Yahuchanon:

The Account Of The Life Of Yahushua By The Delegate Yahuchanon

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Amplified English

To all those who have visited TWTY since its Inception - This one is for all of You

The Eye-Witness Account Of The Delegate Yahuchanon

Chapter 1
The Beginning

1 - 5

In, by and at *the* beginning, start and origin of the universe was and existed the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter - And the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter was and existed before and corresponding to God* - And the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter was, is and exists as God*. This certain thing was and existed in, by and at *the* beginning, start and origin of the universe before and corresponding to God*. Every individual and collective thing came to be and exist, arose, appeared and originated through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him, and not a single thing that had come to be and exist, arise, appear and originate came to be or existed, arose, appeared or originated without or separate from, independent of or apart from Him. In, by and with Him was, is and exists life and continued existence; and this life and continued existence was, is and exists as the Light, Radiance and Illumination of mankind. And this Light, Radiance and Illumination becomes visible and radiates, is exposed to the eyes and is viewed, shines and revealed, exhibits and disclosed, manifests and clearly seen, known and illuminates, recognised, apparent and appears within the dark and deceitful, ignorant and obscure, ungodly and immoral, blind and worthless *place* that is void of understanding, and this dark and deceitful, ignorant and obscure, ungodly and immoral, blind and worthless *place* that is void of understanding did not find out about or comprehend, understand or perceive, grasp or detect, gain control over or seize, learn about or ascertain it.

1:1a From the placeholder ΘΝ

1:1b From the placeholder ΘΣ
1:2a From the placeholder ΘΝ

6 - 8

A man and human being came to be and existed, arose, appeared and originated, having been sent and dismissed, dispatched, ordered and commissioned with a message from the presence of and the immediate proximity of God*. His name and title, character and person, reputation and authority: Yahuchanon*. This certain one came, arose and appeared for and on behalf of a concrete and absolute testimony and witness, evidence, proof and confirmation so that, in order and with the result that he may witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to this Light, Radiance and Illumination, so that, in order and with the result that every individual and collective thing may place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him. That certain specific person was not and does not exist as this Light, Radiance and Illumination, but nevertheless, notwithstanding and on the contrary, *he came* so that, in order that and with the result that he may witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to this Light, Radiance and Illumination.

1:6a From the placeholder ΘΥ
1:6b *Yahuchanon*, incorrectly known as *John* and means *Yahuweh has Favoured*

9 - 14

This true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid Light, Radiance and Illumination, the One Who enlightens and illuminates, sheds light on and renders things evident, makes them clear and shines upon all of mankind, individually and collectively, was and existed as coming into and showing itself, arising and appearing, becoming established and walking inside and within the world and cosmos, galaxy and universe. It was, is and continues to exist in, by and with the world and cosmos, galaxy and universe, and the world and cosmos, galaxy and universe itself came to be and existed, arose, appeared and originated through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him. But the world and cosmos, galaxy and universe did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise Him. For and on behalf of His own people, family and household He came, arose and appeared - but even His own people, family and household did not take Him along or bring, lead Him aside or accept, receive or ascertain Him, associate with or acknowledging Him as their companion, not joining themselves to Him. Nevertheless, as many as and all those who received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted Him, to those who are placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One for and on behalf of His name and title, character and person, reputation and authority, to them He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and entrusted them with the right, permission and strength to come to be and exist, arise, appear and originate as little and affectionate children of God* - those not from out of blood, human nature or human descent, nor from out of a will or purpose, desire or choice, mind or wish, purposeful intent or decision, gracious disposition or good pleasure, decree or law, precept or inclination of mortal flesh, nor from out of a will or purpose, desire or choice, mind or wish, purposeful intent or decision, gracious disposition or good pleasure, decree or law, precept or inclination of a man or human, but nevertheless, notwithstanding and on the contrary, from out of God* they came to be and exist, arise, appear and originate. And so the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter came to be and exist, arose, appeared and originated as mortal flesh, and He tented and took up His residence, pitched His abode and Tabernacled among us. And so we saw and beheld, gazed at and attentively viewed, contemplated, perceived and watched His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, a glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty as, like and similar to that of one and only unique child from the presence of and the immediate proximity of a father, completely filled and imbued, perfect and solid, whole, abounding and thoroughly endowed with undeserved favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, as well as *the* reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth.

1:12a From the placeholder ΘΥ

1:13a From the placeholder ΘΥ

15

Yahuchanon is actively witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging about and concerning, regarding and on account of, because of and with respect to Him, and He has shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “This certain person was and existed as the One Whom I spoke, ‘The One coming, arising and appearing after me in this present time has come to be and exist, arisen, appeared and originated ahead of, in front of and before me, for concerning this, He was, is and continues to exist as *the* first and chief, principle and most authorised one of me.’ ”

16

Concerning this, from out of His fullness and completion, fruition and totality, entirety, complete abundance and full measure, each and every single one of us have also received and accepted, taken and

16 (cont) - 18

seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted undeserved favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness on top of and in constant renewal of undeserved favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, for concerning this, the Law, the teachings and precepts, instructions and commandments of the Torah was given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Moshe*, the undeserved favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, and the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth came to be and existed, arose, appeared and originated through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Messiah* Yahushua*. No one, nobody and nothing has ever yet fully seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to God*: the One and only unique God*, the One who is and exists amidst the Fathers lap, bosom and chest, that certain specific one has explained and revealed, made known and reported, described and declared, narrated and recounted, unfolded and expounded, presented and recounted, dictated and set forth the information about *Him*.

1:17a *Moshe*, incorrectly known as *Moses* and means *Drawn Out*. (see his story in *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*)

1:17b From the placeholder $\overline{XY}$
1:17c From the placeholder $\overline{IY}$
1:18a From the placeholder $\overline{ON}$
1:18b From the placeholder $\overline{O\Sigma}$

The Immerser's Testimony

19 - 22

Now this certain thing is and exists as the concrete and absolute testimony and witness, evidence, proof and confirmation of Yahuchanon. At the time when the Yahuwdish* *authorities** sent and dismissed, dispatched, ordered and commissioned priests and Levites from out of Yarushalaim*, so that, in order that and with the result that they may ask and beg, beseech and plead to, express desire and request, petition, require and implore him, "Who exactly are you and who do you exist as?" So he promised to publically profess and confess, declare and openly acknowledge, bear witness and state, admit, praise and celebrate, and he did not deny or refuse, reject or abnegate, abjure or disregard, renounce or decline to give *them an answer*, and he professed and confessed, declared and openly acknowledged, bore witness and stated, admitted, praised and celebrated concerning this, "I am not and do not exist as the Anointed One*." Then they asked and begged, beseeched and pleaded to, expressed desire and requested, petitioned, required and implored him, "Then and therefore, accordingly, consequently and these things being so, who? Are you and do you exist as EliYah*?" And he says and teaches, maintains and affirms, directs and exhorts, advises and points out, "No, I am not." "Are you and do you exist as The Prophet, the one who declares the thoughts of the Supreme One before and in the presence of mankind?" And he answered, responded and replied, "No." Then and therefore, accordingly, consequently and these things being so, they said to him, "Who are you and do you exist as!? So that, in order that and with the result that we may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present an answer, response and reply to those who have sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned us: exactly what do you say and teach, maintain and affirm, direct and exhort, advise and point out about and concerning, regarding and on account of, because of and with respect to yourself?" He continued to say and affirm, assert and declare, "I am...

1:19a *Yahuwdish*, more commonly known as *Jewish* and means *Those from Yahuwdea*
1:19b Throughout Yahuchanon, the eye-witness account constantly calls different groups of people *Yahuwdeans*, and sometimes it can be quite hard to distinguish between them all. So to make this explicit in important cases, explanatory words have to be added
1:19c *Yarushalaim*, incorrectly known as *Jerusalem* and means *That which pours out Restitution*
1:20a From the placeholder $\overline{X\Sigma}$
1:21a *'EliYah*, incorrectly known as *Elijah* and means *Yahuweh is God*

23

**"The voice of one who shines and sheds light, appears bright and resplendent,
who brings things and people into the light, cries and calls, exults and proclaims,
exclaims and shouts out loud from within the forsaken wilderness and desert,
desolate place and uninhabited wasteland: 'Make the way and road, path and journey
of Yahuweh*straight and level, upright and true, sincere and proper, correct and right,"***

...just as and exactly as spoken by Yasha'Yah* the prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind."

1:23a From the placeholder $\overline{KY}$
1:23b From *Yasha'Yah 40:3*
1:23c *Yasha'Yah*, incorrectly known as *Isaiah* and means *Salvation is from Yahuweh*

24 - 28

Now, those that had been sent and dismissed, dispatched, ordered and commissioned with the message were and existed from out of the Pharisees*, and they asked and begged, beseeched and pleaded to, expressed desire and requested, petitioned, required and implored him and said to him, "Then and therefore, accordingly, consequently and these things being so, why and for what reason do you immerse and submerge if and since you are not and do not exist as the Anointed One*, nor EliYah, nor the Prophet, the one who declares the thoughts of the Supreme One before and in the presence of mankind?" Yahuchanon answered, responded and replied to them, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "I immerse and submerge in, by and with water: in the midst and middle of all of you has stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised He Whom all of you do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold, the One Who is coming, arising and appearing after me in this present time, the One Whom I am not and do not exist as worthy enough or sufficient, adequate or satisfactory, qualified or competent enough so that, in order that or with the result that I may untie and loosen, set free and release, set aside and unbind, undo and unfasten the strap and thong of His sandals." These certain specific things came to be and existed, arose, appeared and originated across and on the other side of the Yardan* within and inside Bayith-'Aniy*, the place where Yahuchanon was and existed as immersing and submerging.

1:24a *Pharisees*, a Yahuwdish sect that appears to have started after the return from the Babylonian exile. They take their name from the Hebrew *Parash* which means *To Separate, Distinguish and Declare*. They upheld an *Oral Torah* which was regarded as more important than the written *Torah* and Yahushua seems to have unpleasant encounters with them at every turn
1:25a From the placeholder $\overline{X\Sigma}$

1:28a *Yardan*, incorrectly known as *Jordan* and means *The Descender*
1:28b *Bayith-'Aniy*, incorrectly known as *Bethany* and means *House of Misery*

The Lamb Of God Appears

29 - 31

On the next and following day, he perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs his attention to and faces, is aware of and takes note of Yahushua* coming, arising and appearing towards him for his advantage, and so he says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Behold, look and see! The Lamb of God*, He Who is lifting up and raising, elevating and removing, carrying off and taking away the world's and cosmos', galaxy's and universes' sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of Uprightness! This certain person is and exists as on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for He Whom I said, 'After me in this present time comes, arises and appears a man who has come to be and exist, arisen, appeared and originated ahead of, in front of and before me, for concerning this, He was, is and continues to exist as *the* first and chief, principle and most authorised one of me.' Yet I myself had not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld Him, but nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that He may be made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified, made plain and manifested to Yisra'el*, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific reason I came, arose and appeared immersing and submerging in, by and with water."

1:29a From the placeholder $\overline{IN}$

1:29b From the placeholder $\overline{OY}$

1:31a *Yisra'el*, incorrectly known as *Israel* and means *Those that strive with God*

31 (cont) - 34

Then Yahuchanon actively witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "I have seen and beheld, gazed at and attentively viewed, contemplated, perceived and watched the Spirit* descending and coming down from out of heaven, the sky and all things visible within it as, like and similar to a dove, and remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging upon Him. And I had not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld Him, but nevertheless, notwithstanding and on the contrary, the One who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned me to immerse and submerge in, by and with water, that Certain Specific person said to me, "Upon Whom you may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold the Spirit* descending and coming down, and then remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging upon Him: this Certain Specific Person is and exists as the One immersing and submerging in, by and with *the* Set-Apart and Cleansed Spirit*. And I have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to, and I have actively witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged that concerning this, this certain specific person is and exists as the Son* of God*."

1:33a From the placeholder *ΓΙΝΙ*

1:33b From the placeholder *ΓΙΝΑ*

1:33c From the placeholder *ΓΙΝΙ*

1:34a From the placeholder *ΥΣ*
1:34b From the placeholder *ΘΥ*

Yahushua Starts Calling His Disciples

35 - 42

Again, anew and furthermore on the next and following day, Yahuchanon as well as two from out of his disciples and followers, pupils and learners, apprentices and adherents had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and having turned his eyes upon and looked within, gazed at and considered Yahushua* walking around and going about, he, *Yahuchanon* says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Behold, look and see! The Lamb of God*!" And his two disciples and followers, pupils and learners, apprentices and adherents heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to him speaking, uttering and declaring *this*, and so they accompanied and followed after, obeyed and joined themselves to Yahushua*. Moreover, after Yahushua* had rotated and turned around, and having seen and beheld, gazed at and attentively viewed, contemplated, perceived and watched them accompanying and following after, obeying and joining themselves to Him, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "What exactly is it that you are actively and presently seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find?" Replying, they said to Him, "Rabbi*" (which is said and taught, maintained and affirmed, directed and called, advised and pointed out as being translated, interpreted and explained as 'Teacher, Master and Instructor'), "Where and in what place are you remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging?" He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Come, arise and appear, and see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold." Then and therefore, accordingly, consequently and these things being so, they went, arose and appeared and saw the place where he remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges, and so they remained and abided, endured and lived on, lasted and persisted, stayed and continued on, dwelled and lodged beside and alongside Him that day and time, as and because that certain specific hour and time was and existed as the tenth*. One from out of the two of those who had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to Yahuchanon by his side and had accompanied and followed after, obeyed and joined themselves to Him was and existed as Andreas*, the brother and fellow brethren of Shim'own* Petros*. Firstly and chiefly, principally and most importantly, through enquiry and examination, thought and scrutiny, investigation and perception this certain specific person finds and discovers, observes and recognises, detects and comes to know his own individual brother and fellow brethren Shim'own, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Through enquiry and examination, thought and scrutiny, investigation and perception we have found and discovered, observed and recognised, detected and attained the Messiah!" (Which is and exists as being translated, interpreted and explained as 'The Anointed One*.') He favourably led and guided, brought and took him towards Yahushua* for his advantage. Having turned his eyes upon and looked within, gazed at and considered him, Yahushua* said, "You are and exist as Shim'own, the Son of Yahuchanon*: you shall be called Kepha*" (which is translated, interpreted and explained as 'Petros').

1:36a From the placeholder *ΙΥ*

1:36b From the placeholder *ΘΥ*

1:37a From the placeholder *ΙΥ*
1:38a From the placeholder *ΙΣ*

1:38b *Rabbi*, a title of great respect in *Yisra'el*, a title craved by men but only fitting for *Yahushua* or *Yahuweh*

1:39a The 10th hour is roughly 4 p.m.
1:40a *Andreas*, incorrectly known as *Andrew* and means *Manly*
1:40b *Shim'own*, incorrectly known as *Simon* and means *Heard*
1:40c *Petros*, incorrectly known as *Peter* and means *A pebble*

1:41a From the placeholder *ΧΣ*
1:42b From the placeholder *ΙΝ*
1:42b From the placeholder *ΙΣ*
1:42c Not to be confused with *Yahuchanon the Immerser*, but is a completely different *Yahuchanon*
1:42d *Kepha* is an Aramaic title meaning *stone*

43 - 49

On the next and following day, He wanted and wished, preferred and aimed, intended, willed and desired to go out and depart, disembark and leave to go into Galiylah*. And so through enquiry and examination, thought and scrutiny, investigation and perception He finds and discovers, observes and recognises, detects and comes to know Philippos*, and Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Accompany and follow after, obey and join yourself to Me." As it happens, Philippos was and exist as from Bayith-Tsayad*, from out of the town and city of Andreas and Petros. Through enquiry and examination, thought and scrutiny, investigation and perception Philippos finds and discovers, observes and recognises, detects and comes to know Nathan'el*, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Through enquiry and examination, thought and scrutiny, investigation and perception we have found and discovered, observed and recognised, detected and attained He Whom Moshe wrote and inscribed, recorded and composed about within and inside the Law, the teachings and precepts, instructions and commandments of the Torah, *Whom* the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind *wrote about* also! Yahushua*, the Son* of Yahuwseph* from Nazareth*!" But Nathan'el said to him, "Is it powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough that something good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable is and exists from out of Nazareth?" Philippos says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Come, arise and appear, and see, look and behold!" Yahushua* Himself saw Nathan'el favourably coming, arising and appearing towards Him for his advantage, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out about and concerning, regarding and on account of, because of and with respect to him, "Behold, look and see! A Yisra'elite* really and truly, actually and most certainly, within and inside is and exists no deceit or craftiness, cunning or guile, trickery or treachery, underhanded methods or deception, falseness or stealth." Nathan'el says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "From where, in what place do you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise me?" Yahushua* answered, responded and replied, and He said to him, "Before and ahead of the time when Philippos invited and called, proffered hospitality to, sent for and summoned you, I had seen you existing

1:43a *Galiylah*, incorrectly known as *Galilee* and means *District*
1:43b *Philippos*, incorrectly known as *Philip* and means *Lover of Horses*
1:43c From the placeholder *ΙΣ*
1:44a *Bayith-Tsayad*, incorrectly known as *Bethsaida* and means *House of the Hunter*
1:45a *Nathan'el*, incorrectly known as *Nathaniel* and means *Given by God*

1:45b From the placeholder *ΙΝ*
1:45c From the placeholder *ΥΝ*
1:45d *Yahuwseph*, incorrectly known as *Joseph* meaning *Yahuweh has increased*
1:45e *Nazareth* means *The Guarded One*

1:47a From the placeholder *ΙΣ*

1:47b *Yisra'elite*, incorrectly known as an *Israelite* and means *Those who strive with God*

1:48a From the placeholder *ΙΣ*

49 (cont) - 51

under and beneath the fig tree." Nathan'el answered, responded and replied to Him, "Rabbi: You are and exist as the Son* of God*! You are and exist as the King and leader, commander and prince, ruler, chief and monarch of Yisra'el!" Yahushua* answered, responded and replied, and He said to him, "Concerning the fact that I said to you that concerning this, 'I had seen you below, beneath and underneath the fig tree,' you place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One? You shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding things than these." Then He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: All of you shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold **"Heaven, the abode of the Supreme one having been opened, giving entrance and access to it, and the Heavenly messengers and envoys of God* going up and ascending, as well as coming down and descending"** * upon the Son* of Man*."

1:49a From the placeholder *ΥΣ*
1:49b From the placeholder *ΘΥ*
1:50a From the placeholder *ΙΣ*

1:51a From the placeholder *ΘΥ*
1:51b From *Yachezq'el* (*Ezekiel*) *1:1; Genesis 28:12*
1:51c From the placeholder *ΥΝ*
1:51d From the placeholder *ΑΝΟΥ*

Chapter 2

The Wedding

Now, on the third day and period of time, a marriage ceremony, wedding feast and celebration came to be and existed, arose, appeared and originated within and inside Qanah* in Galiylah, and Yahushua's* mother was and existed there, in that place. Moreover, Yahushua* and His disciples and followers, pupils and learners, apprentices and adherents were also called and addressed, summoned and invited to the marriage ceremony, wedding feast and celebration. But after the time when it was lacking and devoid of, short and deficient of wine, the intoxicating fermented drink*, the mother of Yahushua* favourably says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him for her advantage, "They do not have or hold, acquire or receive, own or possess any wine, the intoxicating fermented drink." But Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Exactly what is there *between** me and you, woman? My hour and designated period of time is not yet come, arisen or appeared." His mother says and teaches, maintains and affirms, directs and exhorts, advises and points out to the servants and ministers, helpers and attendants, assistants and agents, "If there is something He may say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute *it*." As it happens, six water jars and pots made of stone (in accordance with and with regards to, in relation to and with respect to the Yahuwdeans' cleansing and purification) were and existed as laying down and placed, set and appointed there, in that place, having space and room, capacity and being able to hold and contain up to and around two or three measures, the amphora liquid measurement that measures 40 litres or 10 gallons*. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Completely fill up the water jars and pots with water." So they completely filled them up to the top and brim. Then He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Now, at this present moment in time, draw *some* out and bring and produce, bear, present and yield *it* to the head waiter and butler, the director of entertainment and master of the feast." Therefore, they brought and produced, bore, presented and yielded *it*. As a result, as and about the time when the head waiter and butler, the director of entertainment and master of the feast came to know and experienced, partook of and tasted the water that had come to be and exist, arisen, appeared and originated as wine, the intoxicating fermented drink, but he had not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld from where, in what place it is and exists (although the servants and ministers, helpers and attendants, assistants and agents, those that had drawn *it* out had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld *its origin*), the head waiter and butler, the director of entertainment and master of the feast invited and called, proffered hospitality to, sent for and summoned the bridegroom and newly married man, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Every individual and collective man and human being sets down and places, stands and establishes, appoints and ordains, fixes and provides, designates, assigns and lays out the good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable wine, the intoxicating fermented drink firstly and chiefly at the start and beginning, and at the time when they may be drunk and have become intoxicated, *they set out* the lesser and inferior, not so good and downgraded, less impressive and mediocre *wine*. You have kept and guarded, held on to and retained, attended to and maintained, kept an eye on and watched over, preserved and protected the good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable wine, the intoxicating fermented drink up until now, at this present moment in time!" This certain specific thing, the beginning, start and origin of the signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents, Yahushua* did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted within and inside Qanah in Galiylah, and so He made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, showed and gave evidence of, revealed and explained, clarified, made plain and manifested His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. And His disciples and followers, pupils and learners, apprentices and adherents placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Him. After this certain thing had taken place, He Himself, and His mother, and brothers and fellow brethren, and disciples and followers, pupils and learners, apprentices and adherents went down and descended into and within Capharnakhuwm*, and they remained and abided, endured and lived on, lasted and persisted, stayed and continued on, dwelled and lodged there, in that place for not that many or a numerous amount of days and periods of time.

1 - 12

2:1a *Qanah*, incorrectly known as *Cana* and means *Reeds*
2:1b From the placeholder
2:2a From the placeholder
2:3a Numerous people are want to try and say that the wine being drunk in "Jesus' day" wasn't alcoholic, but this is just completely and utterly wrong - people were getting drunk on it!
2:3b From the placeholder *ΙΥ*
2:4a From the placeholder *ΙΣ*
2:4b The Greek of this phrase, *τι εμοι και σοι, γυναι*, is literally translated as *"What to me and to you woman"* doesn't make complete sense in English, so a word has to be inserted in order to make sense of what Yahushua is saying: sorting out people's lack of wine is hardly Yahushua's problem
2:6a The Greek here, *μετρητης*/metretes was an old measuring system for liquids known as the *amphora*, which was roughly 40 litres or 10 gallons. So each of these six water jars could hold between 80 - 120 litres, or 20 - 30 gallons, which is roughly the size of half-to-three quarters of a modern-day barrel of oil
2:7a From the placeholder *ΙΣ*

2:11a From the placeholder *ΙΣ*

2:12a *Capharnakhuwm*, incorrectly known as *Capernaum* and means *Village Of Comfort*

Passover

Now, the Passover* of the Yahuwdeans was and existed as near, at hand and imminent, so Yahushua* went up and ascended into Yarushalaim. But through enquiry and examination, thought and scrutiny, investigation and perception He found and discovered, observed and recognised, detected, attained and came to know those selling, bartering and exchanging oxen, bulls and cows, and sheep and doves for money, and the money changers and brokers, those who exchanged one currency of money for another, sitting down and dwelling, staying, residing and sojourning within and inside the Sacred Place and Temple. So having made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about *something* as, like and similar to a whip, scourge and lash from out of ropes, chords and bulrushes, He threw out and expelled, drove and repudiated, pulled and tore out, brought and sent out, cast and extracted out, disposed of and ejected, banished and got rid of every individual and collective thing from out of the Sacred Place and Temple: both

13 - 15

2:13a *Passover*, from the Hebrew *Pesach* meaning *To let sin pass without consequence* - telling us about what would come of the shedding of *Yahushua's* blood
2:13b From the placeholder *ΙΣ*

15 (cont) - 17

the sheep and the oxen, bulls and cows, and He poured out and spilled, scattered and shed the money and coins of the money changers and brokers, those who exchanged one currency of money for another, as well as this, He overturned and overthrew, ruined and destroyed the bank tables. Then to those selling, bartering and exchanging the doves for money, He said, "Lift up and raise, elevate and remove, carry off and take these things away from here, from this place: do not make or create, form or produce, appoint or ordain, prepare or constitute, manufacture or establish, accomplish, set or bring about the House and Home, Dwelling and Abode of My Father a house and home, dwelling and abode of trade and merchandise, a marketplace or emporium, mart or factory of currency and commerce!" His disciples and followers, pupils and learners, apprentices and adherents remembered, recollected and called to mind that concerning this, it is and exists as having been written and record, inscribed and composed, **"Because jealous affection and passion, zealous enthusiasm and active ardour, fervour and pride, honour and glory for Your House and Home, Dwelling and Abode shall consume and devour, take advantage of and dominate, captivate and immerse Me."** *

2:17a From *Psalm 69:9*

Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* answered, responded and replied, and said to Him, "Exactly what sign or mark, token or prodigy, miracle or signal, indication or distinguishing characteristic, wonder or portent are you showing and giving evidence of, exhibiting and demonstrating, proving and making known, pointing out and presenting, offering to view and displaying, setting forth and bringing to light for us for the fact that you are doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting these certain specific things?" Yahushua* answered, responded and replied to their question, and He said to them, "Untie or loosen, set free or release, set aside or unbind, undo or unfasten, annul or invalidate, do away with or dismiss, destroy or tear down, break or disperse, subvert or sever, demolish or weaken, relax or slacken, put an end to or repeal, revoke or transgress, remove, eliminate or violate this certain specific Sacred Place and Temple, and in and by the end of three days and periods of time, I shall raise and lift up, awaken and restore it." Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* said, "This certain specific Sacred Place and Temple was built and prepared, set up and planted, established and confirmed, founded and constructed, erected and made in forty-six years, and You shall raise and lift up, awaken and restore it in and by the end of three days and periods of time?!" But nevertheless, that Person was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out about and concerning, regarding and on account of, because of and with respect to the Sacred Place and Temple of His body and mortal flesh. Then and therefore, accordingly, consequently and these things being so, at the time when He had been raised and lifted up, awakened and restored back from out of death and lifelessness, inanimateness and the land of the deceased, His disciples and followers, pupils and learners, apprentices and adherents remembered, recollected and called to their minds that He had been saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this certain specific thing, and so they placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the written and recorded, inscribed and composed Scripture, as well as the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter which Yahushua* had said. Moreover, just as and while He was and existed within and inside Yarushalaim in, by and at the Passover Festival and celebration, many numerous and large amounts *of people* placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within His name and title, character and person, reputation and authority, seeing and beholding, gazing at and attentively viewing, contemplating, perceiving and watching His signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents that He was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting. On the contrary, however, Yahushua* Himself was not entrusting Himself or relying with, crediting or placing His own confidence, certainty or guarantee, assurance or dependence in them through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fact that He knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised all individual and collective things, and because of the fact that He had and held, acquired and received, owned and possessed no need, want or necessity in order that some certain thing may witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to man and humanity, for the reason that He Himself was actively knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning about and distinguishing, comprehending, acknowledging and recognising exactly what was and existed within and inside man and humanity.

2:19a From the placeholder *ΙΣ*

18 - 25

2:22a From the placeholder *ΙΣ*

2:24a From the placeholder *ΙΣ*

Chapter 3
Nikodemus And Yahushua

1 - 4

Continuing on, there was and existed a man and human being from among the Pharisees, his name and title, character and person, reputation and authority: Nikodemus*, a ruler and prince, commander and chief, leader and governor of the Yahuwdeans. This certain specific person favourably came, arose and appeared to Him, *Yahushua*, at night, and he said to Him, "Rabbi, we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, You have come, arisen and appeared as a Teacher, Master and Instructor set-apart from God*, for the reason that no one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute these certain specific signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents that You Yourself do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute unless God* Himself may actively and presently be and exist together in close association with Him." Yahushua* answered, responded and replied, and He said to him, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, except and unless some certain thing may be born and begotten, brought forth, delivered and produced from above and from the highest place, he or she is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to see the kingdom and royal power, dominion and rule, kingship, reign and authority of God*." Nikodemus favourably says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "How and in what manner or way is a man and human, being and existing as old and an elder, powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to be born or begotten, brought forth, delivered or produced? *Surely** he or she is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to enter

3:1a *Nikodemus*, incorrectly known as *Nicodemus* and means *Victor of the Community*

3:2a From the placeholder *ΘΥ*

3:2b From the placeholder *ΘΥ*

3:3a From the placeholder *ΙΣ*

3:3b From the placeholder *ΘΥ*

3:4a *Surely* is added for English clarification. Nikodemus is expressing extreme surprise at his misunderstanding of Yahushua's statement

within and go into his *or her* mother's womb and uterus a secondary time and to be born or begotten, brought forth, delivered or produced?" Yahushua* answered, responded and replied, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, except and unless some certain thing may be born and begotten, brought forth, delivered and produced from out of water and Spirit*, one is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to enter within and go into the kingdom and royal power, dominion and rule, kingship, reign and authority of God*. That which has been born and begotten, brought forth, delivered and produced from out of the flesh and mortal body is and exists as mortal flesh, and that which has been born and begotten, brought forth, delivered and produced from out of the Spirit* is and exists as Spirit*. Do not marvel or admire, be astounded, astonished or amazed, extraordinarily impressed or surprised that concerning this I have said to you, 'It is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for you to be born and begotten, brought forth, delivered and produced from above and from the highest place.' The Spirit* breathes and blows wherever and in whatever place She wants and wishes, prefers and aims, intends, wills and desires, and you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Her sound, tone and voice. But nevertheless, notwithstanding and on the contrary, you do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold from where or whatever place She comes, arises and appears, nor where or to what place She goes off and departs, leaves, withdraws and proceeds on Her way. It actively is and exists in this manner and way, thus and so with everyone, individually and collectively, who have been born and begotten, brought forth, delivered and produced from out of the Spirit*."

4 (cont) - 8

Nikodemus answered, responded and replied, and he said to Him, "How and in what manner or way are these certain specific things powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to come to be and exist, arise, appear and originate?" Yahushua* answered, responded and replied, and He said to him, "You are and exist as a teacher, master and instructor of Yisra'el and you do not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise these certain specific things? Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to you that concerning this, we speak, utter and declare the things which we have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld, and we witness and declare, confirm and approve, testify and affirm, report and acknowledge the things which we have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to, but none of you are actively and presently receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting our concrete and absolute testimony and witness, evidence, proof and confirmation. Since I have declared the things that are earthly and terrestrial, those which appear on this planet, but none of you are trusting or relying, obeying or placing confidence, certainty or guarantee, assurance or dependence in the Trustworthy, how and in what manner or way shall you trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the Trustworthy if I may declare to all of you the spiritual and divine things that happen and belong to heaven? Also, no one, nobody and nothing has gone up or ascended into heaven, the abode of the Supreme One, except and apart from the One Who has actively come down and descended from out of heaven, the abode of the Supreme One - the Son* of Man*. And just as, exactly as and accordingly as Moshe lifted up and exalted, elevated and raised up the snake, viper and serpent within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Son* of Man* to be lifted up and exalted, elevated and raised up in this manner and way, thus and so, so that, in order that and with the result that all those, individually and collectively, who are actively and presently placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in, by and with Him may have and hold, acquire and receive, own and possess eternal and never ending, everlasting and perpetual life and continued existence. For the reason that in this manner and way, thus and so, God* dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored the world and cosmos, galaxy and universe, the entire realm of man, so that and therefore, for this reason and as a result of this He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the One and only unique Son*, so that, in order that and with the result that all those, individually and collectively, who are actively placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Him may not be destroyed or ruined, annihilated or rendered useless, lost or abolished, obliterated, wasted or caused to perish or pass away, but nevertheless, notwithstanding and on the contrary, may have and hold, acquire and receive, own and possess eternal and never ending, everlasting and perpetual life and continued existence. Affirming and confirming this, God* has not sent and dismissed, dispatched, ordered and commissioned the Son* to go towards the world and cosmos, galaxy and universe, the entire realm of man so that, in order that or with the result that He may separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge the world and cosmos, galaxy and universe, the entire realm of man, but nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that the world and cosmos, galaxy and universe, the entire realm of man may be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Him. The one who is actively placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Him is not separated or sundered, made distinctions between or disputed, debated or taken issue with, discriminated or have their destination determined, contented or differentiated, decided or evaluated, assessed or judged; but nevertheless, the one who is not actively placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy has already now, at this present time been separated and sundered, made a distinction and disputed, debated and taken issue with, discriminated and had their destination determined, contented and differentiated, made a decision about and evaluated, assessed and judged, for concerning this, he or she has not placed trust or reliance, obedience or confidence, certainty or guarantee, assurance or dependence inside or within the name and title, character and person, reputation and authority of the One and only unique Son* of God*. Moreover, this certain specific thing is and exists as that righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence: that concerning this, the Light, Radiance and Illumination has come, arisen and appeared to and before the world and

9 - 19

3:5a From the placeholder *ΙΣ*

3:5b From the placeholder *ΠΝΣ*

3:5c From the placeholder *ΘΥ*

3:6a From the placeholder *ΠΝΣ*
3:6b From the placeholder *ΠΝΑ*

3:8a From the placeholder *ΠΝΑ*

3:8a From the placeholder *ΠΝΣ*

3:10a From the placeholder *ΙΣ*

3:13a From the placeholder *ΥΣ*
3:13b From the placeholder *ΑΝΟΥ*

3:14a From the placeholder *ΥΝ*
3:14b From the placeholder *ΑΝΟΥ*

3:16a From the placeholder *ΘΣ*

3:16b From the placeholder *ΥΝ*

3:17a From the placeholder *ΘΣ*
3:17b From the placeholder *ΥΝ*

3:18a From the placeholder *ΥΥ*
3:18b From the placeholder *ΘΥ*

cosmos, galaxy and universe, the entire realm of man, but man and the human race has dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored the darkness and gloom, obscurity and ignorance, wickedness and absence of light, deceit and immorality, blindness and worthless understanding* much more than and rather than the Light, Radiance and Illumination, for the reason that their works and businesses, employments and undertakings, acts and deeds, tasks and labours were and existed as evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious. Affirming and confirming this, every individual and collective person that is actively and habitually practicing and carrying on, undertaking and accomplishing, repeatedly performing and pursuing, executing and observing, being continually concerned with and busily engaged in doing what is evil and wicked, bad and foul, worthless and wrong, vile and depraved, mediocre and corrupt, unimportant and inefficient, careless and thoughtless hates and despises, abhors, rejects and detests the Light, Radiance and Illumination, and does not favourably come, arise or appear towards the Light, Radiance and Illumination, so that, in order that and with the result that his *or her* works and businesses, employments and undertakings, acts and deeds, tasks and labours may not be refuted or admonished, rebuked or reproved, exposed or corrected, reprehended or chided, chastened or convicted, brought to light or shown or convicted to be at fault or in the wrong. To the contrary, however, the one actively doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth favourably comes, arises and appears towards the Light, Radiance and Illumination, so that, in order that and with the result that his *or her* works and businesses, employments and undertakings, acts and deeds, tasks and labours may be made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified, made plain and manifested, for concerning this, they are and exist as having been accomplished and executed, brought about and constructed, produced and performed, practised and carried out, established and worked, acquired and enforced in, by and with God*."

3:19a See *Yahuchanon 1:5*

19 (cont) - 21

3:21a From the placeholder $\overline{\Theta\Omega}$

The Immerser's Exaltation of Yahushua

22 - 24

After these certain specific things, Yahushua* and His disciples and followers, pupils and learners, apprentices and adherents went into, arose and appeared within the land and ground, region and country of Yahuwdea, and together in close association with them He remained and stayed, tarried and passed time there, in that place, and He was immersing and submerging. Moreover, Yahuchanon was and existed also immersing and submerging within and inside 'Ayin* near, close to and neighbouring Shalem*, for concerning this a vast, large and grand amount of waters were and existed there, in that place, and *people* were travelling and journeying, arriving and coming and were being immersed and submerged (for the reason that Yahuchanon was and existed as not yet been thrown or cast, scattered or hurled, propelled, flung or expelled into the prison and jail, under the watchful eye of guards).

3:22a From the placeholder $\overline{I\Sigma}$

3:23a *'Ayin*, incorrectly known as *Aenon* and means *Spring*
3:23b *Shalem*, incorrectly known as *Salim* and means *The Place of Peace*

Then and therefore, accordingly, consequently and these things being so, a speculation and argument, debate and enquiry, questioning and exchange of words, deliberation and rebut came to be and existed, arose, appeared and originated from among the disciples and followers, pupils and learners, apprentices and adherents of Yahuchanon together with a Yahuwdean about and concerning, regarding and on account of, because of and with respect to cleansing and purification. So they favourably came, arose and appeared to Yahuchanon, and they said to him, "Rabbi, the One Who was and existed together in close association with you across and on the other side of the Yardan, *about* Whom you have actively witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged, behold, look and see! This Certain Specific Person immerses and submerges, and everyone, individually and collectively, is favourably coming, arising and appearing to Him!" Yahuchanon answered, responded and replied, and he said, "A man and human being is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit a single thing except and unless it may be and exist as having been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him *or her* from out of heaven, the abode of the Supreme One. All of you yourselves actively witness and declare, confirm and approve, testify and affirm, report and acknowledge to me that concerning this, I have said, 'Concerning this, I am not and do not exist as the Anointed One*, but nevertheless, notwithstanding and on the contrary, concerning this I am and exist as the one who has been sent and dismissed, dispatched, ordered and commissioned with a message ahead of, in front of and before that Certain Specific Person.' The one who is actively having and holding, acquiring and receiving, owning and possessing the bride and young wife is and exists as the bridegroom and newly married man. Moreover, the friend, close companion and associate of the bridegroom and newly married man, the one who had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised and actively hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to Him rejoices and is glad, delighted and pleased with joy and gladness, happiness and delight through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the sound, tone and voice of the bridegroom and newly married man. Then and therefore, accordingly, consequently and these things being so, this certain joy and gladness, happiness and delight of mine has been completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished. It is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for that Certain Specific Person to grow, increase and become greater in magnitude and importance, but for me to be lessened and lowered a little in rank, diminished slightly in power and briefly made inferior.

25 - 30

3:28a From the placeholder $\overline{X\Sigma}$

'The One coming, arising and appearing from above and from the highest place is and exists upon and above, over and more than all individual and collective things. The one who is and exists as from out of the earth and land, ground and region, is and exists as from out of the earth and land, ground and region, and from out of the earth and land, ground and region he or she speaks and utters, declares and babbles. The One coming, arising and appearing from out of heaven, the abode of the Supreme One is and exists as upon and above, over and more than all individual and collective things - what He has seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to, as well as heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to, this exact thing *is what* He witnesses and declares, confirms and approves, testifies and affirms, reports and acknowledges, but no one, nobody and nothing presently receives or accepts, takes or seizes, acquires or collects, grasps or obtains, chooses or selects, claims or procures, apprehends or admits His concrete and absolute testimony and witness, evidence, proof and confirmation. The one who has actively received and accepted, taken and seized,

31 - 33

33 (cont) - 36

acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted His concrete and absolute testimony and witness, evidence, proof and confirmation is sealed and secured, marked and confirmed, attested and certified, for concerning this, God* Himself is and exists as real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honest, trustworthy and righteous, factual and true. Affirming and confirming this, He Whom God* Himself has sent and dismissed, dispatched, ordered and commissioned with a message speaks, utters and declares the words and sayings, statements and messages, proclamations and subject matters of God*, for the reason that He gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents the Spirit* without measure or determined extent, portion or limit, standard or rule. The Father* dearly loves and welcomes, entertains and looks fondly upon, cherishes with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal to and greatly adores the Son*, and He has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented every individual and collective thing in, by and with His hand, power and control. The one actively trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence inside and within the Son* has and holds, acquires and receives, owns and possesses eternal and never ending, everlasting and perpetual life and continued existence. But to the contrary, the one actively refusing to trust or place confidence in, disobeying and being incompliant, rejecting and contradicting, being obstinate and stubborn, denying, disagreeing and opposing the Son* shall not see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend, pay attention to or behold life or continued existence, but nevertheless, notwithstanding and on the contrary, the wrath and anger, temper and violent emotion, impulsive rage and indignation of God* remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges upon and over him *or her*.' "

3:33a From the placeholder $\overline{\Theta\Sigma}$

3:34a From the placeholder $\overline{\Theta\Sigma}$

3:34b From the placeholder $\overline{\Theta Y}$

3:34c From the placeholder $\overline{\Pi NA}$

3:35a From the placeholder $\overline{\Pi HP}$

3:35b From the placeholder $\overline{YN}$

3:36a From the placeholder $\overline{YN}$

3:36b From the placeholder $\overline{Y\Omega}$

3:36c From the placeholder $\overline{\Theta Y}$

Chapter 4

Yahushua And The Shomarown's

1 - 3

Then and therefore, accordingly, consequently and these things being so, about the time when the Sovereign Master* knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, the Pharisees had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that concerning this, "Yahushua* makes and creates, forms and produces, appoints and ordains, prepares and constitutes, manufactures and establishes, accomplishes and brings about, and immerses and submerges many more numerous and a larger amount of disciples and followers, pupils and learners, apprentices and adherents than Yahuchanon!" - although indeed Yahushua* Himself was not immersing or submerging, but nevertheless, notwithstanding and on the contrary, those *immersing were* His disciples and followers, pupils and learners, apprentices and adherents - He left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated Himself from Yahuwdea, and He went off and departed, retired, returned and withdrew again, anew and furthermore into and towards Galiylah.

4:1b From the placeholder $\overline{K\Sigma}$. (Although the earliest reading of the earliest manuscript containing Yahuchanon 4:1, Papyrus 66, has the placeholder $\overline{I\Sigma}$ which was then changed to $\overline{K\Sigma}$)

4:1a From the placeholder $\overline{I\Sigma}$

4:2a From the placeholder $\overline{I\Sigma}$

4 - 14

Nevertheless, it was necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Him to go, journey and travel through and via Shomarown*. Then and therefore, accordingly, consequently and these things being so, He comes, arises and appears inside and within a town and city of Shomarown being said and taught, maintained and affirmed, directed and called, advised and pointed out as Shekar*, a neighbour of the small space and estate, area and field that Ya'qob* gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Yahuwseph*, his son and child. Moreover, there, in that place was and existed a spring, fountain and well of Ya'qob*. Then and therefore, accordingly, consequently and these things being so, having laboured and toiled, worked hard and strove, struggled and become weary from out of the journey, trip and travel by foot, in this manner and way, thus and so Yahushua* was sitting down and dwelling, staying, residing and sojourning upon the spring, fountain and well. It was and existed as about and around the sixth hour and time of the day*. A woman from out of Shomarown comes, arises and appears to draw out water. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *some* to me to drink and absorb," for the reason that His disciples and followers, pupils and learners, apprentices and adherents had gone off and departed, left and proceeded to go into the town and city so that, in order that and with the result that they may buy and purchase food, provisions and nourishment. Then and therefore, accordingly, consequently and these things being so, the Shomarown woman says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "How and in what manner and way do You, being and existing as a Yahuwdean, ask and beg, beseech and plead, express desire and request, petition, require and implore for a drink from the presence of and the immediate proximity of me, being and existing as a woman of Shomarown?" For the reason that Yahuwdeans do not associate friendly or treat familiarly with, get involved with or place themselves under obligation to the Shomarown's. Yahushua* answered, responded and replied, and He said to her, "If and whether you had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the gift and offering of God*, and Whom is and exists as the One saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to you, 'Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *some* to me to drink and absorb,' YOU would have asked and begged, beseeched and pleaded to, expressed desire and requested, petitioned, required and implored HIM, and He would have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to you water that is living and continues to exist." The woman* says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*, You presently do not even have or hold, acquire or receive, own or possess a bucket, pail or container to draw water, and this artificial well, pit and shaft is and exists as deep and extensive. Then and therefore, accordingly, consequently and these things being so, from where and from what place do you have and hold, acquire and receive, own and possess this water that is living and continues to exist? Can you presently be and exist as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than our father and ancestor Ya'qob, the one who has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented this artificial well, pit and shaft to us, and he himself drank and absorbed *liquid* from out of it, as well as his sons and children, and even his flocks and herds, cattle and livestock?" Yahushua* answered, responded and replied, and He said to her, "Every individual and collective thing that is drinking and soaking up from out of this certain specific water shall thirst and desire to drink again, anew and furthermore. To the contrary, whoever may drink and soak up form out of the water which I shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to him *or her*, never may they ever become thirsty or have a desire to drink for and on behalf of the entirety of the age, season and the perpetuity of time, but nevertheless, notwithstanding and on the contrary, the water which I shall

4:4a *Shomarown*, incorrectly known as *Samaria* and refers to the northern half of Yisra'el that split off from Yahuwdea after the reign of King Shalomoh (Solomon). The *Shomarown's* were hated by the Yahuwdeans (Jews), due to the fact that they saw them as traitors who were contaminated with Gentile blood

4:5a *Shekar*, incorrectly known as *Sychar* and means *Drunken*

4:5b *Ya'qob*, incorrectly known as *Jacob* and means *Heel Holder*

4:5c *Yahuwseph*, incorrectly known as *Joseph* and means *Yahuweh has increased*

4:6a See *Genesis 33:19*; *48:22*; *Joshua 24:32*

4:6b For the culture at this time, the times of the day started at sunup, usually 6 a.m. in the morning. So the sixth hour of the day was about 12 p.m.

4:7a From the placeholder $\overline{I\Sigma}$

4:10a From the placeholder $\overline{I\Sigma}$

4:10b From the placeholder $\overline{\Theta Y}$.

4:11a The Greek words translated as *the woman* appear in the oldest known manuscript of Yahuchanon - Papyrus (𝔓) 66. But a slightly later manuscript, and one that is considered to be a better witness to the words of Yahuchanon - Papyrus 75 - omits the words. Due to the fact that I disagree that 𝔓75 is superior to 𝔓66, as well as to 𝔓66's significant age, I have decided to keep the words in unopposed

4:11b From the placeholder $\overline{KE}$.

4:13a From the placeholder $\overline{I\Sigma}$

give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to him *or her* shall come to be and exist, arise, appear and originated within and inside him *or her* a spring, fountain and well of water leaping and bubbling, welling, jumping and springing up into eternal and never ending, everlasting and perpetual life and continued existence." The woman favourably says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him for her advantage, "Sovereign Master*, give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present this certain specific water to me, so that, in order that and with the result that I may not thirst or desire to drink, nor may I go, journey or travel here, to this place to draw out." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Go off and depart, leave, withdraw and proceed on your way, invite and call, proffer hospitality to, send for and summon the man who is your husband, and come, arise and appear here, in this place." The woman answered, responded and replied, and she said to Him, "I do not have or hold, acquire or receive, own or possess a man who is my husband." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily, admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably have you said concerning this 'I do not have or hold, acquire or receive, own or possess a man who is my husband,' for the reason that you have had and held, acquired and received, owned and possess five men as husbands, and now, at this present time, he whom you have and hold, acquire and receive, own and possess is not and does not exist as the man who is your husband. This certain specific thing which you have said is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honest, trustworthy and righteous, factual and true."

14 (cont) - 18

The woman says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*, I see and behold, gaze at and attentively view, contemplate, perceive and watch that concerning this, You are and exist as a Prophet, a man Who declares the thoughts of the Supreme One before and in the presence of mankind. Our fathers and ancestors fell and collapsed, bowed down and became prostrate on the ground, knelt down and paid homage, showed reverence and expressed utmost respect in, by and at this certain specific hill and mountain; but all of you *Yahuwdeans** say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, in, by and at Yarushalaim is and exists as the place and space, spot and location, district and territory, region and area where it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in Me, woman, for concerning this an hour and time comes, arises and appears when neither in, by or at this certain specific hill and mountain nor in, by or at Yarushalaim shall all of you fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect to the Father*. All of you fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect to what none of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold; we fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect to what we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold, for concerning this, The Deliverance and Preservation, Salvation and Safety from danger and destruction, ruin and annihilation is and exists from out of the Yahuwdeans. But nevertheless, notwithstanding and on the contrary, an hour and time comes, arises and appears, and is and exists now, at this present moment time, when the true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid reverers and venerators, those who fall and collapse, bow down and become prostrate on the ground, kneel down to pay homage and express utmost respect shall fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect to the Father* in, by and with Spirit* and truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest. Affirming and confirming this, the Father* also seeks after and wishes for, wants and demands, endeavours to obtain and strives for, looks for and desires to find such ones as these: those falling and collapsing, bowing down and becoming prostrate on the ground, kneeling down and paying homage, showing reverence and expressing utmost respect to Him. God* Himself is Spirit*, and it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for those falling and collapsing, bowing down and becoming prostrate on the ground, kneeling down and paying homage, showing reverence and expressing utmost respect to fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect to Him in, by and with Spirit* and truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest." The woman says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, Messiah comes, arises and appears, the One being said and taught, maintained and affirmed, directed and called, advised and pointed out as 'the Anointed One*': at the time when and as soon as He may come, arise and appear, He shall tell and announce, declare and preach, report and proclaim all individual and collective things to us." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "I am and exist: the One Who is speaking, uttering and chatting to you."

19 - 26

Then upon this certain specific point His disciples and followers, pupils and learners, apprentices and adherents had come, arisen and appeared, and they were marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised that concerning this, He was speaking, uttering and chatting to a woman. However and nevertheless, though and to be sure, no one and nobody said, "What is it You seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find?" nor "Why and for what reason do You speak, utter and chat together with her?" Then and therefore, accordingly, consequently and these things being so, the woman left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated herself from her water jar and pot, and she went off and departed, retired, returned and withdrew into the town and city, and she says and teaches, maintains and affirms, directs and exhorts, advises and points out to the men and human beings, "Come now and at once, see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold a Man and Human Being Who told me all individual and collective things, as much as and all that I have ever done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and

27 - 29

4:15a From the placeholder *ΚΕ*.

4:17a From the placeholder *ΙΣ*

4:19a From the placeholder *ΚΕ*.
4:20a The Greek translated as *you* is in its plural form, which is hard to translate into English due to the fact that we don't have a plural form of *you* and so have to add words to get the plurality of the word across. So we have to look back through the dialogue to find something that connects with the plural form of *you*, and that is seen in 4:9 when the woman calls Yahushua a *Yahuwdean*. So I have added the word *Yahuwdeans* to make clear as to whom the woman is referring to with *you*
4:21a From the placeholder *ΙΣ*

4:21b From the placeholder *ΠΡΙ*

4:23a From the placeholder *ΠΡΙ*
4:23b From the placeholder *ΠΝΙ*.

4:23c From the placeholder *ΠΗΡ*.

4:24a From the placeholder *ΘΣ*.
4:24b From the placeholder *ΠΝΑ*.

4:24c From the placeholder *ΠΝΙ*.

4:25a From the placeholder *ΧΣ*.

4:26a From the placeholder *ΙΣ*

29 (cont) - 30

ordained, celebrated and constituted! Is not and does not this Certain Specific person exist as the Anointed One*?" They went out and departed, disembarked and left to go from out of the town and city, and they were favourably coming, arising and appearing to Him for their advantage.

4:29a From the placeholder *XΣ*.

In the meantime and in the middle of, between and amongst *these things*, the disciples and followers, pupils and learners, apprentices and adherents were asking and begging, calling for and craving, desiring and requiring, inquiring and requesting, demanding and pleading to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Rabbi: eat, devour and consume *something*." But nevertheless, He said to them, "I have and hold, acquire and receive, own and possess food and nourishment to eat, devour and consume which none of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold." Then and therefore, accordingly, consequently and these things being so, the disciples and followers, pupils and learners, apprentices and adherents were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out favourably towards one another, "Could some certain person have brought and produced, borne, presented and yielded *something* for Him to eat, devour and consume?" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "My food and nourishment is and exists so that, in order that and with the result that I may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of He Who has sent and dismissed, dispatched, ordered and commissioned Me, and so I may complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish the aim, goal and purpose of His work and business, employment and undertaking, act and deed, task and labour. Do all of you not say or teach, maintain or affirm, direct or exhort, advise or point out concerning this, 'There is still and yet exists as four months, then the harvest and gathering, outcome and crop comes, arise and appears.' Behold, look and see! I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, lift up and raise each of your eyes, your organs for seeing, and see and behold, gaze at and attentively view, contemplate, perceive and watch that concerning this, the lands and countries, provinces, districts and regions are and exists as white and brilliant, shining and radiant favourably for a harvest and gathering, outcome and crop. Already now, at this present time, the one who is reaping, harvesting and gathering receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits a wage and reward, compensation and recompense, and He gathers and draws, collects and assembles, brings and joins together fruit and works, acts and deeds, effects and products, outcomes and consequences, results and rewards into eternal and never ending, everlasting and perpetual life and continued existence, so that, in order that and with the result that the one sowing, scattering and dispersing, and the one reaping, harvesting and gathering may rejoice and be glad, delighted and pleased together, in the same place and at the same time. Affirming and confirming this, in, by and with this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter is and exists as what is true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid concerning this, 'A different one is the one sowing, scattering and dispersing, and another is reaping, harvesting and gathering.' I sent and dismissed, dispatched, ordered and commissioned all of you to reap, harvest and gather what none of you have laboured or toiled, worked hard or strove, struggled or become weary for: others and different people have laboured and toiled, worked hard and strove, struggled and become weary, and all of you have gone into and entered within their toil and labour, diligent work and hardship, wearisome effort and exertion."

4:34a From the placeholder *IΣ*

31 - 38

Continuing on, from out of that certain specific town and city, many numerous and a large amounts of the Shomarown's placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Him through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of the woman, *who was* actively witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging concerning this, "He told me all individual and collective things, as much as and all that I have ever done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted!" Then and therefore, accordingly, consequently and these things being so, just as and about the Shomarown's favourably came, arose appeared to Him, they were asking and begging, calling for and craving, desiring and requiring, inquiring and requesting, demanding and pleading to Him to remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge beside and alongside. So He remained and abided, endured and lived on, lasted and persisted, stayed and continued on, dwelled and lodged there, in that place for two days and periods of time. And many more and an even greater amount of people placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of His Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. They were even saying and teaching, maintaining and affirming, directing and exhorting, advising and point out to the woman concerning this, "No longer, no more and no further do we place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of your speech and proclamation, report and words, discussion and conversation, for the reason that ourselves have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened, and we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, this Certain Specific One really and truly, actually and most certainly is and exists as the Deliverer and Preserver, Protector, Saviour and Rescuer of the world and cosmos, galaxy and universe, the entire realm of man." Moreover, with and after the two days and periods of time, He went out and departed, disembarked and left from there, from that place to go into Galiylah. For this reason, Yahushua* Himself has actively witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged concerning this, "A prophet, a man or women who declares the thoughts of the Supreme One before and in the presence of mankind does not have or hold, acquire or receive, own or possess a price or value, worthiness or status, recognition or esteem, dignity or respect within or inside their own individual country, hometown and fatherland." Then and therefore, accordingly, consequently and these things being so, at the time when and as soon as He came, arose and appeared inside and within Galiylah, the Galiylahens* welcomed and embraced, favourably received and accepted Him, all *of them*, individually and collectively, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to all that and as much as He had done and performed,

39 - 45

4:44a From the placeholder *IΣ*

4:45a *Galiylahens*, incorrectly known as *Galileans* and means *Those from Galiylah, the District*

45 (cont)

accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted within and inside Yarushalaim in, by and at the feast and festival, for the reason that they themselves had also gone, arisen and appeared inside and within the feast and festival.

An Official's Son Is Healed

46 - 54

Then and therefore, accordingly, consequently and these things being so, He again, anew and furthermore went into, arose and appeared within Qanah of Galiylah, the place where He made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about the water *into* wine, the intoxicating fermented drink. Now, within and inside Capharnakhuwm was and existed a certain specific royal officer and palace official, a courtier and nobleman whose son was sick and weak, ill and feeble. Having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that concerning this, "Yahushua* is here and has arrived, is present and has come from out of Yahuwdea into Galiylah," this certain person went off and departed, retired, returned and withdrew towards Him, and he was asking and begging, calling for and craving, desiring and requiring, inquiring and requesting, demanding and pleading so that, in order and with the result that He may come down and descended, and may heal and cure, restore and make his son whole, for the reason that he was about to and inevitable to, determined and intended to, certain and expected to, destined and going to die and perish, having his soul separated from his body. Then and therefore, accordingly, consequently and these things being so, Yahushua* said towards him, "Except and unless all of you may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents, and marvels and amazing experiences, may none of you ever place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One?" The royal officer and palace official, courtier and nobleman favourably says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*, come down and descend before my small child dies and perishes, becoming useless and lifeless!" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Go and journey, travel and proceed onwards: your son lives and continues to exist." The man and human being placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that Yahushua* had said to him, and so went and journeyed, travelled and proceeded on his way. Furthermore, now and when he was already actively going down and descending, his slaves, servants and attendants met and encountered, came face to face with and drew near to him* saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out that concerning this, his small child lives and continues to exist. Then and therefore, accordingly, consequently and these things being so, he inquired and asked, investigated and learned about, questioned and ascertained the information from their immediate proximity the hour and time in, by and at which he had and held, acquired and received, owned and possessed improved health, when he got better and began to improve. Then and therefore, accordingly, consequently and these things being so, they said to him concerning this, "It was yesterday, at the seventh hour and period of time that the fever and high temperature left behind and set aside, ignored and disregarded, abandoned and left destitute, gave up and dismissed, omitted and rejected, neglected and separated itself from him. And therefore, accordingly, consequently and these things being so, his* father knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, *it was* in, by and at that certain specific hour and period of time in, by and at which Yahushua* had said to him, "Your son lives and continues to exist," and he himself placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, as well as his whole and entire house and home, family and abode. Moreover, this certain specific thing again, anew and furthermore was the second sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent Yahushua* had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted having come, arisen and appeared from out of Yahuwdea into Galiylah.

4:47a From the placeholder *ΙΣ*

4:48a From the placeholder *ΙΣ*

4:49a From the placeholder *ΚΕ*

4:50a From the placeholder *ΙΣ*

4:50b From the placeholder *ΙΣ*

4:51a A possible inclusion of *and reported* here due to it being found in 𝔓66, but not in 𝔓75

4:53a *His* possibly not present in the original, due to the fact that the word is here in 𝔓66, but not in 𝔓75

4:53b From the placeholder *ΙΣ*

4:54a From the placeholder *ΙΣ*

Chapter 5

Yahushua Heals A Cripple

1 - 9

With and after these certain specific things, there was and existed a feast and festival of the Yahuwdeans*, and Yahushua* went up and ascended into Yarushalaim. Moreover, there is and exists within and inside Yarushalaim, upon and by the Sheep Gate*, a bathing pool that is called and named, chosen and selected, attributed and uttered, read and pronounced in Hebrew as "Bayith-Tsayad*," having and holding, acquiring and receiving, owning and possessing five portico's and porches, cloisters and colonnade's, an open space surrounded and supported by five upright columns. In, by and among these certain specific things there was a quantity and grand number, multitude and crowd, throng and mass of people, population and community of sickly and weak, powerless and ill, feeble and infirm *people* laying down and reclining, blind, lame, crippled and maimed, paralyzed and those with withered and useless limbs. As it happens, there was and existed a certain specific man and human being there, in that place, having and holding, acquiring and receiving, owning and possessing his weakness and infirmity for thirty eight-years. After Yahushua* had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to this certain person laying down and reclining, and having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, he had and held, acquired and received, owned and possessed *his position* for a long and grand, vast and extensive amount of time already, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Do you want and wish, prefer and aim, intend, will and desire to come to be and exist, arise, appear and originate in existence as sound, well and healthy?" The one who was sickly and weak, powerless and ill, feeble and infirm answered, responded and replied to Him, "Sovereign Master*, I do not have or hold, acquire or receive, own or possess a man or human being so that, in order that and with the result that at the time when the water may be shaken up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and thrown into disorder, he may throw and cast, scatter and hurl, propel and fling me into the bathing pool, and even in, by and at *the time* when I come, arise and appear *to go down myself*, another and different one goes down and descends before me." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Get up and stand, awaken and arise; lift up and elevate, carry, pick up and raise your straw-filled mattress, couch and pallet, and walk around and go about." And immediately and straight away the man and human being came to be and existed, arose, appeared and originated in existence as sound, well and healthy, and having lifted up and elevated, carried, picked up and raised his straw-filled mattress, couch and pallet, he was then walking around and going about. Coincidentally, in, by and on that certain specific day was and existed a day of

5:1a Most probably the Feast of Trumpets. See *Leviticus 23:23-25*; *Numbers 29:1-6*

5:1b From the placeholder *ΙΣ*

5:2a See *NachemYah 3:1, 32; 12:39*

5:2b *Bayith-Tsayad*, incorrectly known as *Bethesda* and means *House of the Hunter*

5:6a From the placeholder *ΙΣ*

5:7a From the placeholder *ΚΕ*

5:8a From the placeholder *ΙΣ*

rest, a shabbat*. Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to the one who had been willingly served and healed, cured and restored to health, "It is and exists as a day of rest, a shabbat, and it is not possible or free, permitted or lawful* for you to lift up and elevate, carry, pick up and raise your straw-filled mattress, couch and pallet." Nevertheless, he answered, responded and replied to them, "The One Who made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about my sound, well and healthy state is the certain specific person who said to me, 'Lift up and elevate, carry, pick up and raise your straw-filled mattress, couch and pallet, and walk around and go about.' " They asked and begged, called for and craved, desired and required, inquired and requested, demanded and pleaded to him, "Who is and exists as the man and human being who was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to you, 'Lift up and elevate, carry, pick up and raise, and walk around and go about.' " However, the one who had been healed and cured, restored and made whole had not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or discerned, paid attention to or discovered, noticed or examined, inspected or beheld who He was and existed as, for the reason that Yahushua* had bent to one side and withdrawn, escaped, disappeared and secretly slipped away, as a crowd and multitude, throng and mass *of people* was and existed in, by and at that place and space, spot and location, district and territory, region and area. With and after these certain specific things, through enquiry and examination, thought and scrutiny, investigation and perception Yahushua* finds and discovers, observes and recognises, detects and comes to know him within and inside the Sacred Place and Temple, and He said to him, "Behold, look and see! You have come to be and exist, arisen, appeared and originated and sound, well and healthy. Sin and err, miss the mark and make mistakes, violate the Torah of the Supreme One and wander from the Way and from the state of Uprightness no longer, no more and no further so that, in order that and with the result that something worse or more severe, very bad or more grievous may not come to be or exist, arise or happen upon, appear or befall you." The man and human being went off and departed, left and proceeded to go away and told and announced to, declared and preached to, reported and proclaimed to the Yahuwdish *authorities* that concerning this, Yahushua* is and exists as the one who had made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about his sound, well and healthy state. So through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing, the Yahuwdish *authorities* persecuted and expelled, pursued and harassed, cause troubled for and mistreated Yahushua*, for concerning this, He was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting these certain specific things in, by and on a day of rest, a shabbat*. To the contrary, Yahushua* answered, responded and replied to them, "My Father* works and is active, busy and is accomplishing, performing and carrying out, producing and exercising, exerting power and is labouring, serving and helping up until now, at this present moment in time, so I too work and am active, busy and accomplish, perform and carry out, produce and exercise, exert power and labour, serve and help." Then and therefore, accordingly, consequently and these things being so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing the Yahuwdish *authorities* were seeking after and wishing for, wanting and demanding, endeavouring and striving for, looking for and desiring to destroy and kill, ruin and annihilate, render useless, waste and slay Him, to cause Him to perish and pass away even more and to a much larger, greater and higher degree, for concerning this, not merely and only was He loosening and untying, freeing and unbinding, unburdening and releasing, resolving and unyoking, unharnessing and delivering, ransoming and fulfilling, accomplishing, unravelling and redeeming the day of rest, the Shabbat*, but nevertheless, notwithstanding and on the contrary, He was also saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out that God* Himself was His own individual Father*, making and performing, accomplishing and executing, practising and bringing about, keeping and carrying out, constructing and establishing, manufacturing and creating, forming and producing, appointing and ordaining, undertaking and preparing, constituting and setting Himself as equal to and like, the same as and identical in quality and dignity to God*.

9 (cont) - 18

Yahushua's Authority

Then and therefore, accordingly, consequently and these things being so, Yahushua* answered, responded and replied, and He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, the Son* is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute a single thing by or from Himself except and apart from what He may actively perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct His attention to and face, be aware of and take note of the Father* doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting. Affirming and confirming this, whatever that Certain Specific One may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, these certain specific things the Son* does and performs, accomplishes and executes, practises and brings it about, undertakes and creates, keeps and carries it out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes likewise, similarly and in the exact same way, manner and fashion. For this reason, the Father* continually loves and regards, enjoys and approves of, likes and sanctions, has a personal interest in and has affection for, is fond of and is attached to the Son*, and shows and gives evidence of, brings to light and portrays, exhibits and demonstrates, renders and sets, points out and presents, offers and displays, proves and makes known to Him every individual and collective thing that He Himself is doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting. Furthermore, even greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding works and businesses, employments and undertakings, acts and deeds, tasks and labours He shall show and give evidence of, exhibit, prove and make known to Him so that, in order that and with the result that all of you may marvel and admire, be astounded, astonished and amazed, extraordinarily impressed and surprised. Because just as, exactly as and in accordance with the fact that the Father* raises and lifts up, awakens and restores the dead and lifeless, inanimate and deceased and makes *people* alive, giving them life and continued existence, so too in this manner and way, thus and so, the Son* also makes alive and gives life and continued existence to whomever He wants and wishes, prefers and aims, intends, wills and desires. For this reason, neither does the Father* separate or sunder, make a distinction or dispute, debate or take

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5:9a It should be noted that there are many "shabbat's/shabbat's" mentioned in the Tanakh - nearly each special feast outlined in Leviticus had an instruction that people were to refrain from doing their public business on those days, even though they rarely fell on an actual Shabbat day, the 7th day of the week
5:10a There is no teaching in the Torah that states such a thing as this - the Oral Law of the Rabbi's did however, in direct conflict with Yahuweh's Torah

5:13a From the placeholder *ΙΣ*

5:14a From the placeholder *ΙΣ*

5:15a From the placeholder *ΙΣ*
5:16a From the placeholder *ΙΣ*
5:16b Again, please note that there is nothing in the Torah that forbids the carrying of mats, couches, mattresses, or healing people on a day of rest. The instruction is to *"not do your public business or work"* on a day of rest - basically, on a Shabbat or a day of rest you are to not do the job that you're paid to do
5:17a From the placeholder *ΙΣ* in 𝔓66. 𝔓75 omits the placeholder entirely
5:17b From the placeholder *ΠΗΡ*.
5:18a This is usually translated as "breaking the Shabbat," but seeing as though Yahushua *wasn't* "breaking" anything to do with the Shabbat, it is a ridiculous translation of the Greek word λυω/luo. What He was doing was "unburdening" it, "ransoming, redeeming and freeing" the Shabbat from the burdening clutches of the Pharisees, Sadducee's and false Rabbi's who had created so many extra "laws" that they forced onto the Yahuwdish populace, such as not being able to lift up a mat or pick up a stone. Something that was supposed to have been a delight after a week's work, and to prophecy the final rest that mankind is to experience, was turned into a huge and massive burden and relentless encumbrance
5:18b From the placeholder *ΘΝ*.
5:18c From the placeholder *ΠΡΑ*.
5:18d From the placeholder *ΘΩ*
5:19a From the placeholder *ΙΣ*

5:19b From the placeholder *ΥΣ*.

5:19c From the placeholder *ΠΡΑ*.

5:19d From the placeholder *ΥΣ*.

5:20a From the placeholder *ΠΗΡ*.
5:20b From the placeholder *ΥΝ*.

5:21a From the placeholder *ΠΗΡ*.

5:21b From the placeholder *ΥΣ*.

5:22a From the placeholder *ΠΗΡ*.

issue, discriminate or determine the destination of, bring contention or differentiation, make a decision or evaluate, assess or judge anyone, anybody or anything, but nevertheless, notwithstanding and on the contrary, He has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented all individual and collective just verdict and judgement, decision and evaluation, separation and debate, determination and assessment, legal decree and sentence to the Son*, so that, in order that and with the result that every individual and collective thing may value and honour, support, respect and revere the Son*, just as and exactly as they may value and honour, support, respect and revere the Father*. The one who is not valuing or honouring, supporting, respecting or revering the Son* is not valuing or honouring, supporting, respecting or revering the Father*, He Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Him. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, the one who is hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to My Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in He Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me has and holds, acquires and receives, owns and possesses eternal and never ending, everlasting and perpetual life and continued existence, and he does not come, arise or appear into or within just verdict and judgement, decision and evaluation, separation and debate, determination and assessment, legal decree and sentence, but nevertheless, notwithstanding and on the contrary, he has gone and departed, passed from and changed his dwelling and state from death and demise, the separation of his soul from the Supreme One into life and continued existence.

22 (cont) - 24

5:22b From the placeholder $\overline{YΩ}$.

5:23a From the placeholder $\overline{YN}$.
5:23b From the placeholder $\overline{ΠPA}$.
5:23c From the placeholder $\overline{YN}$.
5:23d From the placeholder $\overline{ΠPA}$.

'Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, an hour and time comes, arises and appears, and now, at this present time is and exists as the time when the dead and lifeless, deceased and inanimate shall hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to the sound, tone and voice of the Son* of God*, and those who have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *the sound* shall live and continue to exist. For this reason, just as, exactly as and in accordance with the fact that the Father* has and holds, acquires and receives, owns and possesses life and continued existence within and inside Himself, therefore in this manner and way, thus and so, He also gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented life and continued existence to the Son* to have and hold, acquire and receive, own and possess within and inside Himself. He has also given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength to Him to make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring about just verdict and judgement, decision and evaluation, separation and debate, determination and assessment, legal decree and sentence, for concerning this He is and exists as the Son* of Man*. Do not marvel or admire, be astounded, astonished or amazed, extraordinarily impressed or surprised at this certain specific thing, because an hour and time comes, arises and appeared in, by and at which every individual and collective *person* within and inside the tombs, graves and sepulchres shall hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to His sound, tone and voice, and those who have actively and continuously done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable shall go out and depart, travel and journey into a resurrection and restoration, rising up and standing up of life and continued existence; but nevertheless, those who have actively and continuously practiced and carried out, undertaken and accomplished, performed and pursued, executed and observed, concerned themselves with and busily engaged in doing what is evil and wicked, bad and foul, worthless and wrong, vile and depraved, mediocre and corrupt, unimportant and inefficient, careless and thoughtless *shall go* into a resurrection and restoration, rising up and standing up of just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence.

25 - 29

5:25a From the placeholder $\overline{YY}$.
5:25b From the placeholder $\overline{ΘY}$.

5:26a From the placeholder $\overline{ΠHP}$.

5:26b From the placeholder $\overline{YΩ}$.

5:27a From the placeholder $\overline{YΣ}$.
5:27b From the placeholder $\overline{ANOY}$.

'I Myself am not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute a single thing by or from Myself: I separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge just as and exactly as I hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen, and the just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence of Mine is and exists as righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted, because of the fact that I do not seek after or wish for, want or demand, endeavour to obtain or strive for, look for or desire to find My own individual will or purpose, desire or choice, mind or wish, purposeful intent or decision, gracious disposition or good pleasure, decree or law, precept or inclination, but nevertheless, notwithstanding and on the contrary *I seek after* the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. If or whether I Myself witness or declare, confirm or approve, testify or affirm, report or acknowledge about and concerning, regarding and on account of, because of and with respect to My own self, My concrete and absolute testimony and witness, evidence, proof and confirmation is not and does not exist as true or certain, upright or dependable, genuine or reliable, righteous or real, sincere or honest, veracious or valid. There is and exists another and different *person* - the One Who is actively witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging about and concerning, regarding and on account of, because of and with respect to Me, and I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, the concrete and absolute testimony and witness, evidence, proof and confirmation which He actively and continuously witnesses and declares, confirms and approves, testifies and affirms, reports and acknowledges about and concerning, regarding and on account of, because of and with respect to Me is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid. All of you have sent and dismissed, dispatched, ordered and commissioned *people* with a message to favourably take to Yahuchanon, and He has witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged to the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and

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reliability, fact, sincerity and honesty of truth. However, I Myself do not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit the concrete and absolute testimony and witness, evidence, proof and confirmation from the immediate proximity of man, but nevertheless, notwithstanding and on the contrary, I say and teach, maintain and affirm, direct and exhort, advise and point out these certain specific things so that, in order that and with the result that all of you may be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation. That certain specific person was and existed as the lamp and candle stick, the one that is actively lit, ignited and burning, and visible and radiating, exposed to the eyes and is viewed, shining and revealing, exhibiting and disclosing, manifesting and being clearly seen, known and illuminating, recognised, apparent and appearing; yet all of you only wanted and wished, preferred and aimed, intended, willed and desired to rejoice exceedingly, actively leap for joy and exult for a mere hour and period of time within and inside his light, radiance and illumination. Nevertheless, I Myself have and hold, acquire and receive, own and possess the greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding concrete and absolute testimony and witness, evidence, proof and confirmation than Yahuchanon's. Because the works and businesses, employments and undertakings, acts and deeds, tasks and labours that the Father* has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me so that, in order that and with the result that I may complete and perfect, accomplish and execute, carry out and fulfil, perform and establish, achieve and conclude, end and finish their aim, goal and purpose, the very works and businesses, employments and undertakings, acts and deeds, tasks and labours which I am actively doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting, these certain specific things witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to Me that concerning this, the Father* has sent and dismissed, dispatched, ordered and commissioned Me with a message. And the Father* that has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me, He Himself has witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged. Neither have any of you* heard or attended to, considered or understood, comprehended or perceived, paid attention to or listened to His sound, tone or voice yet at all, nor have any of you seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or comprehended, paid attention to or beheld His visible and outward bodily appearance and form, figure and shape, and none of you have or hold, acquire or receive, own or possess His Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging within or inside any of you, for concerning this, He Whom that Certain Specific One has sent and dismissed, dispatched, ordered and commissioned with a message, This Certain Specific person none of you trust or place reliance, obedience or confidence, certainty or guarantee, assurance or dependence in. Each of you intently enquire about and earnestly investigate to discover, carefully search and fully examine, fathom and diligently investigate, inquire and seek to find and discover things in the writings of Scripture, for concerning this all of you think and presume, suppose and regard, deem and judge, decide, believe and consider that they have and hold, acquire and receive, own and possess eternal and never ending, everlasting and perpetual life and continued existence within and inside them - but these certain specific things are and exist as the ones that are actively witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging about and concerning, regarding and on account of, because of and with respect to Me. Yet none of you want or wish, prefer or aim, intend, will or desire to favourably come, arise or appear to Me so that, in order that and with the result that you may have and hold, acquire and receive, own and possess life and continued existence. I do not receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty from the immediate proximity of men and human beings, but nevertheless, notwithstanding and on the contrary, I have known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, none of you have or hold, acquire or receive, own or possess the brotherly love and affection, good will, esteem and benevolence of God* within or inside yourselves. I Myself have come, arisen and appeared in, by and with the name and title, character and person, reputation and authority of My Father*, but none of you receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit Me. If and whether another and different one may come, arise and appear in, by and with his own individual name and title, character and person, reputation and authority, that certain specific person all of you shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit. How, in what manner, way or fashion are any of you powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the Trustworthy One, receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty from the immediate proximity of one another, yet the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty that is from the immediate proximity of the One and Only none of you seek after or wish for, want or demand, endeavour to obtain or strive for, look for or desire to find?

5:36a From the placeholder *ΠΗΡ*.

5:36b From the placeholder *ΠΗΡ*.

5:37a From the placeholder *ΠΗΡ*.

5:37b This is in reference to the Yahuwdish authorities

5:42a From the placeholder *ΘΥ*.

5:43a From the placeholder *ΠΗΡ*.

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'None of you are to think or presume, suppose or regard, deem or judge, decide, believe or consider that concerning this, I shall accuse, reproach and bring charges against all of you before the Father*: Moshe is and exists as the one accusing, reproaching and brining charges against all of you, inside and within Whom all of you have hoped and placed confident and trusting expectation. For this reason, if and whether any of you were placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Moshe, all of you would be placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Me, for the reason that that certain specific person wrote and inscribed, recorded and composed about and concerning, regarding and on account of, because of and with respect to Me. But nevertheless, since and because none of you place trust or reliance, obedience or confidence, certainty or guarantee, assurance or dependence in that certain specific person's written letters and accounts, reports, decrees and documents, how, in what manner, way or fashion are any of you going to place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in My Own words and sayings, statements and messages, proclamations and subject matters?"

5:45a From the placeholder *ΠΡΑ*.

45 - 47

Chapter 6
Thousands Fed

1 - 4

With and after these certain specific things, Yahushua* went off and departed, left and proceeded to go away across to the other side of the sea and lake of Galiylah - the Tiberius*. Moreover, a great and large, numerous and extensive crowd and multitude, throng and mass *of people* accompanied and followed after, obeyed and joined themselves to Him, for concerning this, they were seeing and beholding, gazing at and attentively viewing, contemplating, perceiving and watching the signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents that He was doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting upon and over the sickly and weak, powerless and ill, feeble and infirm *people*. And so Yahushua* went up and ascended to a mountain and hill, and He sat down and dwelt, stayed, resided and sojourned there, in that place together in close association with His disciples and followers, pupils and learners, apprentices and adherents. As it happens, it was and exists as close to and near the Passover, the feast and festival of the Yahuwdeans.

6:1a From the placeholder *ΙΣ*
6:1b Named by Herod the Great to *the Tiberius* in honour of the Roman Emperor Tiberius

6:3a From the placeholder *ΙΣ*

Then and therefore, accordingly, consequently and these things being so, after Yahushua* had lifted up and raised *His* eyes, and having seen and beheld, gazed at and attentively viewed, contemplated, perceived and watched that concerning this, a great and large, numerous and extensive crowd and multitude, throng and mass *of people* is coming and showing itself, arising and appearing, becoming established and walking favourably towards Him, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Philippos, “From where and from what place may we buy and purchase loaves of bread so that, in order that and with the result that these certain specific *people* may eat, devour and consume *some*?” However, He was saying and teaching, maintaining and affirming, directing and exhorting, advising and point out this certain specific thing to put him to the test and objectively examine, scrutinize and entice him to prove, determine and ascertain his genuineness, behavioural response and character, because He Himself already saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld what He was about to and inevitable to, determined and intended to, certain and expected to, destined and going to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute. Then and therefore, accordingly, consequently and these things being so, Philippos answered, responded and replied to Him, “Two hundred denari is not enough or a sufficient, adequate or satisfactory amount *to buy* them loaves of bread so that, in order that and with the result that each and every single one *of them* may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit a very little or small amount *to eat*.” One from out of His disciples and followers, pupils and learners, apprentices and adherents, Andreas, the brother and fellow brethren of Shim’own Petros, says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, “There is and exists a small and young child here, in this place, who has and holds, acquires and receives, owns and possesses five loaves of barley bread as well as two small, little and insignificant fish; but nevertheless, notwithstanding and on the contrary, what exactly do these certain specific things exist as to such a great and numerous, massive and large multitude as this?” Yahushua* said, “Make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring it about that the men and human beings are to lie down and recline on the floor.” (As there was and existed a great and large, numerous and extensive amount of grass, hay and herbage in, by and at that place and space, spot and location, district and territory, region and area.) Then and therefore, accordingly, consequently and these things being so, they lay down and reclined, the total sum and number, quantity and magnitude of the men and male persons being about and near to five thousand. Then and therefore, accordingly, consequently and these things being so, after Yahushua* had received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the loaves of bread, and having blessed and given thanks, praised and extolled, celebrated and bestowed favour, He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented *them* to those who were laying down and reclining. Likewise, similarly and in the exact same way, He also *did the same thing* from out of the small, little and insignificant fish, as much as and all that they wanted and wished, preferred and aimed, intended, willed and desired to have. Then, just as and about the time when they were completely filled and imbued, satisfied, satiated and had had enough, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to His disciples and learners, pupils and learners, apprentices and adherents, “Gather and draw, collect and assemble, bring and join together the presently extra and excess, remaining and left over, abundant and overflowing, surplus, remnant and residue broken pieces and fragments, left-over bites and crumbs so that, in order that and with the result that none of them may be destroyed or ruined, annihilated or rendered useless, lost or abolished, obliterated, wasted or caused to perish or pass away.” Then and therefore, accordingly, consequently and these things being so, they gathered and drew, collected and assembled, brought and joined *them* together, and they completely filled up twelve large wicker baskets with broken pieces and fragments, left-over bites and crumbs from out of the five barley loaves which those that had eaten, devoured and consumed had extra and in excess, remaining and left over, in abundance and overflow, surplus, remnant and in residue. Then and therefore, accordingly, consequently and these things being so, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents that He had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted, the men and human beings were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, “This Certain Specific person really and truly, actually and most certainly is and exists as The Prophet, the one who declares the thoughts of the Supreme One before and in the presence of mankind, the One coming and showing Himself, arising and appearing, becoming established and walking into the world and cosmos, galaxy and universe, the realm of man!” Then and therefore, accordingly, consequently and these things being so, having known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, they were about to and inevitable to, determined and intended to, certain and expected to, destined and going to come and show themselves, arise and appear, become established and walk to snatch and seize, carry off and drag, claim for themselves and take Him so that, in order that and with the result that they may make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring Him about as King and leader, commander and prince, ruler, chief and monarch, Yahushua* went off and departed, retired, returned and withdrew again, anew and further more to the mountain and hill alone and by Himself.

6:5a From the placeholder *ΙΣ*

6:10a From the placeholder *ΙΣ*

6:11a From the placeholder *ΙΣ*

5 - 15

6:15a From the placeholder *ΙΣ*

Yahushua Walks On Water

16 - 21

Proceeding on, just as and about the time when evening had come to be and exist, arisen, appeared and originated, His disciples and followers, pupils and learners, apprentices and adherents went down and descended upon the sea and inland lake. And having gone and entered, embarked and stepped into a boat and floating vessel, they were going and showing themselves, arising, appearing and becoming established across and to the other side of the sea and inland lake, into Capharnakhuwm. But darkness and gloom had now already come to be and exist, arisen, appeared and originated, and Yahushua* had not yet and still had not come or shown Himself, arisen or appeared, become established or walked favourably towards them. In connection with this, the sea and inland lake is awoken and raised, stirred up and agitated, rendered active and rough, stormy and turbulent as a great and strong, mighty and powerful, important and prominent, intense and extraordinary, massive and overwhelming, large and severe, vehement and terrible wind and hurricane, tempest, squall and violent gale is blowing and breathing. Then and therefore, accordingly, consequently and these things being so, having driven and been carried, sailed and been propelled about and near to twenty five or thirty stadia*, they see and behold, gaze at and attentively view, contemplate, perceive and watch Yahushua* walking around and going about upon and above the sea and inland lake, and *as He was* coming to be and existing, arising, appearing and originating near to and close to the boat and floating vessel, they also feared and were afraid, terrified and alarmed, scared and frightened. But nevertheless, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "I am and exist: do not fear or be afraid, terrified or alarmed, scared or frightened." Then and therefore, accordingly, consequently and these things being so, they were wanting and wishing, preferring and aiming, intending, willing and desiring to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit Him into the boat and floating vessel, and immediately and straight away, the boat and floating vessel came to be and exist, arose, appeared and originated upon the earth and land, ground and region to which they were going off and departing, leaving, withdrawing and proceeding on their way.

6:17a From the placeholder *ΙΣ*

6:19a The Greek *Stadia* is roughly 600 feet/185 meters, so *twenty-five to thirty stadia* is roughly 3-3.5 miles

6:19b From the placeholder *ΙΝ*

The Son Does The Will Of The Father

22 - 30

On the following and next day, the crowd and throng, multitude and mass *of people*, the one which had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised on the other and opposite side of the sea and inland lake saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the fact that concerning this, there was and existed no other or different small boat or skiff there, in that place except and apart from one, and that concerning this, Yahushua* had not gone into, embarked or entered the boat and floating vessel together with His disciples and followers, pupils and learners, apprentices and adherents, but nevertheless, notwithstanding and on the contrary, His disciples and followers, pupils and learners, apprentices and adherents had gone off and depart, left and proceeded on their way alone and by themselves. Other and different boats and floating vessels from out of Tiberius came and showed themselves, arose, become established and appeared near to and close to the place and space, spot and location, district and territory, region and area where they had eaten, devoured and consumed the loaves of bread that the Sovereign Master* had blessed and given thanks, praised and extolled, celebrated and bestowed favour *over*. Then and therefore, accordingly, consequently and these things being so, at the time when and as soon as the crowd and throng, multitude and mass *of people* had seen and perceived, observed and witnessed, come to know and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the fact that concerning this, Yahushua* was not and did not exist there, in that place, nor did His disciples and followers, pupils and learners, apprentices and adherents, they themselves went and ascended, got into and embarked the small boats and skiffs, and they went, arose, and appeared into and within Capharnakhuwm, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find Yahushua*. Then, having found and discovered, observed and recognised, detected and attained Him across and on the other side of the sea and inland lake through enquiry and examination, thought and scrutiny, investigation and perception, they said to Him, "Rabbi, when and at what time did You come to be and exist, arise, appear and originate here, in this place?" Yahushua* answered, responded and replied to them, and He said, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, you all seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Me not because or for the fact that all of you saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents, but nevertheless, notwithstanding and on the contrary, because and for the fact that you ate, devoured and consumed from out of the loaves of bread, and were fed and satisfied, became full and ate your fill. Do not work for or be active, busy or accomplish, perform or carry out, produce or exercise, exert power for or labour, serve or be operative for the food and nourishment that is destroyed and ruined, annihilated and rendered useless, lost and abolished, obliterated, wasted and caused to perish and pass away, but nevertheless, notwithstanding and on the contrary, *work for* the food and nourishment that remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges into and toward eternal and never ending, everlasting and perpetual life and continued existence which the Son* of Man* shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to all of you, for is it because of this certain specific thing that God* the Father is sealed and secured, marked and confirmed, attested and certified." Then and therefore, accordingly, consequently and these things being so, they favourably said to Him, "What exactly may we actively and presently do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute so that, in order that and with the result that we may work for and be active, busy and accomplish, perform and carry out, produce and exercise, exert power for and labour, serve and operate the works and businesses, employments and undertakings, acts and deeds, tasks and labours of God*?" Yahushua* answered, responded and replied, and He said to them, "The following specific thing is and exists as the work and business, employment and undertaking, act and deed, task and labour of God*: namely and specifically that all of you may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence into He Whom that Certain Specific One has sent and dismissed, dispatched, ordered and commissioned with a message."

6:22a From the placeholder *ΙΣ*

6:23a From the placeholder *ΚΥ*

6:24a From the placeholder *ΙΣ*

6:24b From the placeholder *ΙΝ*

6:26a From the placeholder *ΙΣ*

6:27a From the placeholder *ΥΣ*

6:27b From the placeholder *ΑΝΟΥ*

6:27c From the placeholder *ΘΣ*

6:28a From the placeholder *ΘΥ*

6:29a From the placeholder *ΙΣ*

6:29b From the placeholder *ΘΥ*

31

Then and therefore, accordingly, consequently and these things being so, they said to Him, "Then and therefore, accordingly, consequently and these things being so, what sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent are You actively and presently going to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute so that, in order that and with the result that we may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold *it*, and so may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in You? What exactly are You actively and presently going to work for and be active, busy to do and accomplish, perform and carry out, produce and exercise, exert power for and labour, serve and

operate? Our fathers and ancestors ate, devoured and consumed the Manna* within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, just as and exactly as it is and exists as written and recorded, inscribed and composed, **'To them He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented bread from out heaven to eat, devour and consume.'** * " Then and therefore, accordingly, consequently and these things being so, Yahushua* said to them, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, Moshe has not given or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented to any of you the bread from out of heaven, but nevertheless, notwithstanding and on the contrary, My Father* gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents to all of you the true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid bread from out of heaven. Affirming and confirming this, the bread of God* is and exists as the One Who is coming down and descending from out of heaven, the abode of the Supreme One, and is giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting life and continued existence to the world and cosmos, galaxy and universe, the realm of man." Then and therefore, accordingly, consequently and these things being so, they favourably said to Him, "Sovereign Master*, give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present this certain specific bread to all of us always and at all times!" Yahushua* said to them, "I Myself am and exist as the Bread of Life and Continued Existence: the one coming and showing him *or herself*, arising and appearing, becoming established and walking favourably towards Me may never, at any time hunger or ardently crave, eagerly seek or desire satisfaction, and the one placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence into and within Me shall never, ever thirst, desire or eagerly long for the refreshment, strengthening and support of their soul at any time. But nevertheless, notwithstanding and on the contrary, I have said to all of you that concerning this, even though you have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld Me, yet none of you trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the Trustworthy One. Every individual and collective thing that the Father* shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to Me shall favourably come, arrive and be present before Me, and the one favourably coming, arising and appearing before Me never, ever may I throw out or expel, drive out or repudiate, pull or tear out, bring or send out, cast or extract out, dispose of or eject, banish or get rid of *them* outside or into the outer limits, for concerning this, I have come down and descended from the source and origin of heaven, the abode of the Supreme One not so that, in order that or with the result that I may do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute My Own individual will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, but nevertheless, notwithstanding and on the contrary, *I have come to perform* the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. Therefore, this certain specific thing is and exists as the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me, so that, in order that and with the result that all individual and collective *flesh* that He Has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, I may not destroy or ruin it, lose it or be deprived of it, kill it or bring it to nothing, let it die or perish, lose its life or cause it to cease to exist, entirely abolish it or put out it of the way, render it useless or demolish it, waste it or have it vanish completely, but nevertheless, notwithstanding and on the contrary, *so that* I may cause it to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised on the last and final, end and uttermost day and period of time. Affirming and confirming this, this certain specific thing is and exists as the will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination of My Father*, that, in order that and with the result that every individual and collective thing that is seeing and beholding, gazing at and attentively viewing, contemplating, perceiving and watching the Son* and is placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Him may have and hold, acquire and receive, own and possess eternal and never ending, everlasting and perpetual life and continued existence, and I shall cause Him to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in, by and on the last and final, end and uttermost day and period of time."

31 (cont) - 40

Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans were grumbling and complaining, murmuring and muttering about and concerning, regarding and on account of, because of and with respect to Him because of the fact that He said, "I Myself am and exists as the Bread, the One coming down and descending from out of heaven, the abode of the Supreme One." So they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Is not and does not this Certain Specific person exist as Yahushua*, the Son of Yahuwseph, Whose father and mother we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold? How and what manner or way now, at this present moment in time is He saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, 'I have come down and descended from out of heaven, the abode of the Supreme One'?" Yahushua* answered, responded and replied, and He said to them, "Do not grumble or complain, murmur or mutter together with one another and each other. No one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to favourably come or show itself, arise or appear, become established or walk towards Me except and unless My Father*, the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me, may drag and haul, draw and take, lead and pull him *or her*, and I shall cause him *or her* to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised on the last and final, end and uttermost day and period of time. It is and exists and written and recorded, inscribed and composed within and inside the writings of the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, **'And all individual and collective things shall be and exist as being taught, instructed and explained the thoughts and precepts of God*.'** * Every individual and collective thing that has heard and attended, considered and understood, comprehended and perceived, paid attention to and listened, as well has having become acquainted with and realised, understood and learned, comprehended, come to experience and be taught information and instructions from the immediate and proximity of the Father* favourably comes and shows itself, arises and appears, becomes established and walks toward Me. Not

41 - 46

6:31a *Manna*, a transliteration of the Hebrew מן/mawn meaning "What is it?"

6:31b From *NachemYah 9:15*

6:32a From the placeholder *ΙΣ*

6:32b From the placeholder *ΠΗΡ*

6:33a From the placeholder *ΘΥ*

6:34a From the placeholder *ΚΕ*

6:35a From the placeholder *ΙΣ*

6:37a From the placeholder *ΠΗΡ*

6:40a From the placeholder *ΠΡΣ*

6:40b From the placeholder *ΥΝ*

6:42a From the placeholder *ΙΣ*

6:43a From the placeholder *ΙΣ*

6:44a From the placeholder *ΠΗΡ*

6:44b See *Yahuchanon 12:32*, where Yahushua explains how God does this

6:45a From the placeholder *ΘΥ*

6:45b From *Yasha'Yah 54:13*

6:45c From the placeholder *ΠΡΣ*

that concerning this, a certain specific person has seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld the Father* except and apart from the One Who is and exists as from the immediate proximity of God* – This Certain Specific Person has seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld the Father*. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, the one who is placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Trustworthy One has and holds, acquires and receives, owns and possesses eternal and never ending, everlasting and perpetual life and continued existence. I Myself am and exist as the Bread of Life and Continued Existence – Your forefathers and ancestors ate, devoured and consumed the Manna within and inside the forsaken wilderness and desert, desolate place and uninhabited wasteland, and they died and perished, becoming useless and lifeless, inanimate and had their soul separated from their bodies. This certain specific thing is and exists as the bread that is coming down and descending from out of heaven, the abode of the Supreme One, so that, in order that and with the result that some certain person may eat and devour, consume and partake of it, and he may not die or perish, become useless, lifeless or inanimate. I Myself am and exists as the Living Bread that continues to exist, the One that has come down and descended from out of heaven, the abode of the Supreme One – if some certain person may eat and devour, consume and partake from out of this Certain Specific Bread shall live and continue to exist for and on behalf of the entirety of the age, season and the perpetuity of time. And the Bread which I shall also give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present – My Flesh and physical body – is and exists as on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the life and continued existence of the world and cosmos, galaxy and universe, the entire realm of mankind."

46 (cont) - 51

6:46a From the placeholder *ΠΡΑ*
6:46b From the placeholder *ΘΥ*
6:46c From the placeholder *ΠΡΑ*

Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans were battling and fighting, quarrelling and disputing, contending and gainsaying towards one another and each other, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "How and in what manner and way is this Certain Specific Person powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present His flesh and physical body to us to eat and devour, consume and partake of?" Then and therefore, accordingly, consequently and these things being so, Yahushua* said to them, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, except and unless all of you may eat and devour, consume and partake of the flesh and physical body of the Son* of Man*, and may drink, absorb and soak up His blood, none of you have or hold, acquire or receive, own or possess life or continued existence within or inside yourselves. The one eating and gnawing, crunching and biting, chewing and nibbling on My flesh and physical body, and drinking, absorbing and soaking up My blood has and holds, acquires and receives, owns and possess eternal and never ending, everlasting and perpetual life and continued existence, and I Myself shall cause him *or her* to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised on the last and final, end and uttermost day and period of time. For this reason, My flesh and physical body is and exists as the true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid food and nourishment, and My life-blood is and exists as the true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid drink. The one eating and gnawing, crunching and biting, chewing and nibbling on My flesh and physical body, and drinking, absorbing and soaking up My blood remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges within and inside me, and I Myself *stay* within and inside him *or her*. Just as and exactly as the Living, Active and Effective Father* sent and dismissed, dispatched, ordered and commissioned Me with a message, and I live and continue to exist through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Father*, also the one eating and gnawing, crunching and biting, chewing and nibbling on Me, that certain one shall live and continue to exist through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Me. The following certain specific thing is and exists as the Bread, the one coming down and descending from out of heaven, the abode of the Supreme One, not just as or exactly as the forefathers and ancestor ate, devoured and consumed and died and perished, became useless and lifeless, inanimate and had their soul separated from their body – the one eating and gnawing, crunching and biting, chewing and nibbling this certain specific bread shall live and continue to exist for and on behalf of the entirety of the age, season and the perpetuity of time." He spoke these certain specific things teaching, explaining and instructing within and inside a Synagogue, the gathering and assembly, congregation and place of meeting, within and inside Capharnakhuwm.

52 - 59

6:53a From the placeholder *ΙΣ*
6:53b From the placeholder *ΥΥ*
6:53c From the placeholder *ΑΝΟΥ*
6:57a From the placeholder *ΠΗΡ*
6:57b From the placeholder *ΠΡΑ*

Spirit and Life

Then and therefore, accordingly, consequently and these things being so, many numerous and a large amount of His disciples and followers, pupils and learners, apprentices and adherents who had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listen to this said, "This certain specific Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter is and exists as hard and harsh, unpleasant and intolerable, difficult and grievous, rough and stiff, stern and offensive, unyielding and austere: who or what is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to it?" Nevertheless, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld within and inside Himself that concerning this, His disciples and followers, pupils and learners, apprentices and adherents are grumbling and complaining, murmuring and muttering about and concerning, regarding and on account of, because of and with respect to this certain specific thing, Yahushua* said to them, "This certain specific thing offends and entraps, entices and impedes, traps and snares, is disapproved of and hinders, is unfavourably judged and displeases, scandalises and vexes, irritates and upsets, unsettles and shocks all of you? Then and therefore, accordingly, consequently and these things being so, what if or whether you were to see and behold, gaze at and attentively view, contemplate, perceive and watch the Son* of Man* going up and ascending to the place where He was and existed formerly and prior, earlier and to begin with, in the first place and before? The Spirit* is and exists as the One who causes life and actively creates continued existence - the flesh and physical body is of no good or benefit, profit or advantage, help or assistance, use or service to anybody. The words and sayings, statements and messages, proclamations and subject matters, affairs and events which I Myself have spoken, uttered and declared to all of you are and exist as Spirit*, and are and exist as life and continued existence. But nevertheless, notwithstanding and on the contrary, there are and exist some certain ones from out of you all who do not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the Trustworthy One." (Affirming and confirming this, Yahushua* had seen and perceived, observed and witnessed, known and experienced,

60 - 64

6:61a From the placeholder *ΙΣ*
6:62a From the placeholder *ΥΝ*
6:62b From the placeholder *ΑΝΟΥ*
6:63a From the placeholder *ΠΝΑ*
6:63b From the placeholder *ΠΝΑ*
6:64a From the placeholder *ΙΣ*

recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld from the beginning and start which certain ones are and exist as those who did not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the Trustworthy One, and who was and exists as the one who was about to and inevitable to, determined and intended to, certain and expected to, destined and going to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over.) Then He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing I have spoken to all of you that concerning this, no one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to favourably come or show, arise or appear, become established or walk towards Me except and unless it may be and exist as having been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to him from out of the Father*." Because of this certain specific thing, many numerous and a large amount *of people* from out of and among His disciples and followers, pupils and learners, apprentices and adherents went off and departed, retired, returned and withdrew to go back to what lay behind, and no longer, no further and no more were they walking around and going about together with Him. Then and therefore, accordingly, consequently and these things being so, Yahushua* said to the Twelve, "Do all of you not also want and wish, prefer and aim, intend, will and desire to go off and depart, leave, withdraw and proceed on your way?" Shim'own Petros answered, responded and replied to Him, "Sovereign Master*, favourably to whom shall we go off and depart, retire, return and turn back to? You have and hold, acquire and receive, own and possess words and sayings, statements and messages, proclamations and subject matters, affairs and events of eternal and never ending, everlasting and perpetual life and continued existence, and we have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, and we have known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, You are and exist as the Set-Apart and Cleansed One of God*!" Yahushua* answered, responded and replied to them, "Have I not picked out and selected, chosen, claimed and elected you Twelve? Yet one from out of and among all of you is and exists as a devil, false accuser and slanderer." And He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out *concerning* Yahuwdah, the *son* of Shim'own of Qariyowth*, for the reason that this certain specific one, one from out of and among the Twelve, was about to and inevitable, determined and intended to, certain and expected to, destined and going to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over.

64 (cont) - 71

6:65a From the placeholder *ΠΡΣ*.

6:67a From the placeholder *ΙΣ*

6:68a From the placeholder *ΚΕ*.

6:69a From the placeholder *ΘΥ*.
6:70a From the placeholder *ΙΣ*

6:71a *Qariyowth*, incorrectly known as either *Iscariot* or *Kerioth*, and means *A Man from the City of Qariyowth, the collective*

Chapter 7
The Feast Of Tabernacles

Together with and after these certain specific things *had taken place*, Yahushua* was walking around and going about within and inside Galiylah, for the reason that He did not want or wish, prefer or aim, intend, will or desire to walk around or go about within or inside Yahuwdea, for concerning this the Yahuwdish *authorities* were actively seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to destroy and kill, ruin and annihilate, render useless and eliminate, waste and slay Him, to cause Him to perish and pass away. Continuing on, the feast and Festival of the Yahuwdeans - Tabernacles*, the pitching of tents and booths - was and existed as near and close at hand. Then and therefore, accordingly, consequently and these things being so, His brothers and fellow brethren favourably said towards Him, "Go and depart, pass from and change your station from here, in this place, and go off and depart, leave, withdraw and proceed on your way into Yahuwdea, so that, in order that and with the result that your disciples and followers, pupils and learners, apprentices and adherents may also see and behold, gaze at and attentively view, contemplate, perceive and watch Your works and businesses, employments and undertakings, acts and deeds, tasks and labours which You are doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting. Because and for the reason that no one, nobody and nothing does or performs, accomplishes or executes, practises or brings about, undertakes or creates, keeps or carries out, constructs or establishes, forms or produces, appoints or ordains, celebrates or constitutes a certain specific thing in secret or covers it up, hides, privately does it or conceals it, yet seeks after and wishes, wants and demands, endeavours to obtain and strives, looks to and desires for Himself to be and exist in, by and with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness. If or whether You do and perform, accomplish and execute, practise or bring out, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute these certain specific things, make known and declare by relating, indicate and signify, impart knowledge of and demonstrate, show and give evidence of, reveal and explain, clarify, make plain and manifest Yourself to the world and cosmos, galaxy and universe, to the entire realm of man!" (*They said this* because and for the fact that His own brothers and fellow brethren were not placing trust or reliance, obedience of confidence, certainty or guarantee, assurance or dependence inside or within Him.) Then and therefore, accordingly, consequently and these things being so, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "My Own favourable age and individual opportune season has still not arrived and is not yet presently at hand, but nevertheless, your favourable age and opportune season that belongs to all of you is and exists as prepared and made ready always and at all times. The world and cosmos, galaxy and universe, the entire realm of man is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to hate or despise, abhor, reject or detest any of you, however, it hates and despises, abhors, rejects and detests Me for concerning this, I Myself witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to it, that concerning this, its own works and businesses, employments and undertakings, acts and deeds, tasks and labours are and exist as evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious. All of you: go up and ascend towards the feast and festival; I Myself am not yet going up or ascending towards this certain specific festival, for concerning this, My Own favourable age and individual opportune season is not as yet complete or perfected, accomplished or executed, fulfilled or established, achieved or concluded in its aim, goal or purpose." Therefore having said these certain specific things, He Himself was remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging within and inside Galiylah.

1 - 9

7:1a From the placeholder *ΙΣ*

7:2a *Tabernacles*, a special eight-day festival outlined in *Leviticus 23:33-43*

7:6a From the placeholder *ΙΣ*

Proceeding on, just as and about the time when His brothers and fellow brethren had gone up and ascended to the feast and festival, then, at that time He Himself also went up and ascended, not evident or visible, publically known or distinguishable, apparent or recognisable, open or known, clearly or plainly seen, but nevertheless, notwithstanding and on the contrary, as, like and similar to being covered up,

10

disguised and concealed in secret and in private. Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find Him within and inside the feast and festival, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “Where and in what place is and exists that Certain Specific Person?” And there was and existed much and great, large and an extensive amount of grumbling and complaint, discontent murmuring and dissatisfied muttering about and concerning, regarding and on account of, because of and with respect to Him within and among the crowds and multitudes, throngs and masses *of people*. Some were indeed, truly and surely saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out that concerning this, “He is and exists as good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, dependable and pure, virtuous and honourable”; others and different ones were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “No *He’s not*! Nevertheless, notwithstanding and to the contrary, He actively deceives and misleads, leads astray and causes to wander, be mistaken and deludes, seduces and coerces the crowd and throng, multitude and masses *of people* into error.” However and nevertheless, though and to be sure, no one and nobody was speaking, uttering or declaring about and concerning, regarding and on account of, because of and with respect to Him with courage or fearless confidence, boldness or assurance, open speaking, frankness or public outspokenness, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of fear and terror, alarm, panic and dread of the Yahuwdish *authorities*.

10 (cont) - 13

Now, as the feast and festival was already midway and half-way through, Yahushua* went up and ascended into the Sacred Place and Temple, and He was teaching, explaining and instructing through discourses and discussions. Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans were marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “How and in what manner and way has this Certain Specific Person seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld letters of education and learning, scholarship and erudition gained from books, knowledge and study of Scripture when He has not learned or been taught, educated or informed, practiced or accustomed Himself to learning from someone?” Then and therefore, accordingly, consequently and these things being so, Yahushua* answered, responded and replied to them, and He said, “My Own individual teaching, explaining and instructing through discourses and discussion is not and does not exist as belonging to Me, but nevertheless, notwithstanding and on the contrary, *it is* of the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. If or whether some certain person may want or wish, prefer or aim, intend, will or desire to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and good pleasure, decree and law, precept and inclination, he shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise about and concerning, regarding and on account of, because of and with respect to whether the teaching, explanation and instruction is and exists as from out of God*, or whether I speak, utter and declare from Myself as its source and origin. The one speaking, uttering and declaring from himself as a source and origin seeks after and wishes for, wants and demands, endeavours to obtain and strives for, looks for and desires to find the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty that is his own; but nevertheless, the One seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Him: this Certain Specific Person is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, and within and inside Him there is not and does not exist anything unjust or unrighteous, wicked or wrong, evil or fraudulent, false or unreliable, untrustworthy, undependable or deceitful. Has not Moshe giving and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented the Law, the teachings and precepts, instructions and commandments of the Torah to all of you? Yet no one, nobody and nothing from out of or among you all does or performs, accomplishes or executes, practises or brings about, undertakes or creates, keeps or carries out, constructs or establishes, forms or produces, appoints or ordains, celebrates or constitutes the Law, the teachings and precepts, instructions and commandments of the Torah! Why and for what reason do you all seek after and wish for, want and demand, endeavour to obtain and strive, look for and desire to destroy and kill, ruin and annihilate, render useless, waste and slay Me, to cause Me to perish and pass away?” The crowd and throng, multitude and mass *of people* answered, responded and replied, “You have and hold, acquire and receive, own and possess a demon, a fallen messenger and envoy! Who, which or what seeks after and wishes for, wants and demands, endeavours to obtain and strives, looks for and desire to destroy and kill, ruin and annihilate, render useless, waste and slay You, to cause You to perish and pass away?!” Yahushua* answered, responded and replied, and He said to them, “I did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted a single work and business, employment and undertaking, act and deed, task and labour, and every individual and collective person was marvelling and admiring, being astounded, astonished and amazed, extraordinarily impressed and surprised. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing, Moshe has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented circumcision to all of you - not that concerning this, it is and exists and from out of Moshe, but nevertheless, notwithstanding and on the contrary, *it is* from out of the forefathers and ancestors - and in, by and on a day of rest, a shabbat, all of you circumcise a man, cutting off and removing his foreskin. Since and seeing that a man receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits circumcision, the cutting off and removal of his foreskin in, by and on a day of rest, a shabbat, so that, in order that and with the result that the Law, the teachings and precepts, instructions and commandments of the Torah of Moshe may not be untied or loosened, set free or released, set aside or unbound, undone or unfastened, annulled or invalidated, done away with or dismissed, destroyed or torn down, broken or dispersed, subverted or severed, demolished or weakened, relaxed or slackened, put an end to or repealed, revoked or transgressed, removed, eliminated or violated, are all of you bitter and extremely angry, mad and bilious, peevish and ill-natured, violently incensed and severely enraged at Me that concerning this, I made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about

14 - 23

7:14a From the placeholder *ΙΣ*

7:16a From the placeholder *ΙΣ*

7:17a From the placeholder *ΘΥ*

7:21a From the placeholder *ΙΣ*

23 (cont) - 24

the sound, well and healthy state of a whole and entire man and human being on a day of rest, a shabbat? Do not separate or sunder, make a distinction or dispute, debate or take issue, discriminate or determine the destination of, bring contention or differentiation, make a decision or evaluate, assess or judge according to or with regards to, in relation to or with respect to sight or outward appearances, looks or faces, countenance or visual impressions, external dignity or position, but nevertheless, notwithstanding and on the contrary, separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge the righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence."

Then and therefore, accordingly, consequently and these things being so, some certain ones from out of and among the Yarushalaimites*, the people of Yarushalaim, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Is not and does not this Certain Specific Person exist as He Whom they seek after and wish for, want and demand, endeavour to obtain and strive, look for and desire to destroy and kill, ruin and annihilate, render useless, waste and slay, to cause to perish and pass away? Yet behold, look and see! He speaks, utters and declares with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness, and they say and teach, maintain and affirm, direct and exhort, advise and point out absolutely nothing to Him! Have the rulers and princes, commanders and chiefs, leaders and governors perhaps then really and truly, actually and most certainly known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, this Certain Specific Person is and exists as the Anointed Messiah*? But nevertheless, notwithstanding and on the contrary, we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold where and what place this Certain Specific Person is and exists from; to the contrary, at the time when the Anointed Messiah* may come and show Himself, arise and appear, become established and walk onto the scene, no one, nobody and nothing knows or understands, perceives or realises, notices or discerns, discovers or observes, experiences or ascertains, learns about or distinguishes, judges or thinks about, comprehends, acknowledges or recognises where or what place He is and exists from." Then and therefore, accordingly, consequently and these things being so, teaching, explaining and instructing through discourses and discussions within and inside the Sacred Place and Temple, Yahushua* shouted and cried, screamed and howled, yelled out and exclaimed, and is saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "All of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold Me, and all of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold where and what place I am and exist from? Yet I have not come or shown Myself, arisen or appeared, become established or walked onto the scene of My own accord or from Myself as an origin and source; but nevertheless, notwithstanding and on the contrary, He is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, the One Who sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me, He Whom none of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold. However, I Myself see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold Him, for concerning this, I am and exist before His presence and His immediate proximity, and that Certain Specific One has sent and dismissed, dispatched, ordered and commissioned Me with a message." Then and therefore, accordingly, consequently and these things being so, they were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to seize and take hold of, arrest and firmly capture, lay hold of and catch Him, but no one, nothing and nobody threw or placed, put or cast, seized or laid a hand onto or upon Him, for concerning this, His hour and time had not yet come or shown itself, arisen or appeared, become established or arrived. Moreover, many numerous and a large amount of those from out of and among the crowd and throng, multitude and mass *of people* trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence into Him, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "At the time when and as soon as the Anointed Messiah* may have come and shown Himself, arisen and appeared, become established and walked onto the scene, shall He not do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute many numerous and a larger amount of signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents that this Certain Specific One has done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted?" So the Pharisees heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the crowd and throng, multitude and mass *of people* grumbling and complaining, murmuring and muttering these certain specific things about and concerning, regarding and on account of, because of and with respect to Him, and the high and chief priests as well as the Pharisees sent and dismissed, dispatched, ordered and commissioned attendants, servants and assistants so that, in order that and with the result that they may seize and take hold of, arrest and firmly capture, lay hold of and catch Him. Then and therefore, accordingly, consequently and these things being so, Yahushua* said, "I am and exist together with all of you for a little and short while longer yet, then I favourably go off and depart, leave, withdraw and proceed on to the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. All of you shall seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Me, but none of you shall find or discover, observe or recognise, detect or come to know *anything* through enquiry and examination, thought and scrutiny, investigation and perception, and the place where I Myself am and exist, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to come or show yourself, arise or appear, become established or arrive." Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* favourably said towards themselves, "Where and to what place is this Certain Specific One about to and inevitable to, determined and intended to, certain and expected to, destined and going to go and journey, travel and proceed to, for concerning this, we shall not find or discover, observe or recognise, detect or come to know Him through enquiry and examination, thought and scrutiny, investigation and perception? He can't be about to or be inevitable to, determined or intend to, certain or expect to, destined to or going to go and journey, travel and proceed into the Diaspora* of the

25 - 36

7:25a *Yarushalaimites*, incorrectly known as *Jerusalemites* and means *People of Yarushalaim*

7:26a From the placeholder *XΣ*.

7:27a From the placeholder *XΣ*.

7:28a From the placeholder *IΣ*

7:31a From the placeholder *XΣ*.

7:33a From the placeholder *IΣ*

7:35a The *Diaspora* was a term given to the scattered tribes of Yisra'el among the Gentile nations. The term διασπορα/*diaspora* is taken from the Greek Septuagint translation of *Deuteronomy 30:4*

35 (cont) - 36

Greeks, the scattered and dispersed Yisra'elite populace among the Hellenists, and to teach, explain to and instruct the Greeks through discourses and discussions? What exactly is and exists as *the meaning* of this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, which He has said concerning this, 'All of you shall seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Me, but none of you shall find or discover, observe or recognise, detect or come to know *anything* through enquiry and examination, thought and scrutiny, investigation and perception', and 'The place where I Myself am and exist, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to come or show yourself, arise or appear, become established or arrive'?"

The Final Day Of The Festival

Proceeding on, in, by and on the last and final, end and uttermost day of the feast and festival, 'The Great and mighty, powerful and strong, intense and outstanding,' Yahushua* had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and He shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "If or whether a certain person may thirst, desire or eagerly long for the refreshment, strengthening and support of their soul, let them favourably come and show themselves, arise and appear, become established and walk towards Me, and let the one placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Me drink and be refreshed, just as and exactly as this writing of Scripture has said, **'from out of His innermost part, His soul and heart, shall flow and run, stream, pour and gush streams and rivers, torrents and floods of living water.' ***" Consequently, He was saying and teaching, maintain and affirming, directing and exhorting, advising and pointing this certain specific thing out about and concerning, regarding and on account of, because of and with respect to the Spirit*, She Whom those who had placed trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Him were about to and inevitable to, determined and intended to, certain and expected to, destined and going to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit, for the reason that the Spirit* was not and did not yet exist *there*, for concerning this, Yahushua* had not been given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty just yet. Then and therefore, accordingly, consequently and these things being so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, those from out of and among the crowd and throng, multitude and mass *of people* were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This Certain Specific Person really and truly, actually and most certainly is and exists as The Prophet, the one who declares the thoughts of the Supreme One before and in the presence of mankind!" Others and different ones were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This Certain Specific Person is and exists as the Anointed Messiah*!" However, some were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "For this reason, can the Anointed Messiah* come and show Himself, arise and appear, become established and arrive on the scene from out of Galiylah? Has not the writing of Scripture said that concerning this, the Anointed Messiah* comes and shows Himself, arises and appears, becomes established and arrives on the scene from out of the seed, offspring and progeny of David*, and from the source and origin of Bayith-Lechem*, the village and town where David was and existed from?" Then and therefore, accordingly, consequently and these things being so, a split and rent, division and dissension, rift and tear, schism, difference of opinion and discord came to be and existed, began to be and arose, was made and finished, arrived and was produced, established and occurred, was created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated within and among the crowd and multitude, throng and masses *of people* through the means of and on the grounds on, on account of and for the reason of, on the basis of and because of Him. Nevertheless, some from out of and among them wanted and wished, preferred and aimed, intended, willed and desired to seize and take hold of, arrest and firmly capture, lay hold of and catch Him, but no one, nothing and nobody threw or placed, put or cast, seized or laid their hands onto or upon Him. Then and therefore, accordingly, consequently and these things being so, the attendants, servants and assistants came and showed themselves, arose and appeared, became established and walked towards the high and chief priests and the Pharisees, and those certain specific ones are saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, "Through the means of and on the grounds on, on account of and for the reason of, on the basis of and because of what reason have none of you led away or arrested, brought or taken Him into custody!?" The attendants, servants and assistants answered, responded and replied, "Never, at any time has a man or human being spoke, uttered or declared in this manner or way, fashion or form!" Then and therefore, accordingly, consequently and these things being so, the Pharisees answered, responded and replied to them "Can all of you have also been deceived and misled, led astray and caused to wander, be mistaken and deluded, seduced and coerced into error!? Has any certain one from out of the rulers or princes, commanders or chiefs, leaders or governors, or from out of the Pharisees trusted or relied, obeyed or placed confidence, certainty or guarantee, assurance or dependence inside or within Him? Nevertheless, notwithstanding and on the contrary, this certain specific crowd and throng, multitude and mass *of people* is not knowing or understanding, perceiving or realising, noticing or discerning, discovering or observing, experiencing or ascertaining, learning about or distinguishing, comprehending, acknowledging or recognising the Law, the teachings and precepts, instructions and commandments of the Torah - they are and exist as accursed and execrable, imprecated and under divine vengeance!" However, Nikodemus, the one who had favourably come and shown himself, arisen and appeared, become established and walked towards Him formerly and prior, earlier and previously, being and existing as one from out of and among them, favourably said to them for their advantage, "Our Law, the teachings and precepts, instructions and commandments of the Torah, does not separate or sunder, make a distinction or dispute, debate or take issue, discriminate or determine the destination of, bring contention or differentiation, make a decision or evaluate, assess or judge a man or human being except and unless it may firstly and chiefly, principally and most importantly hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Him from His presence and immediate proximity, and may know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise what He does and performs, accomplishes and executes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes*." They answered, responded and replied, and they said to him, "Can you also be and exist as from out of Galiylah? Intently enquire about and earnestly investigate to discover, carefully search and fully examine, fathom and diligently investigate, inquire and seek to find and discover, and behold, look and see that concerning this, a prophet, a man or women who declares the thoughts of the Supreme One before and in the presence of mankind is not lifted up or exalted, elevated or raised from out of Galiylah!"

37 - 52

7:37a From the placeholder *ΙΣ*

7:38a From *ZakarYahu 14:8*; *Yachezq'el 47:1*

7:39a From the placeholder *ΠΝΣ*.

7:39b From the placeholder *ΠΝΑ*.
7:39c From the placeholder *ΙΣ*

7:41a From the placeholder *ΧΣ*.

7:41b From the placeholder *ΧΣ*.

7:42a From the placeholder *ΧΣ*.
7:42b *David* means *Beloved*
7:42c *Bayith-Lechem*, incorrectly known as *Bethlehem* and means *House of Bread*

7:51a See *Deuteronomy 17:6*; *19:15*; *1:16*

Chapter 8

Then and therefore, accordingly, consequently and these things being so, Yahushua spoke, uttered and declared to them again, anew and furthermore, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “I Myself am and exist as the Light, Radiance and Illumination of the world and cosmos, galaxy and universe, the entire realm of mankind: the person hearing and attending to, considering and understanding, comprehending and perceiving, paying attention to and listening to Me may never, ever walk around or go about, live or regulate their life, progress or conduct their actions within or inside the dark and deceitful, ignorant and obscure, ungodly and immoral, blind and worthless *place* that is void of understanding; but nevertheless, notwithstanding and on the contrary, he *or she* shall have and hold, acquire and receive, own and possess the light, radiance and illumination of life and continued existence.” Then and therefore, accordingly, consequently and these things being so, the Pharisees said to Him, “You actively witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to Yourself: Your testimony and witness, evidence, proof and confirmation is not and does not exist as true or certain, upright or dependable, genuine or reliable, righteous or real, sincere or honest, veracious or valid.” Yahushua* answered, responded and replied, and He said to them, “Even if I witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to Myself, My own testimony and witness, evidence, proof and confirmation is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, for concerning this, I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold from where and which place I have come and shown myself, arisen and appeared, become established and arrived on the scene, and to where and which place I go off and depart, leave, withdraw and proceed on to. However, none of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold where or which place I come and show myself, arise and appear, become established and arrive on the scene from, nor to where or which place I go off and depart, leave, withdraw and proceed on to. All of you separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge according to and with regards to, in relation to and with respect to the flesh and mortal body, physically in a human way; I separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge no

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one, nobody and nothing. Nevertheless, even if I did separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge, My own just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, for concerning this, I am not and do not exist as alone or by myself, forsaken or destitute of help, but nevertheless, notwithstanding and on the contrary, it is I and the Father* Who sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. Moreover, it has also been written and recorded, inscribed and composed within and inside the Law, the teachings and precepts, instructions and commandments of the Torah that is possessed by all of you that concerning this, the concrete and absolute testimony and witness, evidence, proof and confirmation of two men and human beings is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid. I am and exist as the one actively witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging about and concerning, regarding and on account of, because of and with respect to Myself: the Father* Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me witnesses and declares, confirms and approves, testifies and affirms, reports and acknowledges about and concerning, regarding and on account of, because of and with respect to Me also.” Then and therefore, accordingly, consequently and these things being so, they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, “Where is and in what place does Your Father* exist?” Yahushua* answered, responded and replied, “Neither Me nor My Father* do any of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold: if or whether all of you had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld Me, all of you would have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the Father* also.” He spoke, uttered and declared these certain specific words and sayings, statements and messages, proclamations and subject matters, affairs and events within and inside the public treasury, teaching, instructing and explaining through discourses and discussion within and inside the Sacred Place and Temple. But no one, nobody and nothing seized or took hold of, arrested or firmly captured, laid hold of or caught Him because His hour and time had not yet come or shown itself, arisen or appeared, become established or arrived on the scene.

Then and therefore, accordingly, consequently and these things being so, He said to them again, anew and furthermore, “I go off and depart, leave, withdraw and proceed on My way, and all of you shall seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Me; but all of you shall die and perish, become useless and lifeless, inanimate and face separation in, by and with all of your own sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness. The place where I go off and depart, leave, withdraw and proceed on to, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to come or show yourselves, arise or appear, become established or arrive.” Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans were saying and teaching, maintaining and affirming, directing and exhorting, advising

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and pointing out, “Surely He isn’t going to destroy and kill, ruin and annihilate, render useless and eliminate, waste and slay Himself, causing Himself to perish and pass away, for concerning this He is saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, ‘The place where I go off and depart, leave, withdraw and proceed on to, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to come or show yourselves, arise or appear, become established or arrive’?” Then and therefore, accordingly, consequently and these things being so, He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to them, “All of you are and exist as from out of the place below, the Beneath and nether regions - I Myself am and exist from out of the place above, the Up and highest regions. All of you are and exist from out of this certain specific world and cosmos, galaxy and universe, this realm of man - I Myself am not and do not exist as from out of this certain specific world and cosmos, galaxy and universe, this realm of man. I have said to all of you that concerning this, ‘all of you shall die

7:53-8:11 Later manuscripts included an event known as the *Pericope of the Adulteress* (*PoA*) between what we now have as 7:52 and 8:12. However, practically every early manuscript that we have, including later manuscripts almost 1000 years removed from the original composition of Yahuchanon’s eye-witness account, omit these 12 verses. Not only this, 90% of all manuscripts that contain the *PoA* surround it with asterisks, indicating that even the scribes that included it thought the verses weren’t there in the original. Due to the overwhelming weight showing that 7:53-8:11 was never here to begin with, I have completed removed the verses, and I will not even put them into an appendix

8:12a From the placeholder *ΙΣ*

8:14a From the placeholder *ΙΣ*

8:16a From the placeholder *ΠΗΡ*.

8:18a From the placeholder *ΠΗΡ*.

8:19a From the placeholder *ΠΗΡ*.

8:19b From the placeholder *ΙΣ* in 𝔓66 and 𝔓75, *ΙΗΣ* in 𝔓39

8:19c From the placeholder *ΠΡΑ*.

8:19d From the placeholder *ΠΡΑ*.

and perish, become useless and lifeless, inanimate and face separation in, by and with all of your own sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness,' for the reason that if or whether none of you may trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the fact that concerning this, I Am and Exist, all of you shall die and perish, become useless and lifeless, inanimate and face separation in, by and with all of your own sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness." So they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "Exactly Whom are You and do You exist as?" Yahushua* said to them, "I told all of you at the beginning, start and origin what I am also speaking, uttering and declaring to all of you *now*. I have and hold, acquire and receive, own and possess many numerous and a large amount of things to speak, utter and declare about and concerning, regarding and on account of, because of and with respect to all of you, as well as to separate and sunder, make a distinction and dispute, debate and take issue with, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge, but nevertheless, notwithstanding and on the contrary, the One Who sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, and what I have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to from His immediate proximity and presence, these certain specific things I speak, utter and declare to the world and cosmos, galaxy and universe, the entire realm of mankind." They did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise that concerning this, He was speaking and teaching, maintaining and affirming, directing and exhorting, advising and pointing out *about* the Father* to them. Then and therefore, accordingly, consequently and these things being so, Yahushua* said to them "Concerning this, at the time when and as soon as you may lift up and exalt, elevate and raise up the Son* of Man*, then, at that time all of you shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn and distinguish, judge and thing about, comprehend, acknowledge and recognise that concerning this, I Am and Exist, and that I do not do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute a single thing from Myself as its source and origin, but nevertheless, notwithstanding and on the contrary, just as and exactly as the Father* taught, instructed and explained to Me, these certain specific things I speak, utter and declare. Also, the One Who sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me is and exists together in close association with Me. He has not left Me behind or set Me aside, ignored or disregarded, abandoned or left Me destitute, given up or dismissed, omitted and rejected, neglected or separated Himself from Me to leave Me alone or by Myself, for concerning this, I always, at all times and incessantly do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute the things that are pleasing and acceptable, desirable and right, proper and approved to Him."

24 (cont) - 29

8:25a From the placeholder *ΙΣ*

8:27a From the placeholder *ΠΡΑ*.
8:28a From the placeholder *ΙΣ*.
8:28b From the placeholder *ΥΝ*.
8:28c From the placeholder *ΑΝΟΥ*.

8:28d From the placeholder *ΠΗΡ*.

The Offspring Of Abraham

As He is speaking, uttering and declaring these certain specific things, many numerous and a large amount *of people* trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Him. Then and therefore, accordingly, consequently and these things being so, Yahushua* was favourably saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to the Yahuwdeans who had trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Him, "If or whether any of you may remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge in, by and with this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of Mine, the one which came from Me, all of you really and truly, actually and most certainly are and exist as My disciples and followers, pupils and learners, apprentices and adherents, and all of you shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, and the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth shall free and liberate, release and deliver all of you from blame and domination." They answered, responded and replied to Him, "We all are and exist as Abraham's seed, offspring and progeny, and to no one, nobody and nothing have we ever been enslaved or in bondage to, submitted ourselves to or obeyed, yielded to or given ourselves up. So how and in what many, way or fashion is it that You say and teach, maintain and affirm, direct and exhort, advise and point out concerning this, 'All of you shall come to be and exist, arise, appear and originate as free and liberated, released and exempt, unrestrained and delivered ones who are unconstrained, unfettered and independent'?" Yahushua* answered, responded and replied to them, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, each and every individual and collective person who actively does and performs, accomplishes and executes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes what is sin and error, a miss of the mark and a mistake, a violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness is and exists as a slave, servant and attendant of sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness. Furthermore, the slave, servant and attendant does not remain or abide, endure or live on, last or persist, stay or continue on, dwell or lodge within or inside the house or home, dwelling or abode for and on behalf of the entirety of the age, season and the perpetuity of time - the Son* remains and abides, endures and lives on, lasts and persists, stays and continues on, dwelling and lodges for and on behalf of the entirety of the age, season and the perpetuity of time however. Then and therefore, accordingly, consequently and these things being so, if and whether the Son* may free and liberate, release and deliver all of you from blame and domination, all of you shall truly, verily and really be and exist as free and liberated, released and exempt, unrestrained and delivered ones who are unconstrained, unfettered and independent. I do see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, all of you are and exist as Abraham's seed, offspring and progeny. But nevertheless, notwithstanding and on the contrary, all of you seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to destroy and kill, ruin and annihilate, render useless, waste and slay Me, to cause Me to perish and pass away for the fact that concerning this, this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of Mine, the one that belongs to Me does not have any space or room, capacity or place to be held onto and contained, received and understood, grasped and accepted, make progress and advance within or inside any of you. I speak,

8:31a From the placeholder *ΙΣ*

30 - 38

8:34a From the placeholder *ΙΣ*

8:35a From the placeholder *ΥΣ*.

8:36a From the placeholder *ΥΣ*.

38 (cont)

utter and declare what I have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld from the immediate proximity and presence of the Father*; then and therefore, accordingly, consequently and these things being so, all of you also do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what each of you has heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to from the immediate proximity and presence of your father."

They answered, responded and replied, and said to Him, "Our father is and exists as Abraham!" Then and therefore, accordingly, consequently and these things being so, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "If or whether all of you are and exist as Abraham's children and offspring, all of you should do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute Abraham's works and businesses, employments and undertakings, acts and deeds, tasks and labours. Nevertheless, now, at this present moment in time, all of you seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to destroy and kill, ruin and annihilate, render useless, waste and slay Me, to cause Me to perish and pass away, a Man and Human being who has spoken, uttered and declared the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth to all of you, that which I heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to from the immediate proximity and presence of God*. This certain specific thing Abraham did not do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute. All of you are doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting the works and businesses, employments and undertakings, acts and deeds, tasks and labours of your father." Then and therefore, accordingly, consequently and these things being so, they said to Him, "All of us have not come to be or exist, arisen, appeared or originated from out of fornication or sexual immorality, illicit sexual relations out of wedlock or bestiality. All of us have and hold, acquire and receive, own and possess one single Father* - God*!" Yahushua* replied to them, "If or whether God* was and existed as your father, all of you would dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore Me, for the reason that I came and showed Myself, arose and appeared, became established and walked onto the scene from out of God*, and I am present here. Affirming and confirming this, neither have I come or shown Myself, arisen or appeared, become established or walked onto the scene from Myself as a source and origin, but nevertheless, notwithstanding and on the contrary, that Certain Specific Person has sent and dismissed, dispatched, ordered and commissioned Me with a message. Through the means of and on the grounds of, on account of and for the reason on, on the basis of and because of what reason do none of you know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise this speech and proclamation, report and words, discussion and conversation of Mine that belongs to Me? Is it because none of you are powerful or might, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of Mine that belongs to Me? All of you are and exist as from out of your father - the Devil, false accuser and slanderer, and all of you want and wish, prefer and aim, intend, will and desire to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute the desires and cravings, lusts and longings, coveting, impulses and passions of your father! That certain specific one was and existed as a murderer and killer from the beginning, start and origin of the universe, and he was never standing upright or firm, steadfast or established, fixed or unmoveable, upheld or sustained, maintained or authorised within or inside the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, for concerning this, within or inside Him there is and exists no truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest. Whenever and as soon as he may speak, utter or declare, *it is always* something that is the Lie or deception, purposeful misleading precept or intentionally created or preached falsehood, myth or perverse idea or fallacy, he speaks, utters and declares from out of himself and his own character, nature and person, for concerning this, he is and exists as a liar and cheat, deceiver and misleader, one who creates, preaches and speaks falsehoods and untruths, as well as the father of it, *the Lie*. Notwithstanding, for the fact that I speak and teach, maintain and affirm, direct and exhort, advise and point out the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, none of you trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in Me. Which one from out of or among all of you refutes or admonishes, rebukes or reproves, exposes or corrects, reprehends or chides, chastens or convicts, brings to light or can show Me to be at fault about and concerning, regarding and on account of, because of and respect to a sin or error, miss of the mark or mistake, violation of the Torah of the Supreme One or wandering from the Way or from the state of uprightness? If or whether I speak or teach, maintain or affirm, direct or exhort, advise or point out the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason do none of you trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in Me? The One who is and exists as from out of God* hears and attends to, considers and understands, comprehends and perceives, pays attention to and listens to the words and sayings, statements and messages, proclamations and subject matters, affairs, events and circumstances of God*. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific reason none of you can hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen, for concerning this, none of you are or exist as from out of God*."

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The Yahuwdeans answered, responded and replied, and they said to Him, "Do we not do well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably in saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out that concerning this, You are and exist as a Shomarown, and You have and hold, acquire and receive, own and possess a demon, a fallen messenger and envoy?" Yahushua* answered, responded and replied, "I do not have or hold, acquire or receive, own or possess a demon, a fallen messenger and envoy, but nevertheless, notwithstanding and on the contrary, I value and honour, support, respect and revere My Father*, but all of you dishonour and treat Me shamefully, disrespecting and insulting, degrading and

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8:38a From the placeholder *ΠΡΙ*

8:39a From the placeholder *ΙΣ*

8:40a From the placeholder *ΘΥ*

8:41a From the placeholder *ΠΡΑ*

8:41b From the placeholder *ΘΝ*

8:42a From the placeholder *ΙΣ*

8:42b From the placeholder *ΘΣ*

8:42c From the placeholder *ΘΥ*

8:47a From the placeholder *ΘΥ*

8:47b From the placeholder *ΘΥ*

8:47c From the placeholder *ΘΥ*

8:49a From the placeholder *ΙΣ*

8:49b From the placeholder *ΠΡΑ*

abusing Me. However I do not seek after or wish for, want or demand, endeavour to obtain or strive for, look for or desire to find My own glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty: there is and exists One Who seeks after and wishes for, wants and demands, endeavours to obtain and strives for, looks for and desires to find, and Who is separating and sundering, making distinctions and disputing, debating and taking issue, discriminating and determining the destination of, bringing contention and differentiation, making a decision and evaluating, assessing and judging. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, if or whether someone may keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect this word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of Mine, this one that belongs to Me, never, ever may that person see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend, pay attention to or behold death and demise, the sundering of the soul from the Supreme One's presence for and on behalf of the entirety of the age, season and the perpetuity of time." The Yahuwdeans said to Him, "Now, at this present moment in time we have come to know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, You have and hold, acquire and receive, own and possess a demon, a fallen messenger and envoy! Abraham died and perished, became useless and lifeless, inanimate and had his soul separated from his body, and so did the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind, yet You say and teach, maintain and affirm, direct and exhort, advise and point out, 'if or whether someone may keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect My word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, never, ever may that person come to know or experience, partake of or taste death and demise, the sundering of the soul from the Supreme One's presence for and on behalf of the entirety of the age, season and the perpetuity of time.' You are not and do not exist as greater or larger, mightier or more powerful, important or prominent, extraordinary or outstanding than our father and ancestor Abraham who died and perished, became useless and lifeless, inanimate and had his soul separated from his body, as well as the Prophets, the men and women who declared the thoughts of the Supreme One before and in the presence of mankind who died and perished, became useless and lifeless, inanimate and had their souls separated from their bodies! Exactly Whom do You make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring about Yourself as!?" Yahushua* answered, responded and replied, "If

49 (cont) - 59

or whether I give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to Myself, My glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty is and exists as nothing and worthless, useless and of no account, meaningless and invalid. My Father* is and exists as the One giving Me glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, of Whom all of you say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, 'He is and exists as our God*!' Yet none of you have known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised Him. However, I Myself see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold Him. But if I was to say that concerning this, 'I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold Him', I shall be and exist as like, similar and the exact same type to all of you - a liar and cheat, deceiver and misleader, one who creates, preaches and speaks falsehoods and untruths. But nevertheless, notwithstanding and on the contrary, I do see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold Him, and I keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect His word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. Abraham, your father and ancestor, rejoiced exceedingly, actively leaped for joy and exulted so that, in order that and with the result that he would see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold My day and season, the time that belongs to Me, and he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and comprehended, paid attention and beheld *it*, and he rejoiced and was glad, delighted and pleased!" Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans said to Him, "You don't yet have or hold, acquire or receive, own or possess fifty years worth *of life*, yet You have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and comprehended, paid attention to and beheld Abraham?!" Yahushua* said to them, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, before and ahead of the time of Abraham - I Am and Exist*!" Then and therefore, accordingly, consequently and these things being so, they lifted up and elevated, carried, picked up and raised up stones and rocks so that, in order that and with the result that they may throw and cast, scatter and hurl, propel and fling *them* upon Him. However Yahushua* was kept secret and hidden, covered up and concealed, and He departed from out of the Sacred Place and Temple.

8:54a From the placeholder *ΙΣ*

8:54b From the placeholder *ΠΗΡ*

8:54c From the placeholder *ΘΣ*

8:58a From the placeholder *ΙΣ*
8:58b This is a reference to *Exodus 3:14* where Yahuweh tells Moshe, "Tell them I AM has sent you". Yahushua is basically stating that He Himself is Yahuweh, hence the crowd's response
8:59a From the placeholder *ΙΣ*

Chapter 9

Yahushua Heals A Blind Man

1 - 4

Now as He is going and passing by, moving along and carrying on, He saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to a man who had been blind from out of and since he was born. And His disciples and followers, pupils and learners, adherents and apprentices asked and begged, beseeched and pleaded to, expressed desire and requested, petitioned, required and implored Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Rabbi, who was it that sinned and erred, missed the mark and made a mistake, violated the Torah of the Supreme One and wandered from the way and from the state of uprightness so that, in order that and with the result that he would be born and begotten, brought forth and produced as blind, being unable to see? This certain specific person or his parents?" Yahushua* answered, responded and replied, "Neither did this certain specific person nor his parents sin or err, miss the mark or a make a mistake, violate the Torah of the Supreme One or wander from the way or from the state of uprightness. But nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that the works and businesses, employments and undertakings, acts and deeds, tasks and labours of God* may be made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified, made plain and manifested in, by and through him, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for us to work and be active, busy and to accomplish, perform and carry out, produce and

9:3a From the placeholder *ΙΣ*

9:3b From the placeholder *ΘΥ*

exercise, exert power and to labour, serve and do the works and businesses, employments and undertakings, acts and deeds, tasks and labours of the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned us up until the time and whilst it is and exists as daytime, when light is upon everything. At the time when and as soon as night, darkness and gloom comes and shows itself, arises and appears, becomes established and arrives on the scene, no one, nobody and nothing shall be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to work or be active, busy or to accomplish, perform or carry out, produce or exercise, exert power or to labour, serve or help. At the time when and whilst I may be and exist within and inside the world and cosmos, galaxy and universe, the entire realm of man, I am and exist as the Light, Radiance and Illumination of the world and cosmos, galaxy and universe, the entire realm of mankind." After having said these certain specific things, He spat on the ground and He made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about mud and moist earth from out of the spit and saliva. Then He smeared and laid, spread and rubbed the mud and moist earth upon his eyes, and He said to him, "Go and depart, leave and proceed on your way: wash inside and within the bathing pool of Shiloach*." (Which is translated, interpreted and explained as 'Sent and dismissed, dispatched, ordered and commissioned'.) Then and therefore, accordingly, consequently and these things being so, he went off and departed, left and travelled, and washed, and He came and showed himself, arose and appeared, became established and arrived on the scene as perceiving and examining, discerning and observing, discovering and understanding, considering and contemplating, paying close attention to and noticing, directing his attention to and facing, being aware of and seeing *with his eyes*. Then and therefore, accordingly, consequently and these things being so, the neighbours and countrymen, and those seeing and beholding, gazing at and attentively viewing, contemplating, perceiving and watching him that concerning this, he was and existed formerly and previously, before and earlier as a beggar, one who asked for alms and help, were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Is this not and does not this certain specific person exist as the one sitting down and dwelling, staying, residing and sojourning, and begging and earnestly asking for alms and help?" Others and different persons were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "It is and exists as that certain specific person!" Others and different persons were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "No it isn't, but nevertheless, notwithstanding and on the contrary, he is and exists as like and resembles, similar to and of like disposition to him." Yet that certain specific one was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "I am and exist *as he*!" Then and therefore, accordingly, consequently and these things being so, they said to him, "How and in what manner, way or fashion were your eyes opened, giving you sight and causing you to see?" That certain specific person answered, responded and replied, "The Man being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as Yahushua* made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about mud and moist earth, and He smeared and laid, spread and rubbed it on my eyes. Then He said to me concerning this, 'Go and depart, leave and proceed on your way towards Shiloach and wash.' Then and therefore, accordingly, consequently and these things being so, having gone off and departed, left and travelled, and having washed, I became able to see again, received back my sight and had my eyes healed of their blindness." Then and therefore, accordingly, consequently and these things being so, they said to him, "Where and in what place does that Certain Specific One exist?" He says and teaches, maintains and affirms, directs and exhorts, advises and points out, "I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold *where He is*."

4 (cont) - 12

9:7a *Shiloach*, incorrectly known as *Siloam*, and means *Sent*. The name of a pool and Tower near the Temple in Yarushalaim (See *Lucus 13:4*)

9:11a From the placeholder *ΪΣ*

They favourably led and guided, brought and took him, the one who was once and formerly blind, to the Pharisees. As it happens, it was and existed as a day of rest, a shabbat, in, by and on the day which Yahushua* had made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about the mud and moist earth, and had opened his eyes, giving him sight and causing him to see. Then and therefore, accordingly, consequently and these things being so, the Pharisees were also asking and begging, calling for and craving, desiring and requiring, inquiring and requesting, demanding and pleading to him again, anew and furthermore how and in what manner, way and fashion he became able to see, received back his sight and had his eyes healed of their blindness. So he said to them, "He laid and set, placed and put mud and moist earth upon my eyes, and I washed myself. And so I perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct my attention to and face, am aware of and see." Then and therefore, accordingly, consequently and these things being so, some certain ones from out of and among the Pharisees were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "This Certain Specific Man is not and does not exist from the immediate proximity and presence of God*, for concerning this, He does not keep or guard, hold on to or retain, attend to or maintain, keep an eye on or watch over, preserve or protect the Shabbat, the day of rest." Others and different ones were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "How and in what manner, way or fashion is a sinful and erroneous man who has missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness powerful or might, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents of this kind and sort?!" And a split and rent, division and dissension, rift and tear, schism, difference of opinion and discord was and exist within and among them. Then and therefore, accordingly, consequently and these things being so, again, anew and furthermore they say and teaching, maintain and affirm, direct and exhort, advise and point out to the blind one, "Exactly what do you say and teach, maintain and affirm, direct and exhort, advise and point out about and concerning, regarding and on account of, because of and with respect to Him, for concerning this He opened your eyes, giving you sight and causing you to see?" Therefore he said concerning this, "He is and exists as a Prophet, a man who declares the thoughts of the Supreme One before and in the presence of mankind!" Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* did not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence about or concerning, regarding or on account of, because of or with respect to him, that concerning this, he was and existed as blind, being unable to see, and then became able to see again, received back his sight and had his eyes healed of their blindness up until the time when they had sounded for and spoken to, sent for and summoned, invited and called for the parents of he who had become able to see again, received back his sight and had his eyes healed of their blindness. So they asked and requested, entreated and questioned, enquired and beseeched them to answer this following question, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Is this and does this person exist as your son, he whom you say and teach, maintain and affirm, direct

9:14a From the placeholder *ΪΣ*

9:16a From the placeholder *ΘΥ*

13 - 19

and exhort, advise and point out that concerning this, he was born and begotten, brought forth and produced as blind, being unable to see? Then and therefore, accordingly, consequently and these things being so, how and in what manner, way or fashion does he now, at this present time perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, is aware of and see *with his eyes*?" Then and therefore, accordingly, consequently and these things being so, his parents answered, responded and replied, and they said, "We see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, this certain person is and exists as our son, and that concerning this, he was born and begotten, brought forth, delivered and produced from birth as physically blind. However, how and in what manner, way or fashion he now, at this present time perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs attention to and faces, is aware of and sees *with his eyes* we do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold, nor do we see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold who or what opened his eyes, giving him sight and causing him to see. Ask and beg, beseech and plead to, express desire and request, petition, require and implore him. He has and holds, acquires and receives, owns and possesses stature, is of adult age and maturity, of suitable standing and is befitting enough. He shall speak, utter and declare about and concerning, regarding and on account of, because of and with respect to himself." His parents said these certain specific things for concerning this; they were fearing and being afraid, terrified and frightened of the Yahuwdish *authorities*. Affirming and confirming this, the Yahuwdish *authorities* had now, already come to a mutual understanding and had come to an agreement, decided and arranged, resolved and determined, assented to and made a covenant so that, in order that and with the result that if some certain person may profess and confess, declare and openly acknowledge, bear witness and state, admit, praise and celebrate that He, *Yahushua*, was Anointed Messiah*, that person would come to be and exist, arise, appear and originate as excluded from the Synagogue, expelled and completely cut off from the rights and privileges of a Yahuwdean, banned and separated from the community and placed under an imprecation and curse. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain reason, his parents had said that concerning this, "He has and holds, acquires and receives, owns and possesses stature, is of adult age and maturity, of suitable standing and is befitting enough", and "ask and beg, beseech and plead to, express desire and request, petition, require and implore him". Then and therefore, accordingly, consequently and these things being so, they sounded for and spoke to, sent for and summoned, invited and called for the man who had been and existed as physically blind for a second time, and they said to him, "Give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*! We see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, this Certain Specific Man is and exists as a sinner, One Who has erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness!" Then and therefore, accordingly, consequently and these things being so, that certain specific person answered, responded and replied, "If or whether He is and exists as a sinner, One Who has erred, missed the mark and made mistakes, violated the Torah of the Supreme One and wandered from the Way and from the state of uprightness, I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold. One thing I do see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold is that concerning this, being and existing as one who was physically blind, now, at this present time I perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, is aware of and see *with my eyes*." Then and therefore, accordingly, consequently and these things being so, they said to him again, anew and furthermore, "Exactly what did He do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute to you? How and in what manner, way or fashion has He opened your eyes, giving you sight and causing you to see?" He answered, responded and replied to them, "I have now told you already, and all of you heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *it*. Why and for what reason do all of you want and wish, prefer and aim, intend, will and desire to hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to *it* again, anew and furthermore? Can all of you want and wish, prefer and aim, intend, will and desire to come to be and exist, arise, appear and originate as His disciples and followers, pupils and learners, apprentices and adherents also?" So they reviled and shouted insults at, reproached and verbally abused, railed at and slandered, chided and wrangled, remonstrated angrily and quarrelled with, contended and rebuked him, and they said, "YOU are and exist as a disciple and follower, pupil and learner, apprentice and adherent of that Certain Specific Person! Affirming and confirming this, all of us are and exists as the disciples and followers, pupils and learners, apprentices and adherents of Moshe, and we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, God has spoken, uttered and declared to Moshe. However, none of us see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold where or which place that Certain Specific One is and exists from!" The man answered, responded and replied, and he said to them, "For this reason, this certain thing is and exists as marvellous and wonderful, remarkable and amazing, awesome and phenomenal, extraordinary and astonishing! For concerning this, none of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold where or what place He is and exists from, and yet He opened my eyes, giving me sight and causing me to see! All of us see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, God* does not hear or attend to, consider or understand, comprehend or perceive, pay attention to or listen to sinners, those who have erred, missed the mark and made mistakes, violated the law of the Supreme One and wandered from the Way and from the state of uprightness, but nevertheless, notwithstanding and on the contrary, if or whether some certain person may be and exist as one who reverers and venerates the Supreme One, and may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute His will and purpose, desire and choice, mind and wish, purposeful intent and decision, gracious disposition and

19 (cont)
- 31

9:22a From the placeholder $\overline{XN}$.

9:24a From the placeholder $\overline{\Theta\Omega}$.

9:31a From the placeholder $\overline{\Theta\Sigma}$.

31 (cont) - 34

good pleasure, decree and law, precept and inclination, this certain specific sort of person He hears and attends to, considers and understands, comprehends and perceives, pays attention and listens to. From and since the *beginning* of the age, season and time is has not been heard or attended to, considered or understood, comprehended or perceived, paid attention to or listened to the fact that some certain person opened the eyes of a person born or begotten, brought forth, delivered or produced since birth as physically blind, giving them sight and causing them to see. Except and unless this Certain Specific Man* was and exists as from the immediate proximity and presence of God*, He would not be powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute a single thing." They answered, responded and replied, and said to him, "You were wholly and completely, entirely and utterly born and begotten, brought forth, delivered and produced in, by and with sin and error, a miss of the mark and a mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness, yet you teach, instruct and explain to us through discourses and discussions!?" And so they threw out and expelled, drove and repudiated, pulled and tore out, brought and sent out, cast and extracted out, disposed of and ejected, banished and got rid of him outside.

9:33a From the placeholder *ΑΝΩΣ*.
9:33b From the placeholder *ΘΥ*.

Yahushua* heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that they had thrown him out and expelled, driven and repudiated, pulled and tore him out, brought and sent out, cast and extracted, disposed of and ejected, banished and got rid of him outside, and so finding and discovering, observing and recognising, detecting and coming to know him through enquiry and examination, thought and scrutiny, investigation and perception, He said to him, "Do you trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence inside and within the Son* of Man*?" That certain person answered, responded and replied, "And *exactly* who is He and does He exist as, *please* say and affirm, assert and declare, Sovereign Master*, so that, in order that and with the result that I may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence inside and within Him?" Yahushua* said to him, "Not only have you seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to Him, but the one speaking, uttering and chatting together with you is and exists as Him." Therefore he said and affirmed, asserted and declared, "I trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence, Sovereign Master*." And so he fell and collapsed, bowed down and became prostrate on the ground, knelt down and paid homage, showed reverence and expressed utmost respect to Him. And so Yahushua* said, "For and on behalf of a righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence I came and showed Myself, arose and appeared, became established and arrived inside and within this certain specific world and cosmos, galaxy and universe, this realm of man, so that, in order that and with the result that those who do not perceive or examine, mentally discern or observe, discover or understand, consider or contemplate, pay close attention to or notice, direct their attention to or face, are aware of or take note may perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, become aware of and take note, and those who perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, are aware of and take note may come to be and exist, arise, appear and originate as mentally blind and unable to understand, ignorant and stupid, slow to comprehend and unfruitful, ineffective and unsuccessful." Some from out of and among the Pharisees who are and exist as stood by, near and behind Him heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific things, and they said to Him, "Does that not mean that we also are and exist as mentally blind and unable to understand, ignorant and stupid, slow to comprehend and unfruitful, ineffective and unsuccessful?" Yahushua* said to them, "If or whether you were and existed as mentally blind and unable to understand, ignorant and stupid, slow to comprehend and unfruitful, ineffective and unsuccessful, none of you would have or hold, acquire or receive, own or possess sin or error, a miss of the mark or a mistake, a violation of the Torah of the Supreme One or wandering from the Way or from the state of uprightness. But nevertheless, now and since you say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, 'We perceive and examine, discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct attention to and face, are aware of and take note', the sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of uprightness of all of you remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges.

9:35a From the placeholder *ΙΣ*
9:35b From the placeholder *ΥΝ*.
9:35c From the placeholder *ΑΝΟΥ*.
9:36a From the placeholder *ΚΕ*.
9:37a From the placeholder *ΙΣ*
9:38a From the placeholder *ΚΕ*.
9:39a From the placeholder *ΙΣ*
9:41a From the placeholder *ΙΣ*

35 - 41

Chapter 10
The Good Shepherd

'Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, the one not coming into or showing themselves within, arising or appearing in, becoming established or walking in through the means of, by the way of and via the door, entrance and gateway to the sheep's courtyard and unroofed enclosure but nevertheless, notwithstanding and on the contrary is climbing up and ascending, rising and embarking from another place, by some other way and from elsewhere, that certain specific person is and exists as a thief, one who takes possessions away by stealth and surprise, and as a robber and bandit, highwayman and plunderer, freebooter and brigand, pirate and buccaneer. However, the one coming into and showing themselves within, arising and appearing in, becoming established and walking in through the means of, by the way of and via the door, entrance and gateway is and exists as a shepherd, pastor and herdsman of the sheep. For a person such as this the doorkeeper, porter and gatekeeper opens and gives entrance and access, and the sheep hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to his sound, tone and voice, and he sounds for and speaks to, sends for and summons, invites and calls his own individual sheep according to and with regards to, in relation to and with respect to *their* name and title, character and person, reputation and authority, and he actively leads and guides, brings and takes them out. At the time when and as soon as he may send out and compel, bid and cause, command and draw out, extract and bring out, lead and take out, release and set free all *his* own individual and collective *sheep*, he goes and journeys, travels and proceeds onwards ahead of, in front of and before them, and the sheep accompany and follow after, obey and join themselves to him, for concerning this, they see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold his sound, tone and voice. Moreover, they would have never, ever accompanied or followed after, obeyed or joined themselves to another or different *person*, a stranger or foreigner, alien or one who belongs to another, but nevertheless, notwithstanding and on the contrary, they shall flee and take flight, vanish and quickly disappear, run and slip away, becoming separated from him, for concerning this they do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take not of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold the sound, tone or voice of other and different *persons*, strangers or foreigners, aliens or those who belong to another." Yahushua* spoke this certain specific proverb and maxim, parable and adage, enigma and allegory, figure of speech and comparison to them, but nevertheless, those certain

1 - 6

10:6a From the placeholder *ΙΣ*

6 (cont)

specific ones did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise what it was and existed as that He was speaking, uttering and declaring to them.

Then and therefore, accordingly, consequently and these things being so, Yahushua* said to them, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, I am and exist as the door, entrance and gateway of the sheep. Every individual and collective thing, as many as and all that has come and showed themselves, arisen and appeared, become established and walked onto the scene are and exist as thieves, those who took possessions away by stealth and surprise, and as robbers and bandits, highwaymen and plunderers, freebooters and brigands, pirates and buccaneers, but nevertheless, notwithstanding and on the contrary, the sheep have not heard or attended to, considered or understood, comprehended or perceived, paid attention to or listened to them. I am and exist as the door, entrance and gateway: if or whether someone may come into and show themselves within, arise and appear in, become established or walk through the means of, by way of and via Me, that person shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation, and he shall come into and show themselves within, arise and appear in, become established and walk in, and he shall go out and depart, disembark and leave to go to find and discover, observe and recognise, detect and attain pasture and fodder, food and growth, happiness and enjoyment through enquiry and examination, thought and scrutiny, investigation and perception. The thief, the one who takes possession away by stealth and surprise does not come or show himself, arise or appear, become established or walk onto the scene except, apart from and aside from it being so that, in order that and with the result that he may steal and cheat, deceive and beguile, secretly embezzle and craftily take away, subterfuge, clandestinely rob others of their possessions and smuggle and conceal goods, and so he may slay, kill and slaughter, and so he may destroy and ruin, annihilate and render useless, lose and abolish, obliterate, waste and cause things to perish and pass away: I came and showed myself, arose and appeared, became established and walked onto the scene so that, in order that and with the result that they may have and hold, acquire and receive, own and possess life and continued existence, and so they may have and hold, acquire and receive, own and possess *it* exceedingly and excessively, greatly and abundantly, remarkably and considerably, extraordinarily, exceptionally and extremely. I Myself am and exist as the good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable shepherd, pastor and herdsman. The good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable shepherd, pastor and herdsman sets down and places, stands and establishes, appoints and ordains, fixes and provides, designates, assigns and lays out His soul and life on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the sheep. One who is a hired servant, day labourer and worker and is not and does not exist as a shepherd, pastor and herdsman, of whom the sheep are not and do not exist as his own individual ones, as he sees and beholds, gazes at and attentively views, contemplates, perceives and watches the wolf, the cruel and greedy, rapacious and destructive animal coming and showing itself, arising and appearing, becoming established and walking onto the scene, he then leaves behind and sets aside, ignores and disregards, abandons and leaves destitute, gives up and dismisses, omits and rejects, neglects and separates himself from the sheep, and he flees and takes flight, vanishes and quickly disappears, runs and slips away, becoming separated from them, and so the wolf, the cruel and greedy, rapacious and destructive animal snatches and seizes, carries off and drags, claims for itself and takes them away, and causes *them* to

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scatter and disperse, divide, fly away and flee in every direction. *It is this way* because and for the reason that he is and exists as a hired servant, day labourer and worker, and he does not care nor is he interested, worried or concerned about and concerning, regarding and on account of, because of and with respect to the sheep. I Myself am and exist as the good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable shepherd, pastor and herdsman, and I know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise those who are Mine and belong to Me, and those who are Mine and belong to Me know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise Me, just as, exactly as and accordingly as the Father* knows and understands, perceives and realises, notices and discerns, discovers and observes, experiences and ascertains, learns about and distinguishes, judges and thinks about, comprehends, acknowledges and recognises Me, and I know and understand, perceive and realise, notice and discern, discover and observe, judge and think about, comprehend, acknowledge and recognise the Father*. So I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present My soul and life on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the sheep. I even have and hold, acquire and receive, own and possess other and different sheep who are not and do not exist as from out of this certain specific courtyard and unroofed enclosure, so it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Me to gather and draw, collect and assemble, bring and join, receive and unite, convene and take those certain specific ones in also, and they shall hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to My sound, tone and voice, and they shall come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, present and belong to, be instituted and formed, appear and originate as one flock, one Shepherd, Pastor and Herdsman. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing the Father* dearly loves and welcomes, entertains and looks fondly upon, cherishes with strong affection and highly esteems with great favour, goodwill and benevolence, is loyal to and greatly adores Me, for concerning this I set down and place, stand and establish, appoint and ordain, fix and provide, designate, assign and lay out My soul and life so that, in order that and with the result that I may receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit it again, anew and furthermore. No one, nobody and nothing lifts up or raises, elevates or removes, carries off or takes it away from Me, separating it from Me, but nevertheless, notwithstanding and on the contrary, I set down and place, stand and establish, appoint and ordain, fix and provide, designate, assign and lay it out of My own accord and from Myself as its origin and source. I have and hold, acquire and receive, own and possess power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and have been entrusted with the right, permission and strength to set down and place, stand and establish, appoint and ordain, fix and provide, designate, assign and lay it out, as well as power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and have been entrusted with the right, permission and strength to receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend

10:7a From the placeholder *ΙΣ*

10:15a From the placeholder *ΠΗΡ*.

10:15b From the placeholder *ΠΡΑ*.

10:17a From the placeholder *ΠΗΡ*.

18 (cont) - 21

and admit it again, anew and furthermore. I have received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted this certain specific charge and precept, injunction and prescribed rule, mandate and order, regulation and commission from the immediate proximity and presence of My Father*." A split and rent, division and dissension, rift and tear, schism, difference of opinion and discord came to be and existed, began to be and arose, was made and finished, arrived and was produced, established and occurred, was created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated again, anew and furthermore within and among the Yahuwdeans through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters. As it happens, many numerous and large amounts *of people* from out of and amongst them were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "He has and holds, acquires and receives, owns and possesses a demon, a fallen messenger and envoy, and He is insane and crazy, mad, raving and out of His mind! Why and for what reason do all of you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Him?!" Other and different *people* were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "These certain specific words and sayings, statements and messages, proclamations and subject matters, affairs and events are not and do not exist as those of one who is demon-possessed. A demon, fallen messenger and envoy is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to open the eyes of those who are blind, giving them sight and causing them to see!"

10:18a From the placeholder *ΠΡΣ*.

We Are One

Then, at that time, the Feast of Dedication, Consecration and Renovation* came to be and existed, began and arose, was made and finished, arrived and was produced, established and occurred, was created and prepared, constituted and appointed, presented and happened, was instituted and formed, came to pass and took place, appeared and originated within and inside Yarushalaim. It was and existed as winter, and Yahushua* was walking around and going about within and inside the Sacred Place and Temple, within and inside the portico and porch, cloister and colonnade of Shalomoh's*, the open space surrounded and supported by upright columns*. Then and therefore, accordingly, consequently and these things being so, the Yahuwdish *authorities* surrounded, encompassed and encircled Him, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "Up until when are you going to be actively lifting up and elevating, carrying, picking up and raising our soul, keeping us in suspense and ambiguity? If or whether you are and exist as the Anointed One*, tell us with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness." Yahushua* answered, responded and replied to them, "I have told you, but none of you trusted or relied, obeyed or placed confidence, certainty and guarantee, assurance and dependence *in it*. The works and businesses, employments and undertakings, acts and deeds, tasks and labours which I am doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting in, by and with the name and title, character and person, reputation and authority of My Father*: these certain specific things witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to Me, telling you Who I am. But nevertheless, notwithstanding and on the contrary, none of you trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the Trustworthy One, for concerning this, none of you are or exist as from out of or among the Sheep that are Mine, those who belong to Me. The sheep that are Mine, those who belong to Me, hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to My sound, tone and voice, and I know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise them, and they accompany and follow after, obey and join themselves to Me. And so I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present eternal and never ending, everlasting and perpetual life and continued existence to them, and never, ever may they be destroyed or ruined, annihilated or rendered useless, lost or abolished, obliterated, wasted or caused to perish or pass away for and on behalf of the entirety of the age, season and the perpetuity of time, and a certain specific person has not snatched or seized, carried off or dragged, claimed for himself or taken them away from out of My hand, power and open palm. My Father*, He Whom has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented all individual and collective things to Me is and exists as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding, and no one, nobody and nothing is powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to snatch or seize, carry off or drag, claim for themselves or take anything away from out of the hand, power and open palm of the Father*. I and the Father* are and exist as one." The Yahuwdish *authorities* again, anew and furthermore carried and bore, sustained and held up, supported and picked up stones and rocks so that, in order that and with the result that may pelt, throw and fling them at Him. Yahushua* answered, responded and replied to them, "I showed and gave evidence of, brought to light and portrayed, exhibited and demonstrated, rendered and set, pointed out and presented, offered and displayed, proved and made known to all of you many numerous and large amounts of good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable works and businesses, employments and undertakings, acts and deeds, tasks and labours from out of My Father*: through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what kind, sort or nature of work and business, employment and undertaking, act and deed, task and labour *from among* them do all of you pelt, throw and fling stones at Me?" The Yahuwdish *authorities* answered, responded and replied to Him, "We do not pelt, throw or fling stones at You about and concerning, regarding and on account of, because of and with respect to a good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable work and business, employment and undertaking, act and deed, task and labour, but nevertheless, notwithstanding and on the contrary, *we stone You* about and concerning, regarding and on account of, because of and with respect to blasphemy and a lie, malicious slander and abusive speech, injurious reproach and vilification, personal mockery and insult, reviling and defamatory statement, and because and for the fact that You, being and existing as a man and human being, make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring Yourself about as God*!" Yahushua* answered, responded and replied to them, "Has it not and does it not exist as written and recorded, inscribed and composed within and inside Your Law, the teachings and precepts, instructions and commandments of the Torah, that concerning this, **'I have said, "All of you are and exist as gods, mighty ones and supreme ones" '** * ? If and since He called those certain specific people **'gods, mighty ones and supreme ones,'** * favourably to whom the word and saying, message and statement, declaration and thought, instruction and teaching, decree,

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10:22a More commonly known as *Hanukkah*. A festival instigated by Yahuwdah (Judas) Maccabaeus in memory of the cleansing of the Temple from the abomination brought into it by Antiochus Epiphanes
10:23a From the placeholder *ΙΣ*.
10:23b *Shalomoh*, incorrectly known as *Solomon* and means
10:23c See *Acts 3:11; 5:12*
10:24a From the placeholder *ΧΣ*.
10:25a From the placeholder *ΙΣ*.
10:25b From the placeholder *ΠΡΣ*.
10:29a From the placeholder *ΠΗΡ*.
10:29b From the placeholder *ΠΡΣ*.
10:20a From the placeholder *ΠΗΡ*.
10:32a From the placeholder *ΙΣ*.
10:32b From the placeholder *ΠΡΣ*.
10:33a From the placeholder *ΘΝ*.
10:34a From the placeholder *ΙΣ*.
10:34b From *Psalm 82:6*
10:35a From *Psalm 82:6*

35 (cont) - 39

mandate and matter of God* came to be and existed, began and arose, was made and finished, arrived and was produced, established and occurred, was created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated - and it is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent, excellent or possible to have the the writing of Scripture untied or loosened, set free or released, set aside or unbound, undone or unfastened, annulled or invalidated, done away with or dismissed, destroyed or torn down, broken or dispersed, subverted or severed, demolished or weakened, relaxed or slackened, put an end to or repealed, revoked or transgressed, removed, eliminated or violated - do all of you say and teach, maintain and affirm, direct and exhort, advise and pointed out to the One Whom the Father* set-apart and cleansed, sanctified and dedicated, accepted and acknowledged, and *Whom* He sent and dismissed, dispatched, ordered and commissioned to go into and to the world and cosmos, galaxy and universe, the entire realm of man, that concerning this, 'You are speaking blasphemies and lies, malicious slandering and abusive speeches, injurious reproaches and vilifications, personal mockeries and insults, reviling and defamatory statements,' for concerning this I have said, 'I am and exists as God's* Son*'? If or whether I do not do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute the works and businesses, employments and undertakings, acts and deeds, tasks and labours of My Father*, none of you are to trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in Me. However, if and since I am doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting *them*, even if none of you may trust or rely, obey or place confidence, certainty or guarantee, assurance of dependence in Me, it is imperative that all of you have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the works and businesses, employments and undertakings, acts and deeds, tasks and labours, so that, in order that and with the result that all of you may have known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised, and all of you may presently and actively know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, the Father* is within, by and inside Me, and I am within, by and inside the Father*." Then and therefore, accordingly, consequently and these things being so, they were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to seize and take hold of, arrest and firmly capture, lay hold of and catch Him again, anew and furthermore, but He went out and departed, left and escaped, vanished and disappeared from out of and away from their hand, power and control.

10:35b From the placeholder *ΘΥ*.

10:36a From the placeholder *ΠΗΡ*.

10:36b From the placeholder *ΘΥ*.
10:36c From the placeholder *ΥΣ*.

10:37a From the placeholder *ΠΡΣ*.

10:38a From the placeholder *ΠΗΡ*.
10:38b From the placeholder *ΠΡΙ*

The Immerser Proved Right

40 - 42

So He went off and departed, retired, returned and withdrew again, anew and furthermore across and to the other side of the Yardan, to the place and space, spot and location, district and territory, region and area where Yahuchanon was and existed as immersing and submerging formerly and prior, earlier, in the first place to begin with, and He remained and abided, endured and lived on, lasted and persisted, stayed and continued on, dwelled and lodged there, in that place. And many numerous and large amounts *of people* favourably came and showed themselves, arose and appeared, became established and arrived to meet Him, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out concerning this, "Yahuchanon indeed, truly and surely made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about nothing that was a sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent. However, every individual and collective thing, as much as Yahuchanon spoke about and concerning, regarding and on account of, because of and with respect to this Certain Specific Person was and existed as real and disclosed, expressed and certain, upright and dependable, genuine and reliable, sincere and honest, trustworthy and righteous, factual and true!" And many numerous and large amounts *of people* there, in that place trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Him.

Chapter 11

The Resurrection Of 'El'azar

1 - 8

Proceeding on, a certain specific person was and existed as sickly and weak, powerless and ill, feeble and infirm - 'El'azar* from Bayith-'Aniy - from out of the village and town of Miriam* and her sister Martha*. As it happens, Miriam was and existed as the one who anointed and smeared, rubbed and covered the Sovereign Master* with sweet oil and unguent, ointment and perfume, and who wiped His feet dry with the hair from her head, whose brother and fellow brethren, 'El'azar, was sickly and weak, powerless and ill, feeble and infirm. Then and therefore, accordingly, consequently and these things being so, to Him the sisters favourably sent and dismissed, dispatched, ordered and commissioned *someone* with a message, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Sovereign Master*, behold, look and see! He whom You love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, are fond of and are attached to is sickly and weak, powerless and ill, feeble and infirm." However, after Yahushua* had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *this*, He said, "This certain specific weakness and frailty, feebleness and inadequacy, illness, sickness and disability is not and does not exist as favourable to death and demise, the sundering of the soul from the Supreme One's presence; but nevertheless, notwithstanding and on the contrary, *it is* on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God*, so that, in order that and with the result that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of it, the Son** may be given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty." Now, Yahushua* dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored Martha and her sister, as well as 'El'azar. Then and therefore, accordingly, consequently and these things being so, just as and soon after He heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *the report* that concerning this, "He is sickly and weak, powerless and ill, feeble and infirm," then, at that time He did indeed, truly and surely remained and abided, endured and lived on, lasted and persisted, stayed and continued on, dwelled and lodged for two days and periods of time within and inside the place and space, spot and location, district and territory, region and area where He was and existed. Thereupon and then with and afterwards, He says and teaches, maintains and affirms, directs and exhorts, advises and points out this certain specific thing to the disciples and followers, pupils and learners, apprentices and adherents, "Let us go and depart into Yahuwdea again, anew and furthermore." The disciples and followers, pupils and learners, apprentices and adherents say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Rabbi: the Yahuwdish *authorities* are now, at this present time, seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for,

11:1a *'El'azar*, incorrectly known as *Lazarus* and means *God has Helped*
11:1b *Miriam*, incorrectly known as *Mary* and means *Rebellion*
11:1c *Martha*, from an Aramaic word meaning *Mistress*
11:2a From the placeholder *ΚΝ*.

11:3a From the placeholder *ΚΕ*.

11:4a From the placeholder *ΙΣ*.

11:4b From the placeholder *ΘΥ*.
11:4c From the placeholder *ΥΣ*.
11:4d 𝔓75 adds the placeholder *ΘΥ* meaning *of God* here, but 𝔓45 has the Greek αυτου/autou meaning "his" instead, and 𝔓66 has neither. If *ΘΥ* had been present originally, there is no reason why 𝔓45 would have omitted it and put αυτου/autou there instead
11:5a From the placeholder *ΙΣ*.

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looking for and desiring to pelt, throw and fling stones at You, yet You go off and depart, leave, withdraw and proceed on to that place again, anew and furthermore?" Yahushua* answered, responded and replied, "Are there not twelve hours *of light* in a day? If or whether some certain person may walk around and go about, live, conduct and regulate their way of life, progress onwards and survive in, by and during the daylight hours, that person does not stumble against something or strike their foot, misstep or bump into something, fall or succumb, suffer hurt or misfortune, perish or experience pain, displeasure or become vexed, for concerning this and for the fact that that person perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs attention to and faces, is aware of and takes note of the light, radiance and illumination of this certain specific world and cosmos, galaxy and universe. On the other hand, if or whether some certain person may walk around and go about, live, conduct and regulate their way of life, progress onwards and survive in, by and during the night, darkness and gloom, that person stumbles against something and strikes their foot, missteps and bumps into something, falls and succumbs, suffers hurt and misfortune, perishes and experiences pain, displeasure and becomes vexed, for concerning that and for the fact that the light, radiance and illumination is not and does not exist within or inside that person."

11:9a From the placeholder *ΙΣ*

He said these things, and with and after these certain specific things He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "'El'azar, our friend, close companion and associate has fallen asleep, becoming still, calm and quiet. But nevertheless, notwithstanding and on the contrary, I go and journey, travel and proceed on so that, in order that and with the result that I may awaken him, causing him to arise from his sleep and slumber." Then and therefore, accordingly, consequently and these things being so, the disciples and followers, pupils and learners, apprentices and adherents said to Him, "Sovereign Master*, if or since he has fallen asleep, becoming still, calm and quiet, he shall be delivered and preserved, saved and rescued from danger and destruction, ruin and annihilation." Yahushua* had really spoken about and concerning, regarding and on account of, because of and with respect to his death and demise, the sundering of his soul from his body, however those certain specific people thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered that concerning this, He is speaking and teaching, maintaining and affirming, directing and exhorting, advising and pointing out about and concerning, regarding and on account of, because of and with respect to the laying down and reclining, reposing, slumber and rest of deep sleep. Then and therefore, accordingly, consequently and these things being so, at that time Yahushua* spoke to them with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness, "'El'azar has died and perished, become useless and lifeless, inanimate and had his soul separated from his body. And through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of all of you I rejoice and am glad, delighted and pleased that concerning this and for the fact that I was not and did not exist there, in that place, so that, in order and with the result that all of you may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. But nevertheless, notwithstanding and on the contrary, let us favourably go and depart to proceed towards him." Then and therefore, accordingly, consequently and these things being so, Ta'owm*, the one being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as Didymus*, said to his fellow disciples and followers, pupils and learners, apprentices and adherents, "Let us also go and depart, so that, in order that and with the result that we may die and perish, become useless and lifeless, inanimate and face separation together with Him!"

11:12a From the placeholder *ΚΕ*

11:13a From the placeholder *ΙΣ*

11 - 16

11:13a From the placeholder *ΙΣ*

11:16a *Ta'owm*, incorrectly known as *Thomas*, an Aramaic name meaning *Twin*
11:16b *Didymus* is Greek meaning *Twin*

Then and therefore, accordingly, consequently and these things being so, after Yahushua* had come and shown Himself, arisen and appeared, become established and walked onto the scene, through enquiry and examination, thought and scrutiny, investigation and perception He found and discovered, observed and recognised, detected and attained knowledge of the fact that he, *'El'azar*, had already spent four days and periods of time within and inside the grave, tomb and sepulchre. In addition to this, Bayith-'Aniy was and existed near and close to Yarushalaim, about and near to fifteen stadia* off, which was roughly 2 miles, and many numerous and large amounts of the Yahuwdeans had favourably come and shown themselves, arisen and appeared, become established and walked to Martha and Miriam so that, in order that and with the result that they may come close to their side to strengthen and calm, speak kindly and soothingly to, urge and spur on, reassure and cheer, tend and refresh, vivify and appease, support and advise them about and concerning, regarding and on account of, because of and with respect to their brother and fellow brethren. Then and therefore, accordingly, consequently and these things being so, just as and about the time when she heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that "Yahushua* is coming and showing Himself, arising and appearing, becoming established and arriving," she met and encountered, came face to face with and drew near to Him, but Miriam was sitting down and dwelling, staying, residing and sojourning within and inside the house and home, dwelling and abode. Then and therefore, accordingly, consequently and these things being so, Martha favourably said to Yahushua*, "Sovereign Master*, if You were and existed here, in this place, my brother and fellow brethren would not have died and perished, become useless and lifeless, inanimate and had his soul separated from his body! But nevertheless, notwithstanding and on the contrary, now, at this present moment in time, I also see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, as much as and all that You may ask and beg, beseech and plead, express desire and request, petition, require and implore the Deity for, God* Himself shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to You." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Your brother and fellow brethren shall be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised." Martha says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, he shall be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised in, by and at the resurrection and restoration, rising up and standing up *of the dead* in, by and at the last and final, end and uttermost day and period of time." Yahushua* replied to her, "I Myself am and exist as The Resurrection and restoration, rising up and standing up *of the dead* and as The Life and continued existence: the one who is actively placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Me, even though that person may die and perish, become useless and lifeless, inanimate and have their soul separated from their body, that person shall live and continue to exist, and every individual and collective *person* who is living and continuing to exist, and is placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Me shall never, ever die or perish, become useless or lifeless, inanimate or be separated from the Supreme One for and on behalf of the entirety of the age, season and the perpetuity of time. Do you trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in this certain specific thing?" She says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Yes, surely

11:17a From the placeholder *ΙΣ*

11:18a The Greek *Stadia* is roughly 600feet/185 meters, so *15 stadia* is about 2 miles/3.2 kilometres

11:20a From the placeholder *ΙΣ*

11:21a From the placeholder *ΙΝ*
11:21b From the placeholder *ΚΕ*

17 - 27

11:22a From the placeholder *ΘΣ*
11:23a From the placeholder *ΙΣ*

11:25a From the placeholder *ΙΣ*

27 (cont)

and certainly, Sovereign Master*: I have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, You are and exist as the Anointed One*, the Son* of God*, the One coming into and showing Himself, arising and appearing, becoming established and arriving to go to the world and cosmos, galaxy and universe, the entire realm of man."

11:27a From the placeholder *ΚΕ*
11:27b From the placeholder *ΧΣ*
11:27c From the placeholder *ΥΣ*
11:27d From the placeholder *ΘΥ*

So, after saying these certain things, she went off and departed, retired, returned and withdrew and she secretly and quietly, covertly and without public knowledge sounded for and spoke to, sent for and summoned, invited and called for her sister, Miriam, having said, "The Teacher, Master and Instructor has arrived and is present, and He sounds for and speaks to, sends for and summons, invites and calls you." Therefore, just as and as soon as that certain specific person heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *this*, she is quickly and shortly, at once, speedily and without delay lifted up and elevated, carried, picked up and raised, and is favourably coming and showing herself, arising and appearing, becoming established and walking towards Him. As it happens, Yahushua* had not yet come or shown Himself, arisen or appeared, become established or walked into the town and village, but nevertheless, notwithstanding and on the contrary, He was yet and still existed upon and at the place and space, spot and location, district and territory, region and area where Martha met and encountered, came face to face with and drew near to Him. Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans who were and existed together with her within and inside the house and home, dwelling and abode, and who were coming close to her side to strengthen and calm, speak kindly and soothingly to, urge and spur on, reassure and cheer, tend and refresh, vivify and appease, support and advise her, after they had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the fact that Martha had been caused to quickly and shortly, at once, speedily and without delay stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and had gone out and departed, disembarked and left, they accompanied and followed after, obeyed and joined themselves to her, having thought and presumed, supposed and regarded, deemed and judged, decided, believed and considered that concerning this, she is going off and departing, leaving, withdrawing and proceeding to go to the grave, tomb and sepulchre so that, in order that and with the result that she may weep and cry, wail and lament in sorrow there, in that place. Then and therefore, accordingly, consequently and these things being so, just as and about the time when Miriam came and showed herself, arose and appeared, became established and walked to the place where Yahushua* was and existed, and having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to Him, she fell and plunged down, descended and prostrated herself upon his face before His feet, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to Him, "Sovereign Master*, if You were and existed here, in this place, my brother and fellow brethren would not have died and perished, become useless and lifeless, inanimate and had his soul separated from his body!" Then and therefore, accordingly, consequently and these things being so, just as and about the time when Yahushua* saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to her weeping and crying, wailing and lamenting in sorrow, as well as the Yahuwdeans who had come and shown themselves, assembled and gathered together with her weeping and crying, wailing and lamenting in sorrow *also*, the Spirit* was greatly agitated and moved, grievous and severely indignant, and He shook up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and threw Himself into disorder. So He said, "Where and in what place have all of you set down and placed, put and established, appointed and ordained, fixed and provided, designated, assigned and laid him?" They say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Sovereign Master*: come and show Yourself, arise and appear, become established and walk, and see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold." Yahushua* wept, shed tears and cried severely. Then and therefore, accordingly, consequently and these things being so, the Yahuwdeans were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Behold, look and see how and what manner, way and fashion He was loving and regarding, enjoying and approving of, liking and sanctioning, having a personal interest in and having affection for, is fond of and is attached to him!" Nevertheless, some certain ones from out of and among then said, "Was it not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough for this Certain Person, the one who had opened the eyes of the blind, giving them sight and causing them to see, to make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring it about so that, in order that with the result that this certain specific one may not have died and perished, become useless and lifeless, inanimate and have their soul separated from their body?"

11:30a From the placeholder *ΙΣ*

28 - 37

11:32a From the placeholder *ΙΣ*
11:32b From the placeholder *ΚΕ*
11:33a From the placeholder *ΙΣ*
11:33b From the placeholder *ΠΝΙ*
11:34a From the placeholder *ΚΕ*
11:35a From the placeholder *ΙΣ*

Then and therefore, accordingly, consequently and these things being so, as He is again, anew and furthermore being greatly agitated and moved, grievous and severely indignant within and inside Himself, Yahushua* comes and shows Himself, arises and appears, becomes established and walks to the grave, tomb and sepulchre. Now it was and existed as a cave and cavern, and a large stone and rock was laying and resting on, pressing and imposing upon it, being laid, placed and put over it, covering and closing its entrance. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Lift up and raise, elevate and remove, carry off and take the stone and rock away." Martha, the sister of the one who had come to an end and died, says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "He now and already stinks and emits a smell, gives out an odour and gives off a stench, for the reason that it is and exists as the fourth day *since he died*." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Have I not said to you, 'If you may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, you shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God*' ?" Then and therefore, accordingly, consequently and these things being so, they lifted up and raised, elevated and removed, carried off and took the stone and rock away." So Yahushua* lifted up, elevated and raised *His* eyes up, looking towards the place above, and He said, "Father*, I bless and give thanks, praise and extolment, celebrate and bestowed favour to You, for concerning this, You have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to Me. Moreover, I have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, You hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to Me always and at all times, but nevertheless, notwithstanding and on the contrary, I have spoken *this* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the crowd and throng, multitude and mass *of people* standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised around and about Me, so that, in order that and with the result that they may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence

11:38a From the placeholder *ΙΣ*
11:39a From the placeholder *ΙΣ*
11:40a From the placeholder *ΙΣ*

38 - 42

11:40b From the placeholder *ΘΥ*
11:41a From the placeholder *ΙΣ*
11:41b From the placeholder *ΠΕΡ*

42 (cont) - 44

in the fact that concerning this, You have sent and dismissed, dispatched, ordered and commissioned Me with a message." And having said these certain specific things, He shouted and cried out, clamoured and screamed in a great and mighty, powerful and strong, intense and outstanding sound, tone and voice, "'El'azar: come out here, to this place!" The one who had died and perished, who had his soul separated from his body, came out and showed himself, arose and appeared, became established and walked forth, with *His* feet and hands bound and tied up, restricted and fastened with bandages, swathes and grave clothes, and His face and countenance bound about and bandaged, wrapped around and tied over with a facecloth, kerchief and burial towel. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and point out to them, "Untie and loosen, set free and release, set aside and unbind, undo and unfasten him, and permit and allow, do not hinder and release, accord and authorise, approve and sanction, endorse and let him go off and depart, leave, withdraw and proceed on his way."

11:44a From the placeholder *ΙΣ*

The Scheme To Kill Yahushua

45 - 54

Then and therefore, accordingly, consequently and these things being so, many numerous and large amounts from out of and among the Yahuwdeans who had favourably come and shown themselves, arisen and appeared, become established and walked to Miriam, who had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld what He had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted, trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Him. Now, some certain ones from out of and among them favourably went off and departed, retired, returned and withdrew to the Pharisees, and they told them what Yahushua* had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted. Then and therefore, accordingly, consequently and these things being so, the high and chief priests, as well as the Pharisees, gathered and drew, collected and assembled, brought and joined together the high council and assembly, the Sanhedrin*, and they were saying and teaching, maintaining and exhorting, advising and directing, affirming and pointing out, "What exactly are we to do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, for concerning this and for the fact that this certain specific Man* and Human being does and performs, accomplishes and executes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes many numerous and large amounts of signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents? If or whether we may permit and allow, do not hinder and release, accord and authorise, approve and sanction, endorse and let Him *go on* in this manner and way, thus and so, every individual and collective person may have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Him, and the Romans* shall come and show themselves, arise and appear, become established and walk onto the scene, and they shall lift up and raise, elevate and remove, carry off and take away both our place and space, spot and location, position, task and office, as well as the nation and race, clan and populace!" Nevertheless, a certain one from out of and among them, Ka'iafa*, who is and exists as a high and chief priest that certain specific year, said to them, "None of you see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold a single thing! Nor do any of you claim or reason, think or suppose, judge or deem, believe or consider, seem or are of the opinion, determine or evaluate, purpose or reckon, account or conclude that concerning this, it is good and better, useful and profitable, beneficial and advantageous for all you so that, in order that and with the result that a single Man* and Human being may die and perish, become useless and lifeless, inanimate and have His soul separated from His body on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the people, population and community, and not that the entire and whole nation and race, clan and populace may be destroyed and ruined, annihilated and rendered useless, lost and abolished, obliterated, wasted and caused to perish and pass away." However, he did not say this certain specific thing from himself as its source and origin, but nevertheless, notwithstanding and on the contrary, being and existing as a high and chief priest of that certain specific year, he prophesied and proclaimed, announced and preached, predicted and spoke forth by a divine inspiration that concerning this and for the fact that Yahushua* was about to and inevitable to, determined and intended to, certain and expected to, destined and going to die and perish, become useless and lifeless, inanimate and face separation on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the nation and race, clan and populace, and not only and merely for the nation and race, clan and populace, but nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that He may also gather and draw, collect and assemble, bring and join together into one unity the children, offspring and progeny of God* that had been scattered and dispersed, divided and distributed everywhere, who had been caused to fly and flee in every direction. Then and therefore, accordingly, consequently and these things being so, starting and beginning from that certain specific day and period of time as its source and origin, they deliberated and considered, resolved and planned, consulted and determined, devised and plotted, carefully thought about and purposed so that, in order that and with the result that they may destroy and kill, ruin and annihilate, render useless and eliminate, waste and slay Him, to cause Him to perish and pass away. Then and therefore, accordingly, consequently and these things being so, no more, no longer and no further did Yahushua* walk around or go about within and among the Yahuwdeans courageously and fearlessly, boldly and confidently, openly, frankly and publicly, but nevertheless, notwithstanding and on the contrary, He went off and departed, retired, returned and withdrew from there, from that place, into the land and country, province, district and region near and close to the forsaken wilderness and desert, desolate place and uninhabited wasteland, a town and city called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as 'Ephrayim*, and there, in that place He remained and abided, endured and lived on, lasted and persisted, stayed and continued on, dwelled and lodged together with the disciples and followers, pupils and learners, apprentices and adherents.

11:46a From the placeholder *ΙΣ*

11:47a *The Sanhedrin* was basically a council in Yarushalaim compromised of all the high ranking officials, scribes, Sadducees and Pharisees at that time

11:47b From the placeholder *ΑΝΟΣ*

11:48a *Romans* meaning those who were *Citizens of the Roman Empire*

11:49a *Ka'iafa*, incorrectly known as *Caiaphas* and means *Comely*

11:50a From the placeholder *ΑΝΟΣ*

11:51a From the placeholder *ΙΣ*

11:52a From the placeholder *ΘΥ*

11:54a From the placeholder *ΙΣ*

11:54b *'Ephrayim*, incorrectly known as *Ephraim* and means *To be doubly fruitful*

Yahushua Anointed Before Passover

55 - 56

Continuing on, the Passover of the Yahuwdeans was and existed as near and close at hand, and many numerous and large amounts *of people* from out of the country and rural regions went up and ascended into Yarushalaim before and ahead of the time of the Passover so that, in order that and with the result that they may purify and cleanse, sanctify and dedicate themselves. Then and therefore, accordingly, consequently and these things being so, they were seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find Yahushua*, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out together with one another, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised within and inside the Sacred Place and Temple, "What exactly do all of you think and presume, suppose and regard, deem and judge, decide, believe and consider? That

11:56a From the placeholder *ΙΝ*

56 (cont) - 57

concerning this, He may never, ever come or show Himself, arise or appear, become established or walk to the feast and festival?" As it happens, the high and chief priests, as well as the Pharisees, had given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a charge and precept, injunction and prescribed rule, mandate and order, regulation and commission so that, in order that and with the result that if some certain person may know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise where and in what place He is and exists, that person may make known and point out, reveal and report, disclose and inform, intimate and announce, indicate and show *them*, so that and therefore, for this reason and for this purpose, they may seize and take hold of, arrest and firmly capture, lay hold of and catch Him. • Then and therefore, accordingly, consequently and these things being so, six days* and periods of time before and ahead of the time of the Passover feast and festival, Yahushua* came and showed Himself, arose and appeared, became established and walked into Bayith-'Aniy, the place where 'El'azar, the one who had died and perished, was and existed, the one whom Yahushua* had raised and lifted up, awakened and restored back *to life* from out of death and lifelessness, inanimateness and the land of the deceased. Then and therefore, accordingly, consequently and these things being so, they made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about a supper and dinner* for Him there, in that place. So Martha was serving and supporting, aiding and taking care of, waiting on and ministering, whilst 'El'azar was and existed as one from out of and among those who are laying down and reclining together in close association with Him. Then and therefore, accordingly, consequently and these things being so, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a litre* of very valuable and costly, precious, valuable and revered sweet oil and unguent, ointment and perfume, *made* of true and pure, genuine and unadulterated nardroot, Miriam anointed and smeared, rubbed and covered it over Yahushua's* feet, and she wiped His feet dry with the hair from her head. As a result of this, the house and home, dwelling and abode was completely filled and furnished, liberally supplied and abounded, satiated and imbued, overspread and loaded, sated and taken up from out of the smell and aroma, odour and fragrance of the sweet oil and unguent, ointment and perfume. But then Yahuwdah of Qariyowth, one of His disciples and followers, pupils and learners, apprentices and adherents, (the one who is about to and inevitable to, determined and intended to, certain and expected to, destined and going to give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over), says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason was this certain specific sweet oil and unguent, ointment and perfume not sold for three hundred denari, and be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to the poor and needy, those lacking their necessities and so are dependent on others for support?" However, he did not say this certain specific thing because of or for the fact that he was caring or interested, worried or concerned about and concerning, regarding and on account of, because of and with respect to the poor and needy, those lacking their necessities and so are dependent on others for support, but nevertheless, notwithstanding and on the contrary, *he said it* because and for the fact that he was and existed as a thief, one who takes possessions away by stealth and surprise, and he had and held, acquired and received, owned and possessed the moneybag and purse, money box and container, and he was constantly taking away and carrying off, bearing and stealing, pilfering and removing, embezzling and pinching, snatching and swiping from what is being thrown and cast, scattered and flung, placed and put, inserted and popped *into it*. Then and therefore, accordingly, consequently and these things being so, Yahushua* responded, "Permit and allow, do not hinder and release, accord and authorise, approve and sanction, endorse and let her go on, so that, in order that and with the result that she may keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect it for and on behalf of the day and time of My burial preparations, embalmment and entombment. Affirming and confirming this, all of you always and at all times have and hold, acquire and receive, own and possess the poor and needy, those lacking their necessities and so are dependent on others for support together with yourselves, but nevertheless, none of you always and at all times have and hold, acquire and receive, own and possess Me." Then and therefore, accordingly, consequently and these things being so, many numerous and large amounts of the crowd and throng, multitude and mass of Yahuwdeans knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised the fact that concerning this, He is and exists there, in that place, and so they came and showed themselves, arose and appeared, became established and walked onto the scene*, not merely through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of Yahushua* alone, but nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that they may see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold 'El'azar also, the one whom He raised and lifted up, awakened and restored back *to life* from out of death and lifelessness, inanimateness and the land of the deceased. In light of this, the high and chief priests deliberated and considered, resolved and planned, consulted and determined, devised and plotted, carefully thought about and purposed so that, in order that and with the result that they may destroy and kill, ruin and annihilate, render useless and eliminate, waste and slay 'El'azar also, to cause him to perish and pass away, for concerning this and for the fact that through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of him many numerous and large amounts of the Yahuwdeans trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Yahushua*.

Chapter 12

1 - 11

12:1a As the Passover was on Friday in the year of the Messiah's crucifixion and resurrection (33 CE), "six days before the Passover" was a Saturday
12:1b From the placeholder *IΣ*
12:1c From the placeholder *IΣ*

12:2a As a dinner or supper took place in the evening, Scripture, and the Yahuwdeans, started the day in the evening, so this dinner/supper is taking place at the start of the 5th day before the Passover, which would be a Sunday

12:3a A Roman *Litre* was roughly 12 ounces, or 325 grams, which is more or less equal to a pound in weight
12:3b From the placeholder *IY*

12:7a From the placeholder *IΣ*

12:9a The Yahuwdeans who came to see Yahushua therefore came to Bayith-'Aniy on the 5th day before the Passover, during the daylight hours of Sunday
12:9b From the placeholder *IN*

12:11a From the placeholder *IN*
12:12a This is now the day after the day that people went to see Yahushua and 'El'azar in Bayith-'Aniy. So we're now on Monday, the second day of the week, 4 days before Passover
12:12a From the placeholder *IΣ*

The Triumphal Entry

12

On the following day*, the great and numerous, massive, large and extensive crowd and throng, multitude and mass *of people* who had come and shown themselves, arisen and appeared, become established and walked to the feast and festival, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that Yahushua* is coming and showing Himself, arising and appearing, becoming established and walking to Yarushalaim, they received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the branches of the palm trees, and they went out and departed, disembarked and left to meet and encounter, come face to face with and draw near to Him, and they shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

13

"Please save, rescue and deliver us! Blessed and favoured, praised and extolled, celebrated and honoured is the One coming and showing Himself, arising and appearing, becoming established and arriving in, by and with the personal and proper

13 (cont)

name and title, character and person, reputation and authority of Yahuweh*, the King and leader, commander and prince, ruler, chief and monarch of Yisra'el!" *

12:13a From the placeholder *KY*.
12:13b From *Psalm 118:25-26*

14 And so, having found and discovered, observed and recognised, detected and attained a young donkey, a foal and colt through enquiry and examination, thought and scrutiny, investigation and perception, Yahushua* sat down and resided, dwelt, sojourned and seated Himself upon it, just as and exactly as it is and exists as written and recorded, inscribed and composed in Scripture,

12:14a From the placeholder *IΣ*.

15 **"Do not fear or be afraid, terrified or alarmed, scared or frightened, daughter of Tsiyown*. Behold, look and see! Your King and leader, commander and prince, ruler, chief and monarch comes and shows Himself, arises and appears, becomes established and walks onto the scene, sitting down and residing, dwelling, sojourning and being seated upon the colt and foal of a donkey, a beast who carries a burden." ***

12:15a *Tsiyown*, incorrectly known as *Zion* and means *Dry Land*

12:15b From *ZakarYahu 9:9*

16 - 19 His disciples and followers, pupils and learners, apprentices and adherents did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise *the meaning* of these certain specific things at first or to begin with, but nevertheless, notwithstanding and on the contrary, at the time when and as soon as Yahushua* was given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, then, at that time they remembered, recollected and called to mind that concerning this, these certain specific things were and existed as written and recorded, inscribed and composed in Scripture upon and because of, on account of and on the basis of, for the purpose of and about Him, and so these certain specific things were done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted to Him. Then and therefore, accordingly, consequently and these things being so, the crowd and throng, multitude and mass *of people* that is and exists together with Him because of and for the fact that He sounded for and spoke to, sent for and summoned, invited and called 'El'azar from out of the grave, tomb and sepulchre, and had raised and lifted up, awakened and restored Him back *to life* from out of death and lifelessness, inanimateness and the land of the deceased were actively and continuing to bear witness and declaring, confirming and approving, testifying and affirming, reporting and acknowledging. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing the crowd and throng, multitude and mass *of people* met with and encountered, came face to face with and drew near to Him, because of and concerning the fact that they had heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *news* that He had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted this certain specific sign and mark, token and prodigy, miracle and signal, indication and distinguishing characteristic, wonder and portent. Then and therefore, accordingly, consequently and these things being so, the Pharisees favourably said to themselves, "See and behold, gaze at and attentively view, contemplate, perceive and watch that concerning this, all of you are not gaining, profiting or benefitting any advantage or help, assistance, use or service! Behold, look and see! The world and cosmos, galaxy and universe, the entire realm of man has gone off and departed, left and proceeded to follow after and behind Him!"

12:16a From the placeholder *IΣ*.

<u>Yahushua Replies To The Greeks</u>

Proceeding on, there were and existed some Greeks* from out of and among those going up and ascending so that, in order that and with the result that they may fall and collapse, bow down and become prostrate on the ground, kneel down and pay homage, show reverence and express utmost respect in, at and during the feast and festival. Then and therefore, accordingly, consequently and these things being so, these certain specific people favourably came towards and showed themselves, arose and appeared before, became established and walked to Philippos, the one from his source and origin of Bayith-Tsayad in Galiylah, and they were asking and begging, calling for and craving, desiring and requiring, inquiring and requesting, demanding and pleading to Him, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Master*: we want and wish, prefer and aim, intend, will and desire to see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Yahushua*." Philippos comes and shows himself, arises and appears, becomes established and walks onto the scene, and he tells and teaches, maintains and affirms, directs and exhorts, advises and points *this* out to Andreas, then Andreas and Philippos also tell and teach, maintain and affirm, direct and exhort, advise and point *this* out to Yahushua*. And so Yahushua* answers, responds and replies to them, *the Greeks*, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "The hour and period of time has come and shown itself, arisen and appeared, become established and arrived on the scene, so that, in order that and with the result that the Son* of Man* may be given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, except and unless the grain and kernel of wheat falls and plunges down, descends and drops onto the earth and ground, land and soil may die and perish, become useless and lifeless, inanimate and deceased, it remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges alone and by itself, without anything else with it. Nevertheless, when it may die and perish, become useless and lifeless, inanimate and deceased, it brings and produces, bears, presents and yields a great and numerous, massive, large and extensive crop and harvest, effect and result, outcome and produce. The person who is loving and regarding, enjoying and approving of, liking and sanctioning, having a personal interest in and having affection for, is fond of and is attached to their soul and life destroys and kills, ruins and annihilates, renders useless, wastes and slays it, causing it to perish and pass away; yet the person who is hating and despising, abhorring, rejecting and detesting their soul and life within and inside this certain specific world and cosmos, galaxy and universe, this realm of man, that person shall guard and keep, protect and watch over, observe and preserve, follow and obey, care for and pay attention to, defend and maintain, cherish and cling to, save and hold fast to it for, on behalf of and to eternal and never ending, everlasting and perpetual life and continued existence. If or whether some certain person may serve and support, aid and take care of, wait on and minister to, attend to and assist Me, that person must accompany and follow after, obey and join their own self to Me. And wherever and in whatever place I am and exist, the servant and minister, helper and attendant, assistant and agent of Mine that belongs to Me shall also be and exist there, in that place. If or whether some certain person may serve and support, aid and take care of, wait on and minister to, attend to and assist Me, that person shall be valued and honoured, supported, respected and revered by the Father*.

20 - 26

12:20a *Greeks* doesn't necessarily refer to people from *Greece*, but was also used to designate people of non-Yisra'elite origin

12:21a From the placeholder *KE*.

12:21b From the placeholder *IN*.

12:22a From the placeholder *IY*.

12:23a From the placeholder *IΣ*.

12:23b From the placeholder *YΣ*.

12:23c From the placeholder *ANOY*.

12:26a From the placeholder *ΠHP*.

'Now, at this present moment in time, **"My soul and life has been shaken up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and thrown into disorder,"** * and exactly what should I say? Father*, **"Deliver and preserve, save and rescue Me from danger and destruction, ruin and annihilation,"** * from out of and away from this certain specific hour and time period? But nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing, I have come and shown Myself, arisen and appeared, become established and walked onto the scene: for and on behalf of this certain specific hour and time period. Father*, give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to Your name and title, character and person, reputation and authority!" Then and therefore, accordingly, consequently and these things being so, a sound tone and voice came and showed itself, arose and appeared, became established and arrived on the scene from out of heaven, the abode of the Supreme One, "And so I have given it glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and I shall give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to it again, anew and furthermore." Then and therefore, accordingly, consequently and these things being so, the crowd and throng, multitude and mass *of people*, the one that had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to *the voice* were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Thunder has come to be and exist, began to be and arisen, been made and finished, arrived and has been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated!" Others and different persons were saying and teaching, maintaining and affirming, directing and exhorting advising and pointing out, "A heavenly messenger, envoy and representative spoke, uttered and declared to Him!" Yahushua* answered, responded and declared to them, and He said, "This certain specific sound, tone and voice has not come or shown itself, arisen or appeared, become established or arrived on the scene through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of Me, but nevertheless, notwithstanding and on the contrary, *it has arisen* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of all of you. Now, at this present moment in time, is and exists the righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence of this certain specific world and cosmos, galaxy and universe, this entire realm of man. Now, at this present moment of time, the ruler and prince, commander and chief, leader and governor of this certain specific world and cosmos, galaxy and universe, this entire realm of man, shall be thrown and cast, scattered and hurled, propelled, flung and expelled outside, into the outer limits. And if I may be lifted up and exalted, elevated and raised up from out of and away from the earth and land, ground and region, I shall favourably drag and haul, draw and take, lead and pull every individual and collective thing towards Me*." In clarification, He was saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out this certain specific thing, signifying and foretelling, indicating and showing, making known and declaring, giving a recognisable and visual sign and pointing out, notifying and announcing, communicating, manifesting and reporting what kind, sort and style of death and demise, the separation of His soul from His body, He was about to and inevitable to, determined and intended to, certain and expected to, destined and going to die and perish, become useless and lifeless, inanimate and deceased. Then and therefore, accordingly, consequently and these things being so, the crowd and throng, multitude and mass *of people* answered, responded and replied to Him, "All of us have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listen to *what has been said* from out of the Law, the teachings and precepts, instructions and commandments of the Torah that concerning this, the Anointed One* remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges for and on behalf of the entirety of the age, season and the perpetuity of time. Then how and in what manner, way or fashion do You say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, it is necessary and behoved, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for the Son* of Man* to be lifted up and exalted, elevated and raised up. Who exactly is and exists as this certain specific person: the Son* of Man*?" Then and therefore, accordingly, consequently and these things being so, Yahushua* said to them, "*The Light, Radiance and Illumination is yet and still exists by, with and among all of you for a little amount of time and a short while longer. Walk around and go about, live, conduct and regulate your way of life, progress onwards and survive while, as long as and during the time that all of you have and hold, acquire and receive, own and possess the Light, Radiance and Illumination, so that, in order that and with the result that darkness and deceit, ignorance and obscurity, ungodliness and immorality, blindness and worthlessness that is void of understanding may not find out about or comprehend, understand or perceive, grasp or detect, gain control over or seize, learn about or ascertain all of you. Also, the one walking around and going about, living, conducting and regulating their way of life, progressing onwards and surviving within and inside the dark and deceitful, ignorant and obscure, ungodly and immoral, blind and worthless *place* that is void of understanding does not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold the place where he *or she* goes off or departs, leaves, withdraws or proceed on to. While, as long as and during the time all of you have and hold, acquire and receive, own and possess the Light, Radiance and Illumination, trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence inside and within the Light, Radiance and Illumination, so that, in order that and with the result that all of you may come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, presented, instituted and formed, appear and originate as sons and children of light, radiance and illumination." Yahushua* spoke, uttered and declared these certain specific things, and having gone off and departed, left and proceeded onwards, He was kept secret and hidden, covered up and concealed from them, being separated from them.

27 - 36

12:27a From *Psalm 42:6*
12:27b From the placeholder *ΠΕΡ*.
12:27c From *Psalm 6:4*; *7:1*; *12:1*; *22:21*; *31:16*; *54:1*; *69:1*; *109:26*; *119:94, 146*

12:28a From the placeholder *ΠΕΡ*.

12:30a From the placeholder *ΙΣ*

12:32a Yahushua is explaining His statement from Chapter 6:44b, with regards to how Yahuweh will draw people to Yahushua - through the Crucifixion

12:34a From the placeholder *ΧΣ*.

12:34b From the placeholder *ΥΝ*.
12:34c From the placeholder *ΑΝΟΥ*.
12:34d From the placeholder *ΥΣ*.
12:34e From the placeholder *ΑΝΟΥ*.
12:35a From the placeholder *ΙΣ*
12:35b See *Yahuchanon 1:1-5*

12:36a From the placeholder *ΙΣ*

Prophecies Fulfilled

37

Now, though He had done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted such great and many, large and numerous signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents in front of and before, in the presence of and in the sight of all of them, they had not trusted or relied, obeyed or placed confidence, certainty or guarantee, assurance or dependence inside or within Him, namely, specifically and with the result that the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of Yasha'Yah the Prophet, the man who declared the thoughts of the Supreme One before and in the presence of mankind may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, in which he said,

38 **"Yahuweh*, who has trusted or relied, obeyed or placed confidence, certainty or guarantee, assurance or dependence in Our message and report, proclamation and preaching, news and tidings, fame and account? And to whom has the arm, might and power of Yahuweh* been revealed and disclosed, laid bare and shown, uncovered and manifested?" ***

12:38a From the placeholder *KE*.
12:38b From the placeholder *KY*.
12:38ac From *Yasha'Yah 53:1*

39 Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing they were not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence *in Him*, for concerning this, Yasha'Yah has said again, anew and furthermore,

40 **"Their eyes, their ability to see and understand have become blinded and dulled, darkened and rendered ineffective, blunt and unsuccessful, unfruitful and unproductive, and their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses has become hardened and dulled, covered and coagulated, thickened and closed, insensible, obtuse and incomprehensible, namely, specifically and with the result that they may not see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend, pay attention to or behold with their eyes, their ability to see and understand, nor may they mindfully perceive or understand, gain insight into or apprehend the meaning of, comprehend or acknowledge, heed or ponder, consider or observe in their heart, their circulation of life that controls their desires and feelings, affections and endeavours, wills and characters, passions and impulses, and so they may turn around and change their mind, think differently and change their ways and conduct, and I shall heal and cure, restore and make them whole." ***

12:40a From *Yasha'Yah 6:10*

41 - 43 Yasha'Yah said these certain specific things because and for the reason that he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to His glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and he spoke, uttered and declared about and concerning, regarding and on account of, because of and with respect to Him. Nevertheless, yet and notwithstanding, to be sure, indeed and truly many numerous and large amounts from out of and among the rulers and princes, commanders and chiefs, leaders and governors also trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence inside and within Him, but nevertheless, notwithstanding and on the contrary, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Pharisees, none of them were professing or confessing, declaring or openly acknowledging, bearing witness or stating, admitting, praising or celebrating *that they did so*, so that, in order that and with the result that they may not come to be or exist, began to be or arise, be made or finished, arrive or be produced, established or occur, be created or prepared, constituted or appointed, presented, instituted or formed, appear or originate as excluded from the Synagogue, expelled and completely cut off from the rights and privileges of a Yahuwdean, banned and separated from the community and placed under an imprecation and curse. For this reason, they dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, were loyal to and greatly adored the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of men and human beings much more than and rather than the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of God*.

12:43a From the placeholder *ΘY*.

Saviour Of The World

44 - 48 Continuing on, Yahushua* shouted and cried, screamed and howled, yelled out and exclaimed, and He said, "The person trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence inside and within Me does not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence inside or within Me, but nevertheless, notwithstanding and on the contrary, inside and within the One Whom has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. And the person seeing and beholding, gazing at and attentively viewing, contemplating, perceiving and watching Me sees and beholds, gazes at and attentively views, contemplates, perceives and watches the One Whom has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. I Myself have come and shown Myself, arisen and appeared, become established and walked into the world and cosmos, galaxy and universe, the entire realm of man, as light, radiance and illumination, so that, in order that and with the result that every individual and collective person who is trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence inside and within Me may not remain or abide, endure or live on, last or persist, stay or continue on, dwell or lodge within or inside the dark and deceitful, ignorant and obscure, ungodly and immoral, blind and worthless *place* that is void of understanding. And if or whether some certain person may hear and attended to, consider and understand, comprehend and perceive, pay attention to and listen to My words and sayings, statements and messages, proclamations and subject matters, yet may not guard or keep, protect or watch over, observe or preserve, follow or obey, care for or pay attention to, defend or maintain, cherish or cling to, save or hold fast to them, I Myself shall not separate or sunder, make a distinction or dispute, debate or take issue, discriminate or determine the destination of, bring contention or differentiation, make a decision or evaluate, assess or judge that person. Affirming and confirming this, I have not come or shown Myself, arisen or appeared, become established or arrived on the scene so that, in order that and with the result that I may separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge the world and cosmos, galaxy and universe, the entire realm of man, but nevertheless, notwithstanding and on the contrary, *I have come* so that, in order that and with the result that I may deliver and preserve, save and rescue the world and cosmos, galaxy and universe, the entire realm of man from danger and destruction, ruin and annihilation. The person who is setting aside and disregarding, ignoring and annulling, invalidating and condemning, breaking and revoking, denying and despising, abrogating and abolishing, making void and getting rid of, insulting and offending, rejecting and refusing to recognise and accept My validity, and who is not receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting these words and sayings, statements and messages, proclamations and subject matters of Mine has and holds, acquires and receives, owns and possess One Who is separating and sundering, making distinctions and disputing, debating and taking

12:44a From the placeholder *IΣ*.

48 (cont) - 50

issue, discriminating and determining the destination of, bringing contention and differentiation, making a decision and evaluating, assessing and judging him, *or her*. The word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that I have spoken, uttered and declared is the certain specific thing that separates and sunders, makes a distinction and disputes, debates and takes issue with, discriminates and determines the destination of, brings contention and differentiation, makes a decision and evaluates, assesses and judges that person on the last and final, end and uttermost day and period of time. Because and for the fact that I have not spoken, uttered or declared from out of Myself, of My own authority, but nevertheless, notwithstanding and on the contrary, the Father* Himself, He Whom has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned, has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Me with a charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, what I should say, and what I should speak, utter and declare. And I see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, His charge and precept, injunction and prescribed rule, mandate and order, regulation and commission is and exists as eternal and never ending, everlasting and perpetual life and continued existence. Then and therefore, accordingly, consequently and these things beings so, what I say, utter and declare, I speak, utter and declare in this manner and way, thus and so, just as and exactly as the Father* has told Me."

12:49a From the placeholder *ΠΗΡ*.

12:50a From the placeholder *ΠΗΡ*.

Chapter 13

The Last Supper

Accordingly, *it was* just before, in front of and at the Feast and festival of Passover. Yahushua* had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, His hour and time period had come, arrived and was present, namely, specifically and with the result that He may favourably go and depart, pass from and change His station from out of this certain specific world and cosmos, galaxy and universe towards the Father*, having dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored those within and inside the world and cosmos, galaxy and universe, the realm of man, who were His own and belonged to Him. He dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored them to the completion and perfection, accomplishment and execution, fulfilment and establishment, achievement and utter conclusion of the aim, goal and purpose of time. So, when dinner and supper had come to be and existed, began to be and arose, was made and set out, arrived and was produced, established and occurred, was created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated, and the Devil, false accuser and slanderer had now and already thrown and cast, scattered and flung, placed and put, inserted and popped *the idea* into and within the heart, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses of Yahuwdah, *the son* of Shim'own of Qariyowth, so that, in order that and with the result that he may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Him over, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, the Father* had perfectly given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented all individual and collective things into His, *Yahushua's*, hands, into His power and control, and that He had gone out and departed, disembarked and left from God* as His source and origin, and He is favourably going off and departing, leaving, withdrawing and proceeding to go back to God*, He is caused to rise and arose, awakened and stood upright away from the dinner and supper. So He sets down and places, puts and establishes, appoints and ordains, fixes and provides, designates, assigns and lays down the outer garments and clothes, cloaks and mantles, and having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted a linen cloth and towel, He tied, bound and girded it around Himself. Then, next and after that, He threw and cast, scattered and placed, put and poured water into the basin used for washing feet, and he began and started to hand-wash the feet of the disciples and followers, pupils and learners, apprentices and adherents, and to wipe them dry with the linen cloth and towel which He was and existed as having been tied, bound and girded with. Then and therefore, accordingly, consequently and these things being so, He favourably comes and shows Himself, arises and appears, becomes established and arrives before Shim'own Petros. He *Shim'own*, says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: are You hand-washing my feet?" Yahushua* answered, responded and replied, and He said to Him, "Now, at this present moment in time you do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold what I Myself do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute. However, you shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise *their meanings* after these certain specific things *have happened*." Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "You may never, ever hand-wash my feet for and on behalf of the entirety of the age, season and the perpetuity of time!" Yahushua* answered, responded and replied to Him, "If or whether I may not hand-wash you, together with Me you have and hold, acquire and receive, own and possess no part or piece, share or side, portion or section." Shim'own Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: not merely and only the feet, but nevertheless, notwithstanding and on the contrary, the hands and the head as well!" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "The person who has bathed and had a bath does not have or hold, acquire or receive, own or possess a need, want or necessity to be hand-washed except and apart from merely the feet alone, but nevertheless, notwithstanding and on the contrary, that person is and exists as wholly and completely cleaned and cleansed, purified and freed from stains and dirt. And *most of* you all are and exists as clean and cleansed, purified and freed from stains and dirt, but nevertheless, notwithstanding and on the contrary, not every individual and collective one." Affirming and confirming this, He had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the one who is giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Him over. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing He had said concerning this, "Not all of you, individually and collectively, are and exist as clean and cleansed, purified and freed from stains and dirt."

1 - 11

13:1a From the placeholder *ΙΣ*.

13:1a From the placeholder *ΠΡΑ*.

13:3a From the placeholder *ΠΗΡ*.

13:3b From the placeholder *ΘΥ*.

13:3c From the placeholder *ΘΝ*.

13:6a From the placeholder *ΚΕ*.

13:6b From the placeholder *ΙΣ*.

13:8a From the placeholder *ΙΣ*.

13:9a From the placeholder *ΚΕ*.

13:9b From the placeholder *ΙΣ*.

Then and therefore, accordingly, consequently and these things being so, at the time when He had hand-washed their feet, He received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted His outer garments and clothes, cloaks and mantles. And having reclined and laid down again, anew and furthermore, He said to them, "Do all of you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise exactly what I have done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted for all of you? All of you sound for and speak to, send for and summon, invite for and call Me, 'The Teacher, Master and Instructor,' and 'The Sovereign Master*,' and all of you say and teach, maintain and affirm, direct and exhort, advise and point out well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably, for the reason that I am and exist *as those things*. Then and therefore, accordingly, consequently and these things being so, if and since I, 'The Sovereign Master*' and 'The Teacher, Master and Instructor,' have hand-washed all of your feet, all of you also ought to and are indebted to, obligated and it is proper, bound to and is each of your duties to hand-wash the feet of one another and each other. Affirming and confirming this, I have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented an example and sample, model and plan, sketch and sign, evidence and proof, specimen and display, indicator and illustration to all of you, so that, in order that and with the result that just as and exactly as what I have done and performed, accomplished and executed, practised and brought about, undertaken, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted to all of you, each of you may also do and perform, accomplish and execute, practise and bring about, undertake, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute *the same thing*. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, a slave, servant and attendant is not and does not exist as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than that person's Sovereign Master*, neither is a delegate and emissary, teacher and ambassador, messenger and a person sent forth greater or larger, mightier or more powerful, important or prominent, extraordinary or outstanding than the one who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned that person. If or whether all of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold these certain specific things, all of you are and exist as blessed and happy, fortunate and good, prosperous and privileged if any of you may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute these certain specific things. I do not speak or teach, maintain or affirm, direct or exhort, advise or point out about or concerning, regarding or on account of, because of or with respect to all of you, individually and collectively. I Myself see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold whom has been picked out and selected, chosen, claimed and elected. But nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that this writing of Scripture may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, **"The One eating and gnawing, crunching and biting, chewing and nibbling the loaf of bread together with Me, he has proudly lifted and raised up, elevated and hoisted his heel, arrogantly opposing and boastfully turning against Me."** * Starting and beginning from now, at this present moment in time as its source and origin, I say and teach, maintain and affirm, direct and exhort, advise and point *this* out to all of you, before and ahead of *the time* it comes to be and exists, begins to be and arises, is made and finished, arrives and is produced, established and occurs, is created and prepared, constituted and appointed, is presented, instituted and formed, appears and originates, so that, in order that and with the result that at the time when it may come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, presented, instituted and formed, appear and originate, all of you may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, because and for the fact that I Myself Am and Exist*. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, the one who is receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting whomever I may send and dispatch, instruct and appoint, discharge and dismiss, conduct and assign, *that person* receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits Me. In addition, the one who is receiving and accepting, taking and seizing, acquiring and collecting, grasping and obtaining, choosing and selecting, claiming and procuring, apprehending and admitting Me, *that person* receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me."

13:13a From the placeholder *ΚΣ*.

13:14a From the placeholder *ΚΣ*.

13:16a From the placeholder *ΚΣ*.

13:18a From *Psalm 41:9*

13:19a Yahushua is explaining to the disciples Whom He actually is: Yahuweh in the flesh

12 - 20

A Traitor Revealed

Having said these things, Yahushua's* Spirit* was shaken up and stirred, disturbed and unsettled, confused and troubled, upset and agitated, routed and thrown into disorder, so He actively witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged and said, "Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, one from out of and among you all shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present, surrender, betray and hand Me over!" Then and therefore, accordingly, consequently and these things being so, His disciples and followers, pupils and learners, apprentices and adherents were perceiving and examining, discerning and observing, discovering and understanding, considering and contemplating, paying close attention to and noticing, directing their attention to and facing, being aware of and looking into and at one another and each other, being at a loss and perplexed, uncertain and disturbed, hesitant and puzzled about and concerning, regarding and on account of, because of and with respect to whom He is speaking and teaching, maintaining and affirming, directing and pointing out. As it happens, one from out of and among His disciples and followers, pupils and learners, apprentices and adherents was and existed as reclining and laying down in, by and on Yahushua's* lap and bosom, he whom Yahushua* dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored. Then and therefore, accordingly, consequently and these things being so, Shim'own Petros gives, beckons and signifies with a nod to this certain person to inquire and ask, investigate and learn about, question and ascertain the information as to whom this certain one may be and exist as, the one whom He

13:21a From the placeholder *ΙΣ*.
13:21b From the placeholder *ΠΝΙ*.

21 - 24

13:23a From the placeholder *ΙΥ*.
13:23b From the placeholder *ΙΣ*.

speaks and teaches, maintains and affirms, directs and exhorts, advises and points out about and concerning, regarding and on account of, because of and with respect to. Then and therefore, accordingly, consequently and these things being so, after that certain specific person and had reclined and laid down in this manner and way, thus and so upon the breast and chest of Yahushua*, he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: who is and exists as this person?" Yahushua* answers, responds and replies, "That certain specific person is and exists as the one to whom I shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend, present and hand over this fragment, bit and morsel after I shall dip it." And having dipped it, He gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents the fragment, bit and morsel to Yahuwdah, *the son* of Shim'own of Qariyowth. And after *he had taken* the fragment, bit and morsel, then, at that time, Shatan*, the adversary and slanderer went into and entered, arose and appeared within, came to life inside and took possession of that certain specific person. Then and therefore, accordingly, consequently and these things being so, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, *Yahuwdah*, "The thing which you are doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting, do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute *it* quickly and shortly, at once, speedily and without delay." However, no one and nobody reclining and laying down knew or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised why or for what reason He favourably said this certain specific thing towards him. So some certain ones were thinking and presuming, supposing and regarding, deeming and judging, deciding, believing and considering that since, seeing that and because Yahuwdah had and held, acquired and received, owned and possessed the moneybag and purse, money box and container, that concerning this, Yahushua* is saying and teaching, maintain and affirming, directing and exhorting, advising and pointing out to him, "Buy and purchase what we have and hold, acquire and receive, own and possess as a need, want and necessity for and on behalf of the feast and festival," or namely, specifically and with the result that he may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present something to the poor and needy, those lacking their necessities and so are dependent on others for support. Then and therefore, accordingly, consequently and these things being so, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the fragment, bit and morsel, that certain specific one went out and departed, disembarked and left to go immediately and straight away. Also, it was and existed as night time.

13:25a From the placeholder *ΙΥ*.
13:25b From the placeholder *ΚΕ*.
13:26a From the placeholder *ΙΣ*.
13:27a *Shatan*, incorrectly known as *Satan* and is a Hebrew title meaning "adversary, slanderer"
13:27b From the placeholder *ΙΣ*.

24 (cont) - 30

<u>You Shall Deny Me</u>

Then and therefore, accordingly, consequently and these things being so, at the time when he had gone out and departed, disembarked and left, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Now, at this moment, the Son* of Man* has been given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and God* Himself has been given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty in, by and through Him, and in, by and because of Him God* Himself shall give Him* glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, and He shall give Him this glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty immediately and straight away. My dear, little children, I am and exist together with all of you for a little and short while longer yet. All of you shall seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Me, but just as and exactly as I said to the Yahuwdish *authorities*, 'The place where I go off and depart, leave, withdraw and proceed on to, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to come or show yourself, arise or appear, become established or arrive.' Regardless and nevertheless, however and in spite of this, I also say and teach, maintain and affirm, direct and exhort, advise and point out *the same thing* to all of you now, at this present moment in time. I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior charge and precept, injunction and prescribed rule, mandate and order, regulation and commission to all of you, namely, specifically and with the result that all of you are to dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore one another and each other. Just as and exactly as I Myself have dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored all of you, so that, in order and with the result that all of you are to also dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore one another and each other. In, by and because of this certain specific thing, every individual and collective thing shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, all of you are and exist as My disciples and followers, pupils and learners, apprentices and adherents: if or whether all of you may have and hold, acquire and receive, own and possess brotherly love and affection, good will, esteem and benevolence within and inside one another and each other." Shim'own Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: where and to what place are you going off and departing, leaving, withdrawing and proceeding on to?" Yahushua* answers, responds and replies to him, "The place where I go off and depart, leave, withdraw and proceed on to, you are not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to accompany and follow after, obey and join yourself to Me yet, at this present time. However, you shall accompany and follower after, obey and join yourself to it later on and in a future time." Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of what reason am I not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to accompany and follow after, obey and join myself to you now, at this present moment in time? I shall set down and place, stand and establish, appoint and ordain, fix and provide, designate, assign and lay out My soul and life on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for You!" Yahushua* answers, responds and replies, "You shall set down and place, stand and establish, appoint and ordain, fix and provide, designate, assign and lay out your soul and life on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for Me? Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to you, never, ever may the cockerel and rooster sound out, call or crow up until the time when you may have thoroughly and utterly denied and rejected, disowned and disregarded, abnegated and renounced, repudiated and disavowed Me three times.

13:31a From the placeholder *ΙΣ*.
13:31b From the placeholder *ΥΣ*.
13:31c From the placeholder *ΑΝΟΥ*.
13:31d From the placeholder *ΘΣ*.
13:32a From the placeholder *ΘΣ*.
13:32b *Him* meaning *Yahushua*
13:36a From the placeholder *ΚΕ*.
13:36b From the placeholder *ΙΣ*.
13:37a From the placeholder *ΚΕ*.
13:38a From the placeholder *ΙΣ*.

31 - 38

Chapter 14

Yahushua:
I Am The Way

1 - 13

'Do not let each of you hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses be shaken up or stirred, disturbed or unsettled, confused or troubled, upset or agitated, routed or thrown into disorder. Trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence inside and within God*, and so placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Me. There are and exist many numerous and large amounts of dwelling places and abodes, homes and habitations, mansions and permanent accommodations within and inside My Father's* house and home, dwelling and family. However, if or whether it was not so, I would've said to all of you, that concerning this, "I go, depart and travel to pursue My journey to prepare and arrange, provide and make a place and space, spot and location, district and territory, region and area ready for all of you." And if or whether I may go, depart and travel to pursue My journey and may prepare and arrange, provide and make a place and space, spot and location, district and territory, region and area ready for all of you, I come and show Myself, arise and appear, become established and arrive on the scene again, anew and further more and I shall favourably take along and bring, lead aside and accept, receive and ascertain, associate with and acknowledge all of you as My companions, joining Myself to all of you, so that, in order that and with the result that the place where I am and exist, *there* all of you may also be and exist. And the place where I go off and depart, leave, withdraw and proceed on to, all of you see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the way and route, road and path." Ta'owm says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: we **don't** see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold the place where you are going and departing, leaving, withdrawing and proceeding on to. How and in what manner, way or fashion are we powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the way and route, road and path?" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "I Myself am and exist as the Way and route, road and path, as well as The reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of Truth, as well as The Life and continued existence: no one, nobody and nothing favourably comes or shows themselves, arises or appears, becomes established or walks to the Father* except, unless or apart from through the means of or on the grounds of, on account of or for the reason of, on the basis of or because of Me. If and since all of you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise Me, all of you shall also know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the Father*. And starting and beginning from now, at this present moment in time, all of you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise Him, and have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld Him." Philippos says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*: show and give evidence of, bring to light and portray, exhibit and demonstrate, render and set, point out and present, offer and display, prove and make the Father* known to all of us, and it is enough and sufficient, adequate and satisfactory for us all." Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "I am and exist together with all of you for such a great, large and long amount of time, yet you yourself have not known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised Me, Philippos? The person who has seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld Me has seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld the Father*. How and in what manner, way or fashion do you, *Philippos*, say and teach, maintain and affirm, direct and exhort, advise and point out, 'Show and give evidence of, bring to light and portray, exhibit and demonstrate, render and set, point out and present, offer and display, prove and make the Father* known to all of us'? Do you yourself not trust or rely, obey or place confidence, certainty or guarantee, assurance or dependence in the fact that concerning this, I Myself am within and inside the Father*, and the Father* exists within and inside Me? The words and sayings, statements and messages, proclamations and subject matters, affairs and events which I speak, utter and declare to all of you, I do not speak, utter or declare *them* from Myself as their source and origin, but nevertheless, the Father* remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging within and inside Me does and performs, accomplishes and executes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes His own works and businesses, employments and undertakings, acts and deeds, tasks and labours. Place trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in Me, that concerning this, I *am* within and inside the Father*, and the Father* *exists* within and inside Me. But nevertheless, if or whether none of you *trust My words*, place trust and reliance, obedience and confidence, assurance and dependence *in Me* through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of these certain specific works and businesses, employments and undertakings, acts and deeds, tasks and labours. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, the person placing trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence inside and within Me, the works and businesses, employments and undertakings, acts and deeds, tasks and labours which I Myself do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, that certain specific person shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute also. And that person shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding ones than these certain specific *deeds* also, for concerning this, I Myself favourably go, depart and travel to pursue My journey to the Father*. So whatever that person may ask and beg, beseech and plead, express desire and request, petition, require and implore for in, by and through My personal and proper name and title, character and person, reputation and authority, this certain specific thing I shall do

14:1a From the placeholder *ΘΝ*.
14:2a From the placeholder *ΠΡΣ*.
14:5a From the placeholder *ΚΕ*.
14:6a From the placeholder *ΙΣ*.
14:6b From the placeholder *ΠΡΑ*.
14:7a From the placeholder *ΠΡΑ*.
14:8a From the placeholder *ΚΕ*.
14:8b From the placeholder *ΠΡΑ*.
14:9a From the placeholder *ΙΣ*.
14:9b From the placeholder *ΠΡΑ*.
14:9c From the placeholder *ΠΡΑ*.
14:10a From the placeholder *ΠΡΙ*
14:10b From the placeholder *ΠΗΡ*.
14:10c From the placeholder *ΠΗΡ*.
14:11a From the placeholder *ΠΡΙ*
14:11b From the placeholder *ΠΗΡ*.
14:12a From the placeholder *ΠΡΑ*.

13 (cont) - 14

and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute, so that, in order that and with the result that in, by and through the Son*, the Father* may be given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. If or whether any of you may ask and beg, beseech and plead, express desire and request, petition, require and implore Me for anything in, by or through My personal and proper name and title, character and person, reputation and authority, this certain specific thing I Myself shall do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute.

14:13a From the placeholder *ΠΗΡ*.
14:13b From the placeholder *ΥΩ*.

Keep My Instructions

'If or whether any of you may dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore Me, all of you should have kept and guarded, held on to and retained, attended to and maintained, kept an eye on and watched over, preserved and protected My charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions. And I Myself shall ask and beg, beseech and plead to, express desire and request, question and inquire, petition and entreat, require and implore the Father*, and He shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present another and different Advocate and defender, intercessor and helper, comforter and counsellor, encourager and mediator* to all of you, so that, in order that and with the result that He* may remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge together with all of you for and on behalf of the entirety of the age, season and the perpetuity of time: The Spirit* of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of Truth, whom the world and cosmos, galaxy and universe, the entire realm of man, is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to receive or accept, take or seize, acquire or collect, grasp or obtain, choose or select, claim or procure, apprehend or admit, for concerning this and because of the fact that it does not see or behold, gaze at or attentively view, contemplate, perceive or watch Her, nor does it know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise Her. All of you know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise Her, for concerning this and because of the fact that it remains and abides, endures and lives on, lasts and persists, stays and continues on, dwells and lodges beside and alongside all of your proximities and presence, and She shall be and exist within and inside all of you. I shall not leave behind or set aside, ignore or disregard, abandon or leave destitute, give up or dismiss, omit or reject, neglect or separate Myself from all of you to forsake all of you as orphans, those bereft of a teacher, deprived of a guide or destitute of a guardian and so being unprotected and exposed, helpless and vulnerable; I favourably come and show Myself, arise and appear, become established and walk toward all of you. There is still a little and short while longer yet, but the world and cosmos, galaxy and universe, the entire realm of man no longer, no more and no further sees or beholds, gazes at or attentively views, contemplates, perceives or watches Me. All of you see and behold, gaze at and attentively view, contemplate, perceive and watch Me, for concerning this and because of the fact that I Myself live and continue to exist, and so all of you shall live and continue to exist. In, by and at that certain specific day and period of time, all of you shall know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, I *am* within and inside the Father*, and all of you *exist* within and inside Me, and I *am* within and inside all of you. The person constantly and actively having and holding, acquiring and receiving, owning and possessing My charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions, and keeping and guarding, holding on to and retaining, attending to and maintaining, keeping an eye on and watching over, preserving and protecting them, that certain specific person is and exists as the one who truly is dearly loving and welcoming, entertaining and looking fondly upon, cherishing with strong affection and highly esteeming with great favour, goodwill and benevolence, being loyal to and greatly adoring Me. Moreover, the person who truly is dearly loving and welcoming, entertaining and looking fondly upon, cherishing with strong affection and highly esteeming with great favour, goodwill and benevolence, being loyal to and greatly adoring Me shall be dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, be loyal to and greatly adored by, under and subject to My Father's* power, control and authority, and so I shall dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore that person, and I shall manifest and exhibit, show and declare, make visible and appear, reveal and indicate, report and make known, disclose and proclaim, give orders, notify and bring Myself into that persons view and presence." Yahuwdah* (not the one of Qariyowth) favourably says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*, exactly what has come to be and exist, began to be and arisen, been made and finished, arrived and has been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated that concerning this, you are about to and inevitable to, determined and intended to, certain and expected to, destined and going to manifest and exhibit, show and declare, make visible and appear, reveal and indicate, report and make known, disclose and proclaim, give orders, notify and bring Yourself into each of our views and presences, but not to the world and cosmos, galaxy and universe, the entire realm of man?" Yahushua* answered, responded and replied, and He said to Him, "If or whether some certain person may dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore Me, that person shall keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect My word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and My Father* shall dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore that person, and we shall favourably come and show Ourselves, arise and appear, become established and walk to that person, and we shall make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring about a dwelling place and abode, home and habitation, mansion and permanent accommodation beside and alongside that person in their immediate proximity and presence. The person who is not dearly loving or welcoming, entertaining or looking fondly upon, cherishing with strong affection or highly esteeming with great favour, goodwill or benevolence, being loyal to or greatly adoring Me, *that person* does not keep or guard, hold on to or retain, attend to or maintain, keep an eye on or watch over, preserve or protect My words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters. And the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that all of you hear and attend to, consider and understand, comprehend and perceive, pay attention to and listen to is not and does not exist as Mine, one that belongs to Me, but

15 - 24

14:16a From the placeholder *ΠΡΑ*.
14:16b *The Advocate*, or *The Parakletos* is in reference to the Set-Apart Spirit
14:16c This meaning Yahuweh, as Yahuweh is The Spirit of Truth
14:17a From the placeholder *ΠΝΑ*.

14:20a From the placeholder *ΠΡΙ*

14:21a From the placeholder *ΠΡΣ*.

14:22a This *Yahuwdah*, incorrectly known as *Judas* is the Delegate Thaddaios. See *MattithYah 10:3*; *Marcus 3*:18; *Lucus 6:16*; *Acts 1:13*
14:22b From the placeholder *ΚΕ*.

14:23a From the placeholder *ΙΣ*.

14:23b From the placeholder *ΠΗΡ*.

24 (cont)

nevertheless, notwithstanding and on the contrary, *it is* of the Father* Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me.

14:24a From the placeholder *ΠΡΣ*.

'I have spoken, uttered and declared these certain specific things to all of you as I am remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging beside and alongside all of you, in each of your proximities and presence. Moreover, the Advocate and defender, intercessor and helper, comforter and counsellor, encourager and mediator, the Set-Apart and Cleansed Spirit*, She Whom the Father* shall send and dispatch, instruct and appoint, discharge and dismiss, conduct and assign in, by and through My personal and proper name and title, character and person, reputation and authority, that Certain Specific One shall teach and inform, enlighten and guide, lead and notify, reveal and school, train and tutor, update and educate, acquaint and counsel, discipline and disclose, instruct and explain all individual and collective things to each of you, and She shall remind and admonish all of you, causing each of you to remember, recollect and be mindful of every individual and collective thing that I have spoken to you all. I leave behind and send, dismiss and let go, yield and permit, allow and release, surrender and give out, issue and deliver peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation to all of you; I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to all of you My peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation, that which belongs to Me. Not just as or exactly as the world and cosmos, galaxy and universe, the entire realm of man gives and grants, supplies and furnishes, bestows and delivers, commits and permits, extends and presents *peace* do I give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *it* to all of you. Do not let any of your hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses be shaken up or stirred, disturbed or unsettled, confused or troubled, upset or agitated, routed or thrown into disorder, nor let it be cowardly or timid, fearful or lack courage. All of you have heard and attended to, consider and understood, comprehended and perceived, paid attention to and listened to the fact that concerning this, I have said to all of you, 'I go off and depart, leave, withdraw and proceed on My way, and I favourably come and show myself, arise and appear, become established and walk towards you all.' If or whether any of you were dearly loving or welcoming, entertaining or looking fondly upon, cherishing with strong affection or highly esteeming with great favour, goodwill or benevolence, being loyal to or greatly adoring Me, all of you would have rejoiced and been glad, delighted and pleased because and for the fact that I favourably go, depart and travel to pursue My journey toward the Father*, because and for the fact that concerning this, the Father* is and exists as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than Me. And I have told all of you before and ahead of the time when it comes to be and exists, begins to be and arises, is made and finished, arrives and is produced, established and occurs, is created and prepared, constituted and appointed, is presented, instituted and formed, appears and originates, so that, in order that and with the result that at the time when and as soon as it may come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, presented, instituted and formed, appear and originate, all of you may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. No longer, no more and no further shall I speak, utter and chat about many numerous and a large amount *of things* together with all of you, for the reason that the ruler and prince, commander and chief, leader and governor of the world and cosmos, galaxy and universe, the entire realm of man, comes and shows himself, arises and appears, becomes established and arrives on the scene. And he has and holds, acquires and receives, owns and possesses nothing in, by or on Me, having no claim, power or authority over Me, but nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that the world and cosmos, galaxy and universe, the entire realm of man may know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, I dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, am loyal to and greatly adore the Father*, so just as and exactly as the Father* gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented a charge and precept, injunction and prescribed rule, mandate and order, regulation and commission, I do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute *it* in this manner and way, thus and so. Be caused to get up and arise, awakened and stand upright: let us go and depart from here, from this place.

14:26a From the placeholder *ΠΝΑ*.
14:26b From the placeholder *ΠΗΡ*.

25 - 31

14:28a From the placeholder *ΠΡΑ*.
14:28b From the placeholder *ΠΗΡ*.

14:31a From the placeholder *ΠΡΑ*.
14:31b From the placeholder *ΠΗΡ*.

Chapter 15

Yahushua:
I Am The Vine

'I Myself am and exist as the Vine, the True and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, and My Father* is and exists as the Farmer and Vineyard Keeper, Vinedresser, Tenant and Gardener. Every individual and collective branch and shoot within and inside Me that is not bringing or producing, bearing, presenting or yielding fruit or produce, effects, outcomes or results, He lifts it up and raises, elevates and removes, carries off and takes it away, and every individual and collective one that is bringing and producing, bearing, presenting and yielding fruit and produce, effects, outcomes and results, He cleans and cleanses it, prunes and expiates, purges, purifies and redeems it so that, in order that and with the result that it may bring and produce, bear, present and yield a greater and more numerous, massive, large and extensive crop and harvest, effect and result, outcome and produce. Now, all of you already are and exist as clean and cleansed, purified and freed from stains and dirt through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter which I have spoken, uttered and declared to you all. Remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside Me, and I shall do the same within and inside all of you. Just as and exactly as the branch and shoot is not powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to bring or produce, bear, present or yield fruit or produce, effects, outcomes or result from itself as a source and origin except and unless it may remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside the vine; *it is* also in this manner and way, thus and so with those who are remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging within and inside Me. I Myself am and exist as the Vine; all of you are the branches and shoots. The one remaining and abiding, enduring and living on, lasting and persisting, staying and continuing on, dwelling and lodging within and inside Me, and I also within and inside that person, this certain specific person brings and produces, bears, presents and yields great and numerous, massive, large and extensive fruit and produce, effects, outcomes and results, for concerning this, without and separate from, independent of and apart from Me, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to do or perform, accomplish or execute, practise or bring about, undertake or create, keep or carry out, construct or establish, form or produce, appoint or ordain, celebrate or constitute anything. Except and unless some certain person may remain and abide, endure and live on, last and persist, stay and continue on, dwell and

15:1a From the placeholder *ΠΗΡ*.

1 - 6

lodge within and inside Me, that person is thrown and cast, scattered and hurled, propelled and flung outside and into the out limits as, like and similar to the branch and shoot that is withered and shrivelled, dried up and has become useless; and they gather and draw, collect and assemble, bring and join, receive and unite, convene and take these certain specific *branches* together, and they throw and cast, scatter and fling, place and put, insert and pop these certain specific ones into the fire, and it is burned up, consumed and destroyed. If or whether all of you may remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside Me, and My words and sayings, statements and messages, proclamations and subject matters, affairs and events may remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside all of you, ask and beg, beseech and plead, express desire and request, petition, require and implore for whatever any of you want and wish, prefer and aim, intend, will and desire to *have*, and it shall come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, present and happen, be instituted and formed, appear and originate for you all. My Father* has been given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty in, through and because of this certain specific thing, so that, in order that and with the result that all of you may bring and produce, bear, present and yield greater and more numerous, massive, large and extensive fruit and produce, effects, outcomes and results, and all of you may come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, present and happen, be instituted and formed, appear and originate as My *true* disciples and followers, pupils and learners, apprentices and adherents. Just as and exactly as My Father* has dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored Me, so I have also dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored all of you. Remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside the brotherly love and affection, good will, esteem and benevolence of Mine that belongs to Me. If or whether all of you may keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect My charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions, all of you shall remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside My brotherly love and affection, good will, esteem and benevolence, just as and exactly as I have kept and guarded, held on to and retained, attended to and maintained, kept an eye on and watched over, preserved and protected the charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions of the Father*, and so I remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge within and inside His brotherly love and affection, good will, esteem and benevolence. I have spoken, uttered and declared these certain specific things to all of you so that, in order that and with the result that the joy and gladness, happiness and delight of Mine that belongs to Me may be and exist within and inside all of you, and that the joy and gladness, happiness and delight of yours that belongs to all of you may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished. This certain specific thing is and exists as the charge and precept, injunction and prescribed rule, mandate and order, regulation and commission of Mine that belongs to Me: namely and specifically that all of you may dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore one another and each other, as, like and similar to the way I have dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, been loyal to and greatly adored you all. No one, nobody and nothing has or holds, acquires or receives, owns or possesses greater or larger, mightier or more powerful, important or prominent, extraordinary or outstanding brotherly love and affection, good will, esteem and benevolence than this certain type: namely and specifically that He may set down and place, stand and establish, appoint and ordain, fix and provide, designate, assign and lay out the soul and life that belongs to Him on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for His friends, close companions and associates. All of you are and exist as My friends, close companions and associates if or whether all of you may be those who do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute what I Myself am ordering and commanding, commissioning and directing, ordaining and making, charging and accomplishing, enjoining and authorising to you all. No longer, no more and no further do I call or teach, maintain or affirm, direct or exhort, advise or point all of you out as slaves, servants or attendants, for concerning this and because of the fact that the slave, servant and attendant does not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold what his Sovereign Master* does and performs, accomplishes and executes, practises and brings about, undertakes and creates, keeps and carries out, constructs and establishes, forms and produces, appoints and ordains, celebrates and constitutes. Therefore I call and teach, maintain and affirm, direct and exhort, advise and point all of you out as friends, close companions and associates, for concerning this and because of the fact that every individual and collective thing that I heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to from the immediate proximity and presence of My Father* I have made known and declared, revealed and communicated, told and given recognition of, imparted and confirmed, impressed and proclaimed to all of you. None of you picked out or selected, chose, claimed or elected Me, but nevertheless, notwithstanding and on the contrary I Myself picked out and selected, chose, claimed and elected all of you, and I have set down and placed, put and established, appointed and ordained, fixed and provided, designated, assigned and laid out all of you so that, in order that and with the result that you all may go off and depart, leave, withdraw and proceed on your way, and may also bring and produce, bear, present and yield fruit and produce, effects, outcomes and results, and so may the fruit and produce, effects, outcomes and results of you all remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge, so that, in order that and with the result that whatever any of you may ask and beg, beseech and plead to, express desire and request, petition, require and implore the Father* in, by and through My personal and proper name and title, character and person, reputation and authority, He may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present it to you all. I order and command, commission and direct, ordain and make out, charge and accomplish, enjoin and authorise these certain specific things to all of you, so that, in order that and with the result that all of you may dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore one another and each other.

6 (cont) - 17

15:8a From the placeholder *ΠΗΡ*.

15:9a From the placeholder *ΠΗΡ*.

15:10a From the placeholder *ΠΡΣ*.

15:15a From the placeholder *ΚΣ*.

15:15b From the placeholder *ΠΡΣ*.

15:16a From the placeholder *ΠΡΑ*.

The Hatred Of Mankind

18 - 25

'If and since the world and cosmos, galaxy and universe, the entire realm of mankind, was hating and despising, abhorring, rejecting and detesting all of you, know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, it has hated and despised, abhorred, rejected and detested Me firstly and chiefly, principally and before all of you *were hated*. If or whether any of you were and existed as from out of the world and cosmos, galaxy and universe, the entire realm of mankind, the world and cosmos, galaxy and universe, the entire realm of mankind was loving and regarding, enjoying and approving of, liking and sanctioning, having a personal interest in and having affection for, was fond of and was attached to those who are its own, those who belong to it. However, because and concerning the fact that none of you are or exist as from out of the world and cosmos, galaxy and universe, the entire realm of mankind, but nevertheless, notwithstanding and on the contrary, I Myself picked out and selected, chose, claimed and elected all of you from out of the world and cosmos, galaxy and universe, the entire realm of mankind; through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing, the world and cosmos, galaxy and universe the entire realm of mankind, hates and despises, abhors, rejects and detest all of you. Remember, recollect and call to mind the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter which I Myself spoke to all of you: "A slave, servant and attendant is not and does not exist as greater and larger, mightier and more powerful, important and prominent, extraordinary and outstanding than that person's Sovereign Master*." If and since they have persecuted and expelled, pursued and harassed, cause troubled for and mistreated Me,, they shall also persecute and expel, pursue and harass, cause trouble for and mistreat all of you. If or whether they kept and guarded, held on to and retained, attended to and maintained, kept an eye on and watched over, preserved and protected My word and saying, message and statement, declaration and thought, instruction and teaches, decree, mandate and matter, they shall also keep and guard keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect the one that is yours, the one that belongs to all of you. But nevertheless, notwithstanding and on the contrary, they do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute all these individual and collective things to all of you through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of My personal and proper name and title, character and person, reputation and authority because of and for the fact that concerning this, none of them see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me. Except and unless I had come and shown Myself, arisen and appeared, become established and walked onto the scene, and had spoken, uttered and declared to them, they would not be having or holding, acquiring or receiving, owning or possessing the guilt of sinning and erring, missing the mark and making mistakes, violating the Torah of the Supreme One and wandering from the Way and from the state of Uprightness. However now, at this present time, they do not have or hold, acquire or receive, own or possess a front or pretext, cover-up or excuse, pretend cause or pretence, falsely alleged motive or disguise, show or ostensible reason about or concerning, regarding or on account of, because of or with respect to their sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of Uprightness. The person who is hating and despising, abhorring, rejecting and detesting Me also hates and despises, abhors, rejects and detests My Father*. If or whether I had not done or performed, accomplished or executed, practised or brought about, undertaken, kept or carried out, constructed or established, formed or produced, appointed or ordained, celebrated or constituted the works and businesses, employments and undertakings, acts and deeds, tasks and labours within and among them, those which nobody else, no other and nothing different has done or performed, accomplished or executed, practised or brought about, undertaken, kept or carried out, constructed or established, formed or produced, appointed or ordained, celebrated or constituted, they would not be having or holding, acquiring or receiving, owning or possessing the guilt of guilt of sinning and erring, missing the mark and making mistakes, violating the Torah of the Supreme One and wandering from the Way and from the state of Uprightness. Nevertheless now, at this present time, they have also seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to, and have hated and despised, abhorred, rejected and detested Me and My Father*. But nevertheless, notwithstanding and on the contrary, so that, in order that and in order that the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that has been written and recorded, inscribed and composed within and inside the Law, the teachings and precepts, instructions and commandments of the Torah may have its aim, goal and purpose completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished, that concerning this, **"They have hated and despised, abhorred, rejected and detested Me freely and undeservedly, without cause and for no reason, for no purpose and unjustly."** *

15:20a From the placeholder *ΚΥ*.

15:23a From the placeholder *ΠΡΑ*.

15:24a From the placeholder *ΠΡΑ*.

15:25a From *Psalm 35:19*; *69:4*

The Spirit

26 - 27

'At the time when and as soon as the Advocate and defender, intercessor and helper, comforter and counsellor, encourager and mediator may come and show Herself, arise and appear, become established and arrive on the scene, She Whom I Myself shall send and dispatch, instruct and appoint, discharge and dismiss, conduct and assign to all of you from the immediate proximity and presence of the Father*, The Spirit* of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of Truth, She Who goes out and departs, travels and journeys from the immediate proximity and present of the Father*, that certain specific one shall witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to Me. And all of you also witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to Me, because and for the fact that concerning this, all of you are and exist as having been together with Me from the beginning, start and origin. • I have spoken, uttered and declared these certain specific things to all of you so that, in order that and with the result that none of you may be offended or entrapped, enticed or impeded, trapped or snared, disapprove of or be hindered, unfavourably judge or be displeased, scandalised or vexed, irritated or upset, unsettled or shocked. They shall make and create, form and produce, appoint and ordain, prepare and constitute, manufacture and establish, accomplish, set and bring it about that all of you are to be excluded from the Synagogue, expelled and completely cut off from the rights and privileges of a Yahuwdean, banned and separated from the community and placed under an imprecation and curse, but nevertheless, notwithstanding and on the contrary, an hour and period of times comes and shows itself, arises and appears, becomes established and walks onto the scene so that, in order that and with the result that every individual and collective person who has destroyed and killed, ruined and annihilated, rendered useless and eliminated, wasted and slayed any of you, causing any of you to perish and pass away may think and presume, suppose and regard, deem and judge, decide, believe and consider that concerning this, it is a service, ministry and sacrifice brought and handed over, offered and presented to God*. And they shall do

15:26a From the placeholder *ΠΡΣ*.

15:26b From the placeholder *ΠΝΑ*.

15:26c From the placeholder *ΠΡΣ*.

Chapter 16

1 - 3

16:2a From the placeholder *ΘΩ*.

and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute these certain specific things because and for the fact that they have not known or understood, perceived or realised, noticed or discerned, discovered or observed, experienced or ascertained, learned about or distinguished, judged or thought about, comprehended, acknowledged or recognised the Father* nor Me. But nevertheless, notwithstanding and on the contrary, I have spoken, uttered and declared these certain specific things to all of you so that, in order that and with the result that at the time when their hour and period of time may come and show itself, arise and appear, become established and walk onto the scene, all of you may remember, recollect and be mindful of the fact that concerning this, I spoke of them to all of you. Now, I did not speak of these certain specific things to all of you from the beginning and start because and for the fact that I was and existed together with all of you. However, now, at this present time, I favourably go off and depart, leave, withdraw and proceed on to the One Who has sent and dispatched, instructed and appointed, discharged and dismissed, conducted and assigned Me, and no one, nobody and nothing from out of or among all of you asks or begs, beseeches or pleads to, expresses desire or requests, questions or inquires, petitions or entreats, requires or implores Me, "Where and to what place do You go off and depart, leave, withdraw and proceed on to?" But nevertheless, notwithstanding and on the contrary, because and for the fact that I have spoken, uttered and declared these certain specific things to all of you, grief and sorrow, trouble and anxiety, pains and sadness, affliction and distress has completely filled and furnished, liberally supplied and abounded, satiated and imbued, overspread and loaded, sated and taken up each of you hearts, your circulation of life that controls your desires and feelings, affections and endeavours, wills and characters, passions and impulses. But nevertheless, notwithstanding and on the contrary, I Myself speak and teach, maintain and affirm, direct and exhort, advise and point out the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth to all of you: it is good and better, useful and profitable, beneficial and advantageous for all of you, namely and specifically that I Myself may go off and depart, for the reason that if or whether I may not go off or depart, the Advocate and defender, intercessor and helper, comforter and counsellor, encourager and mediator shall not favourably come or show Herself, arise or appear, become established or walk towards all of you. However, if or whether I may go, depart and travel to pursue My journey, I shall favourably send and dispatch, instruct and appoint, discharge and dismiss, conduct and assign Her to all of you. And having come and shown Herself, arisen and appeared, become established and walked onto the scene, that Certain Specific One shall refute and admonish, rebuke and reprove, expose and correct, reprehend and chide, chasten and convict, bring to light and show the world and cosmos, galaxy and universe, the entire realm of mankind to be at fault and in the wrong about and concerning, regarding and on account of, because of and with respect to sin and error, misses of the mark and mistakes, the violation of the Torah of the Supreme One and wandering from the Way and from the state of Uprightness, as well as about and concerning, regarding and on account of, because of and with respect to righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him, and about and concerning, regarding and on account of, because of and with respect to righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence. Indeed, truly and surely about and concerning, regarding and on account of, because of and with respect to sin and error, misses of the mark and mistakes, the violation of the Torah of the Supreme One and wandering from the Way and from the state of Uprightness, because and concerning the fact that they do not trust or reply, obey or place confidence, certainty or guarantee, assurance or dependence inside or within Me. And about and concerning, regarding and on account of, because of and with respect to righteousness and validation, acceptance, vindication and uprightness, justification and acquittance to the Supreme One's standards and of being in a proper relationship with Him, because and concerning the fact that I favourably go off and depart, leave, withdraw and proceed on to the Father*, and no longer, no more and no further do any of you see or behold, gaze at or attentively view, contemplate, perceive or watch Me. And about and concerning, regarding and on account of, because of and with respect to righteous and just verdict and judgement, decision and evaluation, tribunal and court, determination and assessment, legal decree and sentence, because and concerning the fact that the ruler and prince, commander and chief, leader and governor of this certain specific world and cosmos, galaxy and universe, this entire realm of man, has been separated and sundered, made a distinction between and disputed, debated and taken issue with, discriminated and had his destination determined, contented and differentiated, made a decision about and evaluated, assessed and judged. I Myself yet and still have and hold, acquire and receive, own and possess many numerous and large amounts *of things* to say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, but nevertheless, notwithstanding and on the contrary, none of you are powerful or mighty, able or capable, forceful or influenceable, authorised or significant, competent or excellent enough to carry or bear, lift or take up, support, raise up or endure *them* now, at this present moment in time. Nevertheless, at the time when that Certain Specific One may come and show Herself, arise and appear, become established and arrive on the scene, The Spirit* of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of Truth, She shall lead and instruct, teach and guide all of you in, by and with the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth of all individual and collective things. Affirming and confirming this, She shall not speak, utter or declare from Herself as a source and origin, but nevertheless, notwithstanding and on the contrary, She shall speak, utter and declare as much as and all that She hears and attends to, considers and understands, comprehends and perceives, pays attention to and listens to, and to all of you She shall tell and announce, declare and preached, report and proclaim the things that are coming and showing themselves, arising and appearing, becoming established and arriving on the scene. That Certain Specific One shall give Me glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty, because and concerning the fact that She shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit from out of Me what is Mine and She shall tell and announce, declare and preached, report and proclaim *it* to all of you. As much as and every individual and collective thing that the Father* has and holds, acquires and receives, owns and possess is and exists as Mine and belongs to Me. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing, I have said that concerning this, She shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit from out of Me what is Mine and She shall tell and announce, declare and preached, report and proclaim *it* to all of you.

16:3a From the placeholder *ΠΡΑ*.

16:10a From the placeholder *ΠΡΑ*.

16:13a From the placeholder *ΠΝΑ*.

16:15a From the placeholder *ΠΗΡ*.

3 (cont) - 15

<u>You Shall Grieve As The World Rejoices</u>

16 - 17

'Just a little and short while, and no more, no longer and no further will any of you see and behold, gaze at and attentively view, contemplate, perceive and watch Me; and again, anew and furthermore, just a little and short while and all of you shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Me.' " Then and therefore, accordingly, consequently and these things being so, those from out of and among His disciples and followers, pupils and learners, apprentices and adherents favourably said to each one and one

another, “Exactly what is and exists *as the meaning* of this certain specific thing that He says and teaches, maintains and affirms, directs and exhorts, advises and points out to us all? ‘Just a little and short while, and no more, no longer and no further will any of you see and behold, gaze at and attentively view, contemplate, perceive and watch Me; and again, anew and furthermore, just a little and short while and all of you shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Me,’ and ‘Concerning this, I favourably go off and depart, leave, withdraw and proceed on to the Father*.’?” Then and therefore, accordingly, consequently and these things being so, they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, “Exactly what is and exists *as the meaning* of this certain specific thing, ‘Just a little and short while’? We do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold what it is that He speaks, utters and declares.” Yahushua* knew and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, they were all wanting and wishing, preferring and aiming, intending, willing and desiring to ask and beg, beseech and plead to, express desire and request, question and inquire, petition and entreat, require and implore Him, and so He said to them, “Do you favourably seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find *the answer* about and concerning, regarding and on account of, because of and with respect to this certain specific thing to each other and one another because and concerning the fact that I had said, ‘Just a little and short while, and no more, no longer and no further will any of you see and behold, gaze at and attentively view, contemplate, perceive and watch Me; and again, anew and furthermore, just a little and short while and all of you shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold Me’ ? Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you that concerning this, all of you shall weep and cry, wail and lament in sorrow, and shall mourn, bewail and deplore, but nevertheless, the world and cosmos, galaxy and universe, the entire realm of mankind shall rejoice and be glad, delighted and pleased. All of you shall be grieved and pained, distressed and vexed, harassed and irritated, annoyed and afflicted, but nevertheless, notwithstanding and on the contrary, the grief and sorrow, trouble and anxiety, pains and sadness, affliction and distress of all of you shall come to be and exist, begin to be and arise, be made and finished, arrive and be produced, established and occur, be created and prepared, constituted and appointed, presented, instituted and formed, appear and originate into joy and gladness, happiness and delight. At the time when she may give birth and be in labour, the woman and wife has and holds, acquires and receives, owns and possesses grief and sorrow, trouble and anxiety, pains and sadness, affliction and distress because and concerning the fact that Her hour and time has come and shown itself, arisen and appeared, become established and arrived. However, at the time when she may have brought forth, produced and given birth to the child and infant, no longer, no more and no further does she remember, recollect or be mindful of the oppression and affliction, tribulation and distress, trouble and crushing, harassment, calamity and pressure, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the joy and gladness, happiness and delight in the fact that concerning this, a man and human being was brought forth, produced and born into the world and cosmos, galaxy and universe, the entire realm of mankind. Then and therefore, accordingly, consequently and these things being so, now, at this present time all of you shall indeed, truly and surely have and hold, acquire and receive, own and possess grief and sorrow, trouble and anxiety, pains and sadness, affliction and distress as well, but nevertheless, I shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold all of you again, anew and furthermore, and the hearts, the circulation of life that controls the desires and feelings, affections and endeavours, wills and characters, passions and impulses of all of you shall rejoice and be glad, delighted and pleased, and no one, nobody and nothing lifts up or raises, elevates or removes, carries off or takes the joy and gladness, happiness and delight of all of you away from you, separating it from you all. So, in, by and at that certain specific day and period of time, none of you shall ask or beg, beseech or plead to, express desire or request, question or inquire, petition or entreat, require or implore Me for anything. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: I say and teach, maintain and affirm, direct and exhort, advise and point out to all of you, whatever any of you may ask and beg, beseech and plead to, express desire and request, petition, require and implore the Father* for in, by and through My personal and proper name and title, character and person, reputation and authority, He shall give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present *it* to all of you. Up until now, at this present moment in time, none of you have asked or begged, beseeched or pleaded, expressed desire or requested, petitioned, required or implored for anything in, by or through My personal and proper name and title, character and person, reputation and authority. Ask and beg, beseech and plead, express desire and request, petition, require and implore, and all of you shall receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit *it*, so that, in order that and with the result that the joy and gladness, happiness and delight of all of you may be and exist as completely filled and imbued, perfect and solid, whole and abounding, thoroughly endowed and furnished, liberally supplied and satiated, overspread and loaded, sated and taken up.

17 (cont) - 24

16:17a From the placeholder *ΠΡΑ*.

16:19a From the placeholder *ΙΣ*.

16:23a From the placeholder *ΠΡΑ*.

No Longer Do I Speak In Proverbs

‘I have spoken, uttered and declared these certain specific things to all of you in, by and through proverbs and maxims, parables and adages, enigmas and allegories, figures of speech and comparisons. An hour and period of time comes and shows itself, arises and appears, becomes established and arrives when I shall no longer, no more and no further speak, utter or declare to all of you in, by or through proverbs and maxims, parables and adages, enigmas and allegories, figures of speech and comparisons, but nevertheless, notwithstanding and on the contrary, to all of you I shall tell and announce, declare and preached, report and proclaim about and concerning, regarding and on account of, because of and with respect to the Father* with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness. In, by and on that certain specific day and period of time, you shall ask and beg, beseech and plead to, express desire and request, petition, require and implore in, by and through My personal and proper name and title, character and person, reputation and authority, and I will not say or teach, maintain or affirm, direct or exhort, advise or point out to any of you concerning this, “I Myself shall ask and beg, beseech and plead to, express desire and request, question and inquire, petition and entreat, require and implore the Father*,” for the reason that the Father* Himself loves and regards, enjoys and approves of, likes and sanctions, has a personal interest in and has affection for, is fond of and is attached to all of you, because of concerning the fact that concerning this, all of you have loved and regarded, enjoyed and approved of, liked and sanctioned, had a personal interest in and had affection for, been fond of and been attached to Me, and have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, I Myself have come out and departed, disembarked and proceeded out from the immediate proximity and presence of God*. I came out and departed, disembarked and proceeded out from the immediate proximity and presence of

25 - 28

16:25a From the placeholder *ΠΡΣ*.

16:26a From the placeholder *ΠΡΑ*.

16:27a From the placeholder *ΠΗΡ*.

16:27b From the placeholder *ΘΥ*.

28 (cont)

the Father*, and I have come and shown Myself, arisen and appeared, become established and walked into the world and cosmos, galaxy and universe, the entire realm of mankind. Again, anew and furthermore I leave behind and go away from, depart and dispatch, set off from and dismiss, am freed and liberated, set loose and let go, released and pass from the world and cosmos, galaxy and universe, the entire realm of mankind, and I favourably go, depart and travel to pursue My journey towards the Father*.' "

His disciples and followers, pupils and learners, apprentices and adherents say and teach, maintain and affirm, direct and exhort, advise and point out to Him, "Behold, look and pay attention! Now, at this present time You speak, utter and declare in, by and with courage and fearless confidence, boldness and assurance, open speaking, frankness and public outspokenness, and not a single proverb or maxim, parable or adage, enigma or allegory, figure of speech or comparison do You speak or teach, maintain or affirm, direct or exhort, advise or point out. Now, at this present time we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, You see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold all individual and collective things, and You have and hold, acquire and receive, own and possess no need, want or necessity so that, in order that or with the result that someone may ask and beg, beseech and plead to, express desire and request, question and inquire, petition and entreat, require and implore You. In, by and through this certain specific thing we trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, You have come out and departed, disembarked and proceeded out from God*, a part of His whole separated from Himself." Yahushua* answered, responded and replied to them, "Now, at this present moment in time do all of you trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One? Behold, look and see! An hour and period of time comes and shows itself, arises and appears, becomes established and arrives, it has indeed come and shown itself, arisen and appeared, become established and arrived, so that, in order that and with the result that all of you may be caused to scatter and disperse, divide, fly away and flee in every direction, each one to his own individual *place*, and all of you shall leave Me behind and set Me aside, ignore and disregard, abandon and leave Me destitute, give Me up and dismiss, omit and reject, neglect and separate yourselves from Me to forsake Me all alone and by Myself. Yet I am not and do not exist as alone or by Myself, because and concerning the fact that the Father is and exists together with Me. Moreover, I have spoken, uttered and declared these certain specific things to all of you so that, in order that and with the result that all of you may have and hold, acquire and receive, own and possess peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation in, by and with Me. All of you have and hold, acquire and receive, own and possess oppression and affliction, tribulation and distress, trouble and crushing, harassment and calamity, pressure and persecution within and inside the world and cosmos, galaxy and universe, the entire realm of mankind. But nevertheless, notwithstanding and on the contrary, don't be afraid and take courage, be confident, daring and bold, placing trust and reliance *in Me*: I Myself have overcome and conquered, defeated and subdued, vanquished and beaten, outstripped and prevailed, triumphed and been victorious over the world and cosmos, galaxy and universe, the entire realm of man."

16:28a From the placeholder *ΠΡΣ*.

16:28b From the placeholder *ΠΡΑ*.

16:30a From the placeholder *ΘΥ*.

16:31a From the placeholder *ΙΣ*.

29 - 33

Chapter 17

Yahushua's Prayer For All

After speaking, uttering and declaring these certain specific things, and having lifted up and raised His eyes to Heaven, the abode of the Supreme One, Yahushua* said, "Father*: the hour and time period has come and shown itself, arisen and appeared, become established and arrive. Give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to Your Son*, so that, in order that and with the result that the Son* may give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to You, just as and exactly as You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and entrusted Him with the right, permission and strength on all individual and collective flesh and physical body, so that, in order that and with the result that every individual and collective thing that You have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Him, He, *the Son*, may give and grant, supply and furnish, bestow and deliver, commit and permit, extend and present to them eternal and never ending, everlasting and perpetual life and continued existence. And this certain specific thing is and exists as eternal and never ending, everlasting and perpetual life and continued existence: namely and specifically that they may know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise You, the One and Only true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid God*, and He Whom You sent off and dispatched, dismissed and emitted, discharged and appointed: Messiah* Yahushua*. I Myself gave You glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty upon the earth and land, ground and inhabited region, having completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished the aim, goal and purpose of the work and business, employment and undertaking, act and deed, task and labour that You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me so that, in order that and with the result that I may do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute *it*. So now, at this present time, You give Me glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty from Your own immediate proximity and presence, Father*, the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty which I had and held, acquired and received, owned and possessed from Your immediate proximity and presence before and ahead of the beginning and existence of the world and cosmos, galaxy and universe, the entire realm of man.

17:1a From the placeholder *ΙΣ*.

17:1b From the placeholder *ΠΕΡ*.

17:1c From the placeholder *ΥΝ*.

17:1d From the placeholder *ΥΣ*.

1 - 5

17:3a From the placeholder *ΘΝ*.

17:3b From the placeholder *ΧΝ*.

17:3c From the placeholder *ΙΝ*.

17:5a From the placeholder *ΠΡ*.

'I have made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified, made plain and manifested Your personal and proper name and title, character and person, reputation and authority to the men whom You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me from out of this certain specific world and cosmos, galaxy and universe, this entire realm of mankind. They were and existed as Yours, and You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and present them to Me, and they have kept and guarded, held on to and retained, attended to and maintained, kept an eye on and watched over, preserved and protected Your Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter. Now, at this present time, they know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, every individual and collective thing, as much as and all that You have given and granted,

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7 (cont) - 8

supplied and furnished, bestowed and delivered, committed and permitted, extended and present to Me is and exists from Your immediate proximity and presence. Because and concerning the fact that the words and sayings, statements and messages, proclamations and subject matters, affairs and events which You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and present to Me, I have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to them, and they really and truly, actually and most certainly know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, I came out and departed, disembarked and proceeded out from Your immediate proximity and presence, and they have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, You sent and dismissed, dispatched, ordered and commissioned Me with a message.

'I *ask*[*] about and concerning, regarding and on account of, because of and with respect to them; I do not ask or beg, beseech or plead to, express desire or request, question or inquire, petition or entreat, require or implore about and concerning, regarding and on account of, because of and with respect to the world and cosmos, galaxy and universe, the entire realm of man, but nevertheless, notwithstanding and on the contrary, *I ask* about and concerning, regarding and on account of, because of and with respect to those Whom You have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, because and concerning the fact that they are and exists as Yours. And every individual and collective thing of Mine, those which belongs to Me, are and exists as Yours, and those things that are Yours are Mine and belong to Me, and in, by and through them I have been given glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty. So no longer, no more and no further am I or do I exist within or inside the world and cosmos, galaxy and universe, the entire realm of mankind, but they are and exist within and inside the world and cosmos, galaxy and universe, the entire realm of mankind, and I Myself favourably come and show Myself, arise and appear, become established and walk towards You. Set-Apart and Cleansed Father[*], keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect them in, by and through Your personal and proper name and title, character and person, reputation and authority, the one which You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, so that, in order that and with the result that they may be and exists as One, just as and exactly as We are. At the time when I was and existed together with them, I Myself was keeping and guarding, holding on to and retaining, attending to and maintaining, keeping an eye on and watching over, preserving and protecting them in, by and through Your personal and proper name and title, character and person, reputation and authority, the one which You have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me. And I have guarded and kept, protected and watched over, observed and preserved, followed and obeyed, cared for and paid attention to, defended and maintained, cherished and clung to, saved and held fast to *them*, and no one, nobody and nothing from out of or among them destroyed or ruined, annihilated or rendered themselves useless, lost or abolished, obliterated, wasted or caused themselves to perish or pass away, except for and apart from the son of complete and utter destruction and ruin, waste and perdition, obliteration and annihilation, so that, in order that and with the result that the writing of Scripture may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished. Nevertheless, now, at this present time, I favourably come and show Myself, arise and appear, become established and walk towards You, and I speak, utter and declare these certain specific things within and inside the world and cosmos, galaxy and universe, the entire realm of mankind, so that, in order that and with the result that they may have and hold, acquire and receive, own and posses My joy and gladness, happiness and delight, that which belongs to Me, become be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished within and inside themselves. I have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Your Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, and the world and cosmos, galaxy and universe, the entire realm of mankind has hated and despised, abhorred, rejected and detested them, because and concerning the fact that they are not and do not exist as from out of the world and cosmos, galaxy and universe, the entire realm of mankind, just as and exactly as I Myself am not and do not exist as from out of the world and cosmos, galaxy and universe. I do not ask or beg, beseech or plead to, express desire or request, question or inquire, petition or entreat, require or implore so that, in order that or with the result that You would lift up and raise, elevate and remove, carry off and take them away from out of the world and cosmos, galaxy and universe, the entire realm of mankind, but nevertheless, notwithstanding and on the contrary, so that, in order that and with the result that You may keep and guard, hold on to and retain, attend to and maintain, keep an eye on and watch over, preserve and protect them away from the evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious one. They are not and do not exist as from out of the world and cosmos, galaxy and universe, the entire realm of mankind, just as and exactly as I Myself am not and do not exist as from out of the world and cosmos, galaxy and universe. Set-apart and cleanse, sanctify and dedicate, accept and acknowledge them in, by and with the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth: Your Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter is and exists as the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth. Just as and exactly as You sent and dismissed, dispatched, ordered and commissioned Me with a message into the world and cosmos, galaxy and universe, the entire realm of man, I too sent and dismissed, dispatched, ordered and commissioned them with a message into the world and cosmos, galaxy and universe, the entire realm of man. And so I set-apart and cleanse, sanctify and dedicate, accept and acknowledge Myself on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for them, so that, in order that and with the result that they themselves may also be and exist as set-apart and cleansed, sanctified and dedicated, accepted and acknowledged in, by and with truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest.

17:9a Later manuscripts add the Greek for *ask* here; as the whole clause gravitates around the verb ερωταω/erotao/*to ask*. But the oldest manuscript to contain this verse, 𝔓66, doesn't contain the first instance of ερωταω/erotao, only having it once in the verse in total

17:11a From the placeholder *ΠΕΡ*

9 - 19

'Now, I do not ask and beg, beseech and plead, express desire and request, question and inquire, petition and entreat, require and implore about and concerning, regarding and on account of, because of and with respect to merely these certain specific ones alone and by themselves, but nevertheless, notwithstanding and on the contrary, *I ask* about and concerning, regarding and on account of, because of and with respect to those trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence inside and within Me through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of their word and saying, message and statement,

20

20 (cont) - 23

declaration and thought, instruction and teaching, decree, mandate and matter, so that, in order that and with the result that every individual and collective *person* may be and exists as One, just as and exactly as You, Father*, *are* within and inside Me and I within and inside You, so that, in order that and with the result that they themselves may also be and exist within and inside us, so that, in order that and with the result that the world and cosmos, galaxy and universe, the entire realm of mankind, may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, You sent and dismissed, dispatched, ordered and commissioned Me with a message. And the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty that You have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, I have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented it to them, so that, in order that and with the result that they all may be and exist as one, just as and exactly as We are. I Myself *am* within and inside them, and You *are* within and inside Me, so that, in order that and with the result that they be and exist as having completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished the aim, goal and purpose of becoming into one unity, and so the world and cosmos, galaxy and universe, the entire realm of man, may know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, You sent and dismissed, dispatched, ordered and commissioned Me with a message, and You dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, have been loyal to and greatly adored them, just as and exactly as you dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, have been loyal to and greatly adored Me.

17:21a From the placeholder *ΠΕΡ*

'Father*, that which You have given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, I want and wish, prefer and aim, intend, will and desire it so that, in order that and with the result that wherever I Myself am and exist, those certain ones may be and exist together with Me also, so that, in order that and with the result that they may see and behold, gaze at and attentively view, contemplate, perceive and watch the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of Mine, which belongs to Me, that which You have given and granted, supplied and furnished, committed and permitted, extended and present to be because and concerning the fact that You dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, have been loyal to and greatly adored Me before and ahead of the foundation and building, beginning and laying down of the world and cosmos, galaxy and universe. Righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted Father*, although the world and cosmos, galaxy and universe, the entire realm of mankind, was not knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning about and distinguishing, comprehending, acknowledging and recognising You, I on the other hand was knowing and understanding, perceiving and realising, noticing and discerning, discovering and observing, experiencing and ascertaining, learning about and distinguishing, comprehending, acknowledging and recognising You, and these certain specific ones have known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised that concerning this, You sent and dismissed, dispatched, ordered and commissioned Me with a message. And I made known and declared, revealed and communicated, told and given recognition of, imparted and confirmed, impressed and proclaimed Your personal and proper name and title, character and person, reputation and authority to them, and I shall continue to make *it* known and declare, reveal and communicate, tell and give recognition of, impart and confirm, impress and proclaim *it*, so that, in order that and with the result that the brotherly love and affection, good will, esteem and benevolence with which You dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, have been loyal to and greatly adored Me was and existed within and inside them, and I within and inside them also."

17:24a From the placeholder *ΠΕΡ*

17:25a From the placeholder *ΠΕΡ*

24 - 26

Chapter 18

Yahushua Is Betrayed

1 - 7

After saying these certain specific things, Yahushua* went out and departed, disembarked and left together with His disciples and followers, pupils and learners, apprentices and adherents to go across to the other side of the Valley and Ravine, Wadi and Watercourse of Qidrown*, the place where a garden and enclosure, orchard and plantation was and existed, which He Himself and His disciples and followers, pupils and learners, apprentices and adherents went into and entered, arose and appeared within. Unfortunately, Yahuwdah, the one giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Him over, had also seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the place and space, spot and location, district and territory, region and area, because and concerning the fact that Yahushua* often, frequently and at many times gathered and drew, collected and assembled, was brought and joined, received and united, convened and taken there, to that place together with His disciples and followers, pupils and learners, apprentices and adherents. Then and therefore, accordingly, consequently and these things being so, having received and accepted, taken and seized, acquired and collected, grasped and obtained, chosen and selected, claimed and procured, apprehended and admitted the cohort and battalion, troop and band, company and guild of soldiers, as well as attendants, servants and assistants from the high and chief priests and the Pharisees, Yahuwdah comes and shows himself, arises and appears, becomes established and arrives there, in that place, together with lanterns and torches, and big lamps and oil lights, and even weapons and arms, armour and implements of harm. However, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld all the individual and collective things that are coming and showing themselves, arising and appearing, becoming established and arrived upon and over Him, Yahushua* went out and departed, disembarked and went forth, and He said to them, "Whom is it that all of you are seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find?" They answered, responded and replied to Him, "The man of Nazareth - Yahushua*!" He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "I am and I exist." And Yahuwdah, the one giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing Him over, had also stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised together with them. Then and therefore, accordingly, consequently and these things being so, as soon as and just as He said to them, "I am and I exist," they departed and drew back, withdrew and they fell down and descended, collapsed and became prostrate, tumbled and plunged, were thrown and cast down on the ground. Then and therefore, accordingly, consequently and these things being so, He asked and begged, beseeched

18:1a From the placeholder *ΙΣ*

18:1b *Qidrown*, incorrectly known as *Kidron* and means *Obscured*

18:2a From the placeholder *ΙΣ*

18:4a From the placeholder *ΙΣ*

18:5a From the placeholder *ΙΝ*

and pleaded to, express desired and requested, questioned and inquired, petitioned and entreated, required and implored them again, anew and furthermore, “Whom is it that all of you are seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find?” So they replied, “The man of Nazareth - Yahushua*!” Yahushua* answered, responded and replied, “I said to all of you that concerning this, I am and exist. Then and therefore, accordingly, consequently and these things being so, if or whether all of you seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find Me, permit and allow, do not hinder and release, accord and authorise, approve and sanction, endorse and let these *others* go off and depart, leave, withdraw and proceed on their way.” *He said this* so that, in order that and with the result that the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter which He spoke concerning this may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, “Those Whom You gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, I have not destroyed or ruined, annihilated or rendered useless, lost or abolished, obliterated, wasted or caused a single one from out of or among them to perish or pass away.”* Then and therefore, accordingly, consequently and these things being so, having and holding, acquiring and receiving, owning and possessing a slaughter knife and small sword, sabre and dagger, Shim’own Petros hauled and drew, unsheathed and removed it, and he struck, smote and hit the slave, servant and attendant of the high and chief priest, and he cut and chopped, amputated and hewed off his right ear. And the name and title, character and person, reputation and authority of the slave, servant and attendant was and existed as ‘Malak*’. Then and therefore, accordingly, consequently and these things being so, Yahushua* said to Petros, “Throw and cast, scatter and fling, place and put, insert and pop the slaughter knife and small sword, sabre and dagger into its place and space, spot and location, district and territory, region and area. The drinking vessel and cup which My Father* has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to Me, may I never, ever drink or absorb from it?” Then and therefore, accordingly, consequently and these things being so, the cohort and battalion, troop and band, company and guild of soldiers, and the Chiliarch and Commander, Tribune and high-ranking Officer, Chief Captain and Prefect, as well as the attendants, servants and assistants of the Yahuwdish *authorities* seized and grasped, took hold of and restrained, hindered and prevented, arrested and took control of, conquered and imprisoned, laid hold of and took Yahushua* into custody, and they bound and tied Him up, restricted and fastened Him in fetters. Then they led and guided, brought and took *Him* towards KhananYah* firstly and chiefly, principally and to being with, for the reason that he was and existed as the father-in-law of Ka’iafa, who was and existed as a high and chief priest of that certain specific year and period of time. Moreover, Ka’iafa was and existed as the one who had consulted and deliberated, carefully weighed and considered, plotted and planned, recommended, agreed and advised the Yahuwdish *authorities* that concerning this, “It is good and better, useful and profitable, beneficial and advantageous for all you so that, in order that and with the result that a single Man* and Human being may die and perish, become useless and lifeless, inanimate and have His soul separated from His body on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for the people, population and community.”*

7 (cont) - 14

18:7a From the placeholder *ΙΝ̄*
18:8a From the placeholder *ΙΣ̄*
18:9a See *Yahuchanon 17:12*
18:10a *Malak*, incorrectly known as *Malchus* and means *King*
18:11a From the placeholder *ΙΣ̄*
18:11b From the placeholder *ΠΙΗΡ*
18:12a From the placeholder *ΙΝ̄*
18:13a *KhananYah*, incorrectly known as *Annas* and means *Yahuweh has favoured*
18:14a From the placeholder *ΑΝΟΝ*
18:14b See *Yahuchanon 11:50*

Shim’own’s First Denial

Nevertheless, Shim’own Petros and another and different disciple and follower, pupil and learner, apprentice and adherent were following and going along behind, coming after and trailing Yahushua*. As it happens, that certain specific disciple and follower, pupil and learner, apprentice and adherent was and existed as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised to the high and chief priest, and so he went in and entered, arose and appeared together with Yahushua* into the courtyard and unroofed enclosure of the high and chief priest. However, Petros had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised outside and in the outer limits, before and in front of the door, gate and entrance way. Then and therefore, accordingly, consequently and these things being so, the disciple and follower, pupil and learner, apprentice and adherent who was and existed as known and understood, perceived and realised, noticed and discerned, discovered and observed, experienced and ascertained, learned about and distinguished, judged and thought about, comprehended, acknowledged and recognised to the high and chief priest came out and departed, emanated and appeared, and he spoke to the doorkeeper, porter and gatekeeper, and he led, brought and guided Petros inside. Then and therefore, accordingly, consequently and these things being so, the mad-servant and female slave who was the doorkeeper, porter and gatekeeper says and teaches, maintains and affirms, directs and exhorts, advises and points out to Petros, “Are you not and do you not also exist as from out of and among the disciples and followers, pupils and learners, apprentices and adherents of this Certain Specific Man and Human being?” That certain specific one says and teaches, maintains and affirms, directs and exhorts, advises and points out, “I am not and do not exist *as one*.” Consequently, the slaves, servants and attendants, and the attendants, servants and assistants had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, having made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about a heap and fire of live coals because and concerning the fact that it was and existed as cold and chilly, and they were making and keeping themselves warm. So Petros also was and existed as together with them, having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and making and keeping himself warm.

15 - 18

18:15a From the placeholder *ΙῩ*
18:15b From the placeholder *ΙῩ*

Yahushua Before KhananYah

Then and therefore, accordingly, consequently and these things being so, the high and chief priest asked and begged, beseeched and pleaded to, express desired and requested, questioned and inquired, petitioned and entreated, required and implored Yahushua* about and concerning, regarding and on account of, because of and with respect to His disciples and followers, pupils and learners, apprentices and adherents, as well as about and concerning, regarding and on account of, because of and with respect to His teaching and instructions, explanations and direction, interpretation and coaching, guidance and profession of facts. Yahushua* answered, responded and replied to him, “I Myself spoke, uttered and declared courageously and fearlessly, boldly and confidently, openly, frankly and publicly to the world and cosmos, galaxy and universe, the entire realm of man. I Myself always and at all times taught, explained and instructed through discourses and discussions within and inside a Synagogue, the gathering and assembly, congregation and place of meeting, and within and inside the Sacred Place and Temple, the place where all the individual and collective Yahuwdeans came and showed themselves, assembled and gathered together, and I spoke, uttered and declared absolutely nothing in secret or in private, never covering, disguising or concealing what I said. Why and for what reason do you ask and beg, beseech and plead to, express desire and request, question and inquire, petition and entreat, require and implore Me? Ask and beg, beseech and plead to, express desire and request, question and inquire, petition and entreat, require and implore those who have heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to what it was that I spoke, uttered and declared to them.

19 - 21

18:19a From the placeholder *ΙΝ̄*
18:20a From the placeholder *ΙΣ̄*

21 (cont) - 24

Behold, look and see! These certain ones saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld what it was that I said." But nevertheless, after He had said these certain things, one of the attendants, servants and assistants who was placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Yahushua* with a cuff and slap, a hit with an open palm and a box on the ear, having said, "You answer, respond and reply to the high and chief priest in this manner and way, thus and so!?" Yahushua* answered, responded and replied to him, "If or whether I spoke, uttered or declared something ill or reviled, spoken badly or wrongly, incorrectly or grievously, improperly or wickedly, unfavourably or said anything evil, witness and declare, confirm and approve, testify and affirm, report and acknowledge about and concerning, regarding and on account of, because of and with respect to that which is bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or intellectually errant, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten. To the contrary, if or whether *I spoke* well and pleasantly, excellently and finely, usefully and beneficially, nicely and salutarily, uprightly and worthily admirably and commendably, preciously and genuinely, flawlessly and lovely, virtuously, beautifully and honourably, why and for what reason do you beat and thrash, hit and strike Me?" Then and therefore, accordingly, consequently and these things being so, KhananYah sent and dismissed, dispatched, ordered and commissioned Him bound and tied up, restricted and fastened in fetters to the high and chief priest, Ka'iafa.

18:22a From the placeholder *ĪŸ*

18:23a From the placeholder *ĪΣ*

Shim'own's Final Denials

25 - 27

Now, Shim'own Petros was and existed as having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, and making and keeping himself warm. Then and therefore, accordingly, consequently and these things being so, they said to him, "Are you not and do you not also exist as from out of and among His disciples and followers, pupils and learners, apprentices and adherents?" That certain specific person thoroughly and utterly denied and rejected, disowned and disregarded, abnegated and renounced, repudiated and disavowed *it* and he said, "I am not." One from out of and among the slaves, servants and attendants of the high and chief priest, being and existing as a relative and kinsman, blood relation and cousin of the one whom Petros cut and chopped, amputated and hewed off the ear, he says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Did I not see or perceive, observe or witness, know or experience, recognise or respect, understand or comprehend, pay attention to or behold you within and inside the garden and enclosure, orchard and plantation together with Him?" Then and therefore, accordingly, consequently and these things being so, Petros again, anew and furthermore thoroughly and utterly denied and rejected, disowned and disregarded, abnegated and renounced, repudiated and disavowed *it*, and immediately and straight away a cockerel and rooster sounded and crowed.

Before Pilate

28 - 32

Then and therefore, accordingly, consequently and these things being so, they led and guided, brought and took Yahushua* from Ka'iafa to the Praetorium*, the governors house and palace. At this moment, it was and existed as early morning, between three and six a.m.,* and they did not go into or enter into the Praetorium, the governors house and palace, so that, in order that and with the result that they may not be defiled and stained, depraved and corrupted, sullied and contaminated, infected and polluted, being made unclean and unacceptable*, but nevertheless, notwithstanding and on the contrary, they may eat, devour and consume the Passover. Then and therefore, accordingly, consequently and these things being so, Pilate* went out and departed, disembarked and left to go to them outside, and he says and affirms, asserts and declares, "Exactly what accusation or charge do all of you bring and produce, bear, present and yield against and in opposition to this Certain Specific Man*?" They answered, responded and replied, and they said to him, "Except and unless this Certain Specific One was and existed as doing and performing, accomplishing and executing, practising and bringing about, undertaking and creating, keeping and carrying out, constructing and establishing, forming and producing, appointing and ordaining, celebrating and constituting something bad or wicked, wrong or troublesome, pernicious or baneful, reproachful or abusive, worthless or unskilled, injurious or destructive, incorrect or harmful, evil or vicious, noisome or intellectually errant, morally corrupt or diseased, culpable or derelict, mischievous or demonic, guilty or rotten, we would not have given or granted, supplied or furnished, bestowed or delivered, committed or permitted, extended or presented, surrendered or handed Him over to you." Then and therefore, accordingly, consequently and these things being so, Pilate said to them, "Then and therefore, accordingly, consequently and these things being so, all of you receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit Him, and separate and sunder, make a distinction and dispute, debate and take issue, discriminate and determine the destination of, bring contention and differentiation, make a decision and evaluate, assess and judge in accordance with and with regards to, in relation to and with respect to your law and teachings, tradition and precepts, instructions and commandments, customs and statues, ordinances and rules, principle and norm, procedures and legal code." The Yahuwdish *authorities* replied to him, "It is not possible or free, permitted or lawful for any of us to destroy or kill, ruin or annihilate, render useless, waste or slay anyone, causing them to perish or pass away." *They said this* so that, in order that and with the result that the word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of Yahushua* may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, the one He said signifying and foretelling, indicating and showing, making known and declaring, giving a recognisable and visual sign and pointing out, notifying and announcing, communicating, manifesting and reporting what kind, sort and style of death and demise, the separation of His soul from His body, He was about to and inevitable to, determined and intended to, certain and expected to, destined and going to die and perish, become useless and lifeless, inanimate and deceased.

18:28a From the placeholder *ĪN̄*
18:28b *Praetorium*, originally the headquarters in a Roman field camp, but also came to refer to a palace, fortress or residence, especially that of the Emperor, procurator or a governor
18:28c In the time of the Roman Empire, it was very common for leaders to get up very early, and therefore to try and get everything done that they needed to before noon, so they had the rest of the day to do what they pleased
18:28d Contrary to popular opinion and Christian stupidity, this is not in reference to anything found in the Torah at all, but is in fact the Yahuwdeans who brought Yahushua to Pilate following the Oral Law of the religious elite, which in the *Mishnah*, *Tohorot Oholot* 18:7 states "The dwellings of non-Jews are unclean." You will not find such a thing in the Torah, so this is again the Religious Elite following their own commands and ignoring those of Yahuweh
18:29a *Pilate* means *Armed with a Spear*
18:29b From the placeholder *ĀNOY*

18:32a From the placeholder *ĪŸ*

The True Kingdom

33 - 36

Then and therefore, accordingly, consequently and these things being so, Pilate went into and entered, arose and appeared within the Praetorium, the governors house and palace again, anew and furthermore, and he sounded for and spoke to, sent for and summoned, invited and called for Yahushua*, and he said to Him, "Are You and do You exist as the King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans?" Yahushua* answered, responded and replied, "Do you say and teach, maintain and affirm, direct and exhort, advise and point out this certain specific thing from yourself as its source and origin, or have others and different ones said it to you about and concerning, regarding and on account of, because of and with respect to Me?" Pilate answered, responded and replied, "Affirming and confirming this, am I and do I exist as a Yahuwdean? Your own individual nation and race, clan and populace, and the high and chief priests gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed You over to me. Exactly what did You do and perform, accomplish and execute, practise and bring about, undertake and create, keep and carry out, construct and establish, form and produce, appoint and ordain, celebrate and constitute?" Yahushua* answered, responded and replied, "My own individual kingdom and royal power, dominion and rule,

18:33a From the placeholder *ĪN̄*

18:34a From the placeholder *ĪΣ*

18:36a From the placeholder *ĪΣ*

kingship, reign and authority is not and does not exist as from out of this certain specific world and cosmos, galaxy and universe, this realm of mankind. If or whether My own individual kingdom and royal power, dominion and rule, kingship, reign and authority was and existed as from out of this certain specific world and cosmos, galaxy and universe, this realm of mankind, the attendants, assistants and agents of Mine would have been making every effort and struggling, contending and endeavouring with strenuous zeal, earnestly striving and trying extremely hard to claim victory so that, in order that and with the result that I may not be given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed over to the Yahuwdish *authorities*. However, now, at this present time, My own individual kingdom and royal power, dominion and rule, kingship, reign and authority is not and does not exist as here, in this place." Then and therefore, accordingly, consequently and these things being so, Pilate said to Him, "So then and therefore, You are not and do not exist as a King and leader, commander and prince, ruler, chief and monarch?" Yahushua* answered, responded and replied, and He said, "You say and teach, maintain and affirm, direct and exhort, advise and point out that concerning this, I am and exist as a King and leader, commander and prince, ruler, chief and monarch. For and on behalf of this certain specific thing I have been born and begotten, brought forth, delivered and produced, and for and on behalf of this certain specific thing I have come and shown Myself, arisen and appeared, become established and walked into the world and cosmos, galaxy and universe, this realm of mankind, namely and specifically so that, in order that and with the result that I may witness and declare, confirm and approve, testify and affirm, report and acknowledge to the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth. Every individual and collective person who is and exists as from out of the truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest hears and attends to, considers and understands, comprehends and perceives, pays attention to and listens to My sound, tone and voice." Pilate says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Exactly what is and exists as truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest?" Then, having said this certain specific thing, again, anew and furthermore he went out and departed, disembarked and left to go towards the Yahuwdish *authorities*, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Through enquiry and examination, thought and scrutiny, investigation and perception I do not find or discover, observe or recognise, detect or come to know a single cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance in, by or with Him. Nevertheless, it is and exists as a custom and usage, habit and common practice, standard association and accustom for all of you, namely and specifically that I may untie and loosen, set free and release, set aside and unbind, undo and unfasten one person to all of you among and during the Passover. Then and therefore, accordingly, consequently and these things being so, do all of you deliberately plan and intend, purposely desire and want, will and wish, choose and prefer for me to untie and loosen, set free and release, set aside and unbind, undo and unfasten to all of you the King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans?" Then and therefore, accordingly, consequently and these things being so, all of them, individually and collectively, shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Not this Certain Specific One; but nevertheless, notwithstanding and on the contrary, the son of Abba*!" As it happens, the son of Abba was and existed as a robber and bandit, highwayman and plunderer, freebooter and brigand, pirate and buccaneer. ''

36 (cont) - 40

18:37a From the placeholder *IΣ*

18:40a *The Son of Abba* is incorrectly known as *Barabbas*, a compound of the Aramaic *Bar* meaning "son", and *Abba* meaning "father"

Chapter 19

Pilate's Judgement

Then and therefore, accordingly, consequently and these things being so, at that time, Pilate received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted Yahushua*, and He was flogged and lashed, beaten and tormented, scourged and whipped. And the soldiers and legionaries? Having weaved, intertwined and plaited together a crown and wreath from out of thorns and brambles, they laid and set, placed and put it upon His head, and they threw and dressed, clothed and draped a purple garment and piece of clothing around Him, and they were coming and showing themselves, arising and appearing, becoming established and walking towards Him, and they were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Rejoice and be glad, delighted and pleased, King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans!" They were also giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting Him with cuffs and slaps, hits with an open palm and boxes on the ear. Then and therefore, accordingly, consequently and these things being so, Pilate again, anew and furthermore went out and departed, disembarked and left to go outside, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Behold, look and see! I lead and guide, bring and take Him to all of you outside and in the outer limits, so that, in order that and with the result that all of you may know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise the fact that concerning this, through enquiry and examination, thought and scrutiny, investigation and perception, I find and discover, observe and recognise, detect and come to know no cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance in, by or with Him." Then and therefore, accordingly, consequently and these things being so, Yahushua* went out and departed, disembarked and left to go outside, having and holding, acquiring and receiving, owning and possessing the crown and wreath of thorns and brambles, and the purple garment and piece of clothing. So he, *Pilate*, says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Behold, look and see!" Then and therefore, accordingly, consequently and these things being so, as soon as and when the high and chief priests and the attendants, servants and assistants saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to Him, they shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "Crucify Him*! Nail Him to an upright pole*!" Pilate says and teaches, maintains and affirms, directs and exhorts, advises and points out, "All of you receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit Him, all of you crucify* and nail *Him* to an upright pole. Affirming and confirming this, through enquiry and examination, thought and scrutiny, investigation and perception, I find and discover, observe and recognise, detect and come to know no cause or matter, reason or ground, incitement or fault, occasion or motive, affair or circumstance in, by or with Him." The Yahuwdish *authorities* answered, responded and replied, "We have and hold, acquire and receive, own and possess a law and teaching, tradition and precept, instruction and commandment, custom and statue, ordinance and rule, principle and norm, procedure and legal code, and in accordance with and with regards to, in relation to and with respect to that law and teaching, tradition and precept, instruction and commandment, custom and statue, ordinance and rule, principle and norm, procedure and legal code, it is His due and obligation, debt and circumstance, liability and burden, incurred penalty, requirement and charge to die and perish, become useless and lifeless, inanimate and deceased, because and concerning the fact that He made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought Himself about as

1 - 7

19:1a From the placeholder *IN*

19:5a From the placeholder *IΣ*

19:6a From the placeholder *ΣPON*

19:6b From the placeholder *ΣPON*

19:6c From the placeholder *ΣPATE*

a Son* of God*!" Then and therefore, accordingly, consequently and these things being so, at the time when and as soon as Pilate heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter, he was greatly and seriously fearful and afraid, terrified and alarmed, scared and frightened, and so he went and entered into the Praetorium, the governors house and palace again, anew and furthermore, and he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Yahushua*, "What place are and do You exist as from?" However, Yahushua* did not give or grant, supply or furnish, bestow or deliver, commit or permit, extend or present Him with an answer, response or reply. Then and therefore, accordingly, consequently and these things being so, Pilate says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "You do not speak, utter or declare to me? Do You not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold that concerning this, I have and hold, acquire and receive, own and possess power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength to crucify You, nailing You to an upright pole, and I have and hold, acquire and receive, own and possess power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength to untie and loosen, set free and release, set aside and unbind, undo and unfasten You?" Yahushua* answered, responded and replied, "You would not have had or held, acquired or received, owned or possessed possess power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and right, permission and strength against or upon, over or towards Me at all or in the first place except and unless it was and existed as having been given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented to you from above and from on high. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this certain specific thing, the one who has given and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered, betrayed and handed Me over to you has and holds, acquires and receives, owns and possesses a greater and stronger, mightier and more powerful, important and prominent, intense and extraordinary, massive and overwhelming, larger and more severe, vehement and terrible sin and error, miss of the mark and mistake, violation of the Torah of the Supreme One and wandering from the Way and from the state of Uprightness."

7 (cont) - 11

From out of and because of this certain specific thing, Pilate was seeking after and wishing for, wanting and demanding, endeavouring to obtain and striving for, looking for and desiring to find a way to untie and loosen, set free and release, set aside and unbind, undo and unfasten Him. But nevertheless, the Yahuwdeans shouted and cried, screamed and howled, yelled out and exclaimed, saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out, "If you may untie and loosen, set free and release, set aside and unbind, undo and unfasten this Certain Specific Person, you are not and do not exist as a friend, close companion and associate of Kaisar*, the Emperor! Every individual and collective person who is making and creating, forming and producing, appointing and ordaining, preparing and constituting, manufacturing, accomplishing and establishing, accomplishing and bringing himself about as a King and leader, commander and prince, ruler, chief and monarch speaks against and in opposition to, contrary to and denounces Kaisar, the Emperor!" Then and therefore, accordingly, consequently and these things being so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to these certain specific words and sayings, messages and statements, declarations and thoughts, instructions and teachings, decrees, mandates and matters, Pilate led and guided, brought and took Yahushua* outside, and he sat down and dwelt, stayed, resided and sojourned, been appointed, installed and placed upon and over a raised platform and judicial bench, tribunal and judgement seat, rostrum and throne that had steps leading up to it, inside and at a place and space, spot and location, district and territory, region and area being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as 'Lithostrotos, the Stone Pavement*,' and which is called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as 'Gabata*' in Hebrew. Moreover, it was and existed as the preparation of the Passover, Friday, being about and existing as near the sixth hour, noon. So he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Yahuwdeans, "Behold, look and see! Your King and leader, commander and prince, ruler, chief and monarch." They shouted and cried, screamed and howled, yelled out and exclaimed, "Lift up and elevate, carry, pick up and away, lift up and elevate, carry, pick up and away! Crucify Him*, nail Him to an upright pole!" Pilate says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Shall I crucify* your King and leader, commander and prince, ruler, chief and monarch, nailing Him to an upright pole!?" The high and chief priests answered, responded and replied, "We do not have or hold, acquire or receive, own or possess a King and leader, commander and prince, ruler, chief and monarch except and apart from Kaisar!" Then and therefore, accordingly, consequently and these things being so, at that time, he gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed Him over to them so that, in order that and with the result that He may be crucified*, being nailed to an upright pole.

12 - 16

19:7a From the placeholder *YN*.
19:7b From the placeholder *ΘY*.
19:9a From the placeholder *IY*.
19:9b From the placeholder *IΣ*
19:11a From the placeholder *IΣ*
19:12a *Kaisar*, incorrectly known as *Caesar* and means *Severed*
19:13a From the placeholder *IN*.
19:13b *Lithostrotos*, a title given to a certain section that was elevated and paved with smooth stones, used by a governor for pronouncing judgement on judicial matters
19:13c *Gabata*, incorrectly known as *Gabbatha* and means *Raised Platform*
19:15a From the placeholder *ΣPON*
19:15b From the placeholder *ΣPΩΣΩ*
19:16a From the placeholder *ΣPΘH*

The Crucifixion

And so, having taken Him along and brought, led Him aside and accepted, received and ascertained, associate with and acknowledged Him, they led and guided, brought and took Him away, and carrying and bearing, lifting and taking up, supporting, raising up and enduring the upright pole and stake* Himself, He went out and departed, disembarked and left to go to a place and space, spot and location, district and territory, region and area being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as 'Kranion, the Skull*,' which is being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out in Hebrew as 'Gulgoleth*', the place where they crucified* Him, nailing Him to an upright pole, and two others and different person together with Him, on His left and on His right, with Yahushua* in the midst and middle. Moreover, Pilate also had a title and inscription, affixed notice and sign written, recorded and noted down, and had it set down and placed, stood and established, appointed and ordained, fixed and provided, designated, assigned and laid over and above the upright pole and stake*. And so it was and existed as written and recorded, inscribed and composed *with this*, "THE MAN OF NAZARETH, YAHUSHUA*, THE KING AND LEADER, COMMANDER AND PRINCE, RULER, CHIEF AND MONARCH OF THE YAHUWDEANS." Then and therefore, accordingly, consequently and these things being so, many numerous and large amounts of the Yahuwdeans recognised, understood and read this certain specific title and inscription, affixed notice and sign, because and concerning the fact that the place and space, spot and location, district and territory, region and area where Yahushua* was crucified*, being nailed to the upright pole, was and existed near and close to the town and city. And it was and existed as having been written and recorded, inscribed and composed in Hebrew, in Latin, in Greek. Then and therefore, accordingly, consequently and these things being so, the high and chief priests of the Yahuwdeans were saying and teaching, maintaining and affirming, directing and exhorting, advising and

17 - 21

19:17a From the placeholder *ΣPΘH*
19:17b *The Kranion* was a hill that looked like a human skull
19:17c *Gulgoleth*, incorrectly known as *Golgotha* and means *Skull*
19:18a From the placeholder *EΣPAN*.
19:18b From the placeholder *IN*.
19:19a From the placeholder *ΣPOY*.
19:19b From the placeholder *IΣ*
19:20a From the placeholder *IΣ*
19:20b From the placeholder *EΣPΘH*

pointing out to Pilate, "Do not have it written and inscribed, recorded and composed as 'the King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans,' but nevertheless, notwithstanding and on the contrary concerning this, 'This Certain Specific Person said, "I am and exist as King and leader, commander and prince, ruler, chief and monarch of the Yahuwdeans." ' " Pilate answered, responded and replied, "I have had written and recorded, inscribed and composed exactly what I have had written and recorded, inscribed and composed." Then and therefore, accordingly, consequently and these things being so, at the time when and during when they crucified Yahushua*, nailing Him to the upright pole, the soldiers and legionaries received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted His clothes and garments, and they made and created, formed and produced, appointed and ordained, prepared and constituted, manufactured and established, accomplished, set and brought about four parts and pieces, sections and portions, a part and piece, section and portion for each soldier and legionary, and even the Khiton, a long tunic. Consequently, the Khiton, the long tunic, was and existed as not* sewn and seamless, woven all the way from the top through the whole and entire piece to the bottom*. Then and therefore, accordingly, consequently and these things being so, they favourably said to one another and each other, "Let us not split or divide, tear or rend it, but nevertheless, notwithstanding and on the contrary, let us cast and determine by lots about and concerning, regarding and on account of, because of and with respect to whose it shall be and exist as belong to." *This was done* so that, in order that and with the result that the writing of Scripture may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, the one saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out,

21 (cont) - 23

19:23a From the placeholder *ΙΝ̄*.

19:23b Contrary to popular and incorrect opinion, Yahushua was not "poor". Before His second birthday, Yahushua and His family were given an unspecified amount of gold, so they were in fact quite rich. This is evident in the fact that Yahushua's main piece of clothing - His tunic known as a *Khiton*, was seamless, meaning it was made out of one piece of cloth, something that only those with a lot of money were able to afford

"They completely divided and separated, dispersed and distributed,
cleaved and cut My clothes and garments into pieces among themselves,
and they threw and cast, scattered and hurled, propelled and expelled,
applied and dropped lots on the basis of, because of and for My
stately and costly raiment and tunic." *

24

19:24a From *Psalm 22:18*
19:25a From the placeholder *ΣΡΩ*.
19:25b From the placeholder *ΙῩ*.
19:25c *Miriam*, incorrectly known as *Mary* and means *Rebellion*.
19:25d *Kheleph*, incorrectly known as *Cleophas* and means *Exchange*. *Kheleph* was the father of Ya'qob the Delegate. See *MattithYah 10:3*; *Marcus 15:40*; *Lucus 6:15*
19:25e *Miriam*, incorrectly known as *Mary* and means *Rebellion*.
19:25f *Migdalah*, incorrectly known as *Magdala* and means *A Tower*. *Migdalah* was a place on the western shore on the Sea of Galiylah, 3 miles south of *Tiberius*

Then and therefore, accordingly, consequently and these things being so, the soldiers and legionaries indeed, truly and surely did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted these certain specific things.

As it happens, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised beside and alongside the upright pole and stake* of Yahushua* *were* His mother; and His mother's sister; Miriam*, the *wife* of Kheleph*; and Miriam* of Migdalah*. Then and therefore, accordingly, consequently and these things being so, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the mother, and the disciple and follower, pupil and learner, apprentice and adherent whom He dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored having been placed and set there, standing upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to the mother, "Woman, behold, look and see! Your son." Then, next and after that, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to the disciple and follower, pupils and learner, apprentice and adherent, "Behold, look and see! Your mother." And starting and beginning from that certain specific hour and period of time, the disciple and follower, pupil and learner, apprentice and adherent received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted her into his own home.

25 - 27

19:26a From the placeholder *ΙΣ̄*.

<u>It Is Finished</u>

With and after these certain specific things, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the fact that concerning this, every individual and collective thing had now and already been completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished in its aim, goal and purpose, so that, in order that and with the result that the writing of Scripture may be completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved, concluded and have its aim, goal and purpose come to an end, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out, "I thirst and am parched." A pot and vessel, jar and jug full and filled with sharp and sour wine was placed, set and laying down there. Then and therefore, accordingly, consequently and these things being so, having put, placed and set a sponge full, filled and stuffed with the sharp and sour wine around a Hyssop* stalk and stem, they brought and handed over, offered and presented it to His mouth. Then and therefore, accordingly, consequently and these things being so, at the time when and as soon as He received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the sharp and sour wine, Yahushua* said, "It has been completed and perfected, accomplished and executed, carried out and fulfilled, performed and established, achieved and concluded, ended and finished in its aim, goal and purpose," and having bend and bowed the head, He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented, surrendered and handed over the Spirit*. Then and therefore, accordingly, consequently and these things being so, since and seeing as though it was and existed as Friday, so that, in order that and with the result that the bodies and corpses would not remain or abide, endure or live on, last or persist, stay or continue on, dwell or lodge upon the upright pole and stake* in, by and on the day of rest, the Shabbat, for the reason that the day and time period of that certain specific day of rest, that Shabbat, was and existed as great and mighty, powerful and strong, intense and outstanding, the Yahuwdish *authorities* asked and begged, beseeched and pleaded to, express desired and requested, questioned and inquired, petitioned and entreated, required and implored Pilate so that, in order that and with the result that their, *the prisoners*, legs may be broken and shattered, and may be lifted up and raised, elevated and removed, carried off and taken away. Then and therefore, accordingly, consequently and these things being so, the soldiers and legionaries came and showed themselves, arose and appeared, became established and walked onto the scene, and they did indeed, truly and surely break and shattered the legs of the first and chief, principle and starting *prisoner*, and the other and different *prisoner* who had been crucified and nailed to an upright pole together with Him. However, having come and shown themselves, arisen and appeared, become established and arrived upon Yahushua*, just as and because they saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention to the fact that He had now and already died and perished, having His soul separated from His body, they did not break or shatter His legs,

28 - 33

19:28a From the placeholder *ΙΣ̄*.

19:29a *Hyssop* was a bush with blue flowers that was used by the Yahuwdeans in purifying sacrifices

19:30a From the placeholder *ΙΣ̄*.

19:30b From the placeholder *ΠΝΑ*.

19:31a From the placeholder *ΣΡΟΥ*.

19:33a From the placeholder *ΙΝ̄*.

33 (cont) - 34

but nevertheless, notwithstanding and on the contrary, one of the soldiers and legionaries stabbed, penetrated and pierced His side, between His ribs, with a spear, lance and javelin, and immediately and straight away, blood and water came out and departed, arose and appeared, emanated and proceeded forth, issued and flowed out.

35 - 37

And so, the person who has seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld this has actively witnessed and declared, confirmed and approved, testified and affirmed, reported and acknowledged, and his concrete and absolute testimony and witness, evidence, proof and confirmation is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid, and that certain specific one sees and perceives, observes and witnesses, knows and experiences, recognises and respects, understands and takes note of, comprehends and discerns, pays attention to and discovers, notices and examines, inspects and beholds that concerning this, he speaks and teaches, maintains and affirms, directs and exhorts, advises and points out truth that is real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest, so that, in order that and with the result that all of you may actively and presently trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. Affirming and confirming this, these certain specific things came to be and existed, began to be and arose, were made and finished, arrived and were produced, established and occurred, created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated so that, in order that and with the result that the writing of Scripture may be completed and fulfilled, perfected and celebrated, executed and carried out, finished and concluded, ratified and satisfied, realised and effected, performed and accomplished, **"No bone of His shall be broken or shattered, smashed or crushed, destroyed or wrecked."** * And again, anew and furthermore, another and different writing of Scripture says and teaches, maintains and affirms, directs and exhorts, advises and points out, **"They shall see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to, behold and look to and at Him Whom they stabbed and pricked, pierced and dug into."** *

19:36a From *Exodus 12:46*; *Numbers 9:12*; *Psalm 34:20*

19:37a From *ZakarYahu 12:10*

The Burial

38 - 42

Continuing on, with and after these certain specific things, Yahuwseph*, the one from the origin and source of Ramathayim*, being and existing as a disciple and follower, pupil and learner, apprentice and adherent of Yahushua*, although he kept this fact secret and hidden, covered up and concealed through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fear and terror, alarm, panic and dread of the Yahuwdish *authorities*, he asked and begged, beseeched and pleaded to, express desired and requested, questioned and inquired, petitioned and entreated, required and implored Pilate so that, in order that and with the result that he may lift up and raise, elevate and remove, carry off and take away the body and corpse of Yahushua*. Then and therefore, accordingly, consequently and these things being so, he went and showed himself, arose and appeared, became established and arrived on the scene, and he lifted up and raised, elevated and removed, carried off and took away His body and corpse. Moreover, Nikodemus, the one who had favourably come and shown himself, arisen and appeared, become established and walked to Him by night before and earlier, formerly and previously, also came and showed himself, arose and appeared, became established and arrived on the scene bringing and producing, bearing, presenting and yielding a mixture, compound and mingled ointment of myrrh and aloes, about and near to a hundred litras, roughly seventy-five pounds in weight. Then and therefore, accordingly, consequently and these things being so, they received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted the body and corpse of Yahushua*, and they bound and tied up, restricted and fastened it in linen bandages and swaths, cloths and strips, together with the spices, aromatic oils and perfumed salves, just as and exactly as it is and exists as a custom and habit, usage and practise, institute and prescription, rite and manner of the Yahuwdeans to prepare a body for burial and entombment. As it happens, in, by and at the place and space, spot and location, district and territory, region and area where He was crucified and nailed to an upright pole, there was and existed a garden and enclosure, orchard and plantation, and within and inside the garden and enclosure, orchard and plantation a new and fresh, renewed and unused, unprecedented and uncommon, unknown and remarkable, impressive and superior grave, tomb and sepulchre, within and inside which no one, nothing and nobody was and existed as having been set down or placed, put or established, appointed or ordained, fixed or provided, designated, assigned or laid yet. Then and therefore, accordingly, consequently and these things being so, through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the Friday preparation of the Yahuwdeans, because of the fact that the grave, tomb and sepulchre was and existed as near, close by and at hand, they set down and placed, put and established, appointed and ordained, fixed and provided, designated, assigned and laid Yahushua* there, in that place.

19:38a *Yahuwseph*, incorrectly known as *Joseph* meaning *Yahuweh has increased*
19:38b *Ramathayim*, incorrectly known as *Arimathea* and means *Heights*. This *Ramathayim* is identified with the same place as the Prophet *Shamu'el* came from, in the hill country of *Ephraim*
19:38c From the placeholder *ĪȲ*.
19:38d From the placeholder *ĪȲ*.

19:40a From the placeholder *ĪȲ*.

19:42a From the placeholder *ĪN̄*.

Chapter 20

The Resurrection

1 - 5

Now, whilst it is yet and still exists as dark and gloomy very early in the morning on Day One of Weeks and Shabbats*, Miriam of Migdalah comes and shows herself, arises and appears, becomes established and walks to the grave, tomb and sepulchre, and she perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs his attention to and faces, is aware of and takes note of the stone and large rock having been lifted up and raised, elevated and removed, carried off and taken away from the grave, tomb and sepulchre. Then and therefore, accordingly, consequently and these things being so, she hastily runs and rapidly rushes favourably on towards Shim'own Petros, and towards the other and different disciple and follower, pupil and learner, apprentice and adherent whom Yahushua* was loving and regarding, enjoying and approving of, liking and sanctioning, having a personal interest in and having affection for, was fond of and was attached to, and she says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "They have lifted up and raised, elevated and removed, carried off and taken the Sovereign Master* away, and we do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold where or in what place they have set down and placed, put and established, appointed and ordained, fixed and provided, designated, assigned and laid Him!" Then and therefore, accordingly, consequently and these things being so, Petros and the other and different disciple and follower, pupil and learner, apprentice and adherent went out and departed, arose and appeared, emanated and proceeded to go, and they were coming and showing themselves, arising and appearing, become established and running towards the grave, tomb and sepulchre. Even though the two were hastily running and rapidly rushing together and at the same time, the other and different disciple and follower, pupil and learner, apprentice and adherent ran on ahead and advanced even quicker and swifter, faster and sooner, more rapidly and speedily than Petros, and he came and showed himself, arose and appeared, became established and arrived before the grave, tomb and sepulchre first. So, having stooped down and looked into, inspected and investigated *the tomb*, he perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices,

20:1a The Greek literally says, *τη μια των σαββατων*, *on the One Shabbats*, referring not only to the Day of Firstfruits, but also the first day of the 50 days that lead up to Pentecost, aka, the Feast of Weeks. The phrase *τη μια των σαββατων* only ever appears between the feasts of Unleavened Bread and Pentecost

20:2a From the placeholder *ĪS̄*.

20:2b From the placeholder *K̄N̄*

directs his attention to and faces, is aware of and takes note of the linen bandages and swaths, cloths and strips laying down and placed, set and appointed there. However and nevertheless, though and to be sure, he did not go into or enter it. Then and therefore, accordingly, consequently and these things being so, Shim'own Petros also comes and shows himself, arises and appears, becomes established and arrives following and going along behind, coming after and trailing him, but he goes into and enters inside the grave, tomb and sepulchre, and he sees and beholds, gazes at and attentively views, contemplates, perceives and watches the linen bandages and swaths, cloths and strips laying down and placed, set and appointed there, as well as the facecloth, kerchief and burial towel, which had been and existed as upon and over His, *Yahushua's*, head and face, yet not laying down or placed, set or appointed together with the linen bandages and swaths, cloths and strips, but nevertheless, notwithstanding and on the contrary, having been rolled, wrapped and folded on a single place and space, spot and location, district and territory, region and area separately and by itself. Then and therefore, accordingly, consequently and these things being so, at that time, the other and different disciple and follower, pupil and learner, apprentice and adherent also came into and entered, the one who had come and shown himself, arisen and appeared, become established and arrived at the grave, tomb and sepulchre firstly and chiefly, principally and in the first place. And he saw and perceived, observed and witnessed, knew and experienced, recognised and respected, understood and took note of, comprehended and paid attention, and he trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One. Affirming and confirming this, they had not yet and still had not seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld the writing of Scripture *that said* concerning the fact that it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial for Him to be caused to stand upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised from out of death and lifelessness, inanimateness and the land of the deceased. Then and therefore, accordingly, consequently and these things being so, the disciples and followers, pupils and learners, apprentices and adherents went off and departed, retired, returned and withdrew again, anew and furthermore towards their *homes*.

5 (cont) - 10

Miriam Sees Yahushua

Continuing on, Miriam had stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised before and in front of the grave, tomb and sepulchre, weeping and crying, wailing and lamenting in sorrow outside. Then and therefore, accordingly, consequently and these things being so, just as and about the time when she was weeping and crying, wailing and lamenting in sorrow, she stooped down and looked into, inspected and investigated the inside of the grave, tomb and sepulchre, and she sees and beholds, gazes at and attentively views, contemplates, perceives and watches two Heavenly messengers, envoys and representatives sitting down and dwelling, staying, residing and sojourning in bright, shining and glittering white in the place where the body and corpse of Yahushua* had been laying down and placed, set and appointed, one towards the head and one towards the feet. Then those certain specific ones say and teach, maintain and affirm, direct and exhort, advise and point out to her, "Woman: why and for what reason do you weep and cry, wail and lament in sorrow?" She says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Because and concerning the fact that they have lifted up and raised, elevated and removed, carried off and taken the Sovereign Master* away, and I do not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold where or in what place they have set down and placed, put and established, appointed and ordained, fixed and provided, designated, assigned and laid Him!" Having said these certain specific things, she was caused to turn around and turn back to look behind her, and she sees and beholds, gazes at and attentively views, contemplates, perceives and watches Yahushua* having stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised, yet she did not see or perceive, observe or witness, know or experience, recognise or respect, understand or take note of, comprehend or discern, pay attention to or discover, notice or examine, inspect or behold the fact that concerning this, it was and existed as Yahushua*. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Woman: why and for what reason do you weep and cry, wail and lament in sorrow? Whom do you seek after and wish for, want and demand, endeavour to obtain and strive for, look for and desire to find?" Thinking and presuming, supposing and regarding, deeming and judging, deciding, believing and considering that concerning this, it is and exists as the garden keeper and caretaker, inspector and grounds steward, that certain specific person says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Master*: if or whether it was you who took away and carried off, bore and stole, pilfered and removed, embezzled and pinched, snatched and swiped Him away, tell me where and in what place you set down and placed, put and established, appointed and ordained, fixed and provided, designated, assigned and laid Him, and I shall lift up and raise, elevate and remove, carry off and take Him away!" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Miriam." Having been caused to turn around and be changed, diverted and rotated, revolved and transformed, that certain specific one says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him in Hebrew, "Rhabboni*!" (which is said and taught, maintained and affirmed, directed and called, advised and pointed out as 'Teacher, Master and Instructor'.) Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to her, "Do not touch or fasten yourself to, cling to, grasp or take hold of Me, for the reason that I have not yet favourably gone up or ascended towards My Father*. Nevertheless, favourably go and journey, travel and proceed on towards My brothers and fellow brethren, and tell them, 'I favourably go up and ascend towards My Father* and your Father*, and My God* and your God*.' " Miriam of Migdalah comes and shows herself, arises and appears, becomes established and arrives, giving, bringing and bearing a message, report and announcement to proclaim and declare, make known openly and relate, inform and communicate to the disciples and followers, pupils and learners, apprentices and adherents that concerning this, "I have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the Sovereign Master*!" And He had said these certain specific things to her.

11 - 18

20:12a From the placeholder *ΙΥ*

20:13a From the placeholder *ΚΝ*

20:14a From the placeholder *ΙΝ*

20:14b From the placeholder *ΙΣ*

20:15a From the placeholder *ΙΣ*

20:15b From the placeholder *ΚΕ*

20:16a From the placeholder *ΙΣ*

20: *Rhabboni*, a variation of *Rabbi* used for a well loved teacher

20:17a From the placeholder *ΙΣ*

20:17b From the placeholder *ΠΑ*

20:17c From the placeholder *ΠΑ*

20:17d From the placeholder *ΠΑ*

20:17e From the placeholder *ΟΝ*

20:17f From the placeholder *ΟΝ*

20:18a From the placeholder *ΚΝ*

The Disciples See Yahushua

19

Then and therefore, accordingly, consequently and these things being so, being and existing as that certain specific day and period of time, day One of Weeks and Sabbaths, and the doors of the place where the disciples and followers, pupils and learners, apprentices and adherents were and existed had been closed shut and barred, locked and barricaded through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the fear and terror, alarm, panic and dread of the Yahuwdish *authorities*, Yahushua* came and showed Himself, arose and appeared, become established and arrived on the scene, and He stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised inside and within their midst and amongst them, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos,

20:19a From the placeholder *ΙΣ*

19 (cont) - 23

felicity and the assurance of salvation to all of you." Then, having said this certain specific thing, He showed and gave evidence of, brought to light and portrayed, exhibited and demonstrated, rendered and set, pointed out and presented, offered and displayed, proved and made His hands and side and ribs known. Then and therefore, accordingly, consequently and these things being so, the disciples and followers, pupils and learners, apprentices and adherents rejoiced and were glad, delighted and pleased as they had seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld the Sovereign Master*. Then and therefore, accordingly, consequently and these things being so, He tells them again, anew and furthermore, "Peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation to all of you. Just as and exactly as the Father* has sent and dismissed, dispatched, ordered and commissioned Me with a message, I Myself also send and dispatch, instruct and appoint, discharge and dismiss, conduct and assign all of you." So, having said this certain specific thing, He blew in and breathed upon them, and He says and teaches, maintains and affirms, directs and exhorts, advises and points out, "Receive and accept, take and seize, acquire and collect, grasp and obtain, choose and select, claim and procure, apprehend and admit *the* Set-Apart and Cleansed Spirit*. If or whether a certain person may be left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated by their sins and errors, misses of the mark and mistakes, violations of the Torah of the Supreme One and wanderings from the Way and from the state of Uprightness, they have been left behind and set aside, ignored and disregarded, abandoned and left destitute, given up and dismissed, omitted and rejected, neglected and separated. If or whether a certain person may be taken hold of and gasped, seized and taken possession of, obtained and attained, held fast and cleaved to, not discarded or let go, carefully kept and retained, attached to and empowered, strengthened and supported, maintained and held upright, they have been taken hold of and gasped, seized and taken possession of, obtained and attained, held fast and cleaved to, not discarded or let go, carefully kept and retained, attached to and empowered, strengthened and supported, maintained and held upright."

20:20a From the placeholder $\overline{KN}$

20:21a From the placeholder $\overline{\Pi HP}$

20:22a From the placeholder $\overline{\Pi NA}$

Ta'owm's Declaration

24 - 29

Despite all of this, Ta'owm, one from out of and among The Twelve, the one being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as Didymus, was not and do not exist as together with them at the time when Yahushua* came and showed Himself, arose and appeared, became established and arrived on the scene. Then and therefore, accordingly, consequently and these things being so, the other and different disciples and followers, pupils and learners, apprentices and adherents were saying and teaching, maintaining and affirming, directing and exhorting, advising and pointing out to him, "We have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to the Sovereign Master*!" However, he said to them, "Except and unless I may see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold the figures and forms, characters and impressions, shapes and moulds, outlines and types, kinds and styles, designs and contents, images and substances, representations and examples, patterns and models of the twelve centimetre nails within His hands, and may place and put, insert and pop my finger into the figures and forms, characters and impressions, shapes and moulds, outlines and types, kinds and styles, designs and contents, images and substances, representations and examples, patterns and models of the twelve centimetre nails, and may place and put, insert and pop my hand into His side, never, ever shall I trust or rely, obey or place confidence, certainty and guarantee, assurance and dependence *in what you've told me*." So, with and after eight days and periods of time, His disciples and followers, pupils and learners, apprentices and adherents were and existed again, anew and furthermore inside *the room* and Ta'owm together with them all. The doors had been closed shut and barred, *yet* Yahushua* comes and shows Himself, arises and appears, becomes established and arrives on the scene, and He stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised inside and within their midst and amongst them, and He said, "Peace and tranquillity, harmony and concord, security and safety, prosperity and freedom, exemption from chaos, felicity and the assurance of salvation to all of you." Next and after this, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Ta'owm, "Bring and produce, bear, present and yield your finger here, to this place, and see and perceive, observe and witness, know and experience, recognise and respect, understand and comprehend, pay attention to and behold My hands, and bring and produce, bear, present and yield four hand, and place and put, insert and pop it into My side, and so do not come to be or exist, begin to be or arise, be made or finished, arrive or be produced, established or occur, be created or prepared, constituted or appointed, presented, instituted or formed, appear or originate as unfaithful or incredulous, unbelievable or untrustworthy, unreliable or disobedient, treacherous or crooked, unscrupulous or perverse, twisted or dishonest, warped or distorted, depraved, corrupt or mislead, but nevertheless, notwithstanding and on the contrary, *come to be as* trustful and reliant, obedient and confident, certain and guaranteed, assured and dependable." Ta'owm answered, responded and replied, and he said to Him, "My Sovereign Master*, and My God*!" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "You have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One because and concerning the fact that you have seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and paid attention to Me *with your eyes*. Blessed and happy, fortunate and good, prosperous and privileged are those who have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in the Trustworthy One, yet have not seen or perceived, observed or witnessed, known or experienced, recognised or respected, understood or taken note of, comprehended or paid attention *with their eyes*."

20:24a From the placeholder $\overline{I\Sigma}$

20:25a From the placeholder $\overline{KN}$

20:26a From the placeholder $\overline{I\Sigma}$

20:28a From the placeholder $\overline{K\Sigma}$
20:28b From the placeholder $\overline{\Theta\Sigma}$
20:29a From the placeholder $\overline{I\Sigma}$

The Goal Of These Things

30 - 31

Then and therefore, accordingly, consequently and these things being so, Yahushua* indeed, truly and surely also did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted many numerous and a large amount of other and different signs and marks, tokens and prodigies, miracles and signals, indications and distinguishing characteristics, wonders and portents in front of and before, in the presence of and in the sight of His disciples and followers, pupils and learners, apprentices and adherents, which are not and do not exist as having been written down and recorded, inscribed and composed within and inside this certain specific small and insignificant book. Nevertheless, these certain specific things have been written down and recorded, inscribed and composed so that, in order that and with the result that all of you may trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the fact that concerning this, Yahushua* is and exists as the Anointed One*, the Son* of God*, and so that, in order that and with the result that trusting and relying, obeying and placing confidence, certainty and guarantee, assurance and dependence *in this* all of you

20:30a From the placeholder $\overline{I\Sigma}$

20:31a From the placeholder $\overline{I\Sigma}$
20:31b From the placeholder $\overline{X\Sigma}$
20:31c From the placeholder $\overline{Y\Sigma}$
20:31d From the placeholder $\overline{\Theta Y}$

31 (cont) may have and hold, acquire and receive, own and possess life and continued existence in, through and because of His name and title, character and person, reputation and authority.

Chapter 21

Yahushua Appears Again

1 - 3

After these certain specific *events*, Yahushua* made Himself known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, showed and gave evidence of, revealed and explained, clarified, made plain and manifested Himself again, anew and furthermore to the disciples and followers, pupils and learners, apprentices and adherents *whilst they were* upon the sea and inland lake of Tiberius. Therefore, He made *Himself* known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, showed and gave evidence of, revealed and explained, clarified, made plain and manifested *Himself* in this manner and way, thus and so: Shim'own Petros, and Ta'owm (the one being called and taught, maintained and affirmed, directed and exhorted, advised and pointed out as Didymus), and Nathan'el (the one from the origin and source of Qanah in Galiylah), and the *sons* of Zabdiy*, and two others and different ones from out of and amongst His disciples and followers, pupils and learners, apprentices and adherents were and existed together, at the same place and at the same time. Shim'own Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "I am going off and departing, leaving, withdrawing and proceeding to go to catch fish." They say and teach, maintain and affirm, direct and exhort, advise and points out to him, "We are also coming and showing ourselves, arising and appearing, becoming established and going together in close association with you." They went out and departed, arose and appeared, emanated and proceeded to go, and they went and entered, embarked and stepped into the boat and floating vessel, but in, by and during that certain specific night, they seized and took hold of, firmly captured, laid hold of and caught absolutely nothing.

21:1a From the placeholder $\overline{I\Sigma}$

21:2a *Zabdiy*, incorrectly known as *Zebedee* and means *Endowment*

4 - 8

However, when morning had now and already come to be and exist, began to be and arisen, been made and finished, arrived and had been produced, established and occurred, been created and prepared, constituted and appointed, presented, instituted and formed, appeared and originated, Yahushua* stood upright and firm, steadfast and established, fixed and unmoveable, upheld and sustained, maintained and authorised at the beach, coast and shore. However and nevertheless, though and to be sure, the disciples and followers, pupils and learners, apprentices and adherents did not know or understand, perceive or realise, notice or discern, discover or observe, experience or ascertain, learn or distinguish, judge or think about, comprehend, acknowledge or recognise the fact that concerning this, it is and exists as Yahushua*. Then and therefore, accordingly, consequently and these things being so, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Young children: do none of you have or hold, acquire or receive, own or possess anything to eat, devour or consume?" They answered, responded and replied to Him, "No." So He said to them, "Throw and cast, scatter and hurl, propel and fling the fishing net from the right side and section of the boat and floating vessel, and through enquiry and examination, thought and scrutiny, investigation and perception, all of you shall find and discover, observe and recognise, detect and come to attain *something*." However, they said, "We laboured and toiled, worked hard and strove, struggled and became weary throughout and during the whole of and the entire night, but we received and accepted, took and seized, acquired and collected, grasped and obtained, chose and selected, claimed and procured, apprehended and admitted not a single thing. But nevertheless, on the basis of, because of and upon Your name and title, character and persona, reputation and authority, we shall throw and cast, scatter and hurl, propel and fling it." Then and therefore, accordingly, consequently and these things being so, they threw and cast, scattered and hurled, propelled and flung it, and no longer, no more and no further were they physically strong or mighty, great or powerful, able or capable, competent or robust enough to drag and haul, draw and take, lead and pull it in because of quantity and grand number, multitude and magnitude of the fish! Then and therefore, accordingly, consequently and these things being so, the certain specific disciple and follower, pupil and learner, apprentice and adherent whom Yahushua* dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored says and teaches, maintains and affirms, directs and exhorts, advises and points out to Petros, "It is and exists as the Sovereign Master*!" Then and therefore, accordingly, consequently and these things being so, having heard and attended to, considered and understood, comprehended and perceived, paid attention to and listened to the fact that concerning this, "It is and exists as the Sovereign Master*!", Shim'own Petros tied, bound and girded the upper garment and tunic, for the reason that he was and existed as without it and wasn't fully clothed, and he threw and cast, scattered and hurled, propelled and flung himself into the sea and inland lake. Nevertheless, the other and different disciples and followers, pupils and learners, apprentices and adherents came and showed themselves, arose and appeared, became established and arrived in the small boat and floating vessel, forcefully dragging and pulling, drawing and hauling the fishing net full of fish, for the reason that they were not and did not exist as far off, a great distance or a long way away separate from the earth and ground, land and region, but nevertheless, notwithstanding and on the contrary, *they were* around about two hundred cubits* *away*.

21:4a From the placeholder $\overline{I\Sigma}$

21:4b From the placeholder $\overline{I\Sigma}$

21:5a From the placeholder $\overline{I\Sigma}$

21:7a From the placeholder $\overline{I\Sigma}$

21:7b From the placeholder $\overline{K\Sigma}$

21:7c From the placeholder $\overline{K\Sigma}$

21:8a A *cubit* was about 18-21 inches, 45 - 53 cm, so 200x18 = around 100 yards, and 200x21 = 117 yards, which is about 1/6th of a mile

9 - 13

Then and therefore, accordingly, consequently and these things being so, just as and about the time when they disembarked and left, got out of and came down into the earth and land, ground and region, they perceive and examine, mentally discern and observe, discover and understand, consider and contemplate, pay close attention to and notice, direct their attention to and face, are aware of and take note of a heap and fire of live coals placed, set and laying down, and cooked fish laying and resting on it, being laid, placed and put over it, as well as loaves of bread. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Bring and produce, bear, present and yield the small fish from those which all of you have now, at this present time just seized and taken hold of, firmly captured, laid hold of and caught." Then and therefore, accordingly, consequently and these things being so, Shim'own Petros got up and ascended, rose and sprang up, and forcefully dragged and pulled, drew and hauled the fishing net onto the earth and land, ground and region, full, filled and stuffed with a great and large, numerous and extensive amount of fish, a hundred and fifty three *of them*. Even being and existing as of such a great magnitude and numerous amount, the fishing net was not split or divided, torn or rent. Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to them, "Come here and now, eat some food and dine." Moreover, no one and nobody of the disciples and followers, pupils and learners, apprentices and adherents were daring or brave enough, courageous or prepared to undergo or venture to diligently inquire and find out accurately, investigate and ascertain the details, verify or question Him, "Exactly Whom are You and do You exist as?", having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and discovered, noticed and examined, inspected and beheld that concerning this, it is and exists as the Sovereign Master*. Yahushua* comes and shows Himself, arises and appears, becomes established and walks forward, and He receives and accepts, takes and seizes, acquires and collects, grasps and obtains, chooses and selects, claims and procures, apprehends and admits the loaf of bread, and He gives and grants, supplies and furnishes, bestows and

21:10a From the placeholder $\overline{I\Sigma}$

21:12a From the placeholder $\overline{I\Sigma}$

21:12b From the placeholder $\overline{K\Sigma}$

21:13a From the placeholder $\overline{I\Sigma}$

13 (cont) - 14

delivers, commits and permits, extends and presents it to them, and likewise, similarly and in the exact same way with the cooked fish. This was now and already *the* third certain specific time Yahushua* was made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, shown and given evidence of, revealed and explained, clarified, made plain and manifested to the disciples and followers, pupils and learners, apprentices and adherents after having been raised and lifted up, awakened and restored back from out of death and lifelessness, inanimateness and the land of the deceased.

21:14a From the placeholder *ΙΣ*

Do You Love Me?

Then and therefore, accordingly, consequently and these things being so, at the time when and as soon as they had eaten the set meal, Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and points out to Shim'own Petros, "Shim'own of Yahuchanon: do you dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore Me much more and to a greater degree, far deeper and more voluminously than these certain specific ones?" He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Yes, surely and certainly, Sovereign Master*: You see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, I love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, am fond of and am attached to You." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Feed, pasture and tend to My little lambs." Again, anew and furthermore He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him a second time, "Shim'own of Yahuchanon: do you dearly love and welcome, entertain and look fondly upon, cherish with strong affection and highly esteem with great favour, goodwill and benevolence, be loyal to and greatly adore Me?" He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Yes, surely and certainly, Sovereign Master*: You see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, I love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, am fond of and am attached to You." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Shepherd and carefully tend to, care and provide for, nourish and cherish, guide and look after My sheep." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him the third time, "Shim'own of Yahuchanon: do you love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, are you fond of and are you attached to Me?" Petros was grieved and pained, distressed and vexed, harassed and irritated, annoyed and afflicted because and concerning the fact that the third time He had said to him, "Do you love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, are you fond of and are you attached to Me?", and so he says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Sovereign Master*, You see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold all individual and collective things: You know and understand, perceive and realise, notice and discern, discover and observe, experience and ascertain, learn about and distinguish, judge and think about, comprehend, acknowledge and recognise that concerning this, I love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, am fond of and am attached to You." He says and teaches, maintains and affirms, directs and exhorts, advises and points out to him, "Feed, pasture and tend to My sheep. Yes, truly this is an extremely firm and supremely reliable statement of truth and fact: at the time when you were and existed as young, fresher and youthful, you were girding yourself and putting on your own belt, and you were walking around and going about in whatever place you were wanting and wishing, preferring and aiming, intending, willing and desiring. However, at the time when and as soon as you may grow old and get to a great age, you shall stretch and hold out your hands, and others and different persons shall gird and put a belt around you, and they all shall carry off and take away, transport and lead you to a place where you do not want or wish, prefer or aim, intend, will or desire *to go*." As it happens, He said this certain specific thing signifying and foretelling, indicating and showing, making known and declaring, giving a recognisable and visual sign and pointing out, notifying and announcing, communicating, manifesting and reporting what kind, sort and style of death and demise, the separation of his soul from his body He shall give glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty to God*. And having said this certain specific thing, He says and teaches, maintains and affirms, directs and exhorts, advises and points out to Him, "Accompany and follower after, obey and join yourself to Me."

15 - 19

21:15a From the placeholder *ΙΣ*

21:15b From the placeholder *ΚΕ*

21:16a From the placeholder *ΚΕ*

21:17a From the placeholder *ΚΕ*

21:19a From the placeholder *ΘΝ*

The Beloved Disciple

Having been caused to turn around and look behind, Petros perceives and examines, discerns and observes, discovers and understands, considers and contemplates, pays close attention to and notices, directs his attention to and faces, is aware of and takes note of the disciple and follower, pupil and learner, apprentice and adherent whom Yahushua* dearly loved and welcomed, entertained and looked fondly upon, cherished with strong affection and highly esteemed with great favour, goodwill and benevolence, was loyal to and greatly adored following and going along, accompanying, coming after and trailing behind, he whom also reclined and laid down upon His lap and bosom during the dinner and supper, and said, "Sovereign Master*: who is and exists as the certain person giving and granting, supplying and furnishing, bestowing and delivering, committing and permitting, extending and presenting, surrendering, betraying and handing You over?" Then and therefore, accordingly, consequently and these things being so, having seen and perceived, observed and witnessed, known and experienced, recognised and respected, understood and taken note of, comprehended and discerned, paid attention to and beheld this certain specific person, Petros says and teaches, maintains and affirms, directs and exhorts, advises and points out to Yahushua*, "And what of this certain specific person, Sovereign Master*?" Yahushua* says and teaches, maintains and affirms, directs and exhorts, advises and pints out to him, "If or whether I want and wish, prefer and aim, intend, will and desire for him to remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge up until the time when I am coming and showing Myself, arising and appearing, becoming established and arriving, what is it to do with you? You accompany and follower after, obey and join yourself to Me." Then and therefore, accordingly, consequently and these things being so, this certain specific word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter went out and departed, arose and appeared, emanated and proceeded to go out to the brothers and fellow brethren that concerning this, that certain specific disciple and follower, pupil and learners, apprentice and adherent is not going to die or perish, become useless or lifeless, inanimate or deceased. However, Yahushua did not reply to him that concerning this, "He is not going to die or perish, become useless or lifeless, inanimate or deceased," but nevertheless, notwithstanding and on the contrary, "If or whether I want and wish, prefer and aim, intend, will and desire for him to remain and abide, endure and live on, last and persist, stay and continue on, dwell and lodge up until the time when I am coming and showing Myself, arising and appearing, becoming established and arriving, what is it to do with you?"

20 - 23

21:20a From the placeholder *ΙΣ*

21:20b From the placeholder *ΚΕ*

21:21a From the placeholder *ΙΥ*
21:21b From the placeholder *ΚΕ*
21:22a From the placeholder *ΙΣ*

24 This certain specific one is and exists and the disciple and follower, pupil and learner, apprentice and adherent who is actively witnessing and declaring, confirming and approving, testifying and affirming, reporting and acknowledging about and concerning, regarding and on account of, because of and with respect to these certain specific things, and the one who has written and recorded, inscribed and composed these certain specific *words*, and we see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect and behold that concerning this, his concrete and absolute testimony and witness, evidence, proof and confirmation is and exists as true and certain, upright and dependable, genuine and reliable, righteous and real, sincere and honest, veracious and valid.

25 Moreover, there are and exist many others and a large, voluminous amount of different things that Yahushua* also did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted, regarding which if or whether each one may accordingly be written down and recorded, inscribed and composed in detail, I expect and suppose, think and presume, am of the opinion and deem, imagine and suspect, forebode and determine that the world and cosmos, galaxy and universe, the entire realm of man itself does not have the space or room, capacity or expanse to contain or hold, receive or comprehend the books, scrolls and documents that would be written and recorded, inscribed and composed.

21:25a From the placeholder *ΙΣ*

The End Of The Account Of The Life Of Yahushua By The Delegate Yahuchanon

As Translated By: Stephen Walch