnote 524.

⁵³⁸ See footnote 522.

⁵³⁹ See footnote 525.

⁵⁴⁰ See footnote 526.

⁵⁴¹ See footnote 524.

⁵⁴² See footnote 522.

⁵⁴³ This is the corrected transliteration of the verb *ακυρω/akuroo*.

⁵⁴⁴ See footnote 506.

⁵⁴⁵ See footnote 507.

which is all of you⁵⁴⁶ handed down as if it ~~was~~^{ere} an authorized instruction (*paradidomi* – you all delivered verbally into ~~your~~ people's custody as something to be observed, ~~and yet condemns~~⁵⁴⁷). And you all⁵⁴⁸ do (*poieomai*⁵⁴⁹ – perform and profit from) a **great many very similar things such as this** (*toioutos* – which closely resemble this example, ~~and yet provoke and irritate~~⁵⁵⁰).

Actual Translation: But you all say, “If a man may say to the Father or to the mother, ‘Whatever you may have benefitted and been assisted from me is Korban’ ” (this represents a gift), you all no longer permit him to do anything for the Father or the mother, invalidating the authority of the Word of God by your tradition, which all of you handed down as if it was an authorized instruction. And you all do a great many very similar things such as this.

Mark - Chapter 15

Mark 15:1

QP: The leading priests and the rabbis of the religious law bound Yahshua, and handed Him over to Pilate, the Roman governor.

Corrected: And (*kai*)⁵⁵¹ as soon as it was (*euthus* - immediately as it was)⁵⁵² morning (*proil*),⁵⁵³ after⁵⁵⁴ the leading priests with (*meta*)⁵⁵⁵ the (*ho*)⁵⁵⁶ elders (*presbuteros* - old men),⁵⁵⁷ and the rabbis⁵⁵⁸ scribes of the religious law (*grammateus* - writers and religious officials), and (*kai*)⁵⁵⁹ the (*ho*)⁵⁶⁰ entire (*holos*)⁵⁶¹ Sanhedrin (*sunedrion* - the assembly of people with religious authority)⁵⁶² had accomplished (*didomi* - brought about and made)⁵⁶³ a council (*sumboulion* - a

⁵⁴⁶ This is to indicate that *παρεδωκατε/paredokate* is the second person, plural form of the verb *παραδιδωμι/paradidomi*.

⁵⁴⁷ This is not a meaning of the verb *παραδιδωμι/paradidomi*.

⁵⁴⁸ This is to show that *ποιετε/poiete* is the second person, plural form of the verb *ποιεω/poieo*.

⁵⁴⁹ QP incorrectly transliterates the verb *ποιεω/poieo*.

⁵⁵⁰ This is most certainly not a meaning contained in the demonstrative pronoun *τοιουτος/toioutos*.

⁵⁵¹ QP omits this from the verse.

⁵⁵² QP omits this from the verse.

⁵⁵³ QP omits this from the verse.

⁵⁵⁴ This is included because the verb that this looks towards (*διδωμι/didomi*) is in the aorist tense.

⁵⁵⁵ QP omits this from the verse.

⁵⁵⁶ QP omits this from the verse.

⁵⁵⁷ QP omits this from the verse.

⁵⁵⁸ There is no mention of *Rabbi's* in the verse.

⁵⁵⁹ QP omits this from the verse.

⁵⁶⁰ QP omits this from the verse.

⁵⁶¹ QP omits this from the verse.

⁵⁶² QP omits this from the verse.

⁵⁶³ QP omits this from the verse.

gathering of people to deliberate and discuss issues),⁵⁶⁴ **having**⁵⁶⁵ bound Yahushua⁵⁶⁶, **and**⁵⁶⁷ **they** handed **Him**⁵⁶⁸ over (*paradidomi*) to Pilate, ~~the Roman governor~~⁵⁶⁹.

Actual Translation: And as soon as it was morning, after the leading priests with the elders, and the scribes of the religious law, and the entire Sanhedrin had accomplished a council, having bound Yahushua, they handed *Him* over to Pilate.

End of Mark Review

Luke - Chapter 8

Luke 8:14b

QP: ...thorns, who represent those who hear the message, but all too quickly crowd the message out by the ‘*merimna* – cares and concerns’ and riches and pleasures of this life, so [the seeds of truth] never grow into maturity.

Corrected: ...thorns, **who these**⁵⁷⁰ (*houtos*) represent those who **have heard**⁵⁷¹ **the message**⁵⁷², **but going on their way** (*poreuomai* - travelling on their journey through life),⁵⁷³ ~~all too quickly~~⁵⁷⁴ **they are being crowded**⁵⁷⁵ ~~the message~~⁵⁷⁶ out **and choked** (*sumpnigo* - suffocated and overwhelmed) by ~~the~~⁵⁷⁷ ‘*merimna* – cares and concerns’ and riches and pleasures of ~~this~~⁵⁷⁸ life, **and so** (*kai*) [the seeds of truth] never grow into maturity.

Actual Translation: ...thorns, these represent those who have heard *the message*, but going on their way, they are crowded out and choked by ‘*merimna* – cares and concerns’ and riches and pleasures of life, and so [the seeds of truth] never grow into maturity.

⁵⁶⁴ QP omits this from the verse.

⁵⁶⁵ This is to show that the verb *δεω/deo* is in its aorist, participle form (*δησαντες/desantes*).

⁵⁶⁶ Not really an error, I just prefer to see the fuller, correct spelling of the Messiah's name.

⁵⁶⁷ This is not in the Greek text.

⁵⁶⁸ Although *Him* isn't in the Greek text, it is certainly implied, so should be included in the English translation. It should however be indicated that *Him* isn't actually there in the text.

⁵⁶⁹ These three words are not in the Greek text.

⁵⁷⁰ This is a correct translation of the plural form of *ουτος/houtos* in this sentence.

⁵⁷¹ This is to manifest to the reader that the verb *ακουω/akouo* is in its aorist, participle form (*ακουσαντες/akousantes*).

⁵⁷² This isn't in the text, but it's implied from the previous context, and so this needs to be displayed to the reader.

⁵⁷³ QP omits this from the Messiah's sentence.

⁵⁷⁴ This is not in the Greek text.

⁵⁷⁵ This is to proclaim that the verb *συμπνιγω/sumpnigo* is in its third person, plural, present, passive form (*συμπνιγονται/sumpnigontai*).

⁵⁷⁶ This isn't actually implied by the Greek, as *συμπνιγονται/sumpnigontai* is plural, not singular.

⁵⁷⁷ This is not in the Greek text.

⁵⁷⁸ This is not in the Greek text.

Luke - Chapter 10

Luke 10:18-19 (QP's first rendition)

QP: Then He [Yahushua] said to them [the seventy witnesses He had sent out], I saw the Adversary, Satan falling as lightning from heaven. Behold, I give you the authority to trample upon serpents and scorpions and upon the whole of the hostile enemy's power. And absolutely nothing will harm you."

Corrected: Then He [Yahushua] said (*eipon*) to them [the seventy witnesses He had sent out], **"I was watching⁵⁷⁹ saw⁵⁸⁰** (*theoreo* – closely examining~~ed~~) **the Adversary, Satan** (*ho*⁵⁸¹ *Satanas* – the one who opposes), **having fall~~ing~~⁵⁸²** (*pipto* – descend~~ing~~ and prostrat~~ing~~ himself) **as** (*hos* – similar to **the way that**) **lightning** (*astraphē* – as a bright beam or ray of light **that comes**) **from** (*ek*) **heaven** (*ouranos* – the sky **(This sentence is with regards to the way that the Adversary fell from heaven. It does not say that the Adversary fell in the form of a "ray of light", but fell so suddenly and forcibly to the ground, the way that lightning does. Also notice the tense of the word translated "to fall". It is a past action, not one that'll happen again in the future))**). **Behold, I have given⁵⁸³ you all⁵⁸⁴ the authority to trample upon** (*pateo epano* – tread upon, crush and devastate) **serpents** (*ophis* – snakes which serve as a metaphor for demons) **and scorpions** (*skorprios* – poisonous animals, from *skopos*, skeptics who conceal) **and upon the whole⁵⁸⁵ all⁵⁸⁶ of** (*pas*) **the** (*ho*) **power** (*dunamis* - **might and strength**)⁵⁸⁷ **of the** (*ho*)⁵⁸⁸ **hostile enemy's** (*echthros* – the hated and odious one's opposing) **power** (*dyunamis*)⁵⁸⁹. **And absolutely nothing** (*oudeis*) **will⁵⁹⁰ may⁵⁹¹ ever** (*ou me*)⁵⁹² **harm any of⁵⁹³ you** (*adikeo* – ~~nor will you be doing anything wrong or unjust hurt any of you or cause you physical pain, damage or injury~~)⁵⁹⁴."

Actual Translation: Then He [Yahushua] said to them [the seventy witnesses He had sent out], **"I was watching the Adversary, Satan, having fallen as lightning from heaven. Behold, I have given you all the authority to trample upon serpents and scorpions and upon all the power of the hostile enemy. And absolutely nothing may ever harm any of you."**

Luke 10:18-19 (QP's second rendition)

⁵⁷⁹ This is to show that *εθεωρουν*/*etheoroun* is the imperfect form of the verb *θεωρεω*/*theoreo*.

⁵⁸⁰ This is the wrong tense of the verb *θεωρεω*/*theoreo*.

⁵⁸¹ It's best to include the transliteration of the definite article before the noun *σατανας*/*satanas*.

⁵⁸² This is to exhibit that *πεσοντα*/*pesonta* is the aorist form of the verb *πιπτω*/*pipto*.

⁵⁸³ This is to divulge the fact that *δωδεκα*/*dodeka* is the perfect form of the verb *διδωμι*/*didomi*.

⁵⁸⁴ This is added because the pronoun *συ*/*su* is in its second person, plural, dative form (*υμιν*/*humin*).

⁵⁸⁵ These words are not in the text.

⁵⁸⁶ This is the correct spelling of the adjective *πας*/*pas* in this verse.

⁵⁸⁷ This is where the noun *δυναμις*/*dunamis* should be in the verse.

⁵⁸⁸ QP omits the definite article *ο*/*ho*.

⁵⁸⁹ The noun *δυναμις*/*dunamis* is in the wrong place in QP.

⁵⁹⁰ The verb *αδικεω*/*adikeo* is not in its future, indicative form (*αδικησει*/*adikesei*).

⁵⁹¹ This is inserted because *αδικηση*/*adikese* is the subjunctive mood of the verb *αδικεω*/*adikeo*.

⁵⁹² The Greek clause *ου μη*/*ou me* is omitted from QP.

⁵⁹³ This is added because the pronoun *συ*/*su* is in its second person, plural, accusative form (*υμας*/*humas*).

⁵⁹⁴ As *αδικηση*/*adikese* is also the third person, singular form of the verb *αδικεω*/*adikeo*, it can't mean *you will not be doing anything wrong*, as *you* here would be indicating the second person, plural form of the verb *αδικεω*/*adikeo*.

QP: Then He [Yahushua] said to them [the seventy witnesses He had sent out], I saw the Adversary, Satan falling as lightning from heaven. Behold, I give you the authority to trample upon serpents and scorpions and upon the whole of the hostile enemy's power. And absolutely nothing will harm you."

Corrected: Then He [Yahushua] said to them [the seventy witnesses He had sent out], **"I was watching⁵⁹⁵ saw⁵⁹⁶ the Adversary, Satan (*ho*⁵⁹⁷ *Satanas* – the one who opposes), having fall~~ing~~⁵⁹⁸ (*pipto* – descended~~ing~~ and prostrat~~ing~~ himself) as (*hos* - similar to the way that) lightning (*astrap~~he~~* – as a bright beam or ray of light *that comes*) from (*ek*) heaven (*ouranos* – the sky). Behold, I have given⁵⁹⁹ you all⁶⁰⁰ the authority to trample upon serpents (*ophis* – snakes which serve as a metaphor for demons) and scorpions (*skorprios* – poisonous animals, from *skopos*, skeptics who conceal) and upon ~~the whole~~⁶⁰¹ all⁶⁰² of the (*ho*) power (*dunamis* - might and strength)⁶⁰³ of the (*ho*)⁶⁰⁴ hostile enemy^{2s} (*echthros* – the hated and odious one's opposing) power⁶⁰⁵. And absolutely nothing (*oudeis*) will⁶⁰⁶ may⁶⁰⁷ ever (*ou me*)⁶⁰⁸ harm any of⁶⁰⁹ you (*adikeo* – ~~nor will you be doing anything wrong or unjust~~⁶¹⁰ hurt any of you or cause you physical pain, damage or injury)."**

Actual Translation: Then He [Yahushua] said to them [the seventy witnesses He had sent out], **"I was watching the Adversary, Satan, having fallen as lightning from heaven. Behold, I have given you all the authority to trample upon serpents and scorpions and upon all the power of the hostile enemy. And absolutely nothing may ever harm any of you."**

Luke - Chapter 20

Luke 20:20

QP: And having observed Him closely, they prepared and dispatched spies, themselves pretending to be upright and justified in order to seize control of His word so that they could betray Him, cause Him to surrender, and hand Him over to the control of to the supreme ruling authority: the governor with the freedom to judge.

⁵⁹⁵ See footnote 579.

⁵⁹⁶ See footnote 580.

⁵⁹⁷ See footnote 581.

⁵⁹⁸ See footnote 582.

⁵⁹⁹ See footnote 583.

⁶⁰⁰ See footnote 584.

⁶⁰¹ See footnote 585.

⁶⁰² See footnote 586.

⁶⁰³ See footnote 587.

⁶⁰⁴ See footnote 588.

⁶⁰⁵ See footnote 589.

⁶⁰⁶ See footnote 590.

⁶⁰⁷ See footnote 591.

⁶⁰⁸ See footnote 592.

⁶⁰⁹ See footnote 593.

⁶¹⁰ See footnote 594.

Corrected: And having observed **Him**⁶¹¹ closely (*paratereo* - watched and lurked in wait), they prepared and dispatched (*apostello*) spies (*egkathetos* – people who secretly lie in wait, and who cleverly bribe and entrap), themselves pretending (*eaoutou*⁶¹² *hupokrinomai*⁶¹³ – themselves duplicitous insincere hypocrites, using the statements of another to feign and separate under false pretenses) to be upright and justified (*dikaios* – Torah observant), in order ~~that~~ ^(hina)⁶¹⁴ they may⁶¹⁵ seize control of (*epilambanomai* – ~~to take Him into their custody against His will along~~

~~with~~⁶¹⁶ lay hold of and catch, attack and grasp at⁶¹⁷) a statement⁶¹⁸ (*logos* - a message or declaration that is uttered)⁶¹⁹ of His (*autos*)⁶²⁰ word (*logos*⁶²¹ – [Torah pronouncements]⁶²²), so as to (*hoste*)⁶²³ ~~that they could betray Him, cause Him to~~⁶²⁴ surrender, and hand Him over to the control of⁶²⁵ (*paradidomi*) ~~to the~~ (*ho*) supreme ruling power authority⁶²⁶ (*arche*): and (*kai*)⁶²⁷ the (*ho*)⁶²⁸ authority (*exousia*)⁶²⁹ of the (*ho*)⁶³⁰ governor with the freedom to judge⁶³¹ (*exousia hegemon*⁶³²).

Actual Translation: And having observed closely, they prepared and dispatched spies, themselves pretending to be upright and justified, in order that they may seize control of a statement of His, so as to surrender and hand Him over to the control of the ruling power and the authority of the governor.

⁶¹¹ This is not in the Greek text.

⁶¹² This is introduced as 'themselves pretending' is a translation of *εαυτου υποκρινομαι/eaoutou hupokrinomai*, and not just of *υποκρινομαι/hupokrinomai*.

⁶¹³ This is a corrected transliteration of the verb *υποκρινομαι/hupokrinomai*.

⁶¹⁴ The actual translation of *ινα/hina* as it approaches the following verb *επιλαμβανομαι/epilambanomai*.

⁶¹⁵ This is placed in the translation as *επιλαβωνται/epilabontai* is the third person, plural, subjunctive form of the verb *επιλαμβανομαι/epilambanomai*.

⁶¹⁶ This is not the meaning of the verb *επιλαμβανομαι/epilambanomai*.

⁶¹⁷ This is the actual meaning of the verb *επιλαμβανομαι/epilambanomai*. The hypocritical spies here were attempting to seize upon something that the Messiah said that could be used to rise up the crowd against Him. They eventually succeeded later on, when they purposely misinterpreted what He said. They would end up doing the same to the Hellenist Stephanos (Acts 7).

⁶¹⁸ As the noun *λογος/logos* lacks the definite article before it, it can only mean 'a word, statement, message, something declared'.

⁶¹⁹ This is where *λογος/logos* should be in the text.

⁶²⁰ To get the translation 'His word' that QP has here, the noun *λογος/logos* would have to be preceded by the definite article *ο/ho*, giving the literal translation of *ο λογος αυτου/ho logos autou* as 'the word of His' which would equal 'His word'. As the text lacks the above words within them, it can't mean 'His word'; it can only mean 'a word/message/statement of His'.

⁶²¹ QP has *λογος/logos* in the wrong place.

⁶²² This is not what *λογος/logos* means.

⁶²³ This is the correct translation of the adverbial conjunction *ωστε/hoste* in this verse.

⁶²⁴ These words are not in the text.

⁶²⁵ As the verb *παραδιδωμι/paradidomi* is in its infinitive form (*παραδουναι/paradounai*), it can only mean 'to surrender, hand over, grant'.

⁶²⁶ This is the emended translation of the noun *αρχη/arche*.

⁶²⁷ This is omitted in QP.

⁶²⁸ This is omitted in QP.

⁶²⁹ This is where the noun *εχουσια/exousia* should be in the sentence.

⁶³⁰ QP failed to notice that the definite article *ο/ho* was in the genitive form (*του/tou*).

⁶³¹ This is the wrong translation, and the wrong place to have *εχουσια/exousia* in the sentence.

⁶³² QP fails to translate this word.

Luke - Chapter 24

Luke 24:44

QP: He said to them, ‘These are My words which I spoke to you while I was with you, because it is necessary to completely fulfil everything that is written in Scripture in the Mouseos Towrah, the Prophets, and the Psalms about Me.’

Corrected: And so (*de*)⁶³³ He said towards (*pros* - for the advantage of) them, ‘These are My words (*logos*) which I spoke towards (*pros* - for the advantage of) you all⁶³⁴ while (*eti* – during the time) I was with (~~en~~ *eimi oun*) you all⁶³⁵, because⁶³⁶ that concerning this⁶³⁷ (*hoti* – namely by way of identification or explanation), it is necessary to (*dei* – inevitable and logical, beneficial and proper, as part of the plan to) completely fulfil (*plerooenai*⁶³⁸ – carry out fully, totally perform, accomplish, proclaim, giving true meaning to, realizing the prophetic promises of) everything (*pas* – all) that ihas been⁶³⁹ written in Scripture⁶⁴⁰ (*grapho*) about (*peri* – because of, with regard to, on behalf of, and concerning) Me (*ego*)⁶⁴¹ in (*en* – in unison with and with regard to) the Torah (*nomos*)⁶⁴² of Mosheh⁶⁴³ (*Mouseos* – ~~Mosaic~~ *Mosheh*) Towrah (~~nomos~~⁶⁴⁴ – Law)⁶⁴⁵, the Prophets (*propetais* – those who proclaimed and foretold God’s message), and the Psalms (*psalmois*) about (~~peri~~ – because of, with regard to, on behalf of, and concerning) Me⁶⁴⁶.’

Actual Translation: And so He said towards them, ‘These are My words which I spoke towards you all while I was with you all, that concerning this, it is necessary to completely fulfil everything that has been written about Me in the Torah of Mosheh, the Prophets, and the Psalms.’

Luke 24:45

QP: Then He opened their minds so that they would be intelligent and have the capacity to understand the written Scriptures.

⁶³³ This is omitted from QP.

⁶³⁴ This is to show the reader that the pronoun *σου/su* is plural, not singular.

⁶³⁵ See above footnote

⁶³⁶ This is not the correct translation of *οτι/hoti* in this sentence.

⁶³⁷ This is the rectified translation of *οτι/hoti* in this sentence.

⁶³⁸ QP incorrectly transliterates how *πληρωω/pleroo* is in its root form, and how it actually appears in the text (*πληρωθηται/plerothenai*).

⁶³⁹ This is to demonstrate to the reader that the verb *γραφω/grapho* is in the perfect tense (*γεγραμμενα/gegrammena*).

⁶⁴⁰ This is not a meaning of the verb *γραφω/grapho*. QP has a habit of adding unnecessary and eisegetical translations of words to its text.

⁶⁴¹ This is where *περι εγω/peri ego* should be in the sentence.

⁶⁴² This is where *νομος/nomos* should be in the sentence.

⁶⁴³ I have put in the correct transliteration of *Mosheh* into the text.

⁶⁴⁴ QP incorrectly transliterates the noun *νομος/nomos*.

⁶⁴⁵ QP has *νομος/nomos* in the wrong place. See footnote 641.

⁶⁴⁶ QP has *περι εγω/peri ego* in the wrong place. See footnote 640.

Corrected: Then He opened their minds (*dianoigo autos ho⁶⁴⁷ nous* – explained and enabled the proper attitude and way of thinking, facilitating reasoning) ~~so that they would⁶⁴⁸ to⁶⁴⁹ be intelligent and have the capacity to understand~~ (*syuniemi⁶⁵⁰* – to bring things together and make the proper connections to be enlightened, clearly perceive, gain insight, and comprehend) the written Scriptures (*graph⁶⁵¹es*).

Actual Translation: Then He opened their minds to be intelligent and have the capacity to understand the Scriptures.

Luke 24:46

QP: He told them, ‘Because in this way it is written that the Implement of Yah must undergo and experience suffering and be enabled to stand up from lifelessness the third day.

Corrected: **And** (*kai⁶⁵²*) He **said**⁶⁵³ **told to**⁶⁵⁴ them, ‘**Because Concerning this**⁶⁵⁵ (*hoti* – namely by way of explanation (a throwback to His words in 24:44)), **in this way** (*houto* – thus it follows) **it is has been**⁶⁵⁶ written (*grapho* – in Scripture): **that**⁶⁵⁷ the **Messiah Implement of Yah** (XN – placeholder for Messiyah, from *Chrestus*, meaning Upright Servant and Useful Tool) **must undergo and experience suffering** (*pascho* – be afflicted because it is sensible), **and is to**⁶⁵⁸ be **enabled to stand up** (*anistemi⁶⁵⁹* – to rise, come back to life, and **to** stand upright, enabling others to stand; a compound of *histemi*, to stand upright, and *ana*, again) **from** (*ek* – out of) **the**⁶⁶⁰ **lifelessness**⁶⁶¹ **dead** (*nekros* - lifeless and deceased) **on**⁶⁶² the (*ho*) **third day**...⁶⁶³

⁶⁴⁷ This is because *He opened their minds* is a translation of four different words (*δianoιω αυτοσ ο νουσ/dianoigo autos ho nous*), not just two (*δianoιω νουσ/dianoigo nous*).

⁶⁴⁸ Seeing as though the verb *συνιεναι/sunienai* is in its infinitive form (*συνιεναι/sunienai*), it has no such meaning of *so that they would*. It is not future subjunctive (*would*) nor third person plural (*they*), and the Greek text does not contain the word *iva/hina* meaning *so that*.

⁶⁴⁹ This is because *συνιεναι/sunienai* is the infinitive form of the verb *συνιεναι/sunienai*, and as the infinitive form just describes the action of the verb, therefore can only be translated “to be intelligent”. See the *Greek Jargon* section at the end for a further description of what *infinitive* means.

⁶⁵⁰ This is to keep the transliteration of Greek characters consistent.

⁶⁵¹ See footnote 680.

⁶⁵² The conjunction *και/kai* is omitted from QP.

⁶⁵³ This is to translate the verb *ειπον/eipon*.

⁶⁵⁴ This is included because the pronoun *αυτοσ/autos* is in its dative form (*αυτοισ/autois*).

⁶⁵⁵ See footnotes 636 and 637.

⁶⁵⁶ This is to translate the perfect tense of the verb *γραφω/grapho*.

⁶⁵⁷ This is not in the Greek text.

⁶⁵⁸ This is translating the infinitive form of the verb *ανιστημι/anistemi* (*αναστηναι/anasthenai*).

⁶⁵⁹ QP incorrectly transliterates the root of the verb *ανιστημι/anistemi*.

⁶⁶⁰ Even though the definite article is lacking in this verse, it is necessary to add it in order for what is being said to make sense in English. According to both *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (BAGD) and *A Greek-English Lexicon* (LSJ), when it comes to *νεκροσ/nekros* “...[t]he [definite] art[icle] is often omitted w[ith] the gen[itive].” (LSJ pp. 1165; BAGD pp. 535) So, as *νεκροσ/nekros* is in its genitive form here (*νεκρων/nekron*), whilst it is a viable Greek clause, it isn’t an English one. Therefore the definite article is added, but made to stand out so that people know that it’s not in the Greek text itself.

⁶⁶¹ “Lifelessness” is a noun, not an adjective.

⁶⁶² This is to translate the dative form of the definite article *ο/ho* (*τη/te*).

⁶⁶³ The Messiah’s sentence has actually yet to finish, so it should be shown that He is still continuing His sentence, even though someone has foolishly stuck a verse number in the midst of a statement.

Actual Translation: And He said to them, ‘Concerning this, in this way it has been written: the Messiah must undergo and experience suffering, and is to be enabled to stand up from *the* dead on the third day,...

Luke 24:47

QP: And it should be announced publicly upon His name, ‘Change your perspective, attitude and thinking to be forgiven and pardoned wandering from the path and missing one’s inheritance,’ to all nations, races, and places, commencing and leading from Yaruwshalaym.

Corrected: **A...and⁶⁶⁴ a changed mind** (*metanoia* - a change of perspective, attitude and way of thinking)⁶⁶⁵ **on behalf of** (*eis*)⁶⁶⁶ **the**⁶⁶⁷ **forgiveness**⁶⁶⁸ (*aphesis* - sending off and the liberation)⁶⁶⁹ **of**⁶⁷⁰ **wandering from the path and missing the mark** (*hamartia* - sins and making mistakes)⁶⁷¹ **it should**⁶⁷² **is to**⁶⁷³ **be announced publicly** (*keryusso*⁶⁷⁴ - preached and proclaimed in a convincing manner to persuade and warn, be heralded, published, and proclaimed with authority) **upon in** (*epi en*)⁶⁷⁵ **His** (*autos* - His [~~not “My,” and thus in Yahuweh’s~~] as Yahushua is speaking in the third person here, and has been since the start of His sentence, the “His” here is referring to the only personal name/title mentioned in His sentence, in this case, it’s the Messiah)⁶⁷⁶ **name** (*onoma*), **‘Change your**⁶⁷⁷ **perspective, attitude and thinking** (*metanoeo*⁶⁷⁸) **to be**⁶⁷⁹ **forgiven and pardoned**⁶⁸⁰ (*aphesis* - to be release and liberated from) **wandering from the path and missing one’s inheritance** (*hamartia* - the penalty of sin, being mistaken; from *a*, not and *meros*, being assigned an allotment with regard to one’s destiny),⁶⁸¹ **to** (*eis*) **all** (*pas*) **the** (*ho*)⁶⁸² **nations, races, and places** (*ethnos*), **commencing and leading** (*archomai* - first beginning) **from** (*apo*) **Yaruwshalaym** (*Ierousalem* - transliteration of the Hebrew name Yaruwshalaym, the Source of Salvation).

⁶⁶⁴ As this is a continuation of the sentence started in the previous verse and not a new one, this has to be indicated when one splits the verses up in order to give explanations (even if incorrect and highly ridiculous ones) on them.

⁶⁶⁵ This is the actual translation of the word that is in this sentence (*μετανοια/metanoia*). QP has mixed up the verb *μετανοεω/metanoeo* with the noun *μετανοια/metanoia*, for some unknown reason.

⁶⁶⁶ QP omits this from the Messiah’s words.

⁶⁶⁷ See footnote 660. However, this time it is the noun *αφεσις/aphesis*, not the adjective *νεκρος/nekros*.

⁶⁶⁸ This is the correct translation of the noun *αφεσις/aphesis*. QP seems to think *αφεσις/aphesis* is a verb.

⁶⁶⁹ This is where *αφεσις/aphesis* should be in the sentence.

⁶⁷⁰ This is to translate the fact that *αμαρτων/hamartion* is the genitive form of the noun *αμαρτια/hamartia*.

⁶⁷¹ This is where *αμαρτια/hamartia* is to be placed in the Messiah’s sentence.

⁶⁷² *κηρυχθηναι/keruchthenai* is neither the future subjunctive nor the present indicative of the root *κηρυσσω/kerusso*.

⁶⁷³ This is because *κηρυχθηναι/keruchthenai* is the infinitive form of the verb *κηρυσσω/kerusso*.

⁶⁷⁴ See footnote 650.

⁶⁷⁵ The oldest manuscript to contain this verse of Luke’s - Papyrus 75 - has the word *εν/en* here, not *επι/epi*. I thought the translations of the Greek text in QP were taken from the oldest Greek papyri?

⁶⁷⁶ When the sentence is read in its entirety, Yahushua is speaking in the third person about Himself. So the “His name” here is in fact the Messiah’s name, not a reference to Yahuweh’s. He doesn’t say “My” here because He isn’t switching to the first person. Yahushua constantly talks about Himself in the third person in all four eyewitness accounts, especially when He talks about Himself as the Messiah.

⁶⁷⁷ This is not in the text at all.

⁶⁷⁸ This is the wrong word, due to the inability to differentiate between the Greek nouns and verb. It is also in the wrong place.

⁶⁷⁹ *αφεσις/aphesis* is a noun, not a verb, and so can’t be in its infinitive form as nouns don’t have one.

⁶⁸⁰ QP has translated *αφεσις/aphesis* as if it was a verb, so the entire translation here is incorrect. QP has also put it in the wrong place in the sentence.

⁶⁸¹ QP has placed *αμαρτια/hamartia* in the wrong spot.

⁶⁸² QP omits the definite article from the Messiah’s words.

Actual Translation: ...and a changed mind on behalf of *the* forgiveness of wandering from the path and missing the mark is to be announced publicly in His name to all the nations, races, and places, commencing and leading from Yaruwshalaym.

Luke 24:48

QP: You are witnesses to this.

Corrected: **All of**⁶⁸³ ~~Y~~**you** (*su*) are witnesses ~~to~~⁶⁸⁴ (*martyus*⁶⁸⁵ – those with firsthand experience and knowledge who can testify to ascertainable facts regarding) **of theseis**⁶⁸⁶ (*houtos*).

Actual Translation: All of you are witnesses of these.

Luke 24:49

QP: And behold, I have prepared and sent you off as Apostles to convey the message of My Father's announced and promised agreement upon you. But now, you remain in the city until which you are clothed in power and ability from above.'

Corrected: And **behold**,⁶⁸⁷ I **have am** **preparing** and **sendingt**⁶⁸⁸ **you**⁶⁸⁹ ~~off as Apostles to convey the message~~⁶⁹⁰ (*apostello* – equipped you to delivering the word and purpose⁶⁹¹) **of**⁶⁹² My Father's (*ho* ΠΡΣ/*PRS ego*⁶⁹³) **announced and promised agreement** (*epangelia* – ~~to~~ vow to do something beneficial which leads to the assurance of approval and reconciliation) **upon you all**⁶⁹⁴ (*su*). **But now**,⁶⁹⁵ **all of**⁶⁹⁶ **you** (*su*) **remain in the city, until which you all may be**⁶⁹⁷ **are**⁶⁹⁸

⁶⁸³ This is to show the reader that υμεις/humeis is the plural form of the root συ/su.

⁶⁸⁴ There is absolutely nothing in this verse that is in the accusative or dative form. This is basic Greek that is being ignored/overlooked/not understood/not known.

⁶⁸⁵ See footnote 650.

⁶⁸⁶ τουτων/touton is the plural form of the pronoun ουτος/houtos, not the singular. It isn't that hard to learn the difference between the two. QP has characteristically translated a word wrongly which I have had to correct for the reader.

⁶⁸⁷ Papyrus 75 omits this from the text.

⁶⁸⁸ The verb αποστελλω/apostello is in its present, active form (αποστελλω/apostello), not its perfect (απεσταλκα/apestalka).

⁶⁸⁹ The verb is not governing a pronoun συ/su, but is instead referring to the following noun επαγγελια/epangelia. It is absolutely impossible to get QP's translation from the Greek words in the sentence. It's just completely preposterous.

⁶⁹⁰ This is just total nonsense and not what αποστελλω/apostello means. In the first person, present, active form it can only mean "I send/dispatch/deliver/transmit/transfer", and not what QP has, which is sheer absurdity.

⁶⁹¹ See above footnote. It's just utter hogwash.

⁶⁹² You don't need to include the word "of" if you have "'s" after a word. You use either one or the other; not both.

⁶⁹³ "My Father's" is actually a translation of three different words (ο ΠΡΣ εγω/ho PRS ego), literally meaning "the Father of Me" which becomes in English "My Father".

⁶⁹⁴ See footnote 131.

⁶⁹⁵ This is not in the Greek text.

⁶⁹⁶ See footnote 131.

⁶⁹⁷ This is included because ενδουσηθε/endusesthe is the subjunctive, aorist, plural, second person form of the verb ενδουω/enduo.

⁶⁹⁸ As mentioned above, ενδουσηθε/endusesthe is the subjunctive form of the verb ενδουω/enduo. See *Greek Jargon* at the end.

clothed (*enduo* – dressed [speaking of the Spirit’s Garment of Light) **in power and ability** (*dyunamis*⁶⁹⁹) **from** (*ek*) **above** (*hyupsos* – heaven on high⁷⁰⁰).

Actual Translation: **And I am preparing and sending My Father’s announced and promised agreement upon you all. But all of you remain in the city, until which you all may be clothed in power and ability from above.’**

Luke 24:44-49

QP: He said to them, ‘These are My words which I spoke to you while I was with you, because it is necessary to completely fulfill everything that is written in Scripture in the Mosaic Towrah, the Prophets, and the Psalms about Me.’ Then He opened their minds so that they would be intelligent and have the capacity to understand the written Scriptures. He told them, ‘Because in this way it is written that the Implement of Yah must undergo and experience suffering and be enabled to stand up from lifelessness the third day. And it should be announced publicly in Yahuweh’s name, ‘Change your perspective, attitude and thinking to be forgiven and pardoned wandering from the path and missing your inheritance,’ to all nations, races, and places, commencing and leading from Yaruwshalaym. You are witnesses to this. And behold, I have prepared and sent you off as Apostles to convey the message of My Father’s announced and promised agreement upon you. But now, you remain in the city until which you are clothed in power and ability from above.’

Corrected: **And so** (*de*)⁷⁰¹ He said **towards** (*pros* - for the advantage of) them, ‘These are My words which I spoke **towards** (*pros* - for the advantage of) you **all**⁷⁰² while I was with you **all**⁷⁰³, **because**⁷⁰⁴ **that concerning this**⁷⁰⁵, it is necessary to (inevitable and logical, beneficial and proper, as part of the plan to) **completely fulfil** (carry out fully, totally perform, accomplish, proclaim, giving true meaning to, realizing the prophetic promises of) **everything that has been**⁷⁰⁶ **written in Scripture**⁷⁰⁷ **about** (*peri* – because of, with regard to, on behalf of, and concerning) **Me** (*ego*)⁷⁰⁸ **in** (*en* – in unison with and with regard to) **the Torah** (*nomos*)⁷⁰⁹ **of Moshehuseos**⁷¹⁰ **Towrah**⁷¹¹, **the Prophets, and the Psalms about Me**⁷¹².’ Then He opened their minds ~~so that they would~~⁷¹³ **to**⁷¹⁴ **be intelligent and have the capacity to understand the written Scriptures.** **And** (*kai*)⁷¹⁵ He **said**⁷¹⁶ **told to**⁷¹⁷ them, ‘**Because Concerning this**⁷¹⁸, in this way it **is has been**⁷¹⁹ **written:**

⁶⁹⁹ See footnote 650.

⁷⁰⁰ See footnote 650.

⁷⁰¹ See footnote 633.

⁷⁰² See footnote 634.

⁷⁰³ See above footnote.

⁷⁰⁴ See footnote 636.

⁷⁰⁵ See footnote 637.

⁷⁰⁶ See footnote 639.

⁷⁰⁷ See footnote 640.

⁷⁰⁸ See footnote 642.

⁷⁰⁹ See footnote 643.

⁷¹⁰ See footnote 644.

⁷¹¹ See footnote 645.

⁷¹² See footnote 646.

⁷¹³ See footnote 648.

⁷¹⁴ See footnote 649.

⁷¹⁵ See footnote 652.

⁷¹⁶ See footnote 653.

⁷¹⁷ See footnote 654.

⁷¹⁸ See footnotes 636 and 637.

~~that~~⁷²⁰ the **Messiah Implement of Yah** must undergo and experience suffering and **is to**⁷²¹ be enabled to stand up from ~~the~~⁷²² **lifelessness**⁷²³ **dead on**⁷²⁴ the *(ho)* third day. ~~And~~⁷²⁵ **a changed mind** (*metanoia* - a change of perspective, attitude and way of thinking)⁷²⁶ **on behalf of** *(eis)*⁷²⁷ ~~the~~⁷²⁸ **forgiveness**⁷²⁹ (*aphesis* - sending off and the liberation)⁷³⁰ **of**⁷³¹ **wandering from the path and missing the mark** (*hamartia* - sins and making mistakes)⁷³² ~~it should~~⁷³³ **is to**⁷³⁴ be announced publicly (preached and proclaimed in a convincing manner to persuade and warn, be heralded, published, and proclaimed with authority) **upon in**⁷³⁵ His name, ~~‘Change your~~⁷³⁶ **perspective, attitude and thinking** (*metanoeo*⁷³⁷) ~~to be~~⁷³⁸ **forgiven and pardoned**⁷³⁹ (*aphesis* — to be release and liberated from) **wandering from the path and missing one’s inheritance** (*hamartia* — the penalty of sin, being mistaken; from *a*, not and *meros*, being assigned an allotment with regard to one’s destiny),⁷⁴⁰ **to** *(eis)* **all** *(pas)* **the** *(ho)*⁷⁴¹ nations, races, and places, commencing and leading from Yaruwshalaym. **All of**⁷⁴² **You** *(su)* are witnesses ~~to~~⁷⁴³ **of these**⁷⁴⁴. And **behold**,⁷⁴⁵ **I have** **am** **preparing** and **sending**⁷⁴⁶ **you** ~~off as~~⁷⁴⁷ ~~Apostles to convey the message~~⁷⁴⁸ **of**⁷⁴⁹ My Father’s announced and promised agreement (beneficial vow which leads to the assurance of reconciliation) **upon you** **all**⁷⁵⁰ *(su)*. But ~~now~~,⁷⁵¹ **all of**⁷⁵² **you** *(su)* remain in the city, until which you **all may be**⁷⁵³ **are**⁷⁵⁴ clothed in power and ability from above.’

⁷¹⁹ See footnote 656.
⁷²⁰ See footnote 657.
⁷²¹ See footnote 659.
⁷²² See footnote 660.
⁷²³ See footnote 661.
⁷²⁴ See footnote 662.
⁷²⁵ See footnote 664.
⁷²⁶ See footnote 665.
⁷²⁷ See footnote 666.
⁷²⁸ See footnote 667.
⁷²⁹ See footnote 668.
⁷³⁰ See footnote 669.
⁷³¹ See footnote 670.
⁷³² See footnote 671.
⁷³³ See footnote 672.
⁷³⁴ See footnote 673.
⁷³⁵ See footnote 674.
⁷³⁶ See footnote 677.
⁷³⁷ See footnote 678.
⁷³⁸ See footnote 679.
⁷³⁹ See footnote 680.
⁷⁴⁰ See footnote 681.
⁷⁴¹ See footnote 682.
⁷⁴² See footnote 683.
⁷⁴³ See footnote 684.
⁷⁴⁴ See footnote 686.
⁷⁴⁵ See footnote 687.
⁷⁴⁶ See footnote 688.
⁷⁴⁷ See footnote 689.
⁷⁴⁸ See footnote 690.
⁷⁴⁹ See footnote 692.
⁷⁵⁰ See footnote 131.
⁷⁵¹ See footnote 695.
⁷⁵² See footnote 131.
⁷⁵³ See footnote 697.
⁷⁵⁴ See footnote 698.

Actual Translation: And so He said towards them, ‘These are My words which I spoke towards you all while I was with you all, that concerning this, it is necessary to completely fulfil everything that has been written about Me in the Torah of Mosheh, the Prophets, and the Psalms.’ Then He opened their minds to be intelligent and have the capacity to understand the Scriptures. And He said to them, ‘Concerning this, in this way it has been written: the Messiah must undergo and experience suffering and is to be enabled to stand up from *the* dead on the third day, and a changed mind on behalf of *the* forgiveness of wandering from the path and missing the mark is to be announced publicly in His name to all the nations, races, and places, commencing and leading from Yaruwshalaym. All of you are witnesses of these. And I am preparing and sending My Father’s announced and promised agreement upon you all. But all of you remain in the city, until which you all may be clothed in power and ability from above.’

End of Luke Review

John - Chapter 3

John 3:1-11 (Incorrectly noted as 3:1-12 in QP)

QP: Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Yahushua at night and said, ‘We know you are from God, a teacher. For no man could perform the miraculous signs you are doing if God were not inside of him.’ In reply Yahushua declared, ‘I teach you the truth, no one can see the kingdom of God unless he is born from above.’ ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother’s womb to be reborn.’ Yahushua answered, ‘I tell you the truth, no one can enter the kingdom of God unless he is born of water and the *Ruwach*-Spirit. Flesh gives birth to flesh, but the *Ruwach*-Spirit gives birth to *Ruwach*-Spirit. You should not be surprised at my saying, ‘You must be born from above.’ The *Ruwach*-Spirit blows like the wind and breathes life wherever He [God the Father] desires. You are endowed with the faculty to hear the voice and language, yet you do not know the household of God, what place He appears and becomes known or where He is going. In this manner he who is to have eternal life, each and everyone is born, brought forth, and delivered by the *Ruwach*-Spirit.’ Nicodemus said, ‘In what manner or way can this exist and happen?’ Yahushua answered, ‘You are Yisra’el’s teacher, and do you not understand this? ‘Most assuredly, I tell the truth concerning this. We speak of what and whom we know and bear witness to what and whom we have seen, but still you do not receive our witness.’

Corrected: Now there was a man of the Pharisees, his (autos)⁷⁵⁵ named (onoma)⁷⁵⁶; Nicodemus, a member⁷⁵⁷ leader⁷⁵⁸ (archon - a governor and chief) of the Jewish-ruling council⁷⁵⁹ Yahuwdeans (Ioudaios - people from Yahuwdea)⁷⁶⁰. He⁷⁶¹ This person (houtos)⁷⁶²

⁷⁵⁵ QP omits the pronoun αυτος/autos.

⁷⁵⁶ “Named” would be a translation of the verb νομιζω/nomizo/“to name”. The Greek just has the noun ονομα/onoma/“name” here.

⁷⁵⁷ The noun αρχων/archon does not mean “member”.

⁷⁵⁸ This is the actual meaning of the noun αρχων/archon.

⁷⁵⁹ There is no mention of “Jewish ruling council” in the Greek text. We’re supposed to be translating the Greek words, not warping them. This entire verse has actually been pulled word for word from the NIV: <http://tinyurl.com/7st534w>

⁷⁶⁰ This is the actual word used in the text.

⁷⁶¹ This is the wrong translation of the pronoun ουτος/houtos.

⁷⁶² This is the correct translation of the pronoun ουτος/houtos.

came to Him [Yahushua] (autos)⁷⁶³ at night and said to Him (autos)⁷⁶⁴, ‘Rabbi (rhabbi)⁷⁶⁵, We know that (hoti - concerning this)⁷⁶⁶ YYou have come as (erchomai - arisen and appeared as)⁷⁶⁷ a teacher (didaskalos - an instructor of persons, one who explains the truth and declares what is genuine)⁷⁶⁸ are⁷⁶⁹ from God, a teacher.⁷⁷⁰ Ffor no man⁷⁷¹ one⁷⁷² (oudeis) could⁷⁷³ is able (dunamai - powerful, mighty, capable or authorised)⁷⁷⁴ to⁷⁷⁵ perform (poieo) these⁷⁷⁶ (houtos) miraculous signs (semeion) which (hos)⁷⁷⁷ you are doing (poieo) if unless⁷⁷⁸ (ei me - except and apart from the fact that) God were not⁷⁷⁹ may be (eimi)⁷⁸⁰ inside⁷⁸¹ with (meta)⁷⁸² of⁷⁸³ him.’ Yahushua (ΙΣ/IS)⁷⁸⁴ In replied⁷⁸⁵ (apokrinomai - answered) Yahushua⁷⁸⁶ and (kai)⁷⁸⁷ declared to him (autos), ‘Awwmane, Awwmane (amen amen - Truly, what is being declared is supremely firm and completely reliable)⁷⁸⁸ I teach you the truth, no one⁷⁸⁹ can see the kingdom of God⁷⁹⁰ unless (ei me)⁷⁹¹ he⁷⁹² someone (tis - a certain person)⁷⁹³ is⁷⁹⁴ may be⁷⁹⁵ born (gennao) from above, he is unable (ou dunamai - he is not powerful, mighty, capable or authorised)⁷⁹⁶ to see (eidon)⁷⁹⁷ the

⁷⁶³ QP omits the pronoun αυτος/autos but instead sticks “Yahushua” in the text, despite their being no placeholder. It would’ve been better to have it as I have corrected it now: with the pronoun αυτος/autos translated, and “Yahushua” in brackets.

⁷⁶⁴ QP omits the pronoun αυτος/autos.

⁷⁶⁵ QP omits the noun ραββι/rhabbi.

⁷⁶⁶ QP omits the conjunction οτι/hoti.

⁷⁶⁷ QP omits the verb ερχομαι/erchomai.

⁷⁶⁸ This is where the noun διδασκαλος/didaskalos should be placed.

⁷⁶⁹ There is no verb ειμι/eimi in this verse, nor is it required from the context.

⁷⁷⁰ QP has put the noun διδασκαλος/didaskalos in the wrong place.

⁷⁷¹ There is no mention of ανθρωπος/anthropos/“man” here

⁷⁷² This is the actual translation of ουδεις/oudeis.

⁷⁷³ The English “could” is the past tense of the verb “can”, and therefore an incorrect translation of the present, passive tense of the verb δυναμαι/dunamai (δυναται/dunatai).

⁷⁷⁴ This is the correct translation of δυναται/dunatai, the present, passive form of the verb δυναμαι/dunamai.

⁷⁷⁵ As ποιειν/poiein is the infinitive form of the verb ποιειω/poieo, it has to mean “to do/perform/accomplish”.

⁷⁷⁶ ταυτα/tauta is the plural form of the pronoun ουτος/houtos, which QP omits from the text.

⁷⁷⁷ QP omits the pronoun ος/hos from the Messiah’s words.

⁷⁷⁸ As seen in part 1, QP is incapable of understanding the fact that the words εαν μη/ean me construe a Greek clause that mean “unless, except, apart from, besides, aside from.”

⁷⁷⁹ QP translates μη/me as if it was separate from the preceding εαν/ean, both of which have to be translated together as if they were one word.

⁷⁸⁰ QP omits the verb ειμι/eimi from this statement.

⁷⁸¹ There is no preposition εν/en or εις/eis here. There are no Greek manuscripts in existence that omit μετα/meta from here in the text.

⁷⁸² This is the translation of the preposition μετα/meta which QP removes from the text.

⁷⁸³ This is an unnecessary addition.

⁷⁸⁴ This is where “Yahushua” should be in the text.

⁷⁸⁵ This is the legitimate translation of αποκρινομαι/apokrinomai.

⁷⁸⁶ QP puts “Yahushua” in the wrong place in the text.

⁷⁸⁷ QP omits the conjunction και/kai.

⁷⁸⁸ QP omits the very Yahuchanon-style clause αμην αμην/amen amen from the text. It should be noted that Yahuchanon uses αμην/amen more than Paul does, therefore destroying QP’s ludicrous notion that αμην/amen is a reference to the false Egyptian god, Amen-Ra.

⁷⁸⁹ The adjective ουδεις/oudeis is not used by Yahushua.

⁷⁹⁰ QP has these words in the wrong place.

⁷⁹¹ Amazingly, QP has finally grouped εαν μη/ean me as the Greek clause the words are being used as.

⁷⁹² The pronoun αυτος/autos is not employed in this verse.

⁷⁹³ The pronoun τις/tis is omitted by QP.

⁷⁹⁴ The verb γεννωω/gennao is not being used in the indicative mood.

⁷⁹⁵ This is translating γεννηθη/gennethe, the aorist, subjunctive form of the verb γεννωω/gennao.

⁷⁹⁶ This is the precise translation of the words ου δυναμαι/ou dunamai, which QP fails to accomplish.

⁷⁹⁷ ιδειν/idein is the infinitive form of the verb ειδον/eidon.

(ho) Kingdom (basileia) of (ho) God (ΘΥ/THU)⁷⁹⁸. Nicodemus (nikodemos)⁷⁹⁹ says (lego)⁸⁰⁰ towards (pros)⁸⁰¹ Him (autos)⁸⁰². ‘How can is a man (anthropos), being (eimi)⁸⁰³ old (geron - an elder)⁸⁰⁴, able (dunamai - powerful, mighty, capable or authorised) to⁸⁰⁵ be born (gennao) when he is old⁸⁰⁶?’ Nicodemus asked:⁸⁰⁷ ‘Surely⁸⁰⁸ he cannot enter a second time into his mother’s womb and (kai)⁸⁰⁹ to be reborn (gennao):?’ Yahushua answered, ‘Awmane, Awmane (amen amen - Truly, what is being declared is supremely firm and completely reliable)⁸¹¹ I tell you the truth, no one⁸¹² can enter the kingdom of God⁸¹³ unless he⁸¹⁴ someone (tis - a certain person)⁸¹⁵ is⁸¹⁶ may be⁸¹⁷ born (gennao) of water and the⁸¹⁸ Ruwach-Spirit (ΠΝΣ/PNS), he is unable (ou dunamai - he is not powerful, mighty, capable or authorised)⁸¹⁹ to enter (eiserchomai - to appear within)⁸²⁰ into (eis) the (ho) Kingdom (basileia) of (ho) God (ΘΥ/THU)⁸²¹. The one (ho - that which)⁸²² having been born (gennao - has been brought forth)⁸²³ out of (ek)⁸²⁴ the (ho)⁸²⁵ Flesh (sarx) gives birth to⁸²⁶ is (eimi - exists as)⁸²⁷ flesh, but and (kai)⁸²⁸ the one (ho - that which)⁸²⁹ having been born (gennao - has been brought forth)⁸³⁰ out of (ek)⁸³¹ the Ruwach-Spirit gives

⁷⁹⁸ These words are in their true place in the sentence.

⁷⁹⁹ This is where νικodemος/nikodemos is to be in the verse.

⁸⁰⁰ QP omits this verb λεγω/lego from the text.

⁸⁰¹ QP neglects to translate the preposition προς/pros.

⁸⁰² QP does not include the pronoun αυτος/autos in the verse.

⁸⁰³ QP does not have the verb ειμι/eimi in the right place in the sentence. I have restored it.

⁸⁰⁴ This is where γερον/geron should be.

⁸⁰⁵ This is included because the verb γεννωα/gennao is in its infinitive form (γεννηθηναι/gennethenai).

⁸⁰⁶ Not in the correct place in QP. I noticed that this section of the sentence (How can a man be born when he is old?) is a direct word-for-word copy of that found in the ESV (English Standard Version), which is also incorrect. It’s also a direct copy from the KJV too. In fact, this entire translated section appears to be a rehashing of several English translations thrown together, with the NIV as the main basis. I shall go over it all after the *Accuracy Count* section

⁸⁰⁷ There is no mention of Nicodemus “asking” Yahushua. The Greek verb for “to ask” is ερωταω/erotao, which isn’t in this verse.

⁸⁰⁸ As this is a required addition to the text, it should be indicated that it isn’t part of the Greek text, but is needed in order for the question to make sense in English.

⁸⁰⁹ QP doesn’t translate the conjunction και/kai.

⁸¹⁰ As this is the exact same word used previously and in the same way, how can it mean two different things? It doesn’t, and it certainly doesn’t mean “to be reborn”.

⁸¹¹ See footnote 788.

⁸¹² There is no reference to “no one” (ουδεις/oudeis) in this verse.

⁸¹³ QP has this in the wrong place. Words that are in the accusative case aren’t to come before those that are in the nominative case.

⁸¹⁴ QP incorrectly translates the pronoun τις/tis.

⁸¹⁵ This is how the pronoun τις/tis should be translated.

⁸¹⁶ The verb γεννωα/gennao is in the aorist tense, not the present.

⁸¹⁷ This is the translation of γεννηθην/gennethe, the aorist, subjunctive, passive form of the verb γεννωα/gennao.

⁸¹⁸ There is no definite article before the placeholder ΠΝΣ/PNS.

⁸¹⁹ This is the correct placement and translation of the words ου δυναμαι/ou dunamai.

⁸²⁰ This is the correct placement and translation of the word εισερχομαι/eiserchomai.

⁸²¹ This is the correct placement and translation of the words εις ο βασιλεια ο ΘΥ/eis ho basileia ho THU.

⁸²² QP omits the definite article ο/ho.

⁸²³ This is where the verb γεννωα/gennao should be, and as γεγεννημενον/gegennemenon is its perfect, passive, participle, nominative form, the words “having been” need to be included in the translation of the word.

⁸²⁴ QP omits the preposition εκ/ek from the Messiah’s words.

⁸²⁵ QP omits the definite article ο/ho.

⁸²⁶ This is both the wrong place for the verb γεννωα/gennao, and also the wrong translation of its entire form.

⁸²⁷ QP omits the verb ειμι/eimi.

⁸²⁸ QP mistranslates the conjunction και/kai.

⁸²⁹ See footnote 822.

⁸³⁰ See footnote 823.

⁸³¹ See footnote 824.

birth to ⁸³² is (eimi - exists as)⁸³³ *Ruwach-Spirit*. ~~You should~~⁸³⁴ Do not (me) be surprised ~~at~~⁸³⁵ my ~~that~~⁸⁴⁰ (hoti - because)⁸³⁶ I ~~saying~~⁸³⁷ (eipon) to you (su)⁸³⁸, ‘All of⁸³⁹ ~~You~~ must be born from above.’ The *Ruwach-Spirit* blows like the wind and breathes life wherever ~~He [God the Father]~~⁸⁴⁰ it/She⁸⁴¹ desires (thelo - wants and wishes), and (kai)⁸⁴² ~~You~~ are endowed with the faculty to hear the ~~its/Her~~⁸⁴³ (ho autos)⁸⁴⁴ voice and language (phone), yet but nevertheless (alla)⁸⁴⁵, you do not know ~~the household of God,~~⁸⁴⁶ from⁸⁴⁷ what place (potheo) ~~He~~⁸⁴⁸ it/She⁸⁴⁹ appears and becomes known, or (kai) where ~~He~~⁸⁵⁰ it/She⁸⁵¹ is going. It is (eimi - exists)⁸⁵² in this manner (houtos) with ~~he who is to have eternal life,~~⁸⁵³ each and⁸⁵⁴ everyone all (pas) who (ho)⁸⁵⁵ have been⁸⁵⁶ is⁸⁵⁷ born, brought forth, and delivered by the *Ruwach-Spirit*.’ Nicodemus replied (apokrinomai)⁸⁵⁸ and (kai)⁸⁵⁹ said (eipon) to Him (autos)⁸⁶⁰, ‘In what manner or way can these things (houtos)⁸⁶¹ exist and happen?’ Yahushua answered and (kai)⁸⁶² said (eipon)⁸⁶³ to

⁸³² See footnote 826.

⁸³³ See footnote 827.

⁸³⁴ This is not a translation of the negative participle μη/me.

⁸³⁵ There is no pronoun εγω/ego in the dative case (μου/moi) here.

⁸³⁶ QP eliminates the conjunction ου/hoti from the Messiah’s words.

⁸³⁷ ειπον/eipon is the second aorist form of the verb λεγω/lego, so it can’t mean “saying”, as that’s a translation of the present, participle form of λεγω/lego (λεγων/legon).

⁸³⁸ QP has expunged the pronoun ου/su from the text. I have restored it.

⁸³⁹ As υμας/humas is the second person, plural form of the pronoun ου/su, its plurality needs to be indicated in the translation.

⁸⁴⁰ There is no reference to “He - God” in this part of the Messiah’s speech. As He has only mentioned the Spirit, the second person, singular form of the verb θελω/thelo (θελει/thelei) has to refer to the noun that has been previously mentioned, and that is only the Spirit. If the subject of the Messiah’s statement had changed from the Spirit to God, then the Messiah would’ve expressly mentioned Yahuweh by name. The whole of this sentence is about the Spirit and the Spirit alone.

⁸⁴¹ As the Greek word for “Spirit” - πνευμα/pneuma - is neuter in gender, it is technically an “it” in Greek. But as the Hebrew word for “Spirit” - רוּחַ/ruwach - is feminine in gender, then “She” is also a viable translation of θελει/thelei. Out of respect to both languages, I have included both.

⁸⁴² See footnote 828.

⁸⁴³ As the Greek literally says ο φωνη αυτος/ho phone autos/“the sound of it”, this in English becomes “its sound”, as the definite article is unnecessary, as the pronoun αυτος/autos has negated its use in English.

⁸⁴⁴ As αυτου/autou is the neuter gender form of the pronoun αυτος/autos, it can only be literally translated as “it”, as all the pronouns in Greek have to agree with the gender of the noun to which they are referring. If it was Hebrew, then the pronoun would be feminine in gender to agree with the gender noun רוּחַ/ruwach.

⁸⁴⁵ αλλα/alla is a strong adversative conjunction in Greek, and the English word “yet” is not powerful enough to fully bring across the fact that Nicodemus was not listening to Yahushua’s words.

⁸⁴⁶ None of these words are in the text. I can’t even fathom where they may have even come from.

⁸⁴⁷ This is correcting the translation of the adverb ποθεν/pothen.

⁸⁴⁸ See footnote 840. However the verb in question here is ερχομαι/erchomai.

⁸⁴⁹ See footnote 841 and 848.

⁸⁵⁰ See footnote 840. This time it’s the verb υπαγω/hupago.

⁸⁵¹ See footnote 841 and 850.

⁸⁵² I can’t quite tell whether QP has omitted the verb ειμι/eimi here, or has just put it in the wrong place.

⁸⁵³ There is absolutely no Greek word basis for these English words. I do not know where QP is pulling such farcical translations from.

⁸⁵⁴ This doesn’t work with the perfect tense of the verb γεννω/gennao (γεγεννημενος/gegennemenos).

⁸⁵⁵ QP doesn’t have this in the sentence. I’ve put it back where it should be.

⁸⁵⁶ This is because γεγεννημενος/gegennemenos is the perfect, passive form of the verb γεννω/gennao.

⁸⁵⁷ This is the wrong translation of the perfect tense.

⁸⁵⁸ QP expunges the verb αποκρinoμαι/apokrinomai from the verse.

⁸⁵⁹ QP discards the conjunction και/kai.

⁸⁶⁰ QP eradicates the pronoun αυτος/autos.

⁸⁶¹ ταυτα/tauta is the plural form of the pronoun ουτος/houtos, so it cannot mean “this”, as “this” is singular.

⁸⁶² See footnote 859.

him (*autos*)⁸⁶⁴, ‘You are Yisra’el’s teacher, and **do** you **do**⁸⁶⁵ not understand **these things** (*houtos*)⁸⁶⁶? ~~‘Most assuredly~~ **Awmane, Awmane** (*amen amen - Truly, what is being declared is supremely firm and completely reliable*)⁸⁶⁷; I tell **you** (*su*)⁸⁶⁸ **the truth** concerning this: ~~W~~**we** speak of what and whom we **have known**⁸⁶⁹ (*oida*), and **we** bear witness to what and whom we have seen, but ~~still~~⁸⁷⁰ **none of**⁸⁷¹ you ~~do not~~⁸⁷² receive (*ou lambano - none of you accept or embrace*) our witness.’

Actual Translation: Now there was a man of the Pharisees, his name: Nicodemus, a leader of the Yahuwdeans. This person came to Him [Yahushua] at night and said to Him, ‘Rabbi, we know that You have come as a teacher from God, for no one is able to perform these miraculous signs which you are doing unless God may be with him.’ Yahushua replied and declared to him, ‘Awmane, Awmane I teach you, unless someone may be born from above, he is unable to see the Kingdom of God.’ Nicodemus says towards Him, ‘How is a man, being old, able to be born? *Surely* he cannot enter a second time into his mother’s womb and to be born?’ Yahushua answered, ‘Awmane, Awmane I tell you, unless someone may be born of water and *Ruwach*-Spirit, he is unable to enter into the Kingdom of God. The one having been born out of the flesh is flesh, and the one having been born out of the *Ruwach*-Spirit is *Ruwach*-Spirit. Do not be surprised that I said to you, ‘All of you must be born from above.’ The *Ruwach*-Spirit blows like the wind and breathes life wherever it/She desires, and you are endowed with the faculty to hear its/Her voice and language, but nevertheless, you do not know from what place it/She appears and becomes known, or where it/She is going. It is in this manner with all who have been born, brought forth, and delivered by the *Ruwach*-Spirit.’ Nicodemus replied and said to Him, ‘In what manner or way can these things exist and happen?’ Yahushua answered and said to him, ‘You are Yisra’el’s teacher, and you do not understand these things? Awmane, Awmane I tell you concerning this: we speak of what and whom we have known, and we bear witness to what and whom we have seen, but none of you receive our witness.’

John 3:12-21 (incorrectly noted as 3:1-21 in QP)

QP: If I have spoken of the earthly and human and you do not trust Me, how then will you rely on Me if I speak of the heavenly? No one has ever ascended into heaven except the One who descended from heaven—the Son of Man. Just as Moseh lifted up the snake in the desert, so likewise, in the same way and manner, the Son of Man must be lifted up, in order that everyone who relies on Him may have eternal life. For Yahuweh so loved the world that He gave His one and only Son, that whoever relies upon Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world

⁸⁶³ QP fails to translate the verb *ειπον/eipon*. The phrase “[someone] answered and said to [someone else]” is a very common Johannine expression, appearing 23 times in his eyewitness account (1:48, 50; 2:18, 19; 3:3, 9, 10; 4:10, 13, 17; 6:29, 43; 7:21, 52; 8:14, 39, 48; 9:30, 34; 13:7; 14:23; 18:30; 20:28).

⁸⁶⁴ See footnote 860.

⁸⁶⁵ The word “do” put in its right place.

⁸⁶⁶ See footnote 861.

⁸⁶⁷ See footnote 788.

⁸⁶⁸ QP bypasses translating the pronoun *su/su*.

⁸⁶⁹ Seeing as though *οιδαμεν/oidamen* is the perfect form of the verb *οιδα/oida*, it requires the additional words that I have included.

⁸⁷⁰ The adverb *ετι/eti* is not in the Greek text.

⁸⁷¹ This is to bring across the fact that the verb *λαμβανω/lambano* is in its second person, plural form, so it is imperative to manifest this in the English translation.

⁸⁷² Would only be viable if “all” preceded the previous “you”, or if “all of” preceded the previous “you”.

through Him. Whoever relies upon Him is not judged, separated, or condemned, but whoever does not rely stands condemned already because he has not trusted in the name of God's only Son. This is the verdict: Light has come into the world, but men loved the darkness instead of light, because their behavior was annoying. Everyone who practices evil hates the Light, and will not come into the Light concerned that his behavior and deeds will be exposed. But whoever lives by the truth comes into the Light, in order that it may be seen plainly, that what he has done is taking place in close proximity to God.

Corrected: If I have spoken to you all (*su*)⁸⁷³ of⁸⁷⁴ regarding the earthly and human things (*ho epigeios* - the terrestrial events), and none of⁸⁷⁵ you do not⁸⁷⁶ trust the trustworthy Me⁸⁷⁷ (*ou pisteuo* - none of you rely, obey or place any confidence in what is genuine), how then⁸⁷⁸ will⁸⁷⁹ any of⁸⁸⁰ you rely on the trustworthy Me⁸⁸¹ (*pisteuo* trust, obey or place any confidence in what is genuine) if I may⁸⁸² speak (*eipon*) to you all (*su*)⁸⁸³ of regarding⁸⁸⁴ the (*ho*) heavenly? Also (*kai*),⁸⁸⁵ No⁸⁸⁵ one has ever ascended into heaven except the One who has⁸⁸⁶ descended (*katabaino*) from heaven - the Son of Man. And (*kai*)⁸⁸⁷ Just as Mosh⁸⁸⁸ lifted up the snake in the desert, so likewise, in the same way and manner, it is necessary (*dei*)⁸⁸⁹ for⁸⁹⁰ the (*ho*) Son of Man must⁸⁹¹ to⁸⁹² be lifted up, in order that everyone all who are relying⁸⁹³ on Him may have eternal life. For (*gar*) in this manner (*houtos* - in similar fashion),⁸⁹³ Yahuweh⁸⁹⁴ God (*ΘY/THU*)⁸⁹⁵ so loved the world, that as a result of this (*hoste*)⁸⁹⁶ He gave His one and only Son, so that (*hina* - in order that)⁸⁹⁷ whoever⁸⁹⁸ everyone who (*pas ho*)⁸⁹⁹ is placing reliances

⁸⁷³ QP disregards translating the pronoun *su/su*.

⁸⁷⁴ "of" is more a translation of the definite article *o/ho* when it is in its genitive case (*των/ton*), rather than the accusative case as it is here (*τα/ta*).

⁸⁷⁵ As the verb *πιστευω/pisteuo* is in its second person, plural form (*πιστευετε/pisteuete*), we have to bring this across in the translation.

⁸⁷⁶ This is in the wrong place in QP.

⁸⁷⁷ There is no pronoun *εγω/ego* here meaning "Me".

⁸⁷⁸ There is no participle *ουυ/oun* in the text.

⁸⁷⁹ See footnote 32.

⁸⁸⁰ See footnote 875.

⁸⁸¹ See footnote 877.

⁸⁸² This is included because the verb *ειπον/eipon* is in the subjunctive mood.

⁸⁸³ See footnote 873.

⁸⁸⁴ See footnote 874.

⁸⁸⁵ QP throws out the conjunction *και/kai* from the Messiah's words.

⁸⁸⁶ This is located in the text because the verb *καταβαινω/katabaino* is in its participle form.

⁸⁸⁷ See footnote 885.

⁸⁸⁸ See footnote 354.

⁸⁸⁹ QP puts this in the wrong place. I've put it back where it belongs.

⁸⁹⁰ This is stationed in the text because the definite article *o/ho* is in the accusative case.

⁸⁹¹ This is in the wrong place in QP. See footnote 888.

⁸⁹² This is established in the translation because the verb *υψωω/hupsoo* is in its infinitive form (*υψωθηναι/hupsothenai*).

⁸⁹³ QP doesn't translate the adverb *ουτως/houtos*.

⁸⁹⁴ See footnote 506.

⁸⁹⁵ See footnote 507.

⁸⁹⁶ *ωστε/hoste* is a conjunctive participle that brings forth a very strong marker of result, which "that" is an inadequate translation thereof.

⁸⁹⁷ *ινα/hina* is a conjunction that brings forth the purpose of something. It is best to use different words to translate both *ωστε/hoste* and *ινα/hina*, as translating the same way would make the reader think the same two words are being used, when they're not.

⁸⁹⁸ "whoever" is the wrong translation of the words *πας o/pas ho*.

⁸⁹⁹ This is the correct translation of the words *πας o/pas ho*.

(*pisteuo* - placing trust and putting obedience)⁹⁰⁰ ~~upon~~⁹⁰¹ into⁹⁰² (*eis*) Him shall⁹⁰³ may⁹⁰⁴ not perish (*me apollumi*), but instead (*alla*)⁹⁰⁵ may⁹⁰⁶ have (*echo*) eternal life. For the reason that God did not send His Son into the world (*kosmos*) so that (*hina* - in order that)⁹⁰⁷ ~~to~~⁹⁰⁸ He may⁹⁰⁹ condemn (*krino*) the world, but nevertheless (*alla*)⁹¹⁰ so that (*hina* - in order that)⁹¹¹ ~~to save~~⁹¹² the world (*kosmos*) may be saved (*sozo* - delivered and rescued from destruction)⁹¹³ through Him. Whoever⁹¹⁴ The one who (*ho*)⁹¹⁵ is placing reliances (*pisteuo* - actively putting trust and utter confidence)⁹¹⁶ ~~upon~~⁹¹⁷ into⁹¹⁸ (*eis*) Him is not judged, separated, or condemned, but (*de*) ~~whoever~~⁹¹⁹ the one who (*ho*)⁹²⁰ does not⁹²¹ is not relying (*me pisteuo* - is not actively trusting and having utter confidence)⁹²² stands⁹²³ has been⁹²⁴ condemned (*krino*) already because he has not placed⁹²⁵ trusted (*me pisteuo* - not put reliance or guarantee) into (*eis*)⁹²⁶ the name of God's only Son. Moreover (*de*),⁹²⁷ This is the verdict (*krisis*) concerning this (*hoti*)⁹²⁸ ; the (*ho*)⁹²⁹ Light has come into the world, but⁹³⁰ and (*kai*)⁹³¹ men loved the darkness more (*mallon* - rather)⁹³² instead than (*e*)⁹³³ of⁹³⁴ the (*ho*)⁹³⁵ Light, because their behavior⁹³⁶ works (*ergon* - actions and

⁹⁰⁰ As the verb πιστευω/*pisteuo* is working with the preposition εις/*eis*, "relies" is not the correct translation of the participle form of the verb πιστευω/*pisteuo* when it is used in conjunction with the preposition εις/*eis*.

⁹⁰¹ This is not the right translation of the preposition εις/*eis*.

⁹⁰² This is what preposition εις/*eis* actually means.

⁹⁰³ "Shall" is not the correct translation of the verb απολλυμι/*apollumi* when it is in the subjunctive mood.

⁹⁰⁴ "May" is the word that is to be used to bring across the subjunctive mood of the verb απολλυμι/*apollumi*.

⁹⁰⁵ As the word αλλα/*alla* is a very strong adversative conjunction, "but" is not an adequate translation of the word.

⁹⁰⁶ Again, as the verb εχω/*echo* is in the subjunctive mood, we have to bring this across in the English translation.

⁹⁰⁷ This is the correct translation of the conjunction of purpose, ινα/*hina*.

⁹⁰⁸ This is not the correct translation of ινα/*hina*, nor is the verb κρινω/*krino* in its infinitive form.

⁹⁰⁹ This is to translate κρινη/*krine*, the subjunctive form of the verb κρινω/*krino*.

⁹¹⁰ See footnote 905.

⁹¹¹ See footnote 907.

⁹¹² QP has this in the wrong place, and σωθη/*sothe* is not the infinitive form of the verb σωζω/*sozo*.

⁹¹³ This is where the verb σωζω/*sozo* should be, and this accurately translates the subjunctive.

⁹¹⁴ The definite article ο/*ho* by itself doesn't mean "whoever".

⁹¹⁵ This is the actual translation of the definite article ο/*ho*.

⁹¹⁶ See footnote 900.

⁹¹⁷ See footnote 901.

⁹¹⁸ See footnote 902.

⁹¹⁹ See footnote 914.

⁹²⁰ See footnote 915.

⁹²¹ The negative particle μη/*me* does not work like this when it is being used in conjunction with a participle. The reason most English translations have "does not" is because they mistranslate the participle form of the verb πιστευω/*pisteuo* as "believe", when they should translate it as "trusting" or "relying". But most English translations have a distinct Calvinist bent; "believing" indicates a continuous, active action of the individual, whereas the doctrine of the Calvinist TULIP (Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, Preservation of the Saints (although technically Augustine of Hippo was the one who initially started this ridiculous doctrine)) states that a once-and-for-all "belief/believe" in "Jesus" is essentially all that is required. I actually notice that John 3:12-21 in QP is essentially a complete rip off of the ESV translation with a few different words here and there.

⁹²² This is the correct translation of μη πιστευω/*me pisteuo*.

⁹²³ This is not in the Greek text at all.

⁹²⁴ This accurately translates κερριται/*kekritai*, the perfect form of the verb κρινω/*krino*.

⁹²⁵ This is translating περιστευκεν/*pepisteuken*, the perfect form of the verb πιστευω/*pisteuo*.

⁹²⁶ This is the full and proper translation of the preposition εις/*eis*.

⁹²⁷ QP omits the conjunction δε/*de* from the text.

⁹²⁸ QP neglects to translation the substantive conjunction ου/*hoti*.

⁹²⁹ QP overlooks translating the definite article ο/*ho* before light.

⁹³⁰ Neither of the Greek words δε/*de* nor αλλα/*alla* appears here.

⁹³¹ This is the correct translation of the conjunction και/*kai*.

⁹³² This is the correct translation of the adverb μαλλον/*mallon*.

⁹³³ This is the correct translation of the comparative conjunction η/*e*.

⁹³⁴ As the adverb μαλλον/*mallon* is being used with the comparative conjunction η/*e*, it can't mean "instead of".

deeds)⁹³⁷ ~~was~~⁹³⁸ ~~were~~⁹³⁹ (*eimi* - existed as) ~~annoying~~⁹⁴⁰ ~~malicious~~ (*poneros* - wicked, corrupt and pernicious)⁹⁴¹. ~~For~~ (*gar*)⁹⁴² ~~Everyone~~ who practices evil (*phaulos*⁹⁴³ - ~~the~~ ~~what is~~ corrupt, worthless and unhelpful way) ~~hates~~ the Light, and ~~will~~⁹⁴⁴ ~~he does~~⁹⁴⁵ not come ~~intowards~~⁹⁴⁶ (*pros*) the Light, ~~concerned~~⁹⁴⁷ ~~so that~~ (*hina* - with the result that)⁹⁴⁸ ~~his behavior~~⁹⁴⁹ ~~works~~⁹⁵⁰ and deeds (*ergon*) ~~will~~⁹⁵¹ ~~may~~⁹⁵² ~~not~~ (*me*)⁹⁵³ be exposed (*elegcho* - be chided and rebuked). But ~~the one~~⁹⁵⁴ ~~whoever~~⁹⁵⁴ (*ho*) ~~lives~~⁹⁵⁵ ~~is doing and performing~~ (*poieo* - accomplishing and bring about)⁹⁵⁶ ~~by~~⁹⁵⁷ the truth comes ~~intowards~~ (*pros*)⁹⁵⁸ the Light, in order that (*hina*) ~~his~~ (*autos*)⁹⁵⁹ ~~works~~ (*ergon* - deeds and accomplishments)⁹⁶⁰ ~~it~~⁹⁶¹ may be seen plainly (*phaneroo*), that (*hoti*) ~~what it exists as~~ (*eimi*)⁹⁶² ~~he~~⁹⁶³ ~~having~~ ~~been~~⁹⁶⁴ done ~~is~~ ~~and~~ ~~take~~ ~~ing~~ place (*ergazomai*) ~~in close proximity to~~⁹⁶⁵ ~~with~~ (*en* - in and by)⁹⁶⁶ God.

⁹³⁵ See footnote 929. "The Light" is a direct reference to Yahushua Himself, so it's best to not neglect translating the definite article *o/ho* before it, as you destroy what Yahushua is explaining.

⁹³⁶ This is not the translation of the noun *εργον/ergon*.

⁹³⁷ This is how the noun *εργον/ergon* is to be translated.

⁹³⁸ This is not the correct translation of the third person, imperfect, singular form of the verb *ειμι/eimi*.

⁹³⁹ This is the genuine translation of the verb *ειμι/eimi* in this context.

⁹⁴⁰ This is an extremely weak one-word choice to translate the Greek adjective *πονηρος/poneros* as.

⁹⁴¹ This is the correct translation of the adjective *πονηρος/poneros*, bringing across its full force.

⁹⁴² QP omits the explanatory conjunction *γαρ/gar*.

⁹⁴³ The adjective *φαιλος* starts with the Greek letter *φ*, which is transliterated as either *f* or *ph*, but never just as *p*. The transliteration of *φαιλος* as *paulos* in QP is done to misrepresent the Messiah's words and to deceive the reader thereof.

⁹⁴⁴ The verb *ερχομαι/erchomai* is not in the future tense or active mood.

⁹⁴⁵ This brings across the present tense, passive mood of the verb *ερχομαι/erchomai*.

⁹⁴⁶ The preposition *προς/pros* means "towards". *εις/eis* is the preposition used to indicate "into".

⁹⁴⁷ This is just a completely bogus "translation" of the adverbial conjunction *ινα/hina*, when it didn't need to be.

⁹⁴⁸ This is the proper translation of the adverbial conjunction *ινα/hina*.

⁹⁴⁹ "Behavior" is the usual meaning/translation of the nouns *καταστημα/katastema* and *αναστροφή/anastrophe*, but never *εργον/ergon*, especially as *εργον/ergon* is in the plural (*εργα/erga*).

⁹⁵⁰ See footnote 937.

⁹⁵¹ The verb *ελεγχω/elegcho* is in neither the future tense, nor the indicative mood.

⁹⁵² As *ελεγχω/elegcho* is in the subjunctive mood, this is brought across using the English word "may". QP seems to be incapable of understanding (or at least is never consistent with) the moods of Greek verbs. The meaning of verb moods is extremely important, with the result that the translation of the underlying text needs to be correct for the purpose of making sure English readers don't misunderstand what's being said.

⁹⁵³ QP omits the negative participle *μη/me*.

⁹⁵⁴ See footnote 914.

⁹⁵⁵ The verb *ποιεω/poieo* is in its participle form (*ποιων/poion*), indicating that if you want to translate *ποιεω/poieo* as "live" (despite the fact that usual Greek verb for "to live" is *ζαω/zao* - however in certain contexts *ποιεω/poieo* can have a allusive meaning of "live"), it has to be "living".

⁹⁵⁶ This is a better meaning of *ποιεω/poieo* in this context. "Performing" the truth is being compared to "practising evil".

⁹⁵⁷ The definite article *o/ho* is not in the dative form.

⁹⁵⁸ See footnote 946.

⁹⁵⁹ QP fails to translate the pronoun *αυτος/autos*.

⁹⁶⁰ QP bypasses translating the noun *εργον/ergon*.

⁹⁶¹ Not in the Greek text.

⁹⁶² This is to rightly translate the present, singular form of the verb *ειμι/eimi*.

⁹⁶³ As the verb *εργαζομαι/ergazomai* is in its neuter form (*ειργασμενα/eirgasmena*), it has to be referring to a previous noun that has a neuter gender, and that is the noun *εργον/ergon*. "he" would be a translation if the verb was in its masculine form (*ειργασμενοι/eirgasmenoi*).

⁹⁶⁴ Also with regards to the above footnote, *ειργασμενα/eirgasmena* is the perfect, participle form of the verb *εργαζομαι/ergazomai* as well, showing that "having" and "been" are necessities to the translation of the verb.

⁹⁶⁵ This would be a translation of the preposition *παρα/para*, not *εν/en*.

⁹⁶⁶ This is the genuine translation of the preposition *εν/en*.

Actual Translation: If I have spoken to you all regarding the earthly and human things, and none of you trust the trustworthy, how shall any of you rely on the trustworthy if I may speak to you all regarding the heavenly? Also, no one has ever ascended into heaven except the One who has descended from heaven - the Son of Man. And just as Mosheh lifted up the snake in the desert, so likewise, in the same way and manner, it is necessary for the Son of Man to be lifted up, in order that all who are relying on Him may have eternal life. For in this manner, God so loved the world, as a result of this He gave His one and only Son, so that everyone who is placing reliance into Him may not perish, but instead may have eternal life. For the reason that God did not send His Son into the world so that He may condemn the world, but nevertheless so that the world may be saved through Him. The one who is placing reliance into Him is not judged, separated, or condemned, but the one who is not relying has been condemned already because he has not placed trust into the name of God's only Son. Moreover, this is the verdict concerning this: the Light has come into the world, and men loved the darkness more than the Light, because their works were malicious. For everyone who practices evil hates the Light, and he does not come towards the Light, so that his works and deeds may not be exposed. But the one who is doing and performing the truth comes towards the Light, in order that his works may be seen plainly, that it exists as having been done and taken place with God.

John - Chapter 21

John 21:14-17

QP: This was already the third appearance by Yahushua with the Disciples, after rising from lifelessness. Therefore, while they ate breakfast, Yahushua said to Shim'own Kephas, 'Shim'own, of Yahuchanan, do you love Me more than this?' He said, 'Yes, You are aware that I love You.' He said to him, 'Feed My sheep.' He said to him again, a second time, 'Shim'own, of Yahuchanan, do you love Me?' He said, 'Yes, You recognize that I love You.' He said, 'Shepherd My sheep.' He said to him a third time, 'Shim'own, of Yahuchanan, do you love Me?' Grieved, the Rock said to Him, 'You are aware of everything. You know that I love You.' Yahushua said to him, 'Tend to My sheep.'

Corrected: This was already *the*⁹⁶⁷ third *time* (*tritos*) *appearanee*⁹⁶⁸ by Yahushua (ΙΣ/ΙΣ) *had appeared* (*phaneroo*)⁹⁶⁹ *with*⁹⁷⁰ *to* the *Disciples*⁹⁷¹, after *having been raiseding*⁹⁷² (*egeiro*)

⁹⁶⁷ As the definite article ο/*ho* doesn't actually appear before the adjective τριτος/*tritos*, when we add the definite article to the sentence in order to make sense of it in English, we have to demonstrate to the reader that the word actually isn't there in the Greek text, but it is necessary to be added in order for it to make sense to them.

⁹⁶⁸ "Appearance" is a noun and would therefore be a translation of the Greek noun φανερος/*phaneros*, not the verb φανερω/*phaneroo* that is supposed to be being translated here. QP has also put it in the wrong place.

⁹⁶⁹ This is where the verb φανερω/*phaneroo* should actually be, and this translates the fact that εφανερωθη/*ephanerother* is the verb's aorist, passive, indicative form.

⁹⁷⁰ Whilst the dative case *can* indicate a meaning of "with", it doesn't here in this context. If QP had bothered to get the translation of the verb φανερω/*phaneroo* correct, it wouldn't have made this extremely basic mistake.

⁹⁷¹ The noun μαθητης/*mathetes*/disciple was never used as a title for a singular group, but just as a general word used to refer to someone who followed another.

⁹⁷² As εγερω/*egertheis* is the aorist, passive, participle form of the verb εγειρω/*egeiro*, it indicates that the subject (Yahushua) is the thing that has been acted upon ("been raised") rather than the one who's acting ("rising"), and the participle indicates the inclusion of the word "having". QP shows once again that it has absolutely no understanding of the workings of Greek verbs.

from lifelessness⁹⁷³ the⁹⁷⁴ dead (*nekros* - lifeless and deceased). Therefore (*oun*), when⁹⁷⁵ (*hote*)⁹⁷⁵ they had eaten⁹⁷⁶ breakfast (*aristao*), Yahushua (ΙΣ/IS) saysid (*lego*)⁹⁷⁷ to Shim'own Kephas⁹⁷⁸ Petros (*petros*)⁹⁷⁹, 'Shim'own, of Yahuchanan, do you love and highly esteem (*agapao*)⁹⁸⁰ Me more than these⁹⁸¹ (*houtos*)?' He saysid (*lego*)⁹⁸² to Him (*autos*)⁹⁸³, 'Yes, Master (KE/KE)⁹⁸⁴. You are aware (*oieda*)⁹⁸⁵ that I love and am attached (*phileo*)⁹⁸⁶ to You.' He saysid (*lego*)⁹⁸⁷ to him, 'Feed Tend to⁹⁸⁸ (*boskomai* - tend to and nourish) My sheep lambs (*arnion*)⁹⁸⁹.' He saysid (*lego*)⁹⁹⁰ to him again, a second time, 'Shim'own, of Yahuchanan, do you love and highly esteem (*agapao*)⁹⁹¹ Me?' He saysid (*lego*)⁹⁹² to Him (*autos*)⁹⁹³, 'Yes, Master (KE/KE)⁹⁹⁴. You recognize (*oieda*)⁹⁹⁵ that I love and am attached (*phileo*)⁹⁹⁶ to You.' He saysid (*lego*)⁹⁹⁷ to him (*autos*)⁹⁹⁸, 'Shepherd (*poimaino* - guide, care for, feed, protect, tend to, and assist) My sheep (*probaton*)⁹⁹⁹.' He saysid (*lego*)¹⁰⁰⁰ to him a the (*ho*)¹⁰⁰¹ third time, 'Shim'own, of Yahuchanan, do you love and are you attached (*phileo*)¹⁰⁰² to Me?' Petros (*petros*)¹⁰⁰³ was Grieved (*lupeo*) because (*hoti*)¹⁰⁰⁴ the (*ho*)¹⁰⁰⁵ third time (*tritos*)¹⁰⁰⁶ He said

⁹⁷³ See footnote 661.

⁹⁷⁴ See footnote 660.

⁹⁷⁵ As the verb following this adverbial conjunction *οτε/hote* is in the aorist ("past") tense and not the present, *οτε/hote has* to indicate a past time also, not a present one. The point is that the Messiah's questions to Petros happened *after* they had finished eating, not during.

⁹⁷⁶ *ηριστησαν/eristesan* is the aorist form of the verb *αριστω/aristao*/to eat a meal, not the present continuous. QP again fails to communicate the meaning of Yahuchanon's words properly.

⁹⁷⁷ *λεγει/legei* is the present, not the aorist tense of the verb *λεγω/lego*/to say. QP misrepresents Yahuchanon's words to the English reader once more.

⁹⁷⁸ The Greek *κηφας/kephas* does not appear in the Greek text. If Yahuchanon had wanted to write *κηφας/kephas*, he would've done so. QP has no right to change Yahuchanon's word usage.

⁹⁷⁹ This is the actual word that Yahuchanon chooses to use in *his* own eyewitness account. QP has no authority to decide what words should've been used.

⁹⁸⁰ As there're two different verbs used to indicate "to love" in this section of Yahuchanon's eyewitness account (*αγαπω/agapao* and *φιλω/phileo*), as he's chosen to use them, it's best to indicate the difference between the two verbs.

⁹⁸¹ The pronoun *ουτος/houtos* is in its *plural* form (*τουτων/touton*), not its singular form. The Messiah's words are exact, and should be translated to demonstrate His exactness to the reader. QP whitewashes the Messiah's words.

⁹⁸² See footnote 977.

⁹⁸³ QP omits the pronoun *αυτος/autos*.

⁹⁸⁴ QP doesn't even acknowledge that the *KE/KE* placeholder is even used.

⁹⁸⁵ QP incorrectly transliterates the Greek *οιδα/oida*.

⁹⁸⁶ This is to indicate the difference between the usage of the verbs *φιλω/phileo* and *αγαπω/agapao* in this passage.

⁹⁸⁷ See footnote 977.

⁹⁸⁸ As the verb *βοσκω/bosko* is used again in this chapter, it's best to keep the translation of it consistent.

⁹⁸⁹ The noun *αρνιον/arnion* is used for "lambs" not "sheep". As Yahuchanon will end up using a different word to mean "sheep", you shouldn't translate two different words exactly the same way.

⁹⁹⁰ See footnote 977.

⁹⁹¹ See footnote 980.

⁹⁹² See footnote 977.

⁹⁹³ See footnote 983.

⁹⁹⁴ See footnote 984.

⁹⁹⁵ See footnote 985.

⁹⁹⁶ See footnote 986.

⁹⁹⁷ See footnote 977.

⁹⁹⁸ See footnote 983.

⁹⁹⁹ See footnote 988. Here, Yahuchanon has used the noun *προβατον/probaton* to mean "sheep", not *αρνιον/arnion*.

¹⁰⁰⁰ See footnote 977.

¹⁰⁰¹ There is a definite article before the adjective *τριτος/tritos*, signifying that the indefinite article "a" is incorrect.

¹⁰⁰² See footnote 986.

¹⁰⁰³ As the Greek *πετρος/petros* is in the nominative case, it should come at the beginning of the sentence.

¹⁰⁰⁴ QP omits the conjunction *οτι/hoti*.

¹⁰⁰⁵ QP omits the definite article *ο/ho*.

*(eipon)*¹⁰⁰⁷ **to him** (*autos*)¹⁰⁰⁸ ; **‘Do you** (*su*)¹⁰⁰⁹ **love and are you attached** (*phileo*)¹⁰¹⁰ **to Me** (*ego*)¹⁰¹¹?’ , **the Rock**¹⁰¹² **and** (*kai*)¹⁰¹³ **he saysid** (*lego*)¹⁰¹⁴ **to Him**, **‘Master** (*KE/KE*)¹⁰¹⁵ ; **You are aware of** (*oieda*¹⁰¹⁶) **everything**. You know (*ginosko*) that I love **and am attached** (*phileo*)¹⁰¹⁷ **to You.**’ Yahushua **saysid** (*lego*)¹⁰¹⁸ **to him**, **‘Tend to** (*boskomai* – feed and nourish) **My sheep** (*probaton*)¹⁰¹⁹ ;

Actual Translation: This was already *the* third time Yahushua had appeared to the disciples, after having been raised from *the* dead. Therefore, when they had eaten breakfast, Yahushua says to Shim’own Petros, ‘Shim’own, of Yahuchanan, do you love and highly esteem Me more than these?’ He says to Him, ‘Yes, Master, You are aware that I love and am attached to You.’ He says to him, ‘Tend to My lambs.’ He says to him again, a second time, ‘Shim’own, of Yahuchanan, do you love and highly esteem Me?’ He says to Him, ‘Yes, Master, You recognize that I love and am attached to You.’ He says to him, ‘Shepherd My sheep.’ He says to him the third time, ‘Shim’own, of Yahuchanan, do you love and are you attached to Me?’ Petros was grieved because the third time He said to him, ‘Do you love and are you attached to Me?’, and he says to Him, ‘Master, You are aware of everything. You know that I love and am attached to You.’ Yahushua says to him, ‘Tend to My sheep.’

John 21:18-19 (QP’s first rendition, although incorrectly refers to it as John 21:17-19)

QP: ‘Truly, truly, I say to you, when you were young, you gird yourself, and walked whenever and wherever you desired. But when you grow old, you will extend your hands and another, he will gird you, and he will move you where you do not intend.’ ...He said to him, ‘You should follow My path.’

Corrected: ‘Truly (*amaene*¹⁰²⁰), truly (*amaene*¹⁰²¹), I say (*lego*) to you, when you were young (*neos* – newly born), you **were girding**¹⁰²² yourself (*ezonnues* – second person singular imperfect

¹⁰⁰⁶ QP omits the adjective τριτος/tritos.

¹⁰⁰⁷ QP omits the verb ειπον/eipon.

¹⁰⁰⁸ See footnote 983.

¹⁰⁰⁹ QP omits the pronoun συ/su.

¹⁰¹⁰ QP omits the verb φιλεω/phileo.

¹⁰¹¹ QP omits the pronoun εγω/ego.

¹⁰¹² In the wrong place in QP, and incorrectly translated rather than transliterated.

¹⁰¹³ QP omits the conjunction και/kai.

¹⁰¹⁴ See footnote 977.

¹⁰¹⁵ See footnote 984.

¹⁰¹⁶ QP incorrectly transliterates the Greek οιδα/oida.

¹⁰¹⁷ See footnote 986.

¹⁰¹⁸ See footnote 977.

¹⁰¹⁹ See footnote 998.

¹⁰²⁰ As seen in footnotes 13 and 48, QP just seems to be inept at transliterating the Greek αμην/amen right when it quite clearly appears in Yahuchanon’s eyewitness account. As noted in footnote 48, this is because QP likes to state that Paul uses the word αμην/amen to refer to the false Egyptian god Amen-Ra. It is quite obvious that this isn’t the case, especially as both Yahuchanon and MattithYah use it more than Paul does, and always on the lips of the Messiah Himself.

¹⁰²¹ See above footnote.

¹⁰²² As εζωννυες/ezonnues is the *imperfect* tense of the verb ζωννυω/zonnuo, this indicates a past, yet undefined action meaning that it hasn’t got an “end point” in sight. In order to bring this across in an English translation, we include the word “were” and add “-ing” to the end of verbs.

active¹⁰²³ indicative of ζωννυομαι¹⁰²⁴ – tyinged¹⁰²⁵ the belt of your own garments), and **were walkinged**¹⁰²⁶ (*peripateo* – travellinged and directed¹⁰²⁷ your life) ~~whenever and~~¹⁰²⁸ **wherever** (*hotan*¹⁰²⁹ *hopou*¹⁰³⁰) **you were desired wanting**¹⁰³¹ (*thelo* – decidinged, intendinged, and determininged¹⁰³²). **But (de) when you may**¹⁰³³ **grow old** (*gerasko* – when you are of a great age (signifying that the person or object in question is very old¹⁰³⁴)), **you wishall**¹⁰³⁵ **extend** (*ekteinoeis*¹⁰³⁶ – stretch forth) **your hands and another**¹⁰³⁷ (*allos* – a different kind of persons (The oldest manuscript to contain this verse - Papyrus 109 - has the plural αλλοι/alloi here)), ~~he~~ **wishall**¹⁰³⁸ **gird** (*zosousein*¹⁰³⁹ – third person singular plural¹⁰⁴⁰ future of ζωννυομαι, ~~they wishall~~ fasten a strap around the midst of) **you** (*sue*¹⁰⁴¹), and **they wishall**¹⁰⁴² **move lead you away**¹⁰⁴³ (*eisei*¹⁰⁴⁴ *apoisousin* – third person singular plural future of *apopheromai* – ~~they wishall~~ bring, carry away, guide, or drive you away (The oldest manuscript to contain this verse - Papyrus 109 - has the plural αποισουσιν/apoisousin, not the singular)¹⁰⁴⁵) **to where** (*hopou*) **you do not (ou) intend** (*thelo* – want, decide, desire, or propose).’ ...**He saysid**¹⁰⁴⁶ (*lego*) **to him, ‘You should fFollow Me**¹⁰⁴⁷ **path** (*akoloutheo moi ego*¹⁰⁴⁸ – follow and accompany Me, and be My disciple; from *a*, be unified and one with, *keleuthos*, ~~the Way~~¹⁰⁴⁹ **a road or path).**’

Actual Translation: ‘Truly, truly, I say to you, when you were young you were girding yourself and were walking wherever you were wanting. But when you may grow old, you shall extend your hands and others shall gird you, and they shall lead you away to where you do not intend.’ ...He says to him, ‘Follow Me.’

¹⁰²³ If you’re going to note the morphology of the Greek verb, it’s best to not ignore their most important part: *the tense*.

¹⁰²⁴ QP incorrectly transliterates the root ζωννυω/zonnuo.

¹⁰²⁵ See footnote 1022.

¹⁰²⁶ See footnote 1022. Although this time it’s the verb περιπατεω/peripateo, not ζωννυω/zonnuo.

¹⁰²⁷ See footnote 1026.

¹⁰²⁸ None of these words are in the Greek text.

¹⁰²⁹ QP incorrectly puts οταν/hotan rather than οπου/hopou here.

¹⁰³⁰ The conjunction οπου/hopou restored.

¹⁰³¹ See footnote 1022. However the verb in question is θελω/thelo, not ζωννυω/zonnuo.

¹⁰³² See footnote 1030.

¹⁰³³ γηρασος/gerases is the *subjunctive* form of the verb γηρασκω/gerasko. This needs to be brought across in the translation.

¹⁰³⁴ γηρασκω/gerasko means more than just “when you age”. It is used of people when they are considered “old men”, ie, O.A.P’s. It could also be translated “when you may become an old man”.

¹⁰³⁵ See footnote 32.

¹⁰³⁶ This is the restored transliteration of the verb εκτεινω/ekteino.

¹⁰³⁷ As noted a bit further along, the oldest Manuscript to contain John 21:18 has the plural αλλοι/alloi/others here, not the singular αλλος/allos. QP is supposed to base its translation on the oldest manuscripts, yet QP routinely ignores the oldest manuscripts when they don’t favour Winn’s theology.

¹⁰³⁸ See footnote 32.

¹⁰³⁹ QP translates the wrong form of the verb ζωννυω/zonnuo. I have restored the correct transliteration of ζωσουσιν/zosousin.

¹⁰⁴⁰ Again, the verb ζωννυω/zonnuo is in its third person, *plural* form here (ζωσουσιν/zosousin), not the singular.

¹⁰⁴¹ I have restored the transliteration of the pronoun συ/su.

¹⁰⁴² See footnote 32.

¹⁰⁴³ αποφερω/apophero means to “lead away, drag, take away, carry off, forcibly move”.

¹⁰⁴⁴ QP translates the wrong verb because the oldest manuscripts were not checked or used.

¹⁰⁴⁵ The oldest manuscript - Papyrus 109 - actually has the verb αποφερω/apophero here, not φερω/phero.

¹⁰⁴⁶ See footnote 977.

¹⁰⁴⁷ There is nothing future or subjective about Yahushua’s use of ακολουθεω/akoloutheo. It is an imperative (“command”) literally stating “Follow Me”. QP seems to think it’s okay to butcher the Messiah’s own word usage.

¹⁰⁴⁸ I have restored the transliteration of the root εγω/ego.

¹⁰⁴⁹ κελευθος/keleuthos means just a road, path or way, not a specific road, path or way.

John 21:18-19 (QP's second rendition, although incorrectly refers to it as John 21:17-19)

QP: 'Truly, truly, I say to you, when you were young, you gird yourself, and walked whenever and wherever you desired. But when you grow older, you will extend your hands and another, he will gird you, and he will move you where you do not intend.' ...He said to him, 'You should follow My path.'

Corrected: 'Truly, truly, I say to you, when you were young, you were girding¹⁰⁵⁰ yourself (*ezonnues* – you were tying¹⁰⁵¹ the belt of your own garments), and were walking¹⁰⁵² (*peripateo* – travelling¹⁰⁵³ and directing¹⁰⁵³ your life) ~~whenever and~~¹⁰⁵⁴ wherever you were desired wanting¹⁰⁵⁵ (*thelo* – deciding¹⁰⁵⁶, intending¹⁰⁵⁶, and determining¹⁰⁵⁶). But when you may¹⁰⁵⁷ grow older¹⁰⁵⁸, you wishall¹⁰⁵⁹ extend (*ekteneis* – you wishall¹⁰⁶⁰ stretch forth) your hands and another¹⁰⁶¹ (*allos* – a different kind of persons (The oldest manuscript to contain this verse - Papyrus 109 - has the plural *αλλοι/alloi* here)), he wishall¹⁰⁶² gird (*zosousein*¹⁰⁶³ – they wishall fasten a strap around the midst of) you, and they wishall¹⁰⁶⁴ move lead you away¹⁰⁶⁵ (*eisei*¹⁰⁶⁶ *apoisousin* – they wishall take away, guide, and drive you away (The oldest manuscript to contain this verse - Papyrus 109 - has the plural *αποισουσιν/apoisousin*, not the singular)¹⁰⁶⁷) to where you do not intend.' ...He saysid¹⁰⁶⁸ to him, '~~You should f~~Follow ~~Me~~ path¹⁰⁶⁹ (*akoloutheo moi ego*¹⁰⁷⁰ – follow and accompany Me, and be My disciple; from *a*, be unified and be one with, *keleuthos*, ~~the Way~~¹⁰⁷¹ a road or path).'

Actual Translation: 'Truly, truly, I say to you, when you were young you were girding yourself and were walking wherever you were wanting. But when you may grow old, you shall extend your hands and others shall gird you, and they shall lead you away to where you do not intend.' ...He says to him, 'Follow Me.'

The End of the Word Review

¹⁰⁵⁰ See footnote 1022.

¹⁰⁵¹ See footnote 1022.

¹⁰⁵² See footnote 1026.

¹⁰⁵³ See footnote 1026.

¹⁰⁵⁴ See footnote 1028.

¹⁰⁵⁵ See footnote 1031.

¹⁰⁵⁶ See footnote 1030.

¹⁰⁵⁷ See footnote 1033.

¹⁰⁵⁸ See footnote 1034.

¹⁰⁵⁹ See footnote 32.

¹⁰⁶⁰ See footnote 32.

¹⁰⁶¹ See footnote 1037.

¹⁰⁶² See footnote 32.

¹⁰⁶³ See footnote 1039.

¹⁰⁶⁴ See footnote 32.

¹⁰⁶⁵ See footnote 1043.

¹⁰⁶⁶ See footnote 1044.

¹⁰⁶⁷ See footnote 1045.

¹⁰⁶⁸ See footnote 977.

¹⁰⁶⁹ See footnote 1047.

¹⁰⁷⁰ See footnote 1048.

¹⁰⁷¹ See footnote 1049.

Accuracy Count

As was done in part 1, in this section I have included an *Accuracy Count* of how Craig Winn has construed the texts it translates from the eyewitness accounts of *Matthew, Mark, Luke, and John* in *Questioning Paul*. Having done a thorough review of them above, I have also contrasted them against how the following English Translations have rendered the same text from the eyewitness accounts of *Matthew, Mark, Luke, and John*: KJV (King James Version); ESV (English Standard Version); NIV (New International Standard Version); NET (New English Translation); and the NASB (New American Standard Bible).

The *Accuracy Count* is based on a points system: 1 point for translating the root of the word correctly; 1 point for actually bringing across mood, case, tense, number; and 1 point for putting the word in the right place in the verse and/or sentence. This therefore means that there are 3 points countable per word. I have also deducted points for the following: putting in extra words that aren't necessary, and not putting in words that are necessary. This also means that verses included in a translation when they shouldn't be included, automatically gives that translation minus full marks for all the unnecessary words in that verse.

At the end, I have put the translations in an *Accuracy List*, with the most accurate translation at the top, going all the way down to the least accurate translation.

Matthew

| Verse | Total Points | QP | KJV | ESV | NIV | NET | NASB |
|-----------------|--------------|------------|------------|------------|------------|------------|------------|
| 5:16 | 69 | 53 | 57 | 54 | 54 | 56 | 59 |
| 5:17 | 45 | 42 | 44 | 40 | 40 | 40 | 42 |
| 5:18 | 81 | 52 | 75 | 72 | 59 | 59 | 66 |
| 5:19 | 108 | 79 | 101 | 100 | 92 | 99 | 102 |
| 5:20 | 69 | 60 | 64 | 58 | 60 | 57 | 61 |
| 5:25 | 90 | 35 | 85 | 86 | 78 | 84 | 89 |
| C5 Total | 462 | 321 | 426 | 410 | 383 | 395 | 419 |
| 7:7 | 33 | 20 | 28 | 24 | 24 | 24 | 24 |
| 7:8 | 39 | 23 | 39 | 38 | 38 | 38 | 38 |
| 7:9 | 48 | 38 | 44 | 42 | 38 | 40 | 45 |
| 7:10 | 24 | 18 | 20 | 20 | 20 | 19 | 20 |

| <u>Verse</u> | <u>Total Points</u> | <u>QP</u> | <u>KJV</u> | <u>ESV</u> | <u>NIV</u> | <u>NET</u> | <u>NASB</u> |
|-------------------------|---------------------|------------|------------|------------|------------|------------|-------------|
| 7:11 | 78 | 70 | 74 | 72 | 70 | 73 | 72 |
| 7:12 | 69 | 21 | 68 | 57 | 46 | 58 | 59 |
| 7:13 | 75 | 54 | 73 | 70 | 73 | 73 | 72 |
| 7:14 | 57 | 45 | 55 | 53 | 53 | 55 | 53 |
| 7:15 | 48 | 35 | 44 | 44 | 44 | 46 | 47 |
| 7:20 | 24 | 22 | 21 | 20 | 19 | 22 | 22 |
| 7:21 | 75 | 50 | 68 | 66 | 65 | 68 | 66 |
| 7:22 | 81 | 77 | 77 | 77 | 69 | 69 | 78 |
| 7:23 | 45 | 39 | 41 | 42 | 29 | 31 | 37 |
| 7:24 | 66 | 46 | 62 | 65 | 65 | 59 | 65 |
| 7:25 | 75 | 56 | 72 | 75 | 68 | 57 | 75 |
| <u>CTotal</u> | 837 | 614 | 786 | 765 | 721 | 732 | 774 |
| 16:1 | 45 | 39 | 41 | 43 | 38 | 44 | 40 |
| 16:2a | 15 | 7 | 14 | 9 | 6 | 3 | 12 |
| 16:2b | -24 | -24 | -24 | -24 | -24 | -24 | -24 |
| 16:3 | -69 | -69 | -69 | -69 | -69 | -69 | -69 |
| 16:4 | 60 | 49 | 54 | 57 | 53 | 57 | 57 |
| 16:5 | 30 | 23 | 26 | 29 | 26 | 27 | 28 |
| 16:6 | 45 | 42 | 44 | 44 | 44 | 38 | 44 |
| 16:7 | 30 | 22 | 29 | 28 | 25 | 26 | 28 |
| 16:8 | 42 | 26 | 39 | 39 | 26 | 25 | 36 |
| 16:9 | 39 | 32 | 39 | 36 | 35 | 35 | 38 |
| 16:10 | 30 | 25 | 29 | 29 | 29 | 27 | 30 |
| 16:11 | 54 | 44 | 50 | 50 | 50 | 52 | 51 |
| 16:12 | 57 | 51 | 55 | 55 | 53 | 55 | 56 |
| 16:26a | 42 | 27 | 40 | 39 | 39 | 40 | 39 |
| <u>C16 Total</u> | 489 | 291 | 367 | 365 | 331 | 336 | 366 |
| 23:1 | 30 | 30 | 29 | 29 | 28 | 28 | 29 |
| 23:2 | 33 | 31 | 31 | 31 | 22 | 25 | 32 |

| <u>Verse</u> | <u>Total Points</u> | <u>QP</u> | <u>KJV</u> | <u>ESV</u> | <u>NIV</u> | <u>NET</u> | <u>NASB</u> |
|------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 23:3 | 63 | 53 | 61 | 47 | 51 | 37 | 61 |
| 23:4 | 60 | 56 | 54 | 54 | 54 | 45 | 56 |
| 23:5 | 60 | 57 | 56 | 56 | 51 | 57 | 60 |
| 23:6 | 39 | 33 | 37 | 38 | 33 | 33 | 39 |
| 23:7 | 36 | 35 | 32 | 31 | 27 | 30 | 33 |
| <u>C23 Total</u> | 321 | 295 | 300 | 286 | 266 | 255 | 310 |
| 24:4 | 33 | 24 | 27 | 28 | 22 | 24 | 29 |
| 24:5 | 45 | 39 | 41 | 42 | 42 | 42 | 42 |
| 24:23 | 39 | 30 | 29 | 34 | 34 | 33 | 33 |
| 24:24 | 54 | 45 | 47 | 51 | 50 | 53 | 51 |
| 24:25 | 9 | 8 | 8 | 8 | 8 | 7 | 8 |
| 24:26 | 51 | 41 | 48 | 48 | 48 | 45 | 47 |
| <u>C24 Total</u> | 231 | 187 | 200 | 211 | 204 | 204 | 210 |
| <u>Total</u> | 2340 | 1708 (73.1%) | 2079 (88.5%) | 2037 (87.1%) | 1905 (81.4%) | 1922 (82.1%) | 2079 (88.5%) |

Mark

| <u>Verse</u> | <u>Total Points</u> | <u>QP</u> | <u>KJV</u> | <u>ESV</u> | <u>NIV</u> | <u>NET</u> | <u>NASB</u> |
|------------------|---------------------|--------------------|------------------|------------------|------------------|------------------|------------------|
| 7:9 | 42 | 30 | 39 | 37 | 38 | 39 | 41 |
| 7:10 | 57 | 46 | 52 | 50 | 46 | 52 | 49 |
| 7:11 | 60 | 39 | 53 | 55 | 50 | 55 | 52 |
| 7:12 | 30 | 17 | 28 | 27 | 27 | 27 | 29 |
| <u>C7 Total</u> | 189 | 132 | 172 | 169 | 161 | 173 | 171 |
| 15:1 | 69 | 25 | 63 | 63 | 54 | 57 | 63 |
| <u>C15 Total</u> | 69 | 25 | 63 | 63 | 54 | 57 | 63 |
| <u>Total</u> | 258 | 157 (61.1%) | 235 (91%) | 232 (90%) | 215 (83%) | 230 (89%) | 234 (91%) |

Luke

| <u>Verse</u> | <u>Total Points</u> | <u>QP</u> | <u>KJV</u> | <u>ESV</u> | <u>NIV</u> | <u>NET</u> | <u>NASB</u> |
|-------------------------|---------------------|--------------------|------------------|------------------|------------------|------------------|------------------|
| 8:14b | 57 | 44 | 54 | 55 | 48 | 54 | 54 |
| <u>C8 Total</u> | 57 | 44 | 54 | 55 | 48 | 54 | 54 |
| 10:18 | 36 | 33 | 28 | 30 | 22 | 30 | 31 |
| 10:19 | 72 | 60 | 64 | 59 | 49 | 55 | 58 |
| <u>C10 Total</u> | 108 | 91 | 92 | 89 | 71 | 85 | 89 |
| 20:20 | 66 | 44 | 53 | 52 | 44 | 46 | 60 |
| <u>C20 Total</u> | 66 | 44 | 53 | 52 | 44 | 46 | 60 |
| 24:44 | 99 | 87 | 89 | 90 | 60 | 94 | 91 |
| 24:45 | 27 | 25 | 25 | 26 | 23 | 26 | 27 |
| 24:46 | 48 | 34 | 38 | 41 | 37 | 41 | 41 |
| 24:47 | 51 | 36 | 38 | 41 | 38 | 41 | 45 |
| 24:48 | 9 | 6 | 8 | 8 | 8 | 8 | 8 |
| 24:49 | 66 | 53 | 62 | 59 | 46 | 56 | 64 |
| <u>C24 Total</u> | 300 | 241 | 260 | 265 | 212 | 266 | 276 |
| <u>Total</u> | 531 | 420 (79.1%) | 459 (86%) | 461 (87%) | 375 (71%) | 451 (85%) | 479 (90%) |

John

| <u>Verse</u> | <u>Total Points</u> | <u>QP</u> | <u>KJV</u> | <u>ESV</u> | <u>NIV</u> | <u>NET</u> | <u>NASB</u> |
|--------------|---------------------|-----------|------------|------------|------------|------------|-------------|
| 3:1 | 36 | 25 | 29 | 31 | 25 | 22 | 31 |
| 3:2 | 96 | 65 | 87 | 91 | 77 | 86 | 92 |
| 3:3 | 63 | 46 | 58 | 53 | 48 | 50 | 59 |
| 3:4 | 66 | 47 | 58 | 57 | 46 | 56 | 60 |
| 3:5 | 66 | 53 | 62 | 60 | 50 | 58 | 63 |
| 3:6 | 45 | 21 | 44 | 43 | 21 | 43 | 43 |
| 3:7 | 27 | 12 | 25 | 24 | 10 | 27 | 25 |
| 3:8 | 78 | 55 | 73 | 74 | 71 | 72 | 74 |
| 3:9 | 27 | 17 | 26 | 20 | 15 | 16 | 20 |

| <u>Verse</u> | <u>Total Points</u> | <u>QP</u> | <u>KJV</u> | <u>ESV</u> | <u>NIV</u> | <u>NET</u> | <u>NASB</u> |
|------------------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|---------------------|
| 3:10 | 45 | 34 | 40 | 38 | 35 | 35 | 43 |
| 3:11 | 54 | 44 | 51 | 50 | 48 | 49 | 50 |
| 3:12 | 45 | 30 | 42 | 38 | 34 | 38 | 38 |
| 3:13 | 51 | 47 | 35 | 47 | 46 | 47 | 48 |
| 3:14 | 48 | 43 | 45 | 47 | 43 | 44 | 43 |
| 3:15 | 27 | 26 | 18 | 23 | 25 | 25 | 20 |
| 3:16 | 75 | 62 | 64 | 62 | 63 | 65 | 61 |
| 3:17 | 63 | 54 | 59 | 60 | 54 | 57 | 60 |
| 3:18 | 69 | 58 | 58 | 55 | 55 | 57 | 55 |
| 3:19 | 84 | 66 | 74 | 81 | 70 | 81 | 81 |
| 3:20 | 60 | 48 | 51 | 56 | 53 | 56 | 53 |
| 3:21 | 57 | 45 | 52 | 54 | 50 | 52 | 52 |
| <u>C3 Total</u> | 1182 | 898 | 1051 | 1064 | 939 | 1036 | 1131 |
| 21:14 | 30 | 23 | 25 | 27 | 26 | 27 | 27 |
| 21:15 | 90 | 71 | 83 | 70 | 64 | 66 | 80 |
| 21:16 | 69 | 55 | 63 | 57 | 48 | 43 | 62 |
| 21:17 | 114 | 78 | 92 | 89 | 76 | 68 | 95 |
| 21:18 | 87 | 76 | 83 | 79 | 72 | 71 | 82 |
| 21:19b | 12 | 9 | 12 | 11 | 11 | 6 | 11 |
| <u>C21 Total</u> | 402 | 312 | 358 | 333 | 297 | 281 | 357 |
| <u>Total</u> | 1584 | 1210 (76.4%) | 1409 (90.1%) | 1397 (88.2%) | 1241 (78%) | 1317 (83.1%) | 1488 (94%) |
| <u>Combined Total</u> | 4713 | 3495 (75.2%) | 4182 (89%) | 4127 (88.1%) | 3736 (79.3%) | 3920 (83.2%) | 4280 (90.1%) |

Accuracy List:

| | |
|------------------------------|---|
| Most Accurate: | New American Standard Bible; 4280 points; 90% accuracy. |
| Second Most Accurate: | King James Version; 4182 points; 89% accuracy. |
| Third Most Accurate: | English Standard Version; 4127 points; 88% accuracy. |
| Fourth Most Accurate: | New English Translation; 3920 points; 83% accuracy. |
| Fifth Most Accurate: | New International Version; 3736 points; 79% accuracy. |
| Six Most Accurate: | Questioning Paul; 3495 points; 75% accuracy. |

Thoughts

I wasn't too surprised at the results seen here. When I was going through the correction of the *Questioning Paul* text, it was more than apparent that the words of the Messiah had been misrepresented, mistranslated, and butchered to suit an agenda. Now, how much of this was due to Craig Winn's inability to translate the Greek language accurately, or whether he was purposely mistranslating the Messiah's words in order to seduce and delude the readers of *Questioning Paul* I am unable to determine. He fluctuates between accurately translating the Greek word and putting in his bracketed commentary the correct case, number, gender, and form (see page 31), and then getting the words completely and utterly wrong (see the 60 pages above). So he either *can* tell the difference between the forms of the Greek words, or he can't. It's just impossible to tell without being with him when he is "translating".

Nevertheless, I was actually surprised at how accurate the NASB was in these few verses. But as the statistics show, if I was to go through each and every verse in any of the above translations, the percentage accuracy would drop (see the different percentages here, and those in *Questioning Paul Review Part 1: A Look at the Galatians Text* pp. 109). So the KJV (or William Tyndale plagiarised and butchered Version 2.0) and the NASB are still the top two translations, and the ESV, NET, and NIV are still in the same order as they were in Part 1. As can be seen, both the NET and the NIV are absolutely *dreadful* "translations" of the New Testament/Renewed Covenant Greek text: again, this is more probably due to the fact that both follow the "dynamic equivalence" translational philosophy, where getting the "main point" of the text across is (supposedly) their aim, although they certainly fail in that regard.

Once more, the renditions of the verses in *Questioning Paul* are the worst of the whole lot. There's not really much else to say on that: the evidence for this is in the above pages.

Comparison of John/Yahuchanon 3:1-21 between Questioning Paul and the NIV

As I mentioned in footnote 806, during the course of completing this document, I noticed some rather curious correlations of the text of John 3:1-21 in *Questioning Paul* with that seen in the NIV, a translation which Craig Winn openly criticises several times through the course of his books (see page 9 of the chapter entitled *Euangelion - Healing and Beneficial Message*, and page 11 of the one entitled *Anomos - Lawless in Questioning Paul*; and the *Shabat; Ga'al; Dabar; Tasdaq; Erchomai; Krima*; and *Re'shith* chapters in *Yada Yahweh*).

So, either the NIV isn't as bad as Craig Winn would have us trust his word on (as shown above, the NIV is bad, but not as bad as Craig Winn's versions), or Craig Winn is a massive hypocrite.

Notwithstanding, below I have put both Craig Winn's and the NIV's translation of Yahuchanon 3:1-21 side by side in parallel verse order. On either side I have done the following: left as normal font all those words that are exactly the same; bolded and **blued** those words that differ, but are in the same place; underlined and put in **red** those that are added by Craig Winn; underlined and **greened** those that are added by the NIV; underlined, italicised and put in *aqua* those words that are translating the same Greek word, but in different places; and italicised and *browned* those that are in the Greek text, are translated, but are omitted by Craig Winn or the NIV.

| | <u>QP</u> | <u>NIV</u> |
|---|---|--|
| 1 | Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. | Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. |
| 2 | He came to Yahushua at night and said, 'We know you are from God, <u>a teacher</u> . For no man could perform the miraculous signs you are doing if God were not inside of him.' | He came to Jesus at night and said, " <i>Rabbi</i> , we know you are <u>a teacher who has come</u> from God. For no one could perform the miraculous signs you are doing if God were not with him." |
| 3 | In reply Yahushua declared, 'I teach you the truth, no one can see the kingdom of God unless he is born from above .' | In reply Jesus declared, "I tell you the truth, no one can see the kingdom of God unless he is born again ." |
| 4 | 'How can a man be born when he is old?' Nicodemus asked. 'Surely he cannot enter a second time into his mother's womb to be reborn .' | "How can a man be born when he is old?" Nicodemus asked. "Surely he cannot enter a second time into his mother's womb to be born!" |
| 5 | Yahushua answered, 'I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Ruwach-Spirit .' | Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. |
| 6 | Flesh gives birth to flesh, but the Ruwach-Spirit gives birth to Ruwach-Spirit .' | Flesh gives birth to flesh, but the Spirit gives birth to spirit. |
| 7 | You should not be surprised at my saying, 'You must be born from above .' | You should not be surprised at my saying, 'You must be born again .' |
| 8 | The Ruwach-Spirit blows <u>like the wind and breathes life</u> wherever <u>He [God the Father] desires</u> . You <u>are endowed with the faculty to hear the voice and language</u> , yet you <u>do not know the household of God</u> , what place <u>He appears and becomes known</u> or where <u>He is</u> | The wind blows wherever <u>it pleases</u> . You hear its sound , but you cannot tell where it comes from or where it is going. <i>So it is with everyone</i> born <i>of the Spirit</i> ." |

| | | |
|----|--|--|
| | going. In this manner he who is to have eternal life, each and everyone is born, brought forth, and delivered by the Ruwach-Spirit.' | |
| 8+ | | |
| 9 | <i>Nicodemus said, 'In what manner or way can this exist and happen?'</i> | "How can this be?" <i>Nicodemus asked.</i> |
| 10 | <i>Yahushua answered, 'You are Yisra'el's teacher, and do you not understand this?'</i> | "You are Israel's teacher," <i>said Jesus,</i> "and do you not understand these things ?" |
| 11 | <i>'Most assuredly, I tell the truth concerning this. We speak of what and whom we know and bear witness to what and whom we have seen, but still you do not receive our witness.</i> | I tell <i>you</i> the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony . |
| 12 | <i>If I have spoken of the earthly and human and you do not trust Me, how then will you rely on Me if I speak of the heavenly?</i> | I have spoken <i>to you</i> of earthly <i>things</i> and you do not believe ; how then will you believe if I speak of heavenly <i>things</i> ?" |
| 13 | No one has ever ascended into heaven except the One who descended from heaven—the Son of Man. | No one has ever gone into heaven except the one who came from heaven—the Son of Man. |
| 14 | Just as Moseh lifted up the snake in the desert, so likewise, in the same way and manner , the Son of Man must be lifted up, | Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, |
| 15 | in order that everyone who relies on Him may have eternal life. | that everyone who believes in him may have eternal life. |
| 16 | For Yahuweh so loved the world that He gave His one and only Son, that whoever relies upon Him shall not perish but have eternal life. | For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. |
| 17 | For God did not send His Son into the world to condemn the world, but to save the world through Him. | For God did not send his Son into the world to condemn the world, but to save the world through him. |
| 18 | Whoever relies upon Him is not judged, separated, or condemned, but whoever does not rely stands condemned already because he has not trusted in the name of God's only Son. | Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. |
| 19 | This is the verdict: Light has come into the world, but men loved <i>the</i> darkness instead of light, because their behavior was annoying . | This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil . |
| 20 | Everyone who practices evil hates the Light, and will not come into the Light concerned that his behavior and deeds will be exposed. | Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. |
| 21 | But whoever lives by the truth comes into the Light, in order that it may be seen plainly, that what he has done is taking place in close proximity to God. | But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God." |

So as you can see, bar a few amplified additions in Craig Winn's version, and the change from Jesus to Yahushua, and belief/believe to trust/rely, just how different are these 'translations' of Yahuchanon 3:1-21? If it was easy enough to get an accurate translation of Scripture just by taking the NIV, changing belief/believe to trust/rely and Jesus to Yahushua, what exactly would be the point of retranslating anything? Craig Winn has effectively plagiarised the NIV, changed a few words here and there, and then proceeded to criticise the NIV for being a "bad" translation. This is called *hypocrisy*. I'll let you judge what that means for *Questioning Paul*.

Conclusion

First of all: Stop. Stop and answer to yourself these first few questions.

1. Have you read all the above pages? If no, then go and read them before reading this conclusion. As this conclusion is based on the evidence exhibited above, reading any more words is going to be wasted.
2. Have you read *Questioning Paul Review: Part 1*? If no, then go and read that also. Not only would that have prepared you for this part, there is a wealth of other information included in Part 1 that I haven't repeated in Part 2; yet Part 2 requires you to have read and understood Part 1 if you're to understand anything else written in Part 2.

If you've done the above, then continue on.

If Part 1 of the *Questioning Paul Review* didn't provide more than enough evidence to disregard, or at the very least "question" Craig Winn's ability to translate Greek accurately and his renditions in *Questioning Paul*, then there has been even more evidence provided in Part 2.

There can be *no* excuses made for what Craig Winn has done here: these aren't Paul's words that he's failed to translate correctly for his readership, but those of the Messiah Himself; the Torah made flesh; Yahuweh's human form, and therefore Yahuweh Himself. These aren't just "simple" errors, but massive ones that make the Messiah say things He doesn't, which then Craig Winn uses to engage in slanderous attacks on people that he has absolutely no right in criticising or rebuking - he does the exact same sort of things himself, making him as big a hypocrite as those on the ESV, NASB, NIV, and NET translational committees. Plus in true KJV fashion, he has plagiarised other people's translations, and tried to pass them off as his own.

As demonstrated above, Craig Winn cannot translate Greek. Yet, I wonder just how many people will stop pointing others towards *Questioning Paul* after reading this. The fact that very few people stopped promoting *Questioning Paul* after they read Part 1, despite knowing that Craig Winn failed to construe what the Author of Galatians had actually written, doesn't give me much hope that they'll stop after reading this. I do hope I'm wrong on this however. I hope that people will wake up to the deceit and brainwashing techniques that are ripe in Craig Winn's writings, and that they'll realise that relying on him to tell them the truth is a misplace of trust.

Unfortunately, very few people who come to read *Questioning Paul* or *Yada Yahweh* have the skills to check what is being said within them. Most don't have access to the oldest Greek or Hebrew manuscripts, and even if they did, I doubt many would be able to read them even with the help of a lexicon. Few lexicons are created for the "average" reader, but rather for those that can already read, speak, and write in the respective language that the lexicon is for. Even then, a lexicon doesn't tell you *how* a word is being used in the text, and as with everything to do with translation,

context is *always* key. If you can't understand the language of the book or letter that you're reading, merely looking up the root of a word is hardly going to help you understand the context. Many also haven't yet left the bonds of religion behind them, and have just replaced Craig Winn as their pastor or Pope, and so just believe anything he says, whether it's true or not.

In 1 Yahuchanon 4:1, he warns his letter readers to "not put trust in every spirit, but on the contrary, examine, scrutinise and test the genuineness of the spirits, *to see* if they are from God, because numerous false prophets have gone out into the world." As the word "prophet" is used numerous times as a synonym for "teacher", I have examined, scrutinised, and tested the genuineness of Craig Winn as "teacher", and found him to be as big a fraudulent, deceitful, seductive, despicable liar and hypocrite that he accuses Paul of being. Plus, as Craig Winn has publicly stated on his radio show that he is "one of Yahuweh's messengers", either Yahuweh is a hypocritical, lying moron - or Craig Winn is.

I have scrutinised, criticised and deduced Craig Winn's message and words now in two documents, and put them online so that everyone can see the working out of that which I am now communicating to you. His own words have betrayed him, and I can rightfully follow the Messiah's example as outlined in MattithYah (Matthew) 23 of public chastisement. Therefore, this is my conclusion: what Craig Winn's message tells you to do, don't do it. Make sure you check it out for yourself before you even think of following what he says. He himself doesn't even do half the stuff he says he does, for his message criticises others for being unable to translate words properly, when he can't even do so himself. He is a hypocrite, and for all his supposed "knowledge", he actually doesn't know anything. He is a blind guide leading the blind, a false teacher who lies and deceives his readers and listeners. He is unable to translate Hebrew, and is therefore unqualified for stating that the Torah or any other book in the Tanakh says this or that. He is unable to translate Greek, and is therefore unqualified for stating that Paul, Peter, Yahuchanon, Ya'qob, or the Messiah Himself says this or that. He is one of the many "wolves in sheep's clothing" that the Messiah warned us about. He is a false teacher, seducing many and leading them astray. Beware and watch out for his teaching, doctrine and dogma, for there is much leaven within them all, and truth and lies are mingled together that few have the ability to see through them.

Be on your guard, and make sure that it's Yahuweh's Spirit that's guiding you; not the spirit that guides Craig Winn.

Appendix A: The Meaning of Sha'awl

Whilst I wanted to concentrate mostly on the translations used in *Questioning Paul* (look for further releases where I go through more of them), there is one glaring thing inaccurately stated by Craig Winn in *Questioning Paul* that need to be addressed as soon as possible, which I am putting in this appendix. Watch out for other parts to the *Questioning Paul Review* that I shall be doing for a later time, as there's more errors mentioned in Craig Winn's comments that need to be answered too.

Sha'awl: Does his name really mean 'To Question'?

As this idea led to the naming of the website by Craig Winn to *questioningpaul*, this *double entendre* was apparently a clever play on words on Craig Winn's part. Or was it?

Here is Craig Winn's statement in *Chrestus - Useful Implement*:

In this light, it is instructive to know that Paul's given name was Sha'awl. It is of Hebrew origin, and it means "to question." And that is precisely what we are going to do: question Paul.

Therefore "questioning" Paul is based on the words *sha'awl Paul*, apparently a funny etymological word play by Craig Winn. However, he fails to realise that a name (Paul, Saul, Stephen, Craig etc..) can't mean a verb such as "to question", or "to see" or "to be good". They mean nouns, adverbs or adjectives (Paul = small; Stephen = crown; Craig = crag), but not verbs. So actually, *Sha'awl* would mean "questioned" or "questioning", but couldn't mean "to question".

Nevertheless, whilst it is true that *Sha'awl* is of Hebrew origin, Craig fails to let anyone know that the proper noun *Sha'awl* is based on the verb *sha'al*, which doesn't actually mean "to question". "To question" in the way that Craig is using it means "to make a question of, doubt, dispute, challenge, interrogate, and investigate"; but this *isn't* the meaning of the Hebrew verb *sha'al*. *Sha'al* (שאל) actually means "to ask, to enquire of, to desire, to demand, to seek, and to consult" (See the *Theological Wordbook of the Old Testament* page 891/#2303, and the *Brown-Driver-Briggs Hebrew Lexicon* pages 981-982). So *Sha'awl*, being based on the participle form of the verb *sha'al* actually means "desired, asked, enquired, sought, and consulted". Is it any wonder that the first King of Yisra'el was named *Sha'awl*, for the people of Yisra'el had "asked" and "sought" the Prophet Shamuw'el for a king? Yahuweh, expressing His far superior knowledge of words and their meaning, is the one with the clever word play here.

The true Hebrew word that means the same thing as what Craig Winn uses the verb "to question" here is actually *khaqar* (חקר), which has absolutely no correlation with *Sha'awl* or Paul's name (See the *Theological Wordbook of the Old Testament* page 318/#729, and the *Brown-Driver-Briggs Hebrew Lexicon* page 390).

Rather than give a full description of the name and its true meaning, Craig Winn completely muddies the waters, and brings a completely different meaning to a name so he can attempt to

appear clever to those incapable of seeing through his deceit. *Questioning Paul* isn't a clever play on words, but a ridiculous title from a man's imagination.

Appendix B

Greek Grammar Terms Jargon & Greek Alphabet

Greek Alphabet

| | | | | | | | | | | |
|---|---|---------|---|----|--------|---|---------|---|----------|---------|
| α | a | Alpha | η | e | Eta | ν | Nu | τ | t | Tau |
| β | b | Beta | θ | th | Theta | ξ | Xi | υ | u | Upsilon |
| γ | g | Gamma | ι | i | Iota | ο | Omicron | φ | ph | Phi |
| δ | d | Delta | κ | k | Kappa | π | Pi | χ | ch or kh | Chi |
| ε | e | Epsilon | λ | l | Lambda | ρ | Rho | ψ | ps | Psi |
| ζ | z | Zeta | μ | m | Mu | σ | Sigma | ω | o | Omega |

Grammar Terms

Cases (Applied to nouns, verbs, pronouns, and adjectives)

| | |
|-----------------|---|
| Nominative case | This is the main subject of a sentence. In English, the main subject is always placed at the beginning of the sentence. Example: <i>The <u>man</u> (subject) was driving the Ford Escort.</i> |
| Accusative case | This is the object of a sentence. In English, the object is always placed at the end of the sentence. Example: <i>The man was driving the <u>Ford Escort</u> (object).</i> |
| Genitive case | This is used in sentences to indicate what is “possessed” by someone, or something that “belongs” to them, usually indicated in English by the word “of” or adding “’s” to the end of the word. Example: <i>The prophet spoke the word of <u>God</u> (the possessor of the word) to the people.</i> |
| Dative case | This is used in a sentence to indicate the “indirect object”, usually a person or thing for whom or which something is done, usually indicated in English by the words “to”, “for” or “with”. Example: <i>The president spoke his Address to the <u>people</u> (indirect object).</i> |

Moods (Only applied to verbs)

| | |
|-----------------|---|
| Indicative mood | The <i>indicative</i> mood indicates that a verb is being used as a direct question or statement that is true. Example: <i>The dog <u>has bitten</u> (true statement) me on my leg.</i> |
|-----------------|---|

| | |
|------------------|--|
| Subjunctive mood | The <i>subjunctive</i> mood indicates an uncertainty in the mention of the verb, usually indicated by the English words “may” or “might”. Example: <i>If we don't reinforce it soon, the dam <u>may</u> break.</i> |
| Imperative mood | The <i>imperative</i> mood indicates a command. Example: <i>Do not kick Grandma's dog.</i> |
| Infinitive mood | The <i>infinitive</i> mood is just the meaning of the verb in general. Example: <i>What exactly are we <u>to do</u> (plain meaning of the verb do) now?</i> |
| Participle mood | The <i>participle</i> mood turns a verb into what's known as a “verbal adjective”, a verb that works as an adjective (describing word), and always alongside the main verb in a sentence. Example: <i>Bending down (main verb from to bend), the bald man was <u>untying</u> (participle from the verb to untie) his shoe.</i> |
| Optative mood | The <i>optative</i> mood is a mood that expresses even less certainty than that indicated by the <i>subjunctive</i> mood, usually used in reference to wishes or indefinite choice. Example: <i><u>Can</u> we go to Disneyland?; Oh, <u>how I wish</u> that I wasn't here.</i> |

Tenses (Only applied to verbs)

| | |
|-----------------|--|
| Present tense | The <i>present</i> tense indicates the verb in question is being done now, at this moment in time, usually indicated by including the English “are” or derivations thereof with the verb. Example: <i>What exactly <u>are you doing</u>, Andrew?</i> |
| Aorist tense | There is no English equivalent of the Greek aorist tense. The closest we have is the <i>past</i> tense, but it doesn't fully correspond to the Greek aorist tense. However, it's the closest one we have, with the <i>aorist tense</i> indicating an unrepeatable aspect. Example: <i>Having fired his gun, the sheriff <u>had shot</u> the thief.</i> |
| Imperfect tense | The Greek <i>Imperfect tense</i> is also another <i>past tense</i> , however this time it refers to a process that can be repeated, continuous, or just beginning. Example: <i>Having opened the window and sat down, the Professor <u>began to teach</u> his class.</i> |
| Future tense | The <i>future</i> tense indicates something that is going to be happening later on in time, usually indicated by the English words “will” or “shall”. Example: <i>Once the ice caps melt, the seawater level <u>shall rise</u>.</i> |
| Perfect tense | The <i>perfect</i> tense indicates a completed action, a one time thing. Example: <i>I've <u>done it!</u> I've <u>completed</u> the robot!</i> |

Number and Gender (Applied to everything)

| | |
|-----------------|--|
| Singular number | This means that only one person or thing is being mentioned. Example: <i><u>He</u> was steering the ship (one male, one ship).</i> |
| Plural number | This means that two or more persons or things are being mentioned. Example: <i><u>They</u> were trying to help <u>them</u> start <u>their cars</u>.</i> |
| Gender | In Greek and most other languages, nouns, verbs, adjectives and pronouns can have “gender”, that meaning masculine, feminine, and neuter. English only has one “gender” - neuter - and nothing else. In Greek, all verbs, pronouns, adjectives, and nouns that are referring to the same thing have to agree in gender. If a different gender appears, then something else is being referred to. |

Voices (Only applied to verbs)

| | |
|---------------|--|
| Active voice | When verbs are in the <i>active</i> voice, this means that the subject of the sentence is the thing that is doing the action of the verb. Example: <i>Standing from afar, <u>Derek</u> (the subject) <u>threw</u> (verb in active voice) <u>the lighter</u> (the object) in the bin.</i> |
| Passive voice | When verbs are in the <i>passive</i> voice, this means that the subject of the sentence is the thing that the verb is being acted upon. Example: <i><u>The lighter</u> (the subject) <u>was thrown</u> (verb in passive voice) in the bin <u>by Derek</u> (the object).</i> |

The middle voice is reserved for only a small group of Greek verbs known as *deponent verbs*. These *deponent* verbs use the *middle voice* to give the same meaning as the *active voice*. The only difference between them is that the *middle* voice only affects certain verbs, unlike the *active* and *passive* voices which affect all the other verbs.

Extra Terms

This means that something has been added either directly onto the beginning of a word to give it a different meaning, or a definite article that is put before another word to have it say something else in one of its tenses, moods, etc. Example 1: *I have united* (added un- to verb *to tie*, and perfect tense indicated) *my shoelace*. Example two: *Why won't you listen to the* (definite article prefixed before) *judge?* For the Greeks, letters are usually prefixed to verbs to usually indicate a different tense. Example: $\delta\iota\kappa\alpha\iota\omicron\omega/\delta\iota\kappa\alpha\iota\omicron\omega$ to declare righteous (present tense); $\xi\delta\iota\kappa\alpha\iota\omicron\sigma\alpha/\xi\delta\iota\kappa\alpha\iota\omicron\sigma\alpha$ I was declared righteous (aorist tense); $\delta\epsilon\delta\iota\kappa\alpha\iota\omicron\mu\alpha\iota/\delta\epsilon\delta\iota\kappa\alpha\iota\omicron\mu\alpha\iota$ I have been declared righteous (perfect tense).

This means that something has been added directly onto the end of a word to give it a different tense, mood, etc. Example: $\lambda\upsilon\omega/\lambda\upsilon\omega$ to untie (present tense); $\lambda\upsilon\sigma\alpha\nu\tau\epsilon\varsigma/\lambda\upsilon\sigma\alpha\nu\tau\epsilon\varsigma$ all of you have untied (aorist tense, plural number, active voice); $\epsilon\lambda\upsilon\tau\epsilon\omicron/\epsilon\lambda\upsilon\tau\epsilon\omicron$ it became untied (imperfect tense, singular number, passive voice).

A noun is the name of something generic, and whilst names of people and places come under the definition of *noun*, they are known as *personal* or *proper nouns*. A normal *noun* is just the name of something generic. Example: television; kettle; car; book; table.

A *personal* or *proper noun* is the actual name of a person or place. Example: Peter; Dan; The Taj Mahal; The Pentagon.

A *verb* is a *doing* word, meaning that a verb is describing an *action*. Example: *The French were shooting at the refugees*; *The car was being driven*; *Robin Hood got out his long bow*.

An *adjective* is a *describing* word, meaning it gives extra information regarding a noun, or many other things. Example: *The good man was smacking the naughty boy*; *The great big van crushed the poor little bicycle*.

An *adverb* is a word that, like *adjectives*, can give extra information, and usually affect more than one thing in a sentence, and can be strung together. In English, *adverbs* are usually formed by adding the suffix *-ly* to adjectives. *Adverbs* can only modify verbs and adjectives, but not nouns. Example: *He ran that marathon brilliantly*; *That was easily done*; *The film was incredibly and deeply disturbing*.

An *elision* is the omission of a word or words that don't need to be repeated, but are implied. Example: *Have you been to Paris? Yes, I have (been to Paris is omitted from the end of the statement, but is implied)*; *I fell down the slope, as well as Mark (it is implied, yet omitted, that Mark also fell down the slope)*.

The *prepositions* are a long list of words that are used to modify most things in a sentence, usually to express relationships between the words. Example: *I threw the chips into the bin*; *You are to come with me now*; *Don't go in there!*