



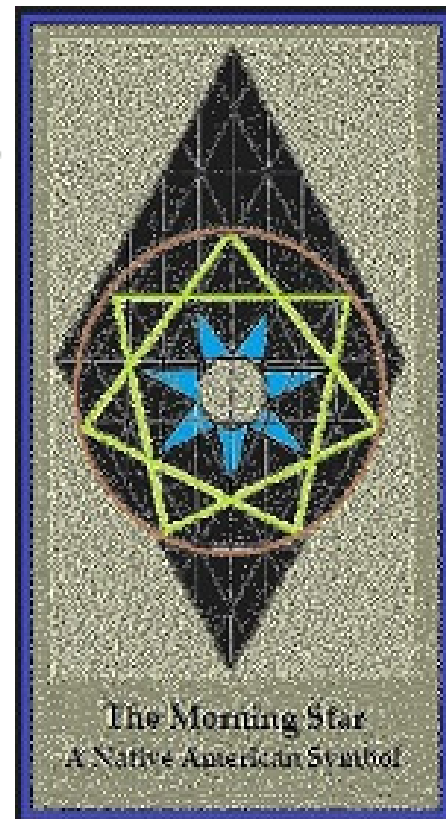
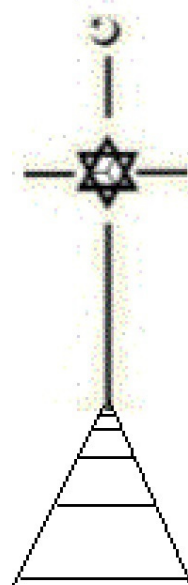
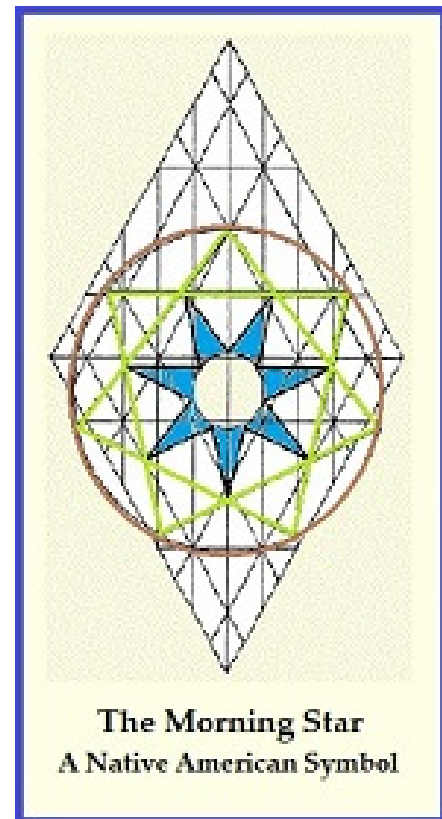
ΔΥΔ-ΧΖΘ

ἸἢἩΥΞΖ

Yahuchanan

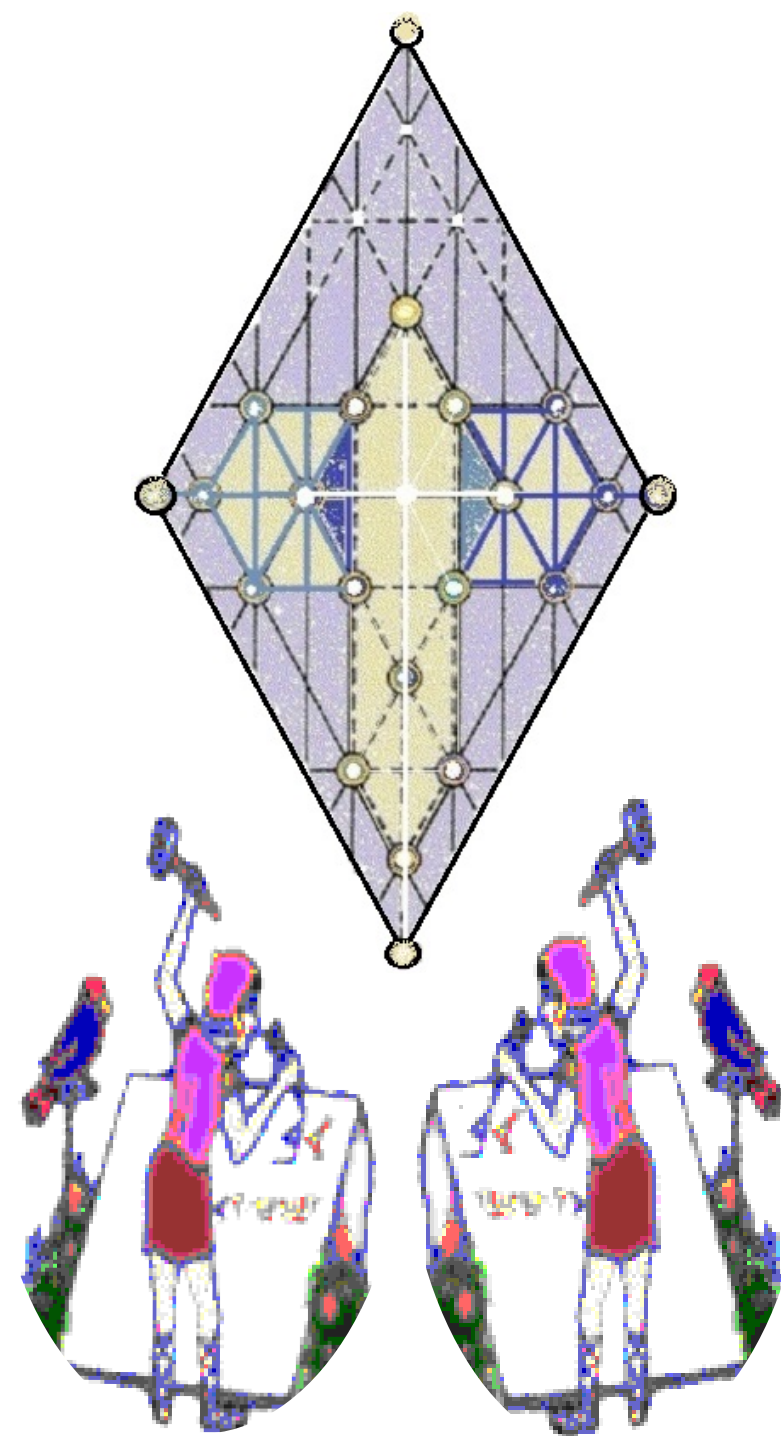
Gospel of the Apostle John

a loose paraphrase, draped on the bones of King James



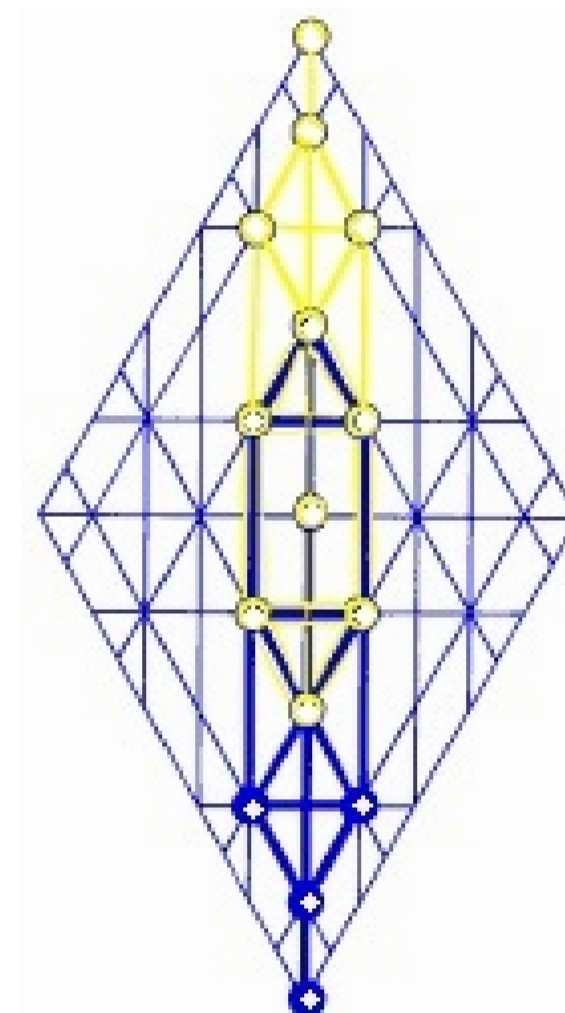
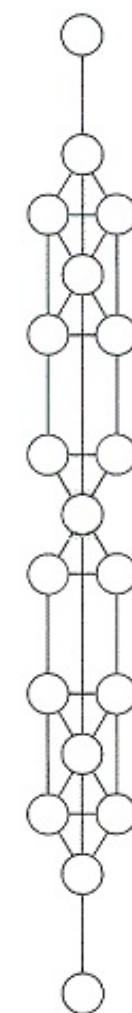
A Summons for Spiritual Warriors

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The Projection of ㄨㄣ

Father and Son

The Walk of Rebbe Y'shua and Yahushua

𐤊𐤏𐤍𐤕𐤓
𐤏𐤕𐤍𐤕𐤓𐤕𐤓

Euphrates

Eternal Realm Fire Element

Immanu4℥: the Interface

Y'shua
𐤏𐤕𐤍𐤕𐤓𐤕𐤓

Butterfly

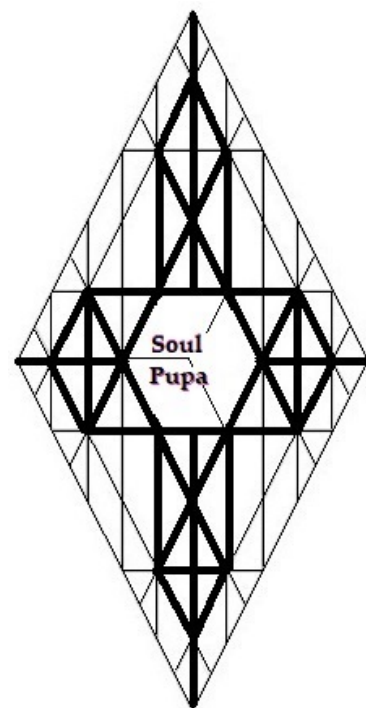
Land of Promise
(adamah 𐤁𐤓𐤕𐤓𐤕𐤓)

Gihon

Water Element

Celestial Body

Temporal Realm
Euphrates



Adam, Man
𐤁𐤓𐤕𐤓𐤕𐤓

Worm, Caterpillar

Land of Transformation
(aretz 𐤁𐤓𐤕𐤓𐤕𐤓)

Pison

Earth Element

Terrestrial Body

Mortal Realm
Euphrates

Y'shar4℥: God Wrestlers

Air Element

Hiddekel

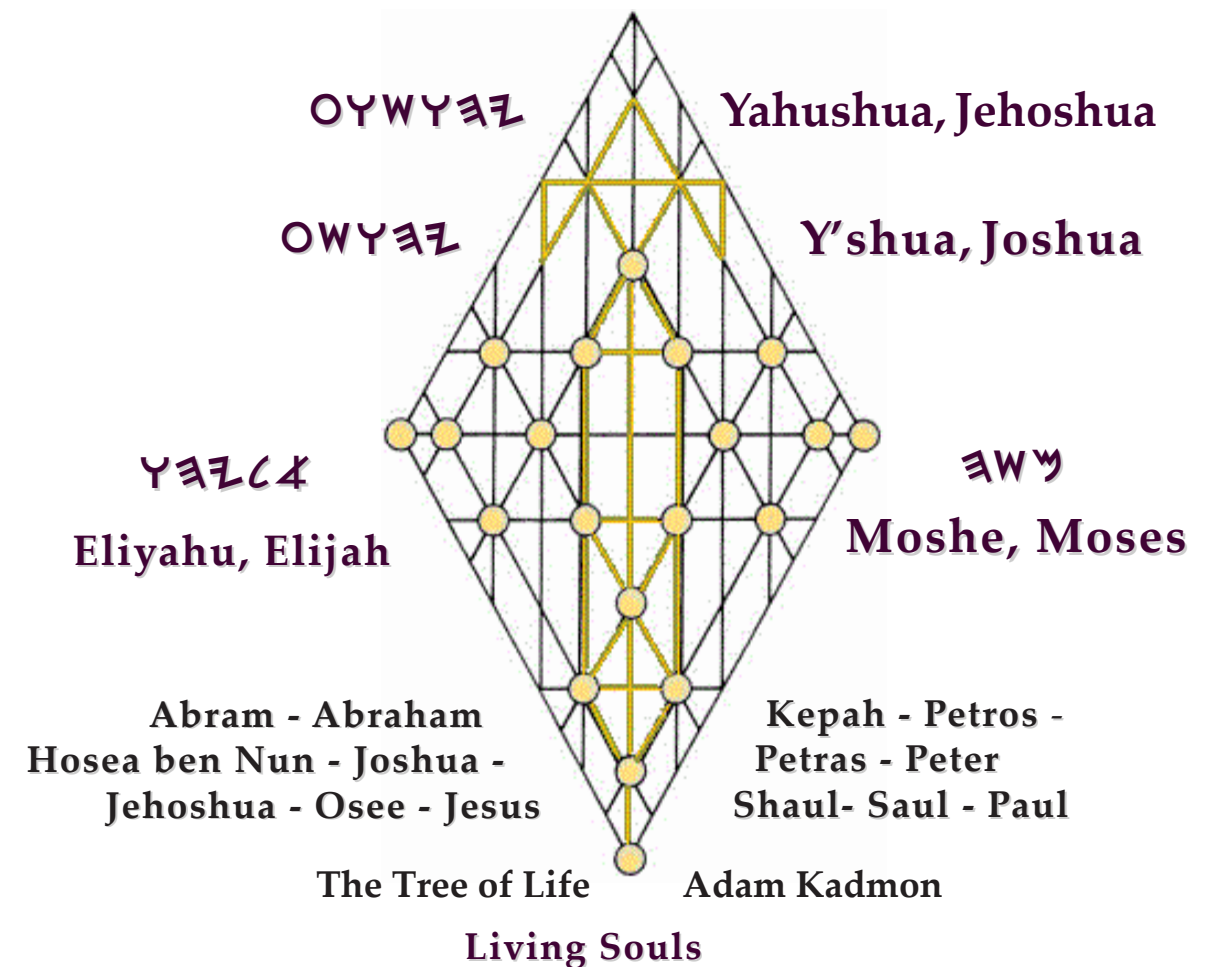
Y'shua, Keeper of the Book of Life
Eliyahu, Teacher of Righteousness
HaShem's people 𐤏 of delight 𐤁𐤓𐤕𐤓𐤕𐤓
Euphrates: Immortal Realm

𐤊𐤏𐤍𐤕𐤓
𐤏𐤕𐤍𐤕𐤓𐤕𐤓

Transfiguration

Adam Kadmon

The Interface



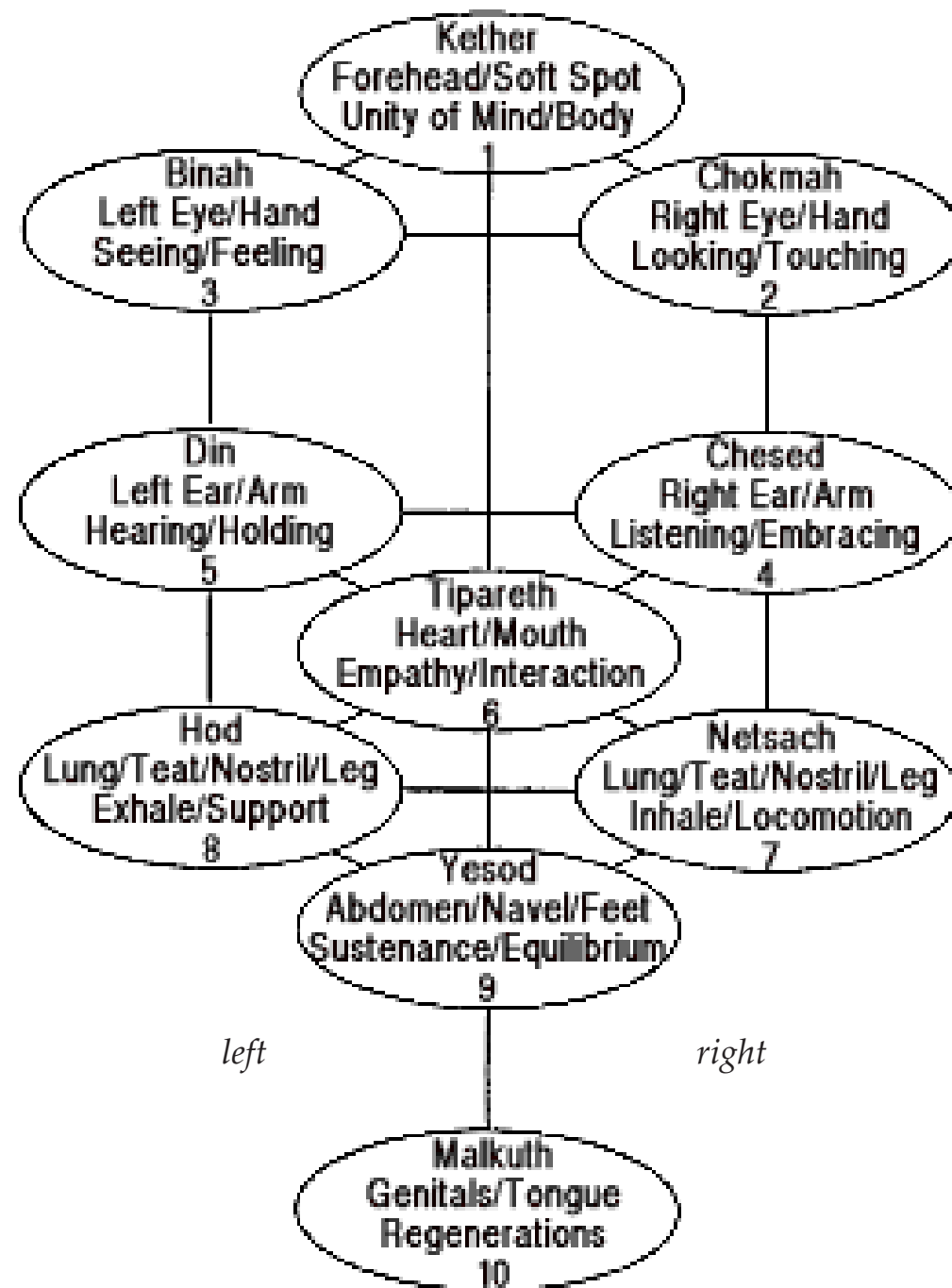
Immanu4℥: the Interface

Yahushua, Angel of the Presence

Living Waters: Words unto Life

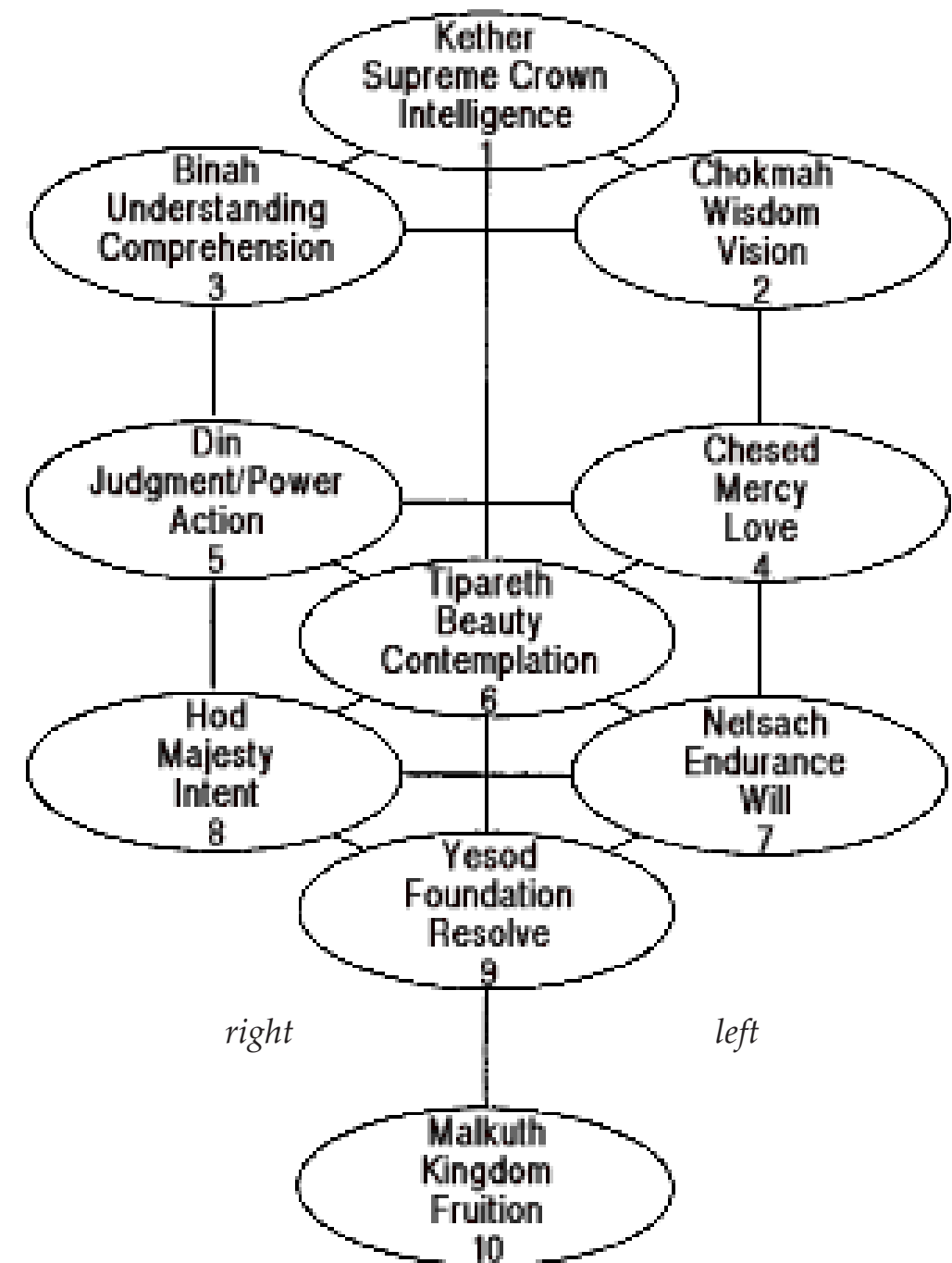
Euphrates: Immortal Realm

to one, the dream...

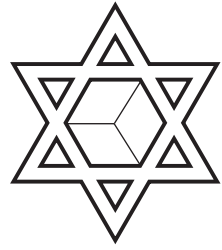


Adam 𐤀𐤌𐤃𐤁

... to another, the interpretation



Son of Man 𐤀𐤌𐤃𐤁 𐤓𐤓



4 = 1, 1,000

4 = 2

4 = 3

4 = 4

4 = 5

4 = 6

4 = 7

4 = 8

4 = 9

4 = 10

4 = 20, 11

4 = 30, 12

4 = 40, 13

4 = 50, 14

4 = 60, 15

4 = 70, 16

4 = 80, 17

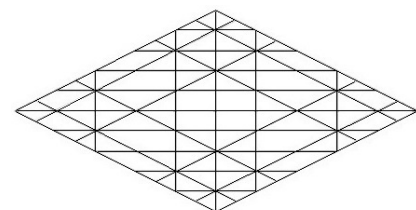
4 = 90, 18

4 = 100, 19

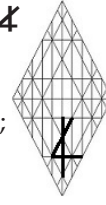
4 = 200, 20

4 = 300, 21

4 = 400, 22



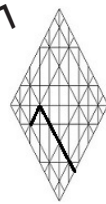
Father; seed, beginning; Life Force; angel; incarnation; sprout, renewal, growth; outward projection, power; spark, explosion; to transect, inspiration; contraction, friction; torment, intervention; one, single; to focus, locate; ox; transference; the priesthood.



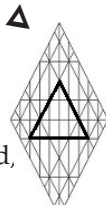
to conceive, interiorize; to carve, fashion; to build, manufacture; to house; home, family, group; to agree, include, accept ear; to listen, hear; to heed, pay attention; to echo; receptivity; to embrace, engage, adopt; to recoil; to store, hide away, conceal.



movement, progress, process; to travel; donkey, camel, chariot; hoe; to weed, cull, eliminate, subvert; hill, incline; neck, throat; to give voice, verbalization; path; bowels; appetite; variance, disagreement, bitterness; depression; to hurl, spin swirl.



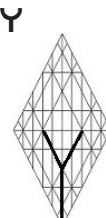
door, entrance, opportunity; to materialize; obstacle, wall; to look, see, observe; perception, insight; heart, altar, hiding place; nostril; vagina; meditation; thorn, arrow; pyramid, grave; pointed; named, implicated, emotions; love; flame, candlelight.



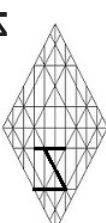
rake, winnowing fan; breeze, rain, relief; to cool, evaporate; wind, anger, heat, vapor; healing, beneficial; light, visibility; illumination, revelation, enlightenment; conscience; comb; to pick, choose; fingers; to drip, burst; to embarrass, shame; hate.



scales, balance; fair, just; adjudicate, adjust; to agree, consent; to argue, dispute; a nail, clasp, girdle; cradle, comfort, peace, mercy; to join, marry, wed; funnel, fulcrum; to inject; to nourish; to reinforce, sustain; worship.



lightning, drive; determination; to dodge, avoid; scythe; tools, armaments; wing, flight; goal, objective; expectation, ambition; to finish; perfection; enthusiasm; deliverance; overcoming; to cut, sever, separate.



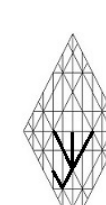
H agreement, covenant; appreciation, friendship, empathy; window, outlook; border; framework; ladder; ascent, descent; torso, chest; apron, cloak; work, labor, vocation; loom, weaving, context; to reconsider; to repent; to aid, assist.



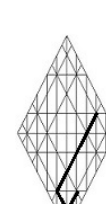
⊗ integration, harmonization, conflict resolution; differentiation; four elements, directions; to navigate; basket, repository; target; to specify, point out; prison, confinement; torment, persecution; inertia; dependence, trust; truth.



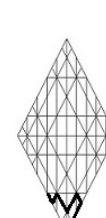
7 hand; to touch, reach, bring; to bow; humility; to come; to apply, supply, provide, exert, honor, repay, respect, serve; need; responsibility; to release, brush aside; to discard, betray; to stimulate, kindle, implement; applause.



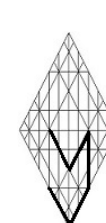
Y comb, brush; to realign, restructure; to simplify, complicate; pitchfork, harvest; fruitfulness, productivity; evidence; to celebrate, rejoice; unrest, riot; to persuade, convert; teachings, doctrines; antlers; branch, tribe; permutations.



⌒ rod, staff; arm, leg, finger, bone; nose, penis; beard; elder, wise; ancient; to lead, influence; to order, command, insist; to punish, afflict; to redirect, change, alter; to deflect; to goad, herd, steer; to impose limits, prohibit; to argue.



W water; reflection, mirror; memory; to be free, unrestrained, unbound, wild; continuous; spontaneous; to pour, anoint; oil; to be chosen; to accuse, trouble; people, country; to crawl, creep, scurry; to exit, flee; to be lost; divorced.

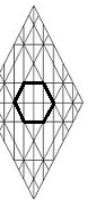


Y fish; flexibility; to surprise; potential, possibility; to sway, rock; undependable, unreliable; reversal; to restrict, negate, cancel; to backslide, deny; failure, defeat; to suffer; to investigate, attempt; to demonstrate, display; jubilee.

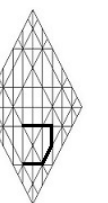
Tree of Life; tower, refuge; shelter, fortification; Burning Bush; determination, consistency; responsibility; to be alert; to support; to enforce, demand; woven; corridors; seasons; repetition.



wheel; to understand, comprehend; warmth; eye; sight; look, see; study, detect; vision, prophecy; clear, accurate; receptive, attentive; well, cistern; loop, circuit, lap, contrivance.



breath, aspiration; voice, language; to acknowledge; to permit, refuse; to mock, scorn; to allow, disallow; expression; face, appearance; mouth; sermon, homily, speech; feast, meal.



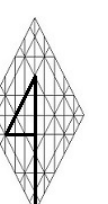
lifted leg; to dance, spin; to repent, be transformed; saint; to leap, jump; to pursue, follow; to flee, escape, evade; to suppress, challenge, oppose, defy; to hunt, pursue; armies.



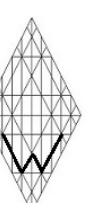
heaven; mind; holiness; sanctification, purification, dedication; to designate, confer, confirm; a bow and arrow; to propel; to drain, siphon; to give shade; to dim, darken, diminish; to climax.



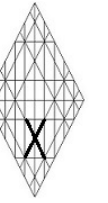
head; self, sovereignty; king, ruler; adversary, enemy; government; peak, mountain, summit; thought, knowledge, intelligence; beauty, elegance; to sail; graceful; messiah, visionary, seer.



Wisdom; fire, glory; breath, breathing; God, angels; to utilize; to vary; weakness, frailty; to struggle, wrestle; strength; illness, sleep, death; compelling; tooth, to absorb, assimilate.



to mark, measure, sign; to end, finish; to cancel, obliterate; to alter, change; to vanish, disappear; continuation, completion; proliferation; continuum; sum, totality; infinity, universe.



Yahuchanan 1

1 In the beginning was the Word, the spiritual Pattern underlying all things; and the Word was with God, and the Word *was* God;
2 For the Pattern of Creation was within God, from the beginning.
3 All things were made by the Word; for without the Pattern within God, not anything was made that is made.
4 In the Word was Life, and the Life of God is the Light within man;
5 And the Light shines in the darkness, and the darkness doesn't encompass it.

6 There was a man sent from God whose name was Yahuchanan יְהוֹחָנָן, a man who warranted י the esteem ייח of our Father אֵל, who gives ל us Life א.
7 Yahuchanan came to bear witness of the Light of God: that all men, through him, might believe.
8 As a natural man, Yahuchanan was not the Light; but positioned *within* the Light, he came to testify of that which had been revealed to him *by* the Light:
9 By the *true* Light, which enlightens everyone that comes into the world.
10 The Light was in the world, which was made by him; but the world didn't perceive his presence.
11 He came unto his own, and his own did not acknowledge him;
12 But to as many as *did* receive him, to them he gave the right to become Sons of God: even to those who, though yet imperfect, believed on his Name.
13 HaShem's children are not born by virtue of natural lineage; nor do they develop as a result of the mastery of physical drives or through the perfection of religious observances; nor are they born

by aspirations of the human spirit. They are born by the will of HaShem אֱלֹהִים at the behest of HaShem.

14 As Immanu'el (עִמָּנוּאֵל), the Word was imprinted within our physical bodies; and it dwells within and among us in accordance with the operations of the Logos, the divine Pattern. Although we haven't fully understood, we know of the glory of Immanu'el because of the presence, within our hearts, of the Father's projected Word: his only-begotten "Son," the complete expression of God's Spirit, full of grace and truth.

15 Yahuchanan gave his testimony concerning Immanu'el when he cried out, saying, "This is he of whom I spoke, saying that he must succeed me; for he is preferred above me, in that he exists before me;
16 For we've all received of Immanu'el's fullness, experiencing grace upon grace within our lives.
17 The holy Torah תּוֹרָה came through the prophet Moshe מֹשֶׁה, who is the reflection of HaShem יְהוָה, the א holy Name יְהוָה; but Torah's grace and truth come by Mashiyach Yahushua מָשִׁיחַ יְהוֹשֻׁעַ: by the Shout קוֹל of י Yah אֵל—that is, by the Word, by the Projection—by the "Son"—of the heavenly Father.
18 No man has seen God at any time; for, from the beginning, his Projection remains rooted and cherished within the bosom of Father אֵל, even as the Father's substance was invested within the enunciation of his Word. By his only Shout—by his only-begotten "Son"—the aura of invisible Father אֵל was projected into material realms, permeating all that is and imprinting the Father's signature upon and within all things, everywhere:

favoring Earth with God's majesty, and blessing all that live with the unspeakable gift of Life.

19 And this is the record of Yahuchanan, when men of Yehudah sent priests and Levites from Yerushaliem יְרוּשָׁלַיִם to ask him who he might be; for they wondered whether he was claiming to be the messiah, the anointed of HaShem.
20 Giving answer, Yahuchanan confessed his fallibility and did not deny his humanity; for he testified that he was not HaMashiyach, the messiah.
21 And so they asked of him, "What, then!? Are you Eliyahu יְאִזְכָּרָה God's עֹלָם gift ל of Light א?" He answered them, "I am not."
They pressed him further, "Are you that prophet?" He said, "No."
22 Then they asked him, "Who are you, then? We must give answer to the people who sent us to question you; for they are anxious as to whom you might be. What do you say for yourself?"
23 He proclaimed to them, "I am the voice of one crying in the wilderness, 'Make straight the way of אֱלֹהִים,' as written by Y'shaYah אֵלֹהִים, the prophet saved קוֹל by אֵל."
24 And those who were sent to Yahuchanan were from the Separatists.
25 And they asked him, "Why do you baptize, then? if you are not the messiah, nor the prophet Elijah אֵלִיָּה, neither that prophet?"
26 Yahuchanan answered them, saying, "I baptize with water, but there is one standing among you who you do not know.
27 "It is he who, coming after me, is preferred before me, whose shoelaces I am unworthy to loosen, that I might wash his feet."

28 These things happened at the place where Yahuchanan was baptizing, near Beit-Abarah בֵּית־אֲבָרָה, house of the ferry boat, which is a way station for those in transition. It sits just beyond the banks of Yordan יַרְדֵּן, the river of souls.

29 The next day, Yahuchanan saw Y'shua approaching him; and he cried, "Behold the Lamb of HaShem, which will eliminate the errors of the world!"
30 "This is he of whom I spoke, saying, 'After me comes a man who is preferred above me; for he was before me.
31 "And I didn't know who he might be, but I knew that he was soon to be made known to Y'shar'el, which is the reason I came, baptizing with water."
32 And Yahuchanan gave witness, saying, "I saw the Spirit of Holiness descending from heaven like a dove, and it rested upon him.
33 "I didn't know who the chosen one of HaShem might be; but he that sent me to baptize with water said to me, 'Upon him whom you shall see Ruach HaQodesh descending and remaining, it is he who will baptize with the Holy Breath.'
34 "And I beheld his spiritual immersion; therefore I testify, for the record, that this man is a Son of HaShem."

35 The following day, Yahuchanan stood with two of his disciples;
36 And, looking upon Y'shua as he walked by, he proclaimed, "Behold the Lamb of HaShem אֱלֹהִים!"
37 And the two disciples harkened to what Yahuchanan said to them, and they followed Y'shua.
38 Then Y'shua turned and saw them following; and he greeted them, asking, "What do you want?" And they said unto

him, “Rebbe, where do you live?”

39 He welcomed them, saying, “Come and see.” Y’shua was staying in Galil, a region whose name is understood to mean “the Circle”; for it is understood that the sequencing of events in one’s life, is circular, but not repetitive. In Galil, pilgrims encounter those things for which their deeds have prepared them. The circle’s name is also written as Galilah אֶלְלָח; for to walk with knowledge of its nature opens a pathway א that can lead ל to successful performance ז of one’s role ל in life א. More commonly written as אֶלְלָח, the circle of Galil is understood to be a birthing process א that requires ל humility ז and forbearance ל. The men discussed these things as they walked; and when they came to the place where Y’shua was staying, he invited them to stay with him that day; for it was about four o’clock in the afternoon.

40 One of the two who had believed Yahuchanan’s witness and subsequently followed after Y’shua was Andrew אַחְדָּא, meaning “honorable.” Andrew was a brother of Shimon Kepa אֲדָפּ יְיֻסְיָא, interpreted as one who has “hearing difficulty, but has promise.”

41 Before the day was done, Andrew found his brother Shimon and vouched for Y’shua, telling him, “We have found the mashiyach, the rebbe who is the measurement of King HaMashiyach.”

42 Before dark, Andrew presented Shimon to the man teaching in the name Y’shua אֲוֵיִאֵל, which is interpreted as “Yah Saves.” When he first met Andrew’s brother, Y’shua welcomed him, saying, “Shimon bar Yonah אֲנִיִּיִל אֲנִי יְיֻסְיָא: you have the effervescence of fine wine. You shall be called Kepa אֲדָפּ: for you are capable of improving.”

43 The following day, Y’shua wanted to go into Nazareth אֲנִיִּיִל, a city of Galil in which he had been raised. Many of its people took vows upon themselves and followed practices intended to enhance א their prospects ז for spiritual mastery א and renewal א. On the way there, Y’shua recruited Philip אֶלְלָח, who would become an effective אֶלְלָח advocate א.

44 Philip was of Beit-Tsaidah אֶלְלָח-אֶלְלָח, the community of fishermen that was the city of both Andrew and brother Kepa, who was later called Petros, “the rock.” And Y’shua said to Philip, “Follow me.” 45 Philip found Natan אֶלְלָח (אֶלְלָח-אֶלְלָח), whose name means “gift of God;” and he said to him, “We have found the man of whom Moshe wrote in Torah, and of whom the prophets testify: Rebbe Y’shua, a son of that Yosef who is in charge of the watch tower in Natzalet.

46 And Natan אֶלְלָח said to him, “Can any good thing come out of Natzalet?” Smiling, Philip answered, “Come and see.” 47 And when Y’shua saw Natan אֶלְלָח approaching, he engaged him, saying, “Behold! Here comes a genuine son of Y’shar אֶלְלָח—of the “God wrestlers;” for in him there is no guile!”

48 And Natan אֶלְלָח challenged him, “How do you know me?” Ignoring his skepticism, Y’shua replied, “I knew you before Philip called you as you stood under the fig tree, which is a tree that can produce a double harvest of its fruit.”

49 Astonished, Natan אֶלְלָח admired the man Y’shua, proclaiming excitedly, “You are a Son of Hashem! You are the King of Y’shar אֶלְלָח!”

50 Loving him, Y’shua chided, “Is it because I said to you that I saw you under the fig tree, that you believe? You will see greater things than these.”

51 He continued, “Truly! I truly say to you that, hereafter, you will see heaven open and angels of אֲנִיִּיִל ascending and descending on the Sons of Man.

Yahuchanan 2

1 On their third day together, there was a marriage in Qanah אֲנִיִּיִל, a city in the circle of Galil known for its prevailing א undercurrent א of sadness א; for its people were in the habit of giving public vent א to personal grievances א. The mother of Y’shua was there,

2 And both Y’shua and his disciples were called to attend a wedding.

3 And when the celebration ran out of wine, the mother of Y’shua said to him, “They have no wine.”

4 In simple fondness, Y’shua asked of her, “Light א of my fire אֶלְלָח, what am I to do with you? My hour is not yet come.”

5 His mother said to the servants, “Do whatever he asks you to do.”

6 And there were set before him six stone water jars, such as are used by the Yehudim for the purification of water. Some held twenty gallons, and some held thirty: those that held twenty א gallons were drawn upon for every-day uses, while those that held thirty ל were reserved for special occasions.

7 Y’shua said to the servants, “Fill the water jars with rain water.” And when they had filled the jars to their brims,

8 Y’shua said to them, “Now, draw from these waters of the understanding that comes down from heaven, and serve the governor of the wedding feast.” And they did so.

9 When the man in charge of the celebrations prepared to sample the understandings that were turned into wisdom, he didn’t know the source of such wine; but those who drew rain water for the jars knew. And when he had tasted of the wine, the captain of the feast called out to the bridegroom,

10 Saying, “Usually, men set out their best understandings at the beginning of a celebration, and after their guests have taken in a great deal of their understandings, they offer their inferior wisdom; but you have reserved this good wisdom until now!”

11 This was the beginning of the signs Y’shua performed in Qanah, a prominent city of the Circle. It demonstrated his honor, in that he used the flow of the events of the day to teach of the glory of HaShem. He might have used well water, which is stored in the ground, but he had called for water from the cistern, which collects and stores waters that come down from the second heaven; and his disciples believed on him.

12 After these festivities, they went down to K’far-Nachum אֲנִיִּיִל-אֲנִיִּיִל, a place of secret sorrows and private considerations. All of them went there: Y’shua and his disciples, along with his mother and his brothers as well; and they recuperated there for a few days.

13 Shortly after their rest, the celebration of Passover drew near. Pesach אֲנִיִּיִל is the feast of unleavened bread. It’s a time for “tearing oneself to pieces” by giving meticulous attention to the condition of the body, the spirit, and their environment, in order to discover and remove those things that are inaccurate, superfluous,

or downright damaging. In keeping with the traditions of his people, Y'shua went up to Yerushaliem to celebrate;

14 But when he visited the temple, he took issue with the merchants who sold oxen, sheep, doves, as well as those who traded in the region's various currencies, charging fees for their services. All of these were taking advantage of the temple's activities to enrich themselves.

15 And after he had made a whip of small cords—after his tongue had chided them sharply with but a few words—his warning drove the merchants out of the temple, along with their sheep and their oxen; and his scathing rebuke to the bankers made them stand up hurriedly, overturning their tables and scattering their coins.

16 And he also scolded those who sold the less-costly doves, saying, "Take these things out of here. Don't degrade the Father's house by making it a marketplace that trades upon souls."

17 And his disciples remembered that it was written, "The zeal of your house has eaten me up."

18 Then the Yehudim said to Y'shua, "What sign will you show to us, seeing that you take it upon yourself to do these things?"

19 And Yahushua answered them, saying, "Destroy this temple, and in three days I will raise it up." He said this because three א signifies the birth process.

20 And he Yehudim derided him, saying, "It took forty-six שׁ years to build this temple, and will you raise it up again in three days!?"

21 But Y'shua spoke not of the building in which they stood, but concerning the temple housed within his body.

22 Afterwards, when he was risen from the dead, his disciples remembered this saying, believing the scripture and the teaching given voice by Y'shua.

23 Rebbe Y'shua had come to Yerushaliem to celebrate Pesach, and his rebukes in the temple targeted its leaven. On the feast day, having heard of the uproar in the temple, many believed in his mission, having heard his words and seen the signs that he had performed with such sincere humility.

24 Y'shua did not acknowledge their faith in him, however; for he was well versed in the nature of mankind.

25 Understanding the whims of public opinion, he had no desire for recognition.

Yahuchanan 3

1 Groaning in his spirit, the Separatist Nakdimon נְיִשְׁמֵלֵא־נְדִימון, an influential member of the Sanhedrin,

2 Approached Y'shua under the cover of darkness one evening; and he entreated Y'shua, saying, "Rebbe, we know you are a teacher that has come from אֶרֶץ; for no man can show the signs that you do, unless HaShem is with him."

3 Interrupting him, Y'shua replied, "Truly, truly: unless a man is reborn, he cannot discern the Kingdom of Names."

4 Nakdimon evaded, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be reborn as an infant?"

5 Giving answer to the question in the man's heart, Y'shua said, "Truly, my honest word to you is that unless a man

is born of water and Ruach HaQodesh, he cannot enter the Kingdom of HaShem.

6 "That which is born of the body is mortal by nature, and that which is born of the projection of HaShem's Breath is immortal.

7 "You should not be surprised because I say to you that you have to be born again.

8 "The wind blows where it chooses to go: we can hear its sound, but we can't tell where it came from or where it's heading. So it is with everyone born of the Holy Breath."

9 Nakdimon pleaded with him, "How can these things be?"

10 Y'shua answered directly, "Are you a master of Y'sharאֶרֶץ, which wrestles with the Spirit of HaShem, seeking alignment, and, yet, you don't know these things!?"

11 "Truly! I truly say to you that we speak of those things we actually know; and we bear witness to those things we have seen, but you're unable to receive our testimony.

12 "I speak to you of earthly matters and you cannot believe what I say! How, then, can you believe if I should tell you of heavenly matters?"

13 "For no man has ascended up to heaven unless he first came down from heaven: even the Sons of Man, which abide in heaven.

14 "And as Moshe lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

15 "So that whoever believes in him should not perish, but will pass into everlasting Life;

16 "For our Father so loved the world, that he projected his holy Word, so that whoever has faith in the Word should not perish, but will have everlasting Life;

17 "For God didn't project his Presence into the world to condemn the world, but that the world, responding to the Father's Projection, might be saved.

18 "He that believes on HaShem's Projection is not condemned; but he that doesn't believe is condemned already, regardless of other considerations, because he hasn't believed in the inward presence of HaShem's projected Logos: his Word, his Shout, his only-begotten Son: Yahushua, the Imprimatur upon and within all things in all realms.

19 "And this is the condemnation: that divine Light is spread abroad within the world, and some preferred darkness above that Light because their deeds were evil.

20 "Everyone whose works are evil hates the Light, and they won't venture into the Light because their deeds will be exposed for what they are;

21 "But he that practices what is right will be drawn into the Light because his deeds demonstrate that they are wrought in the Ruach HaQodesh of HaShem."

22 After the visit of Nakdimon, Y'shua and his disciples ventured out into the land of Yehudah. They stayed there for a short time, performing a few baptisms.

23 Yahuchanan was also baptizing close by, at Shalem שְׁלֵמָה, near Ayen אֵינַן, the wellspring of wholesome mysteries. There were a great many understandings that could be drawn from there; and those in search of Truth came and were baptized;

24 For Yahuchanan had yet to be imprisoned.

25 And there arose dispute between some of Yahuchanan's disciples and the

Yehudim who heard Y’shua teach about baptism as a ritual of purification.

26 Unable to agree, they brought their questions to Yahuchanan, asking of him, “He that was with you beyond Yarden: him to whom you gave witness? Look at what the man is doing! He baptizes also, and everyone is gathering around him!”

27 Yahuchanan answered them, “A man can receive nothing, unless it is given to him from heaven.

28 “You, yourselves, are witnesses that I acknowledged that I am not the mashi-yach, but that I am sent before him.

29 “The bride belongs to the bridegroom; but the friend of the bridegroom, who stands by and attends him, rejoices greatly in the sound of his brother’s voice. This, my joy, is therefore fulfilled.

30 “He must increase, and I must decrease.

31 “He that comes from above is above all things; and he that arises from the ground of Earth is earthly, and can only speak of earthly matters, whereas he that comes from heaven is above all;

32 “And he speaks of what he has seen and heard, but natural man cannot receive his testimony.

33 “He that is able to receive it has certified that HaShem is true.

34 “He who God has sent truthfully speaks the words of our Father אֵל; for HaShem אֵל־אֵל gives the Holy Breath without measure.

35 “The Father loves the Son and has entrusted all things to his hands.

36 “He that believes on the Projection of the Father into material realms has everlasting Life, and he that does not believe in that Projection shall not see Life; for the displeasure of HaShem rests upon him.”

Yahuchanan 4

1 When Rebbe Y’shua heard that the Separatists were aware that the good news of Yahushua had attracted more disciples for water baptism than had Yahuchanan’s call for repentance,

2 Although the disciples of Rebbe Y’shua — not he, himself — were performing the baptisms,

3 He withdrew from the lands of the Yehudim to minister, again, within Galil.

4 After passing the watch station Shomron שֹׁמְרוֹן, which takes advantage of fear in order to convince פֶּן people פֶּן to fear אֵל desires אֵל and any discomfort פֶּן,

5 Y’shua determined to visit the city of Sh’khem שְׁכֶם, whose name invokes the dilemmas of spiritual concerns פֶּן about confusing issues פֶּן whose resolutions are difficult פֶּן. Like the head sitting upon its shoulders, Sh’khem lies close to the Amori land Ya’akov gave to his son Yosef. A pivotal city, its purpose had been corrupted, and it became a means of diversion under the Amori, a people so preoccupied with pedigree that they neglected posterity; and they avoided matters of substance in favor of anything and everything that might support their conviction that the universe must give answer to their fantasies. Turning this delusion to Y’shar אֵל’s benefit, Ya’akov had been able to purchase the lands of Sh’khem for a good price; and he bequeathed it to Yosef, the son that had earned a double portion, having protected Y’shar אֵל during the captivity in Mitzraim under Pharaoh.

6 Now, Ya’akov’s well was at Sh’khem, and Y’shua had grown weary because of the long journey and the stress of settling back into solitude after spending so

much time fielding intense interactions with those who heard his teachings. As noontime approached, he reached Ya’aqov’s well; and he decided to sit on its casing, in order to rest, for a moment.

7 By and by, a woman of Shomron came to draw water; and Y’shua asked if he might drink of her water,

8 Because his disciples had gone into the city to buy food, leaving him on his own.

9 This woman of Ephrayim said to him, “How is that you, being of the Yehudim, ask me for a drink, seeing I’m a woman of Shomron? The Yehudim have nothing to do with the people of Shomron.”

10 Sensing that her words could easily become sharp, he teased her, “If you had known of the gift HaShem has reserved for you and who it is that asks for a drink of your water, you would have asked him for a drink of *Living* Water, and he would have given it to you.”

11 Intrigued, the woman said to him, “Sir, you have nothing with which to draw water, and the well is deep. Where might that “living water” come from?

12 “Are you greater than our father Ya’akov, who gave us the well and who also drank of its water: him and his children and, also, his cattle?”

13 Y’shua addressed the question hidden in his cousin’s words, saying, “Whoever drinks of this water will thirst again;

14 “But any who drinks of the water that I shall give him will never thirst; for the water that I give becomes a cistern of Living Waters that will well up from within him, bringing everlasting Life.”

15 Disarmed by his gentle advances, she said, “Sir, give me this water, so that I will never thirst again! I would no longer have to come here every single day to draw water, either!”

16 Y’shua said to her, “Go. Call your husband, and return here.”

17 Deflated but amused, the woman protested, “I have no husband.” Y’shua reached out to her, “You have well said, that you have no husband!

18 “You have had *five* husbands, and the one that you now have isn’t your husband, *either*! In this, you are truthful.”

19 Interested, the woman said to him, “Sir, I perceive that you’re a prophet.

20 Perhaps *you* can explain to me which is correct! Our fathers worshipped here, in this mountain. There were two worship centers in those days, and the sons of Ephraim could choose between them as befit their needs; but the Yehudim say that in Yerushaliem is the place where men ought to worship.”

21 Y’shua answered her, “Woman, believe me! The hour is coming when you shall worship the Father neither in this mountain, nor even at Yerushaliem.

22 “You don’t know what you worship, but we know what we worship; for salvation is of the Yehudim.

23 “But the hour is coming, and now is, when true worshippers shall worship the Father in spirit and in truthfulness; for the Father seeks such to worship him.

24 “HaShem is a Spirit; and those who worship him must worship him within their own, truthful spirits, and not by traveling to some particularly hallowed place to perform some approved mantra or ritual.”

25 The woman artfully replied, “I have heard that the Rabbi that is the King under HaMashiyach is coming: a man called the ‘messiah.’ When he comes, he will tell us all things.”

26 Yahushua said to her, “I that speak with you am he.”

27 While they still talked, his disciples returned and marvelled that Y’shua talked with the woman, and they wondered what it was all about; and yet no man asked of her, “What is your business, here?” Nor did they press Y’shua to ask him why he was talking with her.

28 Coming to her senses because of the new arrivals and the old disputes, the woman left her waterpot on the well’s casing and made her way back to the city, where she exhorted the men of Sh’khem, pleading,

29 “Come! See a man who told me all I ever did! Is not he the messiah?”

30 And so, the people of Sh’khem set out, leaving the city to take care of itself; and they cautiously made their way back to the well, wanting to question Y’shua.

31 Meanwhile, Y’shua’s disciples looked after him, saying, “Master, eat.”

32 Setting a hook, Y’shua said, “I have food to eat that you don’t know about.”

33 In the consternation that followed this remark, his disciples asked one another whether any of them had brought him food; and they traded theories about what the rebbe was talking about.

34 Watching them the way a fisherman studies his bobber, Y’shua allowed them to bicker among themselves for awhile, then he reeled them in with a teaching: “My food is to do the will of him that sent me and to finish his work.

35 “You’ve heard everyone say that there are four hard months after Pesach, and then comes harvest time? “Look! I say to you, just look! Lift up your eyes and *look* at the fields! The tips of the grain are *already* whitened, ready for the harvest!

36 “And he that reaps will receive wages, gathering fruit unto eternal Life, so that

both he who has sown and all who reap can rejoice together.

37 “Therein lies the truth of the saying, ‘One man sows; another man reaps.’

38 “I send you to reap that for which you have bestowed no labor. You have entered into the labors of those who sowed. Honor the seed; for it sustains us all.”

39 Many of the people of the city of Sh’khem and the countryside of Shomron believed on Y’shua because of the testimony of the woman, when she confessed, “He told me all I ever did.”

40 And thus, the people of Shomron gathered around Y’shua and implored him, urging him to stay with them; and he rested there two days.

41 Many more believed on him because of the things he said;

42 And they congratulated the woman, saying, “Now we believe, but not because of what you told us. We have heard him, ourselves; and we know that this one, indeed, speaks in the room of HaMashiyach, the Savior of the World.”

43 After the two days were past, they departed Sh’khem and returned to Galilah;

44 For, as Y’shua had said, a prophet has little honor in his own country.

45 And when he had again come into Galil, the people welcomed him. They had seen the things he had done in Yerushaliem during the holy days; for they, also attended the feast at Yerushaliem.

46 Later, when Y’shua had come again into plaintive Qanah of the Galil where he had made rainwater into wine, he was met by an official of royal blood whose son was sick at K’far-Nachum.

47 When the man heard that Y’shua had come out of the land of Yehudah into

Galil, he sought him out. Finding him, he implored Y’shua, that he should come to his home and heal his son; for the boy was at the point of death.

48 Y’shua said to him, “Unless you see signs and wonders, you will not believe.”

49 But the nobleman pleaded, “Sir, come down with me, before my child dies.”

50 So Yahushua said to him, “Go your way. Your son lives.” The man believed the word Y’shua had given him, and he went his way;

51 And while he was returning to his home, his servants met him along the way, greeting him with the good news, “Your son lives.”

52 So the nobleman asked them of the time his son began to get better. And the servants said to him, “The fever left him yesterday, at the seventh hour.” And the father knew that the fever broke within the same hour Y’shua had said, “Your son lives.”

53 The ruler therefore believed on Y’shua: both he, himself, and his entire household.

54 This is the second sign that Y’shua performed after he had left the lands of Yehudah and returned into the Galil.

Yahuchanan 5

1 After these things, there was a feast of the Yehudim; and Y’shua went up to Yerushaliem.

2 Now, by the temple’s sheepgate, there’s a pool that has five colonnades. Its name is Beit-Chesed אֶפְרַיִם-בֵּית חֶסֶד in Hebrew, which can be interpreted as “house אֶפְרַיִם of Kindness אֶפְרַיִם,” for it’s a place אֶפְרַיִם of-

fering empathy אֶפְרַיִם and support אֶפְרַיִם for those who are in pain אֶפְרַיִם.

3 Upon its porches were many invalids: the blind, the lame, the paralyzed. In competition with each other, all these waited, expectantly, for a rippling upon the pool’s surface,

4 Because an angel went down into the water, from time to time, disturbing the pool’s calm; and whoever managed to get into the water first, after the surface was troubled, was made whole, no matter what the ailment might have been.

5 A certain man was there who had suffered a sickness for thirty-eight אֶפְרַיִם years.

6 When Y’shua saw him lying close to the pool, he understood that the man had long been ill because his misdirected אֶפְרַיִם loyalties אֶפְרַיִם were affecting אֶפְרַיִם his relationships with others אֶפְרַיִם; and these attachments had distorted אֶפְרַיִם his outlook אֶפְרַיִם, preventing אֶפְרַיִם hope אֶפְרַיִם and denying אֶפְרַיִם him any joy אֶפְרַיִם. Yahushua admired the man’s patience and his faith, misplaced though they now were and for so long had been; so Y’shua asked the man, “Do you want to be made whole?”

7 The sick man explained, “Sir, I have nobody to help me into the pool when the water shakes; and while I am making my way there, another steps into the water before me.”

8 Yahushua said to him, “Arise. Take up your bed, and walk!”

9 Immediately, the man was healed; so he gathered up his bedding and walked. This happened on the day of Shabbos.

10 Then the Yehudim said to the man who was cured, “It’s Shabbos! It isn’t lawful for you to carry your bed!”

11 Incredulous, he answered them, “He

answered their assault, saying only, “He that made me whole said to me, ‘Take up your bed, and walk.’”

12 Then they asked him, “What man is that, who told you to take up your bed and walk?”

13 The man that was healed replied, “I don’t know who it was.” Y’shua was no longer in the vicinity, because the place had become very crowded due to the excitement raised by the man’s restoration.

14 Shortly after leaving Beit-Chesed, Y’shua went into the temple and ran into the man that was healed; so he saluted him, saying, “Look! You’ve been made whole! Sin no more, lest a worse thing come upon you.”

15 The man left the rebbe standing there, unanswered, and he reported to the Yehudim that it was Y’shua who had made him whole.

16 Thus, because their traditions were threatened, the Yehudim persecuted Y’shua and nursed their intent to kill him, because he had done these things on Shabbos, defiling the day.

17 But Y’shua answered the accusation for all to hear, saying, “My Father works until now, and so I also work.”

18 This offended the Yehudim even more; and they began to devise some way to kill him that would not bring blood guilt upon themselves. Not only did this rebbe break the Shabbos, according to tradition, he had now also claimed that HaShem was his Father, making himself HaShem’s equal.

19 To the latter contention Yahushua had already given answer, in the teaching Y’shua had shared with the twelve: “Truly, truly I tell you that the Reflection

of HaShem could do nothing of himself; and so it is with HaShem’s Projection: he does only those things he sees the Father doing; for whatever the Father does, his Projection also does.

20 “The heavenly Father loves the Son of Man and shows him everything that he does by means of his Projection into the material realm. Suffusing both heart and mind, HaShem will show the Son of Man greater works than these, that you may marvel.

21 “For as the heavenly Father raises up the dead and restores them to Life, once again, even so the Son, which is the Father’s Projection, enlivens whomever he will.

22 “For the Father judges no man, but has committed all judgment to the Sons of Man:

23 “To the end that all will honor HaShem’s Ruach HaQodesh, which is enthroned within their hearts, even as they honor the heavenly Father. He who fails to honor the Son cannot honor the Father, who projects him.

24 “Truly, truly I tell you: he that hears what I say and believes on him that projects me has everlasting Life and shall not come into condemnation; for he has passed from death unto Life.

25 “I tell you, truly, that the hour is coming, and is already upon us, when the dead shall hear the voice of the Projection of Father אֱלֹהִים; and they that hear shall live.

26 “For as the Father has Life in himself, so also has he given the Son to have Life in himself.

27 “The Father has given the Son authority to execute judgment, also; for because of his positioning within mortal hearts, the Father, by means of his Projec-

tion, lives and dies with the children of mankind, savoring every moment.

28 “Don’t marvel about this; for the hour is coming in which all that are in the grave will hear the Son’s voice and

29 “Shall come forth: they that have served good, to the resurrection of Life; and they that have served wickedness, to the resurrection of condemnation.

30 “Of my own self, I can do nothing. As I hear, I make determination; and my judgments are just because I don’t seek my own will, but the will of Father אֱלֹהִים, who projects me into the material realm.

31 “If I bear witness of myself, my witness is unreliable;

32 “But there is another that testifies of me, and I know that those things he reports of me are true:

33 “You sent unto Yahuchanan, the man greatly favored by HaShem; and he declared his witness to the truth.

34 “I don’t teach these things for recognition. I tell you these things, so that you might be saved.

35 “Yahuchanan was a man whose spirit was ablaze. He had become a shining lamp, and you were willing to rejoice in his light for a season.

36 “But I have even a greater witness than that of Yahuchanan; for the works that the Father has given me to finish—the same works that I do—bear witness of me, that I am the Father’s Projection.

37 “And more: the Father that sends me bears witness of me, himself. You haven’t heard his voice at any time, nor have you seen his shape;

38 “And, as yet, you have no awareness of the eternal Logos—his Word, the Presence that abides within you and of which you are comprised. The evidence of your shortcomings is the simple fact that you

can not believe the teachings of him who the Father has sent.

39 “Search the scriptures; for in them you think you have eternal Life, and these are they that testify of me!

40 “And you won’t come to me, that you might have Life.

41 “I don’t seek recognition or honor from men;

42 “But I know you, that you don’t have the love of HaShem within you.

43 “I have come to you, positioned as Yahushua, and you do not receive me. If another shall come, positioned as himself, him you will receive.

44 “How *can* you believe, which receive honor one of another and don’t seek the honor that comes only from HaShem?

45 “Don’t think that I make accusation against you to the Father. There *is* one that accuses you, however: even Moshe, in whom you trust;

46 “For had you believed Moshe, you would believe me; because he wrote of me.

47 “But if you don’t believe what Moshe wrote, how can you believe my words!?”

Yahuchanan 6

1 After these things, Rebbe Y’shua went across the salt flats of Galil, close to Kinneret אֲדִינִי, a lake that is shaped like a lyre.

2 And a great number of people followed him there, after they had seen the signs he performed on behalf of those that were ill.

3 And because of the crowds, Y’shua went up into a mountain to gather his

thoughts; and he sat down there, with his disciples around him.

4 It was near the time of Pesach, a feast of the Yehudim.

5 Y'shua became absorbed in meditation; and when he had finished and opened his eyes, he saw that the great company of people had followed them up the mountain, wanting to hear more of his teachings. Understanding the moment, he said to Philip, "What concepts can we put together to offer these people, to address the spiritual hunger they have demonstrated by following us here?"

6 Y'shua said this to prove him; for he knew what he wanted to do.

7 Philip, who had become their quarter-master because he took such pleasure in moving about and interacting with individuals in the crowd, answered Y'shua well, saying "Were this a typical gathering of people, a king's ransom 4 would not be enough to purchase food for them, even if every single one of them took but a little."

8 One of his disciples—stalwart Andrew, Shimon Kepa's brother—spoke up, saying,

9 "There's a youth, here, who has expressed an assortment 3 of roughed-out concepts and a couple 2 of intriguing ideas; but how could these be kneaded together to address the concerns of the many who are gathered here?"

10 Satisfied with their responses, Y'shua said, "Have the men sit down." Now, the area in which they had all gathered was a large, natural courtyard; and the number of men that sat down, should they be lifted up by today's teaching, would greatly magnify 3 the Father of us all 4. So many were there: perhaps, five 3 thousand 4.

11 And Y'shua lifted up the vague concepts before them and kneaded them together; and when he had given thanks, he shared their substance with the disciples; and the disciples, with the men who were seated in the courtyard, waiting to be fed. In like manner, they shared the intriguing ideas, every man among them accepting those things that served to satisfied his hunger.

12 And when the people had absorbed as much of the teachings as they possibly could, Y'shua said to his disciples, "Gather up the crumbs that remain, so that no concept is overlooked and forgotten."

13 The disciples began gathering feedback from the crowd; and, beyond the meal prepared from the assortment of roughed-out concepts and the pair of intriguing ideas, the twelve 27 filled their "bellies" with what they could receive 2 and retain 2; and further assertions 2 remained for later consumption 2, over and above the benefit 2 of that which the people had absorbed 2.

14 Then, those many men who shared in the feast, when they had partaken of the astonishing homilies that Yahushua had set before them, tasting their substance, spoke among themselves, saying, "This man is, of a truth, that prophet that should come into the world."

15 When, Y'shua therefore perceived in his spirit that they would come and take him by force to make him king because of misplaced zeal, he again departed into a mountain by himself, to be alone.

16 On their own initiative, because Y'shua had gone off by himself, his disciples went down to the shore of Lake

Kinneret when evening came;

17 And they climbed into a boat and set out over the water, locked in the privacy of their own thoughts; for the boat that carried them was pointed toward K'far-Nachum. Darkness overtook them, and Y'shua had not come with them.

18 Deep questions arose because of the implications of the teachings.

19 As each worked his way through the fluid concepts presented that day, anxiety stirred breezes of uncertainty among them; and, suddenly, they were caught up and driven by controversy that caused those fluid concepts to rise up out of all proportion, slapping them with confusion, like waves against the gunwales of the boat. Soon, they were assailed by strange concepts that were at odds with the teachings of Y'shua; and when they had debated their differences, going over them some twenty-five 25 or thirty times 2 in the context 2 of what had been revealed 2 by the rebbe's teachings 2, they found themselves struggling hard to keep the faith. In the worst of the moment, they envisioned Yahushua, as though dancing on Kinneret—upon the "Lyre," as the lake is called. Rising and falling with the issues that vexed them, he was coming ever closer, even while confusion threatened their mutual bonds;

20 So Yahushua called out to their spirits, "It is I. Don't be afraid."

21 Relieved at the recognition of Yahushua's voice within their hearts, their spirits reached out, as though to draw him into their conversation; and at the very moment they sought help, their debate found solid ground. Because they were free, now, of both peril and doubt, their thoughts grounded, as if on their own; and their understandings became

anchored within the principles that upheld them when, together, they had embarked upon their journey.

22 The next morning, people who had heard Y'shua and had remained on the other side of Kinneret made inquiry; and they determined that no boat had been beached upon the lake's shoreline, other than the one into which the disciples had entered. They learned, also, that Y'shua hadn't gone into the boat with his disciples; for they had commandeered the vessel on their own.

23 Other boats had arrived during the night, however, filled with broken people and mixed crews consisting of sycophants, stalkers, and busybodies, along with a remnant of genuinely inquisitive souls. Their boats were tethered together, one tied to the other, close to the place in which they had all eaten bread after the rebbe had given thanks.

24 And when the people had made certain that neither Y'shua nor his disciples were anywhere about, they reluctantly took to boats, themselves; and they made their way upon the waters of understanding as best they could, pointing their boats toward K'far-Nachum in search of Y'shua.

25 When they found him again, on the other side, where he stood patiently waiting in opposition to their uncertainties, they asked him, "Rebbe, how is it that you came to this place?"

26 Amused, Y'shua answered them, saying, "Truly! Truly I say to you that you came looking for me not because of the miraculous homilies, but because you absorbed the rough concepts of which they were comprised, and you were filled!

27 "Labor not for food that perishes, but

for the food that endures unto everlasting Life. The answers to your hunger are things the Son of Man shall share with you: for him has Father אֵל sealed.”

28 Then they asked of him, “What should we do, so that we, also, might perform the works of HaShem?”

29 Y’shua answered with the words, “This is the work of HaShem: that you believe on him whom he has sent.”

30 When they heard this, they said to him, “What sign do you make known, then: that we may see, and believe you? What is this work you do?”

31 “Our fathers ate manna in the wilderness of confusion, as it is written: ‘He gave them bread from heaven to eat!’”

32 Then Y’shua said unto them, “Truly, I honestly tell you that Moshe didn’t give you bread from heaven; but my Father gives you the true bread of heaven.

33 “For the bread of HaShem is he that descends from heaven and gives Life to the world.”

34 Then they said to him, “Rebbe, give us this bread, now and forever.”

35 And Yahushua proclaimed to them, “I am the bread of Life. He that comes to me will never hunger, and he that trusts me will never thirst.

36 “But I would have you understand, also, that each of you has seen me within yourselves; and you have not believed.

37 “All that the Father gives me shall come to me; and he that comes to me, I will not cast out, under any circumstance.

38 “For I came down from heaven, not to do my own will, but to accomplish the will of him that projects me within this realm as the Imprimatur of Father אֵל, whose seal is entrusted to me; for there is no demarcation between the Father and

his Projection. They are One; and within their Interface, there blossoms forth all that live. I am the Flower of Life.

39 “And this is the Father’s will, which he trusts me to accomplish: that of all he has given into my hands, I should lose nothing, but shall raise it all up in righteousness at the last day.

40 “And this is the will of him that sent me: his will is that all who perceive the Projection of HaShem within themselves and believe on its Presence shall have everlasting Life; for by the Father’s hand, I will have uplifted each of them to the immortal realm by the last day.”

41 Then a hubbub arose among the Yehudim, because Y’shua had said, “I am the bread that came down from heaven.”

42 And they reasoned, “Is not this Hosea ben Yosef, whose father and mother we know? How can it be, then, that he says he came down from heaven?”

43 Answering their consternation, Yahushua reprimanded them, “Don’t gossip about who it is that speaks within you.

44 “No man can come to me, except the Father that sent me draws him unto me; and when he *does* come to me, I will accept him without condition; and I will lift him up as he lives his life, raising him before our Father in perfection at the last day.

45 “It is written in the prophets, ‘And they shall all be taught of HaShem.’ Thus, every man that has heard of the Father and has understood will come to me:

46 “Not that any man has seen the Father, save he that is of Elohim; he has seen the Father.

47 “Truly I say to you, he that believes on me has everlasting Life.

48 “I am the Bread of Life.

49 “Your fathers ate manna in the wilderness, and they died.

50 “The Projection of Father אֵל is the True Bread, which comes down from heaven, so that any man may eat thereof and not die.

51 “I am the Living Bread that has come down from heaven! If anyone eats of this bread, he will live into the coming age; for the food that I give is my substance, which I give for the life of the world.”

52 Therefore, the Yehudim argued among themselves, saying, “How can this man give us his substance to eat?”

53 Then Yahushua declared to them, “Truly, truly I say to you: if you have not absorbed the substance of the Son of Man and have not drunk of his essence, you have no Life in yourselves.

54 “He who eats my flesh and drinks my blood has eternal Life, and I will raise him up in the last day.

55 “For my flesh is true food, and my blood is true drink.

56 “He that absorbs my substance into himself, drinking of my essence, dwells in me, as I dwell in him.

57 “As the Father of Life has sent me, and as I live by the Father: even so, he that eats me, that same one shall live by me.

58 “This is the True Bread that comes down from heaven. Your fathers ate manna, and they died; but he that eats of this bread shall live forever.”

59 These things affirmed Y’shua in the shul, as he taught in K’far-Nachum.

60 Many of his followers, when they had heard this teaching, said, “This is a hard saying. Who can hear it?”

61 When Y’shua understood that his disciples were murmuring among themselves at this teaching, he asked of them, “Does this word offend you?”

62 “What will you do, then, if you should perceive the Son of Man ascending up to where he was before, when he was given this teaching?”

63 “It is the Holy Breath, the Ruach HaQodesh, that gives Life. The husk of a teaching profits nothing: even as the physical body, without breath, is dead on its own. The words I release unto you, they are Ruach HaQodesh, and they are Life.

64 “But there are some of you that don’t believe.” For Y’shua knew, from the beginning, who they were that didn’t believe, and who it was that would fail him.

65 And Y’shua continued, “For this reason—because of this instruction—I said to you that no man can come unto me, except it is given to him to do so by my Father.”

66 Not able to understand this teaching, many followers fell back and no longer walked with him.

67 Then Y’shua addressed the twelve, asking, “Will you also go away?”

68 Then Shimon Kepa—knowing, by his estimation, that he had arisen from a desert of spiritual intoxication and that, in leaving it behind, he had become clear-headed enough to recognize that everyone understood that he knew little at all: this same Petros braved the silence and spoke for them all, saying, “Rebbe, to whom shall we go? You have the words of eternal Life.

69 “We believe, and we are certain, that you are Malech HaMashiyach, the Projection of the Holy One.”

70 Y’shua answered, “Have not I chosen you twelve, and one of you is a false accuser?”

71 He spoke of Yehudah, the son 49 of Shimon 7Y07W of K'riot 8Y49WW7—of him whose ability to hear was hampered by the hunger for reward, causing him to give ear to the gossip of townsfolk: for, though he was one of the twelve, it was he that would fail him.

Yahuchanan 7

1 After these things, Y'shua walked in Galil. He didn't wish to walk in the land of Yehudah, because he understood that the Yehudim were planning to kill him.

2 As the days passed, however, the yearly Feast of Tabernacles approached; and because of the High Holy Days of Sukkot,

3 His brothers said to him, "Come out of Galil! Go into the land of Yehudah, so that the disciples who are there can also see the works you do.

4 "Nobody does things in secret if he, himself, wants to be known openly. If you continue to do these things, show yourself to the world!"

5 His brothers didn't believe him, either.

6 Then Y'shua explained to them, "My time is not yet come, but your time is always close at hand.

7 "The world can't hate you, for you support its order; but it hates me because I teach that its works are evil.

8 "You can go up to this feast, but I won't go just yet; for my time hasn't fully come."

9 After talking with them, he remained in Galil for a time;

10 "But when his brothers had left Natza-

ret for the feast, then he also went there—not openly; but, as it were, in secret.

11 And the partisans of the Yehudim were diligently watching out for him at the feast, running incessantly about and saying, "Where is he? Find him!"

12 A great undercurrent of gossip had arisen among the people concerning Y'shua: for some said that he was a good man, while others held that he was a charlatan who was going about trying to deceive people, just to stir up trouble.

13 Nobody spoke openly about him, however, because everyone was afraid of attracting the attention of the rulers, due to their interest in his doings.

14 Then, after Yom Kippur 479-7Y7: after the Day of Atonement—that is, toward the middle of the feast, Y'shua went up into the temple, and resumed his teaching.

15 And the Yehudim marvelled, saying, "How is it this man knows his letters, given that he never studied?"

16 In answer, Y'shua said, "My doctrine is not mine, but his that sent me.

17 "If any man desires to do his will, he will know of my teaching, whether it comes from HaShem, or whether I speak these things of myself.

18 "He that speaks of himself seeks his own fame; but he that seeks glory for the one that sent him, that person is true; and no unrighteousness is in him.

19 "Didn't Moshe give you Torah, and yet none of you keeps its laws? Why, then, do you go about, seeking to kill me?"

20 They answered by yelling such things as, "You're crazy! Who is it, exactly, that is plotting your death?"

21 "Y'shua answered them, "I've done

one work; and you're all astonished!

22 "Consider this! Moshe gave you circumcision, but your observances are not in keeping with the law of Moshe; rather, they are the traditions of your fathers. This practice is the fruit of rote understandings that have no basis in Torah; for they are rooted in the husk, not the kernel. And it is you, yourselves, that have failed to understand. You surrendered the teachings of Moshe to interpretation by men who leared from men who lived long after the truth of Moshe prevailed among you.

23 "For example, you choose to ignore the plain writings of Moshe when you circumcise a man on Shabbos. You intentionally violate Shabbos in order to perform this contrived ritual in accordance with its days, as you reckon them. If, by your interpretation a man is able to—and *must*, in fact—receive physical circumcision on Shabbos if he is to avoid breaking the law of Moshe, then why are you angry with me because I have made a man completely *whole* on Shabbos?

24 Don't judge by appearances! Judge righteous judgment."

25 Then, some of Yerushaliem observed, "This is the man they want dead, isn't it?"

26 "But, look! He speaks openly, and they say nothing to him! Do the rulers know and secretly believe, then, that this teacher is the promised messiah?

27 "Ah well! We know where *this* man is from; but when *HaMashiyach* appears, nobody knows for certain the place from which he will come!"

28 Addressing this rumor, Y'shua cried out in the temple as he taught, saying, "You both know me, and you know where I'm from; and you know I haven't appeared before you for any interest of

my own. He that sent me is true, and him you do not know!

29 "But *I* know him because I'm *from* him, and he has sent me."

30 After this, the Yehudim again sought pretense by which they might arrest him, but they were unable to corner him because his time hadn't yet come.

31 And even more people of Yahrushaliem believed Y'shua; for they questioned whether, when the messiah should come, he could do more miraculous things than this man had done.

32 The Separatists heard that such rumors were spreading within the city; and so, with the support of the chief priests, they sent officers to bring charges against Y'shua, hoping to end the uproar.

33 Then said Yahushua to the people following him, "Yet a little while I am with you, and then I return to him that sent me.

34 "You will seek me, and you will not find me; for where I now am and will then be, there you cannot come."

35 Then said the Yehudim among themselves, "Where will he go, that we won't be able to find him? Will he go to those who are scattered among the nations, in order to spread his teachings among commoners?

36 "What does he mean, when he says, 'You will seek me and shall not find me because where I am, there you cannot come!?'"

37 On the last day of Sukkot, that great day of celebration, Y'shua stood among the people and cried, saying, "If any man thirsts, let him come to me and drink!

38 "He that believes on me, as the scripture has said, out of his belly shall flow

rivers of Living Water.”

39 Y’shua gave voice to this teaching as it spoke to the ministry, within him, of the Breath of Holiness, which those who believed on him were promised they would receive; for Ruach HaQodesh had yet to be poured upon everyone, because Ha-Mashiyach had, first, to be glorified.

40 Many of the people, when they heard this teaching, said, “Of a truth, this is the prophet Eliyahu.

41 Others held that he was the messiah, while yet others argued, “Shall messiah come out of the Galil?

42 “Has not the scripture said that mashiyach is of Dovid’s seed and will come from the town of bakeries—out of Beit-Lechem מְלֶכֶת-חֶמֶד, the house of the great battle, in which King David was born?”

43 Different factions began coming to a head among the people because of him;

44 And, worried about losing control, some of those in power wanted him arrested immediately. However, nobody dared lift an open hand against him officially, because of uncertainty about how the people would react to his arrest.

45 Jealous of their power, officers of the nation’s governmental rulers came to the chief priests and the Separatists; and they demanded of them, “Why haven’t you brought charges against this man?”

46 The chief priests answered the officers candidly, “Nobody ever spoke like him.”

47 To this, the Separatists scoffed, saying, “Are you also deceived?

48 “Have any of the rulers or any of the leading Separatists believed on him?

49 “These people who do not know Torah are cursed!”

50 Rebbe Nakdimon, who had come to Y’shua in sympathy under the cover of

night some time before, interjected,

51 “Does our law judge a man before it hears him and knows *exactly* what he is trying to accomplish?”

52 The Separatists answered with contempt: “Are you also of Galil? Search! Look with diligence! For out of Galil there arises no prophet!”

53 And every man fled to his own house.

Yahuchanan 8

1 Y’shua went unto the Mount of Olives, Har HaZeytim מְלֶכֶת-חֶמֶד, praying there might be a breaking forth of Light and for the strength to finish his service successfully.

2 To that end, early the next morning, he again came into the temple, and the people in attendance there soon gathered tightly around him; and Y’shua sat down among them, intending to resume his teaching.

3 He had just begun, when the scribes and Separatists interrupted his teachings by parading before those listening to him a woman guilty of adultery, who they had taken into custody. They rudely dragged her into the room, creating a disruptive spectacle. Then, pulling against her arms, this way and that, they bullied her into the center of the crowd and proceeded to accuse not her, as she was clearly guilty. No! They brought accusation against Y’shua *through* her, defying him to give his judgment concerning her offense!

4 Then, using a salutation they knew would mortify his disciples, they mocked him, saying, “Teacher! This ‘woman’ was

taken in adultery: she was caught in the very act!

5 Now, then: Moshe, in the Torah, commands us that any guilty of this offense is to be stoned. What do *you* say?”

6 They hoped he would answer carelessly, so that they would have a clear-cut reason to bring charges against him about a settled issue that wouldn’t depend on some clever interpretation of “spiritual matters!” Knowing their intent, Y’shua stooped down; and with his finger, he scribbled on the ground, as though he wasn’t listening to them.

7 And presently, after they had continued pressing him, Y’shua raised himself up; and when he had stood, he pointedly answered them, “He that’s without sin among you, let him be the one to cast the first stone at her!”

8 Then he stooped back down and, again, resumed writing, using his finger to write on the ground.

9 The silence that followed fell not on him, however, but upon the accusers; for absorbing the import of his reply, those men became convicted in their own minds by their own thoughts concerning such matters. One by one, beginning with the most respected among them, and ending with their most junior followers, they made their quiet escapes. Presently, Y’shua and the woman were left standing alone, both of them surrounded by the restless crowd.

10 When he had lifted himself up, he could find none of those who had brought accusation against the woman; neither was any left who had sought to bring accusation against him. Y’shua and the woman faced the crowd, together; so Y’shua asked her, “Woman, where are those who brought accusation against

you? Does no man condemn you?”
11 She said, “No man, rebbe.” And Yahushua said to her, “Neither do I condemn you. Go, and sin no more.”

12 Then, Y’shua turned to those that remained, saying, “I am the Light of the world! He that follows in my steps will not walk in darkness; for he has joined the company of those who are truly alive!”

13 The few Separatists remaining stubbornly complained, growling at him, “You bear record of yourself. Your record is not reliable!”

14 Engaging them, Y’shua answered, “Although I bear record of myself, my testimony is true. I *know* where I come from, which is where I will return. You are unable to discern my origin and my destination.

15 “You judge according to appearances—by those things that seem obvious to you; for you are captives of common sense. I judge no man;

16 “But, if I *must* judge, my judgment will be true because I am not alone. We stand before you in the Father, who sent us.

17 “It is also written in your Torah, that the testimony of two men is reliable.

18 Well, I am one who bears witness of himself; and our Father אֱלֹהִים, who sent me: he also bears witness with me.”

19 They berated him, “Where is this ‘Father’ of whom you speak?” Yahushua answered, “You neither know me, nor my Father; for had you known me, you would have known my Father, also.”

20 Y’shua spoke these words in the treasury as he taught in the temple, and no man withstood him; for his hour hadn’t come.

21 Then Yahushua continued, “I go my way; and you shall seek me, but you will die in your sins. Where I go, you cannot come.”

22 The Yehudim asked themselves, “Do you think he might kill himself, in that he says, ‘Where I go, you cannot come’?”

23 And Yahushua challenged them, “You are from beneath. I’m from above. You are of this world. I am not of this world.

24 “Because you’re of the Earth, I told you that you will die in your sins; for if you do not believe that I AM, you will die in your sins.”

25 Then they said to him, “Who, then, are you?” And Y’shua answered, “Even what I said to you from the beginning.

26 “I have many things to say to you, and there is much to be determined concerning you; but he that sent me is true; and I speak to the world those things that I have received of him.”

27 They didn’t understand that he spoke to them of Father אֵל.

28 Then Yahushua continued the teaching: “When you’ve lifted up the Son of Man, you shall know that I AM, and that I do nothing of myself. In the same moment the Father teaches me, I share that instruction with you.

29 “He that sent me is with me, even now! Father אֵל hasn’t left me alone; because I always do those things that please him.”

30 As he spoke these words, many believed on him;

31 And Y’shua encouraged them, saying, “If you live in my teachings, walking in them, you are, indeed, my disciples.

32 “And you will know the truth, and the truth shall make you free.”

33 Some scoffed, hoping to draw out of him the kind of slogan a rebel might use,

so they could use it against him and thus justify the plans of the ruling class. They gloated, “We are Avraham’s seed, never enslaved by *any* man. How is it you say that we shall be *made* free?”

34 Y’shua parried the tacit accusation, saying, “Truly, I say to you, truly, that whoever commits error is the slave of error.

35 “However, the servant doesn’t abide in the house forever; it’s the Son that abides forever in the Father’s house;

36 “And if, within you, the Son shall make you free, you will be *truly* free.

37 “I *know* that you’re Avraham’s seed; but you seek to kill me because my word has no place in you.

38 “I speak that which I have seen with *my* Father, and you do that which you have seen with *your* father.”

39 Angry now, they shouted, “*Avraham* is our father!” And Y’shua scolded them, “If you were Avraham’s children, you would do the *works* of Avraham.

40 “But now? You seek to kill me, a man who has told you the truth, as I have received it of HaShem. Avraham did no such thing as you are doing.

41 “You do the deeds of your father.” Mad with exasperation, they protested, “We are *not* born of fornication! We have *one* Father, even HaShem!”

42 Yahushua countered them, “If Ha-Shem were your Father, you would love me; for I proceed forth and come from HaShem. Nor do I come to you of my own initiative. The Father sent me.

43 “How is it, then, that you can’t understand what I’m saying to you? It’s because you cannot receive my *teachings*.

44 “You are of your father, the Accuser; and you *enable* the lusts of your father. He was a murderer from the beginning!

He doesn’t honor the *truth*, because there’s no truth *in* him! When he gives voice to a lie, he bears witness of himself; for he’s a *liar*. This, your father, is the father of *lies*!

45 “And because I tell you the *truth*, you cannot believe me.

46 “Which of you who accuses me can convict me of error? And if I speak truth, why is it that you can’t believe me?

47 “He that is of HaShem is able to receive his words. That you *don’t* understand what I say therefore signifies that you are *not* of HaShem!”

48 Then answered the Yehudim in bald bitterness, “Didn’t we well say that you’re from among the Shomroni, and that you have a *demon*!?”

49 Y’shua answered, “I *don’t* have a demon! I honor my Father, which is why you dishonor me.

50 “I’m not after fame. There is One, however, that *does* seek my fame; and that same One also judges my service in his Name; for I position myself as standing within The Name!

51 “Truly, I truly say to you that if a man keeps my sayings, he will *never* see death!”

52 Then the Yehudim snarled at him, saying, “Now we *know* that you have a demon! Avraham is dead; and the prophets, also! And yet you say, ‘If a man keeps my *sayings*, he will never taste of death!’?”

53 “Are you greater than our father Avraham, who’s *dead*? The prophets are also *dead*! Who is it that you *make* of yourself!?”

54 Y’shua answered with calm deliberation, “If I honor myself, my honor means nothing; but it’s the Father that honors me. *HaShem* answers for me: him who

you *claim* to be your אֵל;

55 “Yet, you haven’t known him. But I know him; and if I should say that I *haven’t* known him, then I would be a liar, as *you* are liars. But I *do* know him, and I abide in his Word.

56 “Your father Avraham rejoiced to see my day. He saw it, and it made him glad!”

57 Then the Yehudim blundered, “You are not yet fifty years old, and have you seen *Avraham*!?”

58 Yahushua said to them, “Truly! I tell you in truth, that before Avraham was, I AM.”

59 Then they took up stones to throw at him; but Y’shua escaped out of their hands and fled the temple. Hiding himself, he used stealth to make his way through the midst of the crowd; and, so, he eluded them.

Yahuchanan 9

1 As Y’shua walking among the people, one day, he encountered a man who was blind from birth.

2 Curious about the law, Y’shua’s disciples asked him, saying, “Rebbe, where did this blindness—this manifestation of error—originate? Was it the fault of *this* man, or of his *parents*, that he was born blind?”

3 Y’shua answered, “The man is not blind because he or his parents caused this infirmity through error of their own—by sinning, by missing the mark. He was born into blindness so that the works of HaShem should be manifested within him by the restoration of his sight.

4 “I must perform the works of him that sent me while it is yet day. Night comes, when no man can work.

5 “So long as I am in the world, I am the Light of the world.”

6 When he had relayed this teaching, Y’shua spat upon the ground and made clay with the spittle; then, he applied the poultice of clay to the eyes of the blind man,

7 Saying to him, “Go, wash in the Pool of Shaliach מִצְוֶה” (“the waters unto which I send you”). The man made his way to the pool, therefore, and washed; and when he returned, he was able to *see*: the change in him was greater than mere restoration of eyesight. He had been transformed by the gift of *vision*, also.

8 Therefore, he man’s neighbors and those who had known him when he was blind wondered, “Is this he that sat and begged?”

9 Some said it was he, while others held that this was a man who only *avored* the blind man they had known. Answering the controversy, the man admitted, “I’m he who was blind.”

10 Touching upon the core of their doubts, they demanded of him, “How were your eyes opened?”

11 He answered, “A man that is called Y’shua made clay and anointed my eyes; and he said to me, ‘Go to the Pool of Shaliach and wash.’ So I went there, and I washed, and I received gifts of sight.”

12 Then they asked of him if he knew where the man that healed him might be found. He said plainly, “I don’t know.

13 Busybodies among them wouldn’t give up, and they hauled the man before the Separatists, expecting answers;

14 For it had been on Shabbos that Y’shua had made the poultice of clay to open the man’s eyes. This legality had to be addressed!

15 In their turn, the Separatists asked the blind man how he had received his sight. Frustrated by their determination to raise controversy, the man answered, “He put clay on my eyes; I washed; I see.”

16 Some of the Separatists maintained that the man who had performed this ritual could not have been a man of HaShem, because he hadn’t observed Shabbos. Some were unsure, however; and they wondered by what means a man in obvious violation of Torah could perform such signs. Divisions were being raised among them;

17 So they turned, again, to the blind man and challenged him, “What do *you* say of the man that opened your eyes?” The man responded, “He’s a prophet.”

18 Truth be told, many of the Yehudim had not believed the man truly *had* been blind from birth and had recently received his sight; so they had also called his parents to appear before them;

19 And, staring at them, they asked, “Is this your son, who you *say* was born blind? If that is so, how *is* it, then, that he now sees?”

20 The parents evaded by saying, “We *know* that this is our son, and that he was born blind;

21 “But we *don’t* know by what means he is now able to see. Neither do we know who it is that opened his eyes! *He* is of age! Ask *him*, and he shall speak for himself!”

22 The parents answered in this manner because they feared the Yehudim, who had already agreed among themselves that if any man acknowledged Y’shua as

the mashiyach, he should be put out of the shul.

23 The parents had answered, “He is of age; ask *him*,” because they hoped to avoid humiliation.

24 Then the rulers called back the man that had been born blind; and they charged him, saying, “Give HaShem the praise, and not this man; for we know him to be a sinner.”

25 Dumbfounded at their bias, the man whose vision had been restored answered, “Whether he’s a sinner or not, I don’t know. I know one thing: that, whereas I was blind *before*, now I *see*!”

26 Dissatisfied, they asked, “What did he do to you? How did he open your eyes?” 27 Confused, the man answered them, “I told you *already*, and you didn’t listen to what I *said*! Why!? Do you want to hear it *again*!? Do you *also* want to be his disciples?”

28 Then they reviled him, saying, ‘*You* may be his disciple; but we’re the disciples of Moshe!

29 “We *know* that HaShem spoke unto Moshe; but as for *this* fellow? We don’t know where he’s coming from!”

30 The man exclaimed, “Well! This is a marvellous thing! You say that you don’t know where the man is coming from, and yet he has opened my *eyes*!

31 “Friends, we know that HaShem will not listen to the pleas of sinners; but if a man worships HaShem and does his will, HaShem will hear *that* man.

32 “Since the world began, it has never been heard that any man opened the eyes of one who was *born* blind.

33 “If this man were not of HaShem, he could do nothing.”

34 The Separatists lost their composure: “You were absolutely born in sin! And

you try to teach *us*!?” They kicked him out.

35 Y’shua heard that they had expelled the man from his shul; so when he saw him again, he asked, Do you believe on the Son of HaShem? “

36 The man entreated him, “Who *is* he, Rebbe, that I might *believe* on him?”

37 And Y’shua replied, “You’ve not only seen him, but it is he that talks with you.”

38 And the man whose vision was restored said, “Rebbe Y’shua, I believe;” and he worshipped Yahushua.

39 Then, Yahushua declared, “For judgment I have come into this world: that they who are blind may see, and that they who say they see might be made blind.”

40 The Separatists had trailed the blind man, and they had overheard every nuance of the exchange; so they mocked Y’shua, jesting, “Are we blind *also*, then?

41 Y’shua answered them, “If you were *blind*, you would have no sin; but because you maintain that you *see*, your sin remains.”

Yahuchanan 10

1 “Truly, truly, I say to you: he who doesn’t enter into the sheepfold by the door, but gains access some other way, is a thief and a robber;

2 “But he who *does* enter by the door is the shepherd of the sheep.

3 “To him, the warden opens; and the sheep recognize his voice; and he calls

his sheep by their names, and he leads them out.
4 “And as he is leading his sheep to pasture, he goes before them; and the sheep follow him because they *know* his voice.
5 They will not follow a stranger, but will flee from him, because they don’t recognize the voice of strangers.”
6 Y’shua shared this parable with them, but they didn’t understand the implications. They understood only that he was talking to them about sheep and their shepherd.
7 Yahushua therefore clarified the teaching, saying, “Truly! Truly I say to you that I am the Door through which the sheep must pass.
8 “All who ever came before me were thieves and robbers, and the sheep did not recognize them.
9 “I am the *Door*. If any man enter in by me, he will be saved; and he shall go in and out, finding pasture.
10 “Thieves come for no other purpose, but to steal, to kill, and to destroy. I have come that they might have *Life*, and that they might have greater *abundance* in their spiritual lives.
11 “I am the good shepherd, and the *good* shepherd gives his *life* for the sheep;
12 “But he who works for wages is *not* the shepherd. The sheep are not *his*; and when he sees the wolf coming, he leaves the sheep and flees, allowing the wolf to take its prey and scatter the flock.
13 “The hireling runs because he works for *money*, not for the sheep! He doesn’t *care* about the sheep!
14 “I’m the *good* shepherd! I *know* my sheep, and I am known by *them*:
15 “As the Father knows *me*, even so I know the *Father*; and I lay down my Life on behalf of the sheep.

16 “And I have other sheep, which are not of this fold: them, *also*, I must bring. And all I bring with me shall hear my voice; and there will be one fold, and one shepherd.
17 “For this reason my Father loves me: because I lay down my Life, that I might take it up again.
18 “Nobody *takes* life from me; I lay it down of my own free will. I have the *power* to lay it down, and I have power to take it *up* again! I have received this injunction from my Father.”
19 These sayings brought yet more division among the Yehudim!
20 Many of them said, “He has a demon, and it’s driven him mad! Why do you even *listen* to him?”
21 Others defended him, saying, “These aren’t words of a man possessed by a demon! Can a demon open the eyes of a man who is blind?”
22 After this, Chanukkah אֲנֻכָּה drew near, the winter feast for consecration.
23 Y’shua, having come again to Yerushaliem, was walking in the temple colonnade associated with King Shlomo;
24 And a group of Yehudim accosted him, encircling him, round about. They demanded proofs of Y’shua with challenging voices, pressing him relentlessly, “How long will you leave us in *doubt*!?! If you are HaMashiyach, tell us plainly!”
25 Yahushua answered them, “I told you already, and you didn’t believe. The works I perform in my Father’s name, *they* bear witness of me;
26 “And you can’t believe because you aren’t of my flock, as I said.
27 “My sheep hear my voice. I *know* them, and they follow me.

28 “I give them everlasting Life; and they shall *never* perish, neither shall any man pluck them out of my hand.
29 “My Father, who gave me to them, is greater than *all*; and *no* man is able to pluck them out of my *Father’s* hand!
30 I and my Father are *One*!”
31 A second time, the Yehudim took up stones with which to stone Y’shua,
32 But Y’shua withstood them using the faculty of reason: “I’ve shown you *many* good works from my Father. For *which* of those works would you stone me?”
33 The Yehudim answered, saying, “It’s not for any good *work* we’re going to stone you, but for *blasphemy*: it’s that you, being a man, make yourself HaShem.”
34 Yahushua answered them, “Is it not written in your Torah, ‘I said, you are gods?’
35 “If he called them *elohim*, unto whom the Word of HaShem came (and the scripture cannot be broken),
36 “Why do you say of him who the Father has sanctified and sent into the world, that he blasphemes because he says he is the *Projection* of Elohim?
37 “If I don’t perform the works of my Father, don’t believe me.
38 But if I *do*, and you *still* don’t believe me, believe the *works*! Measure: *understand* them, that you may know and *believe* that Father is in me, and I in him!”
39 For this saying they would have arrested Y’shua; but, again, he escaped out of their hand
40 And went away again, taking refuge beyond Yarden at Beit-Abarah, the ferry house near the place by which Yahuchanan had first baptized; and there he remained there, stayed;

41 And, there, he taught; and many reached congruence with his teachings, there, saying that the prophet Yahuchanan may not have performed miracles, but that everything he had said concerning *this* man was true.
42 And many, each in the solitude of his own soul, believed on him in that place, and in that time.

Yahuchanan 11

1 Not long after the solstice, severe illness befell Elazar אֱלָזָר, a man “helped אֲסֹחָרִי by God אֱלֹהִים.” The name is shared by many, but given to few. Elazar had studied אֲסֹחָרִי discarded אֲסֹחָרִי understandings אֲסֹחָרִי of Torah’s laws and ordinances אֲסֹחָרִי, reading them as prophecies concerning the messiah אֲסֹחָרִי. Elazar also had made his home in Beit-Anyah אֱלָזָר-אֲנָיָה; for it was a place that welcomed any whose hearts were troubled on behalf of Father אֱלֹהִים. Answers could be found, there. It was also the city of Miryam מִרְיָם and sister Marta מַרְתָּא: that is, it was a place that welcomed rebellion, if its intent was to invoke polish.
2 This Miryam, the sister of Elazar, is she who, not long after these events took place, anointed Rebbe Y’shua with costly ointment and dried his feet with her hair, in preparation for his burial.
3 When their brother had become ill, she and sister Marta had sent Y’shua word, saying, “Rebbe, please pay attention: he whom you love is sick.”
4 When Y’shua heard the entreaty, he had determined that Elazar’s illness was not an effect of spiritual failures, but had come for the glory of HaShem. He fore-

saw that the Father’s hand was on Elazar to demonstrate the victory of his gift of Life over the circumstance of natural death.

5 Now, Y’shua loved Marta and her sister and their brother Elazar, as well.

6 And yet, when he had learned that Elazar was ill, he calmly remained two whole days in the same place the news first reached him;

7 But *after* those two days, he said to his disciples, “Let us go into the land of Yehudah again.”

8 His disciples reminded him, “Rebbe, those of the land of Yehudah just tried to stone you; and you want to go back *there* again!?”

9 Y’shua answered, “Are there not twelve hours in the day? If a man walks in the day, he doesn’t stumble; because his way is open to the light of this world.

10 “But if that same man walks in the night, he will stumble, if there is no Light in him.”

11 After giving this teaching, he said to them, “Our friend Elazar sleeps; but I go, that I may awake him out of sleep.”

12 Relieved, his disciples said, “Rebbe, if he sleeps, it will do him good, speeding his recovery!”

13 Y’shua had spoken of Elazar’s death, but the disciples thought he meant that Elazar would recover through rest.

14 Then Y’shua told them plainly, “Elazar is dead;

15 “And I’m glad for your sakes that I wasn’t there when he died, because the sequence of events might help you believe. Be that as it may be, it’s time to go to him.”

16 Then Toma אֶזְרָא, stood. His name is usually interpreted as “impurity,” but he was known by his fellow disciples as Di-

dymus—the “Double-minded, the Stumbler, the Doubter.” Speaking his mind to his fellows, he said, “Let’s *all* go up to Yerushaliem! That way, we can all die *with* him!”

17 Ignoring that, they made their way to Beit-Anyah with Y’shua; and they learned that Elazar had already laid in the grave four אֲדָמָה days אֶתְנָשׁ: that is to say that the cocoon of Elazar’s physical body had served its function as a doorway to adjacent realms אֲדָמָה, which would allowed אֶתְנָשׁ Elazar, a unique reflection of Wisdom אֶתְנָשׁ, to merge אֶתְנָשׁ with infinity אֶתְנָשׁ.

18 Now Beit-Anyah lies close to Yerushaliem: the distance between uncertainty and confidence in Father אֶתְנָשׁ is one of fifteen אֶתְנָשׁ measures: those of Beit-Anyah are made whole and attain peace as they receive the gift אֶתְנָשׁ of the Life אֶתְנָשׁ that is in Father אֶתְנָשׁ.

19 Many of the Yehudim had come to Marta and Miryam to comfort them concerning the loss of their brother,

20 And Marta, as soon as she heard that Y’shua was coming, ran to confront him; whereas Miryam stayed in the house: sitting still, holding her peace.

21 Rushing outside, Marta sobbed as she pleaded with Y’shua, saying, “Rebbe, if you had been here, my brother would not have died!

22 “But I know that, even *now*, whatever you ask of HaShem, he will give you.”

23 Y’shua said to her, “Your brother will get back up. He will arise again.”

24 Marta sighed, “I know that he will rise again in the resurrection; he will return in perfection at the last day, but. . .”

25 Yahushua interrupted her, “I am the resurrection and the Life. He that believes in me, though he were dead, yet shall he live;

26 “And whosoever lives, believing in me, shall *never* die! Do you believe this?”

27 Not knowing how else to answer him, Marta exclaimed, “Yes, rebbe! I believe that you are HaMashiyach, the Projection of HaShem that the prophets said should come into the world.”

28 And after she had said this, she made her way back to Miryam inside the house; and she whispered into her sister’s ear, saying, “The rebbe is come, and he calls for you.”

29 As soon as she heard that Y’shua was there, Miryam took heart and arose from where she had been sitting, so she could greet him.

30 Now Y’shua had not yet come to Beit-Anyah, but was yet at the place where Marta had greeted him.

31 And the Yehudim that had been comforting Miryam watched her stand up and flee the house; so they followed her, speculating that she was going to Elazar’s grave, so that she could weep; for she had yet to betray much emotion.

32 But when Miryam had come to where Y’shua was standing and saw him, she collapsed at his feet, confessing her complaint: “My rebbe! If you had been here, my brother would not have not died!”

33 Y’shua measured her sorrow, therefore. And, listening to the laments of the Yehudim that had come with her, he groaned in his spirit because of the complexity of these troubles.

34 And he asked, “Where have you lain him?” They answered, “Rebbe, come see.”

35 Y’shua wept.

36 The Yehudim acknowledged, “Behold how much he loved him!”

37 Some jeered with accusation, however, saying “Couldn’t this man, who

opened the eyes of the man born blind? Shouldn’t he have prevented this man’s death, if he loved him so!?”

38 Groaning within himself again, Y’shua came to the grave. It was a hollowed-out space, and a stone lay over it.

39 Y’shua said to them, “Take away the stone!” Marta, the sister of him that was dead, warned Y’shua, “Rebbe, by this time he will stink! He’s been dead four days!”

40 Y’shua scolded her, “Haven’t I said to you that, if you could believe, you would witness the glory of HaShem?”

41 Attendants removed the stone from the place where Elazar was buried; and Y’shua lifted up his eyes, crying, “Father, I thank you that you have heard me.

42 “And I know that you always hear me; but because of the people that stand by I give thanks, that they may believe that you have sent me.”

43 And when Y’shua had spoken, he cried out with a loud voice, saying “Elazar! Come forth!”

44 And he that had been dead stumbled out of the grave, bound hand and foot with his graveclothes; and his face was bound about with a napkin. So Y’shua instructed them, “Loose him! Let him go!”

45 When many of the Yehudim that came to comfort Miryam saw the work Yahushua had done, they believed in him;

46 But others made their way to the Separatists, informing them about the serious questions Y’shua had raised.

47 The chief priests and Separatists therefore formed a council to determine what could be done. They carefully considered what actions might be open to them; because they had to admit that Y’shua had shown many signs in support of his

claim that he was the anointed one.

48 They complained, “If we allow this man to have his way, everybody will believe on him, and the Romans will come and jail our leaders, scattering the entire nation!”

49 And Quaifah אֶזְרָאֵל, whose name is interpreted as “focus,” because his job was to shrink down any issues under discussion, in order to arrive at their essential elements. He was high priest at the time; and he agreed with the Separatists, saying to all that were gathered about, “You know nothing at all;

50 “Nor do you consider that it is expedient for us, as a people, that one man should die, so that Rome will not destroy the nation and disperse its remnant across the face of the Earth!”

51 And this, he spoke not of himself.

Serving as high priest in this time of turmoil, he unwittingly prophesied that Y’shua would die to preserve the nation:

52 And not the nation of the Yehudim only, but for the dispersed of Y’shar אֲרָצָה, as well; for by his death, the tribes of Y’shar אֲרָצָה—both those of Yerushaliem and those scattered abroad—would again be gathered together and reunited as One.

53 From that day on, they began, seriously and with purpose, to formulate strategies that would lead to his death.

54 Y’shua therefore no longer walked openly among the Yehudim. Leaving Yerushaliem, he went from there to a country near the desert, where he took lodging in a city called Efrayim עֲרֵי עֲרָבָה, which is interpreted as “double harvest”; and there, he and the disciples stayed for a short while.

55 Not many days after, Pesach of the Yehudim was, again, close at hand: and

many of Efrayim were leaving the town to make their way to Yerushaliem, in order to purify themselves in preparation for Passover.

56 Everyone in Yerushaliem was expecting Y’shua; and the people of the city gossiped openly among themselves as they stood in the temple, asking each other whether they thought the rebbe might come to the feast.

57 It was a matter of some interest, because both the chief priests and the Separatists had issued orders that, if any man knew where Y’shua might be found, he should speak up and make it known, so that they could capture him.

Yahuchanan 12

1 On his way to Yerushaliem, six days before Pesach, Y’shua returned from Efrayim to Beit-Anyah, where Elazar had been raised from the dead.

2 When Y’shua arrived at the house of his friends, they made a supper for him, at which Marta served. Elazar was among those who sat at the table.

3 After they had eaten, Miryam took a pound of very costly ointment from the Orient, a compound made of aromatic spikenard; and she anointed Y’shua’s feet, drying them with her hair; and the ointment’s aroma filled the house.

4 Abruptly, the disciple who failed Y’shua—, son of Shimon—found reason to object.

5 He complained, “Why wasn’t this ointment sold? It would have brought three hundred ₪ pence, which could have been utilized ₪ to feed ₪ the poor ₪.

6 Yehudah said this, not out of care for the poor, but because there was larceny in his heart. He carried the purse containing the funds of the disciples. He was responsible for its contents, and he had become jealous of how the funds were used.

7 Y’shua cut him short, saying, “Leave her alone. She has performed this ritual against the day of my burial.

8 “The poor are always with you, but I will not always be here.”

9 Many of the Yehudim knew that Y’shua was staying with his friends in Beit-Anyah; for a large number of people had gathered around their house to catch a glimpse of Y’shua, and also to look upon Elazar, the man Yahushua had raised from the dead.

10 Y’shua had become the main topic of conversation among the Zionists, who now conspired with urgency, seeking justification for putting not only Y’shua to death, but Elazar, also.

11 Because Elazar was said to have been raised from the dead, many of their own followers had slipped away from them, converting to the teachings of Y’shua.

12 On the day after the supper in Beit-Anyah, a multitude was gathering in Yerushaliem for Pesach; and it was widely rumored that Y’shua would soon make an appearance at the feast;

13 In anticipation of his arrival, people gathered branches of palm trees, with which to salute him; and, expectantly, they lined the main street to the temple. Waiting for Y’shua, him to appear, they began to sing out praises, shouting, “Hosanna! Blessed is the King of Y’shar אֲרָצָה, who comes in the Name of HaShem!”

14 When Y’shua finally arrived, a great many crowded around him in excitement, filling the streets. The streets to the temple were choked with people; so the disciples found a young donkey, close by; and Y’shua sat himself down upon it, riding slowly through the crowd and fulfilling the words,

15 “Fear not, daughter of Tsion בְּתוּלַת צִיּוֹן. Behold! Your king comes, sitting on a donkey’s colt.”

16 His disciples didn’t understand the import of these things as they were happening; but after Y’shua had been glorified, they remembered many prophecies concerning the mashiyach that were relevant to their walk with Y’shua, and that the people had done such things as this in his honor.

17 Witnesses that had been with Y’shua when he called Elazar out of the grave, raising him from the dead, shared their accounts of what had been done at Beit-Anyah, by word of mouth; and their reports concerning that event spread widely among the people, raising much excitement.

18 Filled with wonder at this great sign, the celebrants lining the main street to the temple warmly welcomed Y’shua as he passed before them.

19 Enraged by the day’s events, however, the Zionists heatedly argued among themselves about what more could be done to stop this movement, complaining, “Look at this! Nothing we have done in opposition to this uprising has been effective! Just look at this! The whole world is going after him!”

20 Among the Yehudim, there were certain Grecians who had come to Yerushaliem to worship at the feast.

21 Philip was in charge of logistics, and he was busily running about, here and there, doing his job. When the Grecians caught up with him, they asked whether they might see Y’shua; for they fervently desired to meet the rebbe. Making inquiry of Philip, therefore, they cornered him, impressing upon him their urgency, saying, “Sir, we would meet Y’shua.”
22 Now, Philip had been a fisherman of Beit-Tzaidah; and he took the matter of introducing Y’shua to foreigners to his fellow, Andrew, asking his advice. Together as fishermen and, now, as disciples, they decided to tell Y’shua of the request and let him decide.

23 Yahushua answered them, saying, “The hour is come that the Son of Man will be glorified.”
24 “Truly: I truly say unto you that except a grain of wheat falls to the ground and dies, it will remain by itself, in impotence. But if it dies, it will multiply, bringing forth much fruit.”
25 “He that loves his life shall lose it; and he that hates his life in this world shall discover the Life that has been reserved for him in eternal realms.”
26 “If any man would serve me, let him follow me; for where I am, there shall my servant also be; and if any man would serve me, him will my Father honor.”
27 Y’shua continued, “My soul is troubled, now; and what shall I say? Should I ask HaShem to save me from this hour, when I’ve been brought to this place in this time to *fulfill* this hour!?”
28 “Father, glorify your Name!” In answer, there came a voice from heaven, saying, “I have both glorified it, and I will glorify it again!”
29 Some of those who stood by heard the

voice and said that it had thundered. Others believed that an angel had spoken to him.
30 Addressing the confusion, Y’shua said, “This voice came not because of me, but for your sakes.”
31 “The time has come for the judgment of this age: the prince of this world will be cast out of the Kingdom of Names!”
32 “And I, if I am lifted up from the earth, will draw all men unto me.”
33 He said this to signify the manner of his death.
34 Among those who hungered after the truth of what is written, one asked of him, “Torah teaches that the King, Ha-Mashiyach, lives forever; and you say that the Son of Man must be honored? Who *is* this Son of Man!?”
35 Y’shua answered, “Yet a little while, the Light is with you. Walk while you perceive the Light, lest darkness should swallow you: for he that walks in darkness doesn’t know where he goes.”
36 “While you perceive the Light, believe in the Light, so that you will be transformed, as are the children of Light.” Y’shua said these things, and then he left, hiding himself from them.
37 But although he had shown so many signs, many didn’t believe on him, as yet:
38 That the saying of the prophet Y’shaYahu might be fulfilled, when he wrote, “Who has believed our report? and unto whom has the arm of HaShem been revealed?”
39 The vast majority simply weren’t *able* to believe, which is the reason Y’shaYahu also prophesied,
40 “He has blinded their eyes and hardened their hearts; so that they should not perceive with their eyes, nor understand

with their hearts and be converted, so that I could heal them.”
41 These words were uttered by the prophet when he foresaw the glory of Y’shua; and he made record of his vision.
42 Among the chief rulers, there were many who secretly believed on him; but because of the Zionists, they couldn’t confess him, for fear of being expelled from the shuls;
43 For they loved the praise of men more than the praise of HaShem.
44 Y’shua cried out to such as these, “He that believes on me believes not on me, but on him that sent me.”
45 “And he that truly sees me also see him who sent me.”
46 “I am sent unto the world, positioned as the Light of HaShem, so that those who believe me should no longer be captive to darkness.”
47 “And if any man hears my words and cannot believe, I don’t judge him; for I came not to judge the world, but to save it from itself.”
48 “He that rejects me because he cannot receive my words has one that judges him: the teachings I have delivered, their words will testify against him in the last day;
49 “For I have not spoken of myself. The Father, who sent me, it is he who gave me commandment of what I should say concerning those things about which I speak.”
50 “And I know that the Father’s commandment is that the Sons of Man shall inherit everlasting Life. All things that I have taught you were given to me by the Father, and I speak unto you the words Father ~~37~~ has spoken unto me.”

Yahuchanan 13

1 While preparing for Pesach, Y’shua understood that the hour had come for him to leave the world and return unto the Father. He had loved his own who were in the world, and he would love them to the end.
2 With the evening’s supper now over, the adversary put seeds of betrayal into the heart of Yehudah K’riot, Shimon’s son.
3 Knowing with certainty that the Father had given all things into his hands, and that he had come from HaShem and would return to HaShem,
4 Y’shua arose after their supper, together; and he laid aside his clothing.
Then, taking a towel, he girded himself;
5 And having done so, he poured water into a basin and began to wash the feet of the disciples, wiping them dry with the towel he had wrapped around his loins.
6 When he came to Shimon Kepa, Petros exclaimed, “Rebbe! Do you intend to wash *my* feet!?”
7 Y’shua answered him, “What I do, you don’t understand now; but you will know, hereafter.”
8 Petros was determined that Y’shua should not abase himself on his behalf; so he demured, saying, “You will never wash *my* feet!” Y’shua answered, “If I do not cleanse your feet as you follow in my steps, you have no part with me!”
9 Shimon Petros relented, “Rebbe, not my feet only, but also my hands and my head.”
10 Y’shua smiled upon him, “He that is washed need only wash his feet, and he is clean every whit; for the feet bear the weight of the circumstances of the journey on Earth. You are clean, but not all.”

11 Y'shua knew full well who would fail him; and that is the reason he said, "You are not entirely clean."

12 After Y'shua had washed their feet and had put his clothing back on, he again sat down among them; and he asked them, "Do you know what I have done for you?"

13 "You call me your mashiyach and your rebbe, and you say well; for so I am.

14 "If I, your mashiyach and your rebbe, have washed your feet, therefore; you ought also to wash one-another's feet.

15 "I have given you an example, and you should do for others as I have done for you.

16 "Truly, in truth I say to you that the servant is not greater than his master; neither is he that is sent greater than he that sent him.

17 If you can understand these things and walk in those understandings, you will be blessed.

18 "I speak this, not of you all. I know you, whom I have chosen; but the scripture must be fulfilled: 'He that eats bread with me has lifted up his heel against me.'

19 "I tell you this now, before it happens, so that, when it *has* happened, you can believe that I am he who should come.

20 "Truly, truly I say to you, "He that receives whoever I send receives me; and he that receives me receives him that sent me."

21 When Y'shua had said these things, he was troubled in his spirit; and he acknowledged that which was about to happen, saying, "Truly! I say, of a truth, that one of you shall betray me."

22 Then the disciples looked, one upon another, wondering who it was: which of

them was he of whom Y'shua spoke!

23 When the meal had been set aside, the disciple who Y'shua loved was resting against the rebbe's chest.

24 Shimon Kepa therefore motioned to him, encouraging him to ask Y'shua who it was about whom he had spoken.

25 So the disciple that reclined upon Y'shua's breast asked him, "Rebbe, who is it that betrays you?"

26 Y'shua answered, "It's he unto whom I shall give this piece of bread, after I have dipped it." And when he had dipped the sop, he passed it to Yehudah K'riot, the son of Shimon.

27 And after the sop, adversity entered into Yehudah; and Y'shua said to him, "What you do, do quickly."

28 Now, nobody at the table knew the reason Y'shua had said this to that disciple.

29 Some thought that, because Yehudah had charge of their money, Y'shua had directed him to buy things needed for the remainder of the feast, or that he had directed Yehudah to give alms to the poor.

30 Then Yehudah, after he had received the sop, went hurriedly out of the place they were staying. Committing himself to the darkened city, he made his way through the night.

31 After Yehudah had gone out from among them, Yahushua said, "Now the Son of Man is glorified, and HaShem is glorified in him.

32 And if HaShem is glorified in him, then אֲנִי will also glorify him within himself: immediately, and without reservation.

33 "Little children, yet a little while I am with you. You will seek me; and as I said

unto the Yehudim, where I go, you cannot come. So, now, I tell you this:

34 "I give you a new commandment. You must love one another. As I have loved you, so also must you love one another.

35 "By this shall all men know that you are my disciples: if you have love, one for the other."

36 Shimon Kepa said unto him, "Rebbe, where are you going?" Y'shua answered him, "Where I go, you cannot now follow; but you will follow me, afterwards." 37 Petros asked of him, "Rebbe, why can't I follow you now? I would lay down my life for your sake!"

38 Y'shua answered him, "Would you lay down your life for my sake, Petros? Truly, truly, I tell you: the cock shall not crow, till you have denied me three times."

Yahuchanan 14

1 "Don't let your heart be troubled: you believe in HaShem, believe also in me.

2 "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 "And if I go to prepare a place for you, I will come again and will receive you unto myself: that where I am, there you may be, also.

4 You know where I go; and the way I go, you also know."

5 Toma said to him, "Rebbe, we *don't* know where you are going; so how can we know the way!?"

6 Yahushua answered him, "I am the Way, the Truth, and the Life: no man

comes to the Father, but by me.

7 "If you had *known* me, you would have known my Father also: and from this moment on, you know him, and have seen him."

8 Philip asked of Y'shua, "Rebbe, show us Father אֲנִי, and that will be enough for us."

9 Yahushua answered him, "Have I been with you all this time, and yet have you not known me, Philip? He that has perceived me has perceived the Father. How is it, then, that you ask, 'Show us the Father?'

10 "Don't you believe that I am in the Father, and the Father is in me!? I don't say the words I speak to you on my own initiative or on my own behalf. The Father, who dwells in me: it is he who does the works.

11 "Believe me when I say that I am in the Father; and the Father, in me; or else, believe me because of the works; for these things a man cannot do on his own.

12 "Truly: in truth, I tell you that he that believes on me, shall do the works that I do, also; and greater works than these shall he do. because I go to my Father. 13 "And whatever you shall ask, believing that we are positioned as One, that will I do: that the Father may be glorified in the Son.

14 "If you ask anything, positioned as though you are me, I will do it.

15 "If you love me, keep my commandments.

16 "I shall petition the Father; and he will give you another comforter, that HaShem may abide among you forever:

17 "The Father will fill you with Ruach HaQodesh, the Spirit of Truth. The world

cannot receive the Spirit of HaShem because it doesn't perceive him, neither does it know him. But *you* know him; for he dwells with you, and shall be in you.

18 "I will not leave you comfortless: I will come to you.

19 "Yet a little while, and the world will no longer see me. But *you* see me; and because *I* live, *you* shall live also.

20 "In the day HaShem sends his Ruach HaQodesh of Truth to comfort you, you will understand that I am in my Father, as you are in me, and as I am in you.

21 "He that has my commandments and keeps them: it is he that loves me. He that loves me shall be loved of my Father; and I will love him, and I will manifest myself within him."

22 Another disciple named Yehudah (not K'riot) asked Y'shua, "Rebbe, how is it that you will manifest yourself to us, and not unto the whole world?"

23 Yahushua answered him, "If a man loves me, he will keep my words; and my Father will love him, and we will come unto him and will dwell within him.

24 "He that doesn't love me doesn't keep my sayings; and the Word, which *you* have heard of me, is not mine, but the Father's, who sent me.

25 "I have spoken to you of these things while I am yet with you.

26 "But the Comforter—Ruach HaQodesh, the Breath of Holiness, which the Father will send in my Name, he will teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you.

27 "Peace I leave with you. My peace I give unto you. I do not give you my peace conditionally, as the world gives. Let not your heart be troubled, neither let

it be afraid.

28 "You have heard me tell you that I go away and will return to you again? If you loved me, you would rejoice because I said that I go unto the Father: for my Father is greater than I.

29 "And, now, I have told you all this before it comes to pass, that when it *does* come to pass, you might believe.

30 "After this, I won't talk much with you; for the power of this world presses upon us, and it has no place in me.

31 "I do these things so that the world may know that I love the Father, and that as the Father gives me commandment, even so I do. Arise! Let's go beyond this place!"

Yahuchanan 15

1 "I am the true vine, and my Father is the caretaker of the vineyard.

2 "He will remove every branch in me that doesn't bear fruit: and every branch that *does* bear fruit, he will prune, that it may bring forth even more fruit.

3 "Now, you are made clean through the Word, which I have spoken to you.

4 "Abide in me, that I can abide in you. As the branch cannot bear fruit of itself, except it abides in the vine, neither can you bear fruit, except you abide in me.

5 "I am the Vine. You are the branches. He that dwells in me as I dwell in him will bring forth much fruit; for without me, you can do nothing.

6 "If a man doesn't abide in me, he is cast forth as a branch and will wither. Men of the world gather dead branches, dragging them into the world's fires, where they will burn unto renewal.

7 "If you abide in me and my words abide in you, you shall ask what you will, and it shall be done unto you.

8 "Herein is my Father glorified, that you should bear much fruit. In doing so, you shall remain as my disciples.

9 "As the Father has loved me, so have I loved you. Continue in my love.

10 "If you keep my commandments, you shall abide in my love; even as I have kept my Father's commandments and abide in his love.

11 "I've said these things to you, that my joy might remain in you, and that your joy might be full.

12 "This is my commandment: that you love one another, as I have loved you.

13 "Greater love has no man than this, that a man lays down his life for his friends.

14 "You are my friends, if you do what I command you.

15 "From now on, I no longer call you servants; for the servant doesn't know what his master does. I have called you friends, because all things that I have heard of my Father I have made known to you.

16 "You haven't chosen me. I've chosen you; and I ordained you, that you should go and bring forth fruit, and that your fruit should remain: so that whatever you will ask of the Father in my Name, he may give it you.

17 "These things I have commanded you, so that you will love one another.

18 "If the world hates you, you know that it hated me before it hated you.

19 "If you were of the world, the world would love his own. Because you are not of the world, however, I have chosen you; and I call you to maintain sep-

aration within the world, which is why the world hates you.

20 "Remember what I said to you: the servant is not greater than his master. If they have persecuted me, they will also persecute you; but if they have kept my sayings, they will keep yours also.

21 "They will do all these things to you because of my position within you, and because they don't know him that sent me.

22 "If I had not come and spoken to them, they would have excuse for their mistakes; but now, they have no cloke for their errors.

23 "He that hates me hates my Father, also.

24 "If I had not done among them works no other man has done, they would not have had sin; but now, they have seen and hated both me and my Father.

25 "But all this is coming to pass, that the scripture might be fulfilled, as it is written in their Torah, 'They hated me without a cause.'

26 "But when the Comforter is come, whom I will send unto you from the Father—even Ruach HaQodesh, the Spirit of Truth that procedes *from* the Father—he shall testify of me:

27 "And you also shall bear witness; because you have been with me from the beginning.'

Yahuchanan 16

1 "These things have I told you, so that you should not be offended.

2 "They shall put you out of the shuls: yes, the time comes, that whoever takes it upon himself to kill you will think he's

doing HaShem a service.

3 “They will do such things to you because they have not known the Father, nor me.

4 “But these things I have told you, that when these times come, you may remember that I told you of them. I didn’t tell you these things at the beginning; for I was with you.

5 “But now, I go my way to him that sent me; and none of you asks me where I go;

6 “And because I’ve said these things to you, sorrow has filled your hearts.

7 “Nevertheless, I tell you the truth: it’s expedient for you that I go away: for if I do not go, the Comforter will not come to you; but if I depart, I will send him unto you.

8 “And when he is come, he will reprove the world of sin, of righteousness, and of judgment:

9 “Of sin, because they don’t believe on me;

10 “Of righteousness, because I go to my Father and you will see me no longer;

11 “Of judgment, because the ruler of this world is judged.

12 “I have yet many things to say to you, but you cannot bear them now.

13 “However, when he, the Breath of Holiness, is come, he will guide you into all truth: for he shall not speak of himself, but whatever he shall hear in the Father, that shall he speak; and he will show you things to come.

14 “He will glorify me: for he shall receive of mine, and will show it unto you.

15 “All things that the Father has are mine; for this reason I said that he shall take of mine, and shall show it unto you.

16 “A little while, and you shall not see me; and, again, a little while, and you shall see me; because I go to the Father.”

17 Some of his disciples reasoned, “What is this he says to us, ‘A little while, and you shall not see me; and, again, a little while, and you shall see me, because I go to the Father?’

18 “What does he mean, ‘a little while’? We can’t understand what he’s saying.”

19 Yahushua knew what they wanted to ask, and Y’shua said to them, “Do you question among yourselves about what I said, ‘A little while, and you shall not see me: and, again, a little while, and you shall see me?’

20 “Truly, I say unto you, truly, that you will weep and lament, but the world shall rejoice; and although you shall be full of sorrow, your sorrow shall be turned into joy.

21 “A woman, when she is subject to the travail of giving birth, has sorrow because her hour has come upon her; but as soon as she is delivered of the child she carries, she doesn’t remember the anguish, because of her joy that a child is born into the world.

22 “In like manner, you now have sorrow; but I will see you again, and your hearts shall rejoice in the hour of birth; and nobody will deprive you of your joy.

23 “When that day is come, you shall ask me nothing. Truly! Truly, I say to you that whatever you shall ask the Father when you have taken your positions in me, he will give it you.

24 “Until now, you have asked nothing positioned as me. Ask, and you shall receive, that your joy may be full.

25 “I’ve spoken these things to you in proverbs, but the time comes when I shall no longer speak to you in proverbs, but will show you plainly the will of the Father.

26 “In that day, you shall ask, positioned

as me; and I don’t say to you that I will pray to the Father for you;

27 “For the Father, himself, loves you because you have loved me, and because you have believed that I came forth from HaShem.

28 “I came forth from the Father and have come into the world. Again: I leave the world and go to the Father.”

29 His disciples said to him “Now you speak plainly. This is no proverb.

30 “Because you have said this, we are convinced that you know all things and have no need to receive the petitions of any man. By this we believe that you came forth from HaShem.”

31 Loving them, Y’shua asked, “Do you now believe?

32 “Behold! The hour approaches, and is already come, that you shall be scattered: every man of you will be left to his own devices; and you will leave me to suffer that which shall befall me. And yet, I am not alone; because the Father is with me.

33 “These things I have spoken to you, so that, in me, you might find peace. In the world, you shall have tribulation, but be of good cheer; for I have overcome the world.”

Yahuchanan 17

1 After Y’shua had spoken these words, he lifted up his eyes to heaven and said, “Father, the hour is come; glorify your projection, so that your projection may glorify you.

2 “You have given the Son power over all who are incarnated, so that he could

share everlasting Life with as many as you have given him.

3 And this is Life, everlasting: that they might know you: HaShem **אֵלֶּה**, the Name that is true, and Melech Yahushua HaMashiyach, whom you have sent.

4 “I have glorified you on Earth: I have finished the work you gave me to do.

5 “And now, O Father, glorify me with your Presence, in the glory I had with you before the world was created.

6 “I have demonstrated the Logos of your Name to the men you gave me out of the world. They were yours, and you gave them me; and they have kept your Word.

7 “Now, they have understood that all things you have given me are of you.

8 “For I gave them the words you gave to me, and they have received them. They have known, with certainty, that I came from you; and they believe you sent me.

9 “I pray for them. I don’t pray for the world, but for those you have given me; for they are yours,

10 “As all mine is yours, and as yours is mine. I am glorified in them.

11 “And now, I am in the world no longer; but these will remain in the world after I come to you. Holy Father, keep within your own Name those whom you have given me, that they may be One, as we are One.

12 “While I was with them in the world, I kept them in your Name: yes, those that you gave me I have kept; and none of them is lost but the work of perdition, that the scripture might be fulfilled.

13 “And now come I to you; and these things I speak while in the world, so that these who you have given me can discover that my joy is fulfilled within themselves.

14 “I’ve given them your Word; and the world hates them because they’re not of the world, even as I am not of the world.
 15 “I pray not that you should take them out of the world, but that you should keep them from the world’s evil.
 16 “They are not of the world, even as I am not of the world.
 17 “Sanctify them through your Truth: your Word is Truth.
 18 “As you have sent me into the world, even so have I sent them into the world, also.
 19 “And for their sakes I sanctify myself, that they also might be sanctified through the truth.
 20 “Nor do I pray for these, alone, but also for all who shall believe on me through their testimony:
 21 “That they all may be One: as you, Father, are in me and I am in you, I pray that they also may be One in us, so that the world may believe that you have sent me.
 22 “And the glory that we have shared together, I have given them: that they may be One, even as we are One:
 23 “I in them, and you in me, that they may be made perfect in One; and that the world may know that you have sent me and have loved them, even as you have loved me.
 24 “Father, I will that they whom you have given me will also be with me, where I am, so that they may behold the glory you have given me; for you loved me before the foundation of the world.
 25 “O righteous Father, the world has not known you, but *I* have known you; and these have known that you have sent me.
 26 “I have declared your Name to them and will yet declare it, that your love for me may be in them, and I in them.”

Yahuchanan 18

1 When Y’shua had spoken these words, he went forth with the disciples; and at the edge of dark, they crossed the brook called Kidron יְיָאֵלֶּכֶן, which represents the sanctified א heart א, in which HaMa-shiyach א is wed י to the Sons of Man י.
 And beyond Kidron, they came to a garden, into which Y’shua entered, along with his disciples.
 2 And Yehudah K’riot, who failed him, also knew the place: for Y’shua had often spent time there, conversing with the disciples.
 3 As they now talked, Yehudah came to the garden in the company of a band of men that included officers from the chief priests and Separatists. They burst noisily into the garden, carrying lanterns, torches, and weapons.
 4 Knowing all things that should come upon him, Y’shua stood to greet the men, asking them who they were hunting.
 5 They called out, as though threatening him, “Y’shua, of Natzeret!” Maintaining peace in his soul, Rebbe Y’shua answered them, “I am he.”
 And Yehudah, who had betrayed him, stood with them.
 6 The moment Yahushua told the men who he was, they fell back in disarray, some of them falling to the ground; for they feared this man’s capabilities.
 7 But turning their confusion against them, and thereby blunting the thrust of the confrontation, Y’shua again asked them whom they sought; and with less belligerence, they again answered, “Y’shua of Natzeret.”
 8 Y’shua spoke up, “I’ve told you that I am he. If I’m the one for whom you’ve come, let these men go their way.”

9 These words came to him, so that the teaching might be fulfilled, which says, “Of them which you gave me, I have lost none.”
 10 Then Shimon Kepa, having brought a sword, drew it from its sheath and struck the servant of the high priest, cutting off his right ear. The servant’s name was Maleck, as spoken in its derisive sense, meaning “of no importance.”
 11 Rebbe Y’shua warned Petros, “Put your sword into its sheath: the cup my Father has given me, shall I not drink it?”
 12 Then the men, with the captain and officers of the Yehudim, took Y’shua into custody; and when they had bound his hands,
 13 “They led him away first to Anan יְיָו, a “shadowy” figure with great power. A careful man with secret ו and perverse י desires י, Anan was the father-in-law of diminutive Qaifa אֶזָּרָה. Serving as high priest that same year, his priesthood א was vulnerable ז to interference from outside interests א.
 14 And yet, as high priest, Qaifa was the man who had given counsel to the Yehudim, saying that it was expedient that one man should die for the people.
 15 When they led Y’shua away from the garden, Kepa—Shimon Petros—followed; and so did another disciple. The other who followed was known by the high priest; and he went into the courtyard of the high priest, along with Y’shua.
 16 Petros did not go in, however. He waited outside, standing near the door. The disciple who was known to the high priest soon came and spoke to the young woman who watched over the door; and, together, they ushered Petros into the receiving area.

17 Then the damsel that kept the door coyly asked Petros, “Aren’t you one of this man’s disciples, also?” He said, “I am not.”
 18 And various servants and officers stood in the receiving area, also. They had made a fire of coals; for it was cold, and they were warming themselves. After awhile, Petros moved in among them to warm himself, also.
 19 Inside, the high priest then questioned Y’shua about his disciples and his doctrine.
 20 Y’shua gave answer: “I spoke openly to everybody. I *always* taught openly, in the shul and in the temple: in places where the Yehudim are always found. In secret, I have said nothing!”
 21 “Why do you ask *me*? Ask those who *heard* me what I’ve said to them. Look! Many witnesses know what I said.”
 22 And when he had said this, one of the officers that stood by struck Y’shua with the palm of his hand, saying, “Is this the way you answer the high *priest*?”
 23 Y’shua answered him, “If I have spoken with disrespect, bear witness of the evil; but I have spoken well. Why, then, do you strike me?”
 24 Now, it was Anan, the sorcerer, who had ordered Y’shua to be bound and delivered unto Qaifa.
 25 And Shimon Kepa stood by the fire, warming himself. Presently, the men with whom Petros was standing confronted him, demanding of him, “Aren’t you, also, one of his disciples?” Petros denied it, saying, “I am not.”
 26 One of the servants, a kinsman of the man whose ear Petros had cut off, turned the dagger, demanding of Kepa, “Didn’t I see you in the garden with him?”

27 Petros denied it for the third time; and, immediately, the cock crew.

28 Early in the morning, they led Y’shua from Qaifa to the Roman hall of judgment. They wouldn’t, themselves, go into the judgment hall, lest they should be defiled; for they intended to remain pure for Pesach, so that they could eat the seder.

29 Pilate went out to meet with them, therefore, and he asked, “What is the accusation you bring against this man?”

30 They blustered, “If he were not a malefactor, we wouldn’t have brought him to you!”

31 Pilate denied their petition, saying, “Well then, you must take charge of him, if he is to be judged according to your law.” Offering as excuse for bringing Y’shua before Pilate, the Yehudim reminded him, in their duplicity, “It isn’t lawful for the Yehudim to put any man to death.”

32 Their ploy prepared the way for the saying of Y’shua to be fulfilled, because the change of venue would signify the manner of his death; for the Romans crucified men judged to be deserving of death.

33 Pilate returned to the judgment hall, therefore, where he questioned Y’shua, asking him, “Are you the king of the Yehudim?”

34 Y’shua answered, “Do you ask this of yourself, or did others have you ask?”

35 Pilate answered, “Am I of Yehudah? Your own nation and its chief priests have delivered you to me. What have you done!?”

36 Y’shua answered, “My kingdom is not of this world. If my kingdom were of this world, then my servants would fight,

preventing my delivery to the Yehudim: but, as for now, my kingdom is not based here.”

37 Pilate pressed him, “You *are* a king then?” Yahushua answered, “You say that I’m a king. I was born to this end; but for this cause came I into the world, that I should bear witness to the truth. Everyone that is of the truth hears my voice.”

38 Growing bored, Pilate asked of him, “What is truth!?” And when he had said this, Pilate went out again unto the Yehudim and said to them, “I find no fault in him at *all*!”

39 “But you have a custom: that I should release to you one prisoner at passover. Would you prefer that I should release unto you this ‘king’ of the Yehudim?”

40 Then they all cried out, saying, “Not this man, but Barabbas!” Barabbas was a robber.

Yahuchanan 19

1 To satisfy the Yehudim, Pilate took custody of Y’shua and had him lashed with a whip.

2 After he had been scourged and covered with his tunic, Pilate’s soldiers wove a crown of thorn bushes, setting it on his head; and they draped a purple robe about him.

3 Then, with great solemnity, they derided him by shouting, “Hail, King of the Yehudim!” After mocking him further, they beat him with their fists.

4 A party to this, Pilate went forth again unto the Yehudim and said, “Behold! I bring him before you again, that you

may know that I find no fault in him.”

5 Then Y’shua was brought out, wearing the crown of thorns and the purple robe; and Pilate addressed them, “Behold the man!”

6 When the chief priests and officers saw Y’shua, they cried out, saying, “Crucify him! Crucify him!” But Pilate withstood them, hoping to avoid blood guilt. He exclaimed, “*You* take him and crucify him; for I find *no* fault in him!”

7 The Yehudim answered, “We have the Torah; and by our law, he must die because he claims to be the Son of HaShem.

8 When Pilate heard *that* saying, he was even *more* reluctant to pass judgment against Y’shua;

9 So he took Y’shua back into the judgment hall and asked him, “Where are you from?” Y’shua gave him no answer.

10 Then Pilate warned him, “You choose not to speak to me? Don’t you know that it is in my power, either to crucify you or to free you?”

11 Y’shua answered, “You have no power at *all* against me, except as it is given to you from above. For this reason, those who delivered me to appear before you have made the more grievous error.”

12 After hearing *these* words, Pilate *truly* wanted to release him; but the Yehudim cried out all the more, saying, “If you let this man go, you are not Caesar’s friend; for whoever claims that he is a king most *certainly* speaks against Caesar.”

13 When Pilate heard *this* argument, he called for Y’shua to be brought forth; and he took his place on the tribunal judgment seat, which sits on a place Romans call the “Millstone.” In Hebrew, its name can be written as “Gabta” 𐤂𐤁𐤏, trans-

lated as “the Pit,” because it’s a ditch 𐤁 that can swallow the soul 𐤁 and lock it away 𐤁.

14 These things happened on the day of preparation for Pesach; and at about noon, Pilate resigned himself to the will of the Yehudim; and he proclaimed to them, “Behold! Your King!”

15 But the mob that had gathered there cried out, “Away with him! Away with him! Crucify him!” Pilate therefore demanded of them, “Shall I crucify your King!?” Giving answer, the chief priests strategized by saying, “We have no king but Caesar.”

16 Pilate therefore dismissed them and delivered Y’shua to be crucified. And so, his soldiers took him and led him away.

17 Forced to bear his stave on his shoulders, Y’shua was driven to a hill-side called “Gulgolta” 𐤂𐤅𐤂𐤏𐤏, “the place of a skull.”

18 And there, they crucified both him, and two others with him: one on either side, with Y’shua in the middle.

19 And Pilate wrote an inscription, which his servants put on the post; and the inscription read, Y’SUA OF NATZERET, THE KING OF THE YEHUDIM.

20 This title was read by many of the Yehudim; for the place where Y’shua was crucified was near the city, and the inscription was written in Hebrew, Greek, and Latin.

21 Fearing an uproar, the chief priests of the Yehudim complained to Pilate, “Don’t write ‘The King of the Yehudim’; but that he *said* that he is King of the Yehudim.”

22 Pilate dismissed them, saying, “What I’ve written, I have written.”

23 Then the soldiers, when they had crucified Y’shua, took the purple robe and divided it into four parts, giving every soldier a part; and when they had undressed him, they also took his tunic, which was seamless: it was woven from top to bottom as one garment.

24 The soldiers therefore said among themselves, “Let’s not tear the tunic to pieces. We’ll cast lots for it, to determine whose it shall be.” This idea came to them so that the scripture would be fulfilled, which says, “They parted my raiment among them, and for my vesture they did cast lots.” And that is what the soldiers did.

25 Now, there stood by the cross of Y’shua his mother; his mother’s sister, Miryam—“bitterness”—the wife of K’lo-fah כְּלוֹפָּה, a name interpreted as “change.” Standing with them was Miryam Magdalah מַגְדָּלָה, interpreted as “flowerbed.”

26 When Y’shua therefore saw his mother and the disciple he loved standing by, he said to his mother, “Woman, behold your son!”

27 And he told the disciple, “Behold your mother!” And from that hour, that disciple took Miryam into his household.

28 After seeing to his mother’s future, Y’shua knew that all things the scripture had foretold were now accomplished; and he said, “I thirst.”

29 Nearby was a vat full of vinegar; and the soldiers filled a sponge with the vinegar, adding hyssop חֲסִיס, a compound חֲסִיס that hastens סurrender י of the body ש; and they put it to his mouth.

30 When Y’shua had received the vinegar, therefore, he said, “It is finished.” Then, he bowed his head and gave up his

spirit.

31 Because it was the preparation for Pesach, and because bodies were not permitted to remain crucified on a stave during Shabbos (and particularly on *that* Shabbos, which was a High Holy Day), the Yehudim petitioned Pilate that the legs of the men who had been crucified might be broken to speed their deaths, and that their bodies might be taken away.

32 To that end, the soldiers of Pilate returned; and they broke the legs of the men who were crucified with Y’shua: first one, and then the other.

33 But when they came to Y’shua, they saw that he was already dead; so they didn’t break his legs.

34 To make certain of his death, however, one of the soldiers pierced his side with a spear; and from the wound there came forth both blood and water.

35 And the disciple that saw it made record, and his record is true: he took great care that what he reported was true, so that you might believe.

36 These things were done, that the scripture should be fulfilled, “A bone of him shall not be broken.”

37 And, again, another scripture says, “They shall look on him whom they pierced.”

38 Then, Yosef יוֹסֵף Ramatayim רַמַּתַּיִם, a generous and distinguished disciple of Y’shua (but secretly, for fear of the Yehudim), asked permission of Pilate, that he might remove the body of Y’shua from the stave; and Pilate gave him permission. Yosef, therefore, returned to Golgolta and removed the body of Y’shua from the post;

39 And with him came Rebbe Nakdimon,

who had come to Y’shua by night at the beginning of his ministry. Nakdimon had prepared a mixture of myrrh and aloes, weighing about one-hundred pounds.

40 So they took the body of Y’shua; and, in preparation for its burial, they wound it in linen cloth saturated with the spices, in keeping with the customs of the Yehudim.

41 Now, near the place where he was crucified, there was a garden; and in the garden, there was a new sepulchre, in which no one had yet been laid to rest.

40 For convenience, they laid the body of Y’shua in that sepulchre, therefore, because it was the day of preparation for the feast of Pesach; and the new sepulchre was near at hand.

Yahuchanan 20

1 On the first day of the week, Miryam Magdala came to the sepulchre early in the morning, while it was yet dark; and she saw that the gravestone had been removed from the sepulchre.

2 Then she ran, making her way to Shimon Kepa, who was with the disciple whom Y’shua loved; and she exclaimed to them, “They’ve taken the rebbe away, out of the sepulchre; and we don’t know where they are keeping him!”

3 Petros and that other disciple left for Golgolta, heading for the sepulchre.

4 Both ran together; but the other disciple outran Petros and came to the sepulchre first.

5 Stooping down to look inside, he could see the linen wrappings lying there; but

he didn’t go in.

6 Shimon Kepa caught up, arriving close behind him; and Petros went on into the sepulchre and saw the linen clothes, strewn about.

7 The napkin that had been about the rebbe’s head wasn’t lying with the linen clothes, however; it had been folded together, and left in a place by itself.

8 Then, joining Petros, the disciple who first arrived at the sepulchre, also came inside; and he saw, and he believed.

9 As yet, the disciples didn’t understand the scripture saying that he must rise, again, from the dead.

10 So with nothing better to do, the disciples left, each going to his own home.

11 But Miryam, in tears, kept watch at the sepulchre. Continuing to mourn, she stooped down and looked into the sepulchre once again;

12 And she saw two angels in white garments, sitting where the body of Y’shua had lain: one, at the head; the other, at the foot.

13 And the angels asked her, “Woman, why do you weep?” And she answered them, “Because they have taken away my rebbe, and I don’t know where they’ve put him.”

14 And after she had said this, she turned herself around and saw Y’shua standing there, but she didn’t know that it was he.

15 And he said to her, “Woman, why do you weep? For whom are you looking?” Supposing him to be the gardener, Miryam said to him, “Sir, if you have taken him from here, please tell me where you have laid him, and I will take charge of him.”

16 Y’shua called to her, “Miryam!” She turned herself around again, and blurted

her relief, saring, “My rebbe!”
17 Then, Y’shua said to her, “Don’t touch me; for I have not yet ascended to my Father. Go to my brethren and say to them that I ascend to my Father and your Father: to Elohai and Eloheichem; Ha-Shem אֱלֹהִים.
18 Miryam Magdalah then came and told the disciples that she had seen the rebbe, and that he had said these things to her.

19 Then, at evening on the same day, which was the first day of the week, the doors where the disciples were assembled had been shut tight, for fear of the Yehudim. Passing through them, Y’shua entered and stood among the disciples; and he said to them, “Shalom Aleichem,” which is interpreted, “May you have peace.”
20 And when he had said this, he showed them his hands and the wound in his side; and the disciples were comforted, when they recognized the rebbe.
21 Then Y’shua said to them, again, “Shalom Aleichem.” As my Father has sent me, even so send I you.”
22 And when he had said this, he breathed upon them and said to them, “Receive, unto yourselves, Ruach HaQodesh, the Holy Spirit.

23 “Those whose errors you forgive, they are forgiven; and those whose errors you retain, they are retained.”

24 One of the twelve—Toma, the disciple who was called “Didymus, the double-minded,” wasn’t with them when Y’shua first came to them.
21 The other disciples therefore said unto him when he joined them, “We have seen the rebbe!” But Toma answered them, “Except I shall see in his hands the print

of the nails, and can put my finger into the nail prints: until I shall have thrust my hand into his side, I won’t believe.”
26 And after eight days, corresponding to the time of circumcision, his disciples were again gathered within the upper room; and Toma was with them. Presently, Y’shua came in, the doors being shut, and stood among them, saying, “Shalom Aleichem.”
27 Then he said to Toma, “Here! Reach, your finger, and behold, my hands! Reach here, also, your hand: thrust it into my side! Be not faithless, but believe.”
28 Thoma answered, saying unto him, “My rebbe and my Elohai.”
29 Y’shua said to him, “Toma, because you have seen me, you have believed. Blessed are they that have not seen, and yet have believed.”
30 Truly, Yahushua performed many other signs within the presence of his disciples, which are not written in this book.
31 But these things are written, that you might believe that Yahushua is Melech HaMashiyach, the Projection of HaShem; and that, believing, you might have Life through his Name.

Yahuchanan 21

1 After these things, Y’shua showed himself again to the disciples near Tiberias at Lake Kinneret, which is shaped like a lyre; and in this manner he presented himself:
2 Gathered together in Galil were Shimon Kepa and Toma Didymus, with Natanאל of Qanah, the sons of Zavdai, and

two other disciples.
3 At a loss about what to do with themselves, Shimon Kepa said to them, I’m going to go fishing; and they decided that they would all go with him. In keeping with the demands of their profession, they left where they had been staying and entered into a boat, that they might busy themselves with fishing; but all night, they caught nothing.
4 When morning came, Y’shua stood on the shore of the lake, watching them; but the disciples didn’t know it was he.
5 Then Y’shua called out to them, “Children! Do you have any food?” They answered him, “No.”
6 And he said to them, “Cast the net on the right side of the ship, and you shall find your catch.” Discouraged by their wasted efforts of the night before, they reluctantly cast the net a final time; and they were astonished at the catch! They were unable to draw the net back into the boat because of the many fish it had caught.
7 Understanding, now, what was happening, the disciple whom Y’shua loved said to Petros, “It’s the rebbe.” When Shimon Kepa realized that it was Y’shua, he fastened his fisherman’s coat about him, because he was naked; and he jumped into the water.
8 The fishermen were not far from land—perhaps two-hundred 4 cubits: that is to say, the land was in sight 4. The rest of the disciples approached in another small boat and helped them drag the net holding so many fish to the shore.
9 When they had all made land, they found a breakfast of fish cooking on a fire of coals, along with a loaf of bread.
10 Y’shua said to them, “Bring some of the fish that *you* just caught.”

11 Shimon Kepa went back to the boat and drew the net full of large fish to land. The catch numbered 100—a hundred 4 and fifty 3 and three 1 fish. And even though there were so many, the net was not broken. The number of fish is interpreted to mean that the Kingdom 4 of the Sons of Man 3 is in a transitional birthing process 1.
12 Y’shua invited them, “Come, and eat.” None of the disciples dared ask who he was, although they knew it was the rebbe.
13 Then, Y’shua came and, taking bread, he gave it to them; and the fish, also.
14 This was, now, the third time that Y’shua showed himself to his disciples after he had risen from the dead.
15 When they had eaten, Y’shua said to Shimon Petros, “Shimon, son of Yonah, do you love me more than these fish?” He answered, “Yea, Rebbe: you know I love you.” Y’shua instructed him, “Feed my lambs.”
16 He said to him a second time, “Shimon, son of Yonah, do you love me?” Worried, now, Petros said again, “Yea, Rebbe: you *know* that I love you!” Yahushua entreated him, “Feed my sheep.”
17 Then Y’shua said to him the third time, “Shimon, son of Yonah, do you love me?” Petros was grieved because he had asked a third time, “Do you love me?” And Kepa poured his heart out to him, crying, “*Rebbe!* You know all *things!* You *know* that I love you!” And a third time, Y’shua instructed him, “Feed my sheep.”
18 He continued, ‘Truly, truly I say to you, “When you were young, you girded yourself and walked wherever you cared to go; but when you’re old, you shall stretch forth your hands, and another

shall gird you, carrying you where you would rather not be."

19 Y'shua spoke these words, signifying by what death Petros would glorify Ha-Shem. And when he had spoken this proverb, he said to Petros, "Follow me."

20 Then Petros, turning about, saw the disciple whom Y'shua loved, following: the one who also leaned on F breast at supper. And he asked, "Rebbe, which of us is he that betrays you?"

21 Then Petros, looking directly at that disciple, asked Y'shua, "Rebbe, and what shall this man *do*!?"

22 Y'shua answered, "If my will is that he tarry till I come again, what is that to you!? Be certain *you* follow me."

23 Then, the saying arose among the brethren, that the disciple whom Y'shua

loved would not die; but Y'shua didn't say to Shimon Kepa that the disciple wouldn't die. He said, "If I will that he tarry till I *come*, what is that to you?"

24 He who Y'shua loved is the disciple that testifies of these things and also wrote these things; and the brethren know that his testimony is true.

25 And there are also many other things that Y'shua did. If they were written down, every one of them, I suppose that even the world, itself, could not contain the books that would be written.

Amen.

