

Yahuchanan

A loose paraphrase of the Gospel of John

Prepared for the Children of God
under the umbrella of Bet HaShem Midrash
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crowndiamond.org
March of 2024



Yahuchanan One

1 In the beginning was the Word, the spiritual Pattern underlying all things. And the Word was with deity, and the Word *was* deity;

2 For the Pattern was *with* deity, from the beginning.

3 All things were made by the Word; and without his Pattern, not anything was made that is made.

4 In the Pattern was Life, and the Life was the Light of 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 יְחֻזְכָּנָן; for he championed י the extraordinary grace ייח of Father Yah אֵל, the Source ל of Life א.

7 He came to bear witness of that Light, that all men, through him, might believe.

8 As a natural man, Yahuchanan was not the Light; but his anointing positioned him *as* the Light, and he therefore 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 Word's Light was in the world, which was made by him; but the world didn't perceive his Presence in its affairs.

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 the Sons of God—even to those who, while yet imperfect, believe on his Name.

13 Children of the Name are not born by virtue of natural lineage, nor do they develop as result of the mastery of physical drives or through the perfection of religious doctrines or observances, nor are they born by the will power of any man, or by any magical aspiration of the human spirit. They are born by the will of HaShem אֱלֹהִים, in accordance with his Wisdom.

14 As Immanuel לְמַנְשֵׁי, the Word is imprinted within our bodies, where it dwells within and among us all in accordance with the operations of the Logos, the divine Pattern. Although we've yet to fully understand all implications, we know of the glory of Immanuel because of the presence, within each of our hearts, of Father's Word, the singular Projection of his Spirit, full of grace and truth.

15 Yahuchanan gave testimony concerning Immanuel 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 existed before me.

16 For we have all received of Immanuel's fullness, experiencing grace upon grace.

17 For the holy Torah אֲדָמָה came through Moshe אֲמֹן, which is the reflection of מִשְׁכָּן, the א Name מִן; and its grace and truth come by HaMashiyach Yahushua אֱלֹהִים: by the Shout אֱלֹהִים of י Yah אֵל—that is to say, by the Word of HaShem אֱלֹהִים, by the projection of the Life Breath, the Son א of י Father Yah אֵל.

18 No man has seen אֱלֹהִים at any time. His Projection א is rooted in the bosom י of Father אֵל, even as his substance יֵשׁוּעַ was entrusted to the projected Word א, from the beginning. By his Cry—by his Shout, by his Projection: by his only-begotten Son—the aura of the invisible Father infused all realms, permeating all that is and leaving his signature on all things, everywhere, favoring Earth with his majesty and blessing all that live with the unspeakable gift of Life.

19 And this is the record of Yahuchanan, when some of Yehudah sent priests and Levites from Yerushalem מְלַכְּוִיִּם to ask who he might be, curious whether he was claiming to be the mashiyach.

20 Giving answer, Yahuchanan confessed his fallibility and did not deny his humanity, and he testified that he was not the messiah.

21 And so they asked of him, "What, then?

Are you Eliyahu **Yʼḏlḏl**?" And he said, "I am not." They pressed him, "Are you that prophet?" He answered, "No."

22 Then they demanded of him, "Who are you, then? We must give answer to the people who sent us to you, wondering who you are. What do you say for yourself?"

23 He told them, "I am the voice of one crying in the wilderness, 'Make straight the way of **ʼyʼʼl**,' as written by the prophet Y'shaYah **ʼlowl**."

24 And those who were sent to Yahuchanan were of the Separatists.

25 And they asked him, "Why do you baptize, then? if you are not messiah, nor Eliyahu **Yʼḏlḏl**, neither that prophet?"

26 He answered, "I baptize with water, but one stands among you who you do not know.

27 "It is he who, coming after me, is preferred before me, whose shoelaces I'm unworthy to loosen, that I might wash his feet."

28 These things happened at the place where Yahuchanan was baptizing, near Beit-Abarah **ʼʼʼʼ-xʼʼʼ**, the "ferry house," a waystation that sits just beyond the banks of ancient Yarden **ʼʼʼʼ**, the river of souls.

29 The next day, Yahuchanan saw Y'shua approaching him; and he said, "Behold the Lamb of HaShem, which will eliminate the errors of the world.

30 "This is he of whom I said, 'After me comes a man who is preferred above me; for he was before me.

31 "I didn't know who he might be, but I knew that he was soon to be made known to Yisroel; and that is the reason I came baptizing with water."

32 And he 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 might be; but he that sent me to baptize with water said to me, 'Upon him whom you shall see Ruach HaQodesh descend and remain, he is

the one who will baptize with the Holy Breath.'

34 "And I witnessed his spiritual immersion; and I testify, for the record, that this man bears the Projection 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 **ʼyʼʼl**!"

37 And the two disciples gave heed to what Yahuchanan said to them, and they followed Y'shua.

38 When Y'shua turned and saw them following, he greeted them, asking, "What do you want? "And they asked him, "Rebbe, where do you live?"

39 He answered, "Come and see." Y'shua was staying in Galil, which is understood as, "the Circle" **ʼlʼʼʼ**; for the sequencing of events, there, is circular, but not repetitive. In Galil, a person encounters those things for which his deeds have prepared him; for life is the unfolding of processes **ʼ** that require **ʼ** humility **ʼ** and forbearance **ʼ**. In its long form, the Circle is called, Galilah **ʼʼʼʼʼ**, interpreted as "the path **ʼ** that leads **ʼ** to the successful performance **ʼ** of one's role **ʼ** in life **ʼ**." The men discussed these things as they walked; and when they had come to where Y'shua was living, 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 heard Yahuchanan speak and subsequently followed after Y'shua was Andrew, the brother of Shimon Kepa **ʼʼʼʼ ʼʼʼʼʼ**, whose name, by interpretation, suggests "hearing difficulty."

41 And before evening fell, Andrew, whose name can be interpreted as "he is **ʼ** honorable **ʼʼʼ**," caught up with his brother Shimon and said to him, "We have found the messiah, the rebbe who is the measurement of King HaMashiyach."

42 Before dark, Andrew brought Shimon to the man who called himself Y'shua **ʼʼʼʼʼ**,

a name that's interpreted as "Yah has saved." And when Y'shua first saw Andrew's brother, he said, "You are Shimon Bar-Yonah **יְשׁוּעַ-בָּר יוֹנָתָן**: you have the effervescence of fine wine. You shall be called Kepa **כֶּפַח** because you are ready to take on greater substance."

43 The following day, Y'shua wanted to venture into the circle Galil; and while they were walking, Y'shua met Philip **פִּילִיפּוֹס**, a man whose name suggested that he would become an effective **אֲדֹכָח** advocate **כּ**.

44 Philip was of Beit-Tzaidah **בֵּית צַיְדָה-צִיְדָה**, a city of fishermen. It was also the town of Andrew and his brother Kepa, who is now called Petros, the Rock. And Y'shua said to Philip, "Follow me."

45 Philip found Natan-Al **נָתַן-אֵל**, a name that means "gift of God"; and Philip told him, "We have found the man of whom Moshe wrote in Torah, and of whom the prophets testify: Y'shua, a son of that Yosef who oversees the watch tower of Natzaret. Many living near Natzaret **נֶצְרֵת** take vows and follow practices intended to help them realize **יְ** goals **ס** of spiritual mastery **א** and perpetual renewal **א**.

46 And Natan-Al said to him, "Can any good thing come out of Natzaret?" Philip smiled and answered him, "Come and see."

47 When Y'shua saw Natan-Al approaching, therefore, he said, "Behold! Here comes a genuine son of Yisroel, the God wrestlers; for in him there is no guile!"

48 And Natan-Al challenged him, "How do you know me?" Ignoring his skepticism, Y'shua said, "I saw you before Philip called you: when you were under the fig tree."

49 Astonished, Natan-Al admired the man Y'shua, proclaiming, "You are the Son of **כֶּכָּל**, the King of Yisroel!"

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 Speaking to all of them, he continued,

"Truly! I tell you in truth that, hereafter, you will see heavens open and the angels of HaShem **אֲנָשִׁים** ascending and descending within the Sons of Man.

Yahuchanan Two

1 On their third day together, there was a marriage in Qanah **קַנָּה**, a city of Galil known for its prevailing **פ** undercurrent **י** of sadness **א**; for its people often gave public vent **פ** to personal **י** laments **א**. The mother of Y'shua was there,

2 And both he and his disciples were called to attend the wedding.

3 And when the celebration ran out of wine, Y'shua's mother said to him, "They have no wine."

4 In fondness, Y'shua asked of her, "Woman, light **א** of my fire **א**! What am I to do with you? My hour is not yet come."

5 His mother said to the servants, "Do whatever he says for you to do."

6 And there were set before him six **י** stone water jars, such as are used by the Yehudim for the purification **י** of water. Some held twenty gallons, and some held thirty: those that held twenty **י** were intended for everyday use, while those that held thirty **א** were reserved for special occasions.

7 Y'shua said to the servants, "Fill the water jars with rainwater." And when they had filled them to their brims,

8 Y'shua said to them, "Now, draw from this water that has come down from heaven, and serve the governor of the wedding feast." And they did so.

9 When the man in charge of the celebrations tasted the water that was made into wine, he didn't know it where it had come from; but those who drew rainwater for the jars knew. And after tasting the wine, the captain of the feast called out to the bridegroom,

10 Saying, "Usually, men set out the good wine at the beginning. After their guests have

drunk a great deal, they serve inferior wine; but you have held the good wine until now!”

11 This was the beginning of the signs Y’shua performed in Qanah, a prominent city of the Circle. It demonstrated the honor of his focus because he used the flow of the events of the day to teach of the glory of HaShem. He might have used well water, but he had called for water seasoned in the cistern; and his disciples believed on him.

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

13 Shortly thereafter, the time of Passover drew near. Celebration of Pesach חַמֵּץ is the Feast of Unleavened Bread: the time to “tear yourself to pieces,” paying meticulous attention to the condition of the body, the spirit, and the environment, under obligation to remove those things that are inaccurate, superfluous, or downright damaging. In keeping with the traditions of his people, Y’shua went up to Yerushaliem יְרוּשָׁלַיִם.

14 But when visiting the temple, he found, there, those that sold sacrificial oxen or sheep or doves. Other tradesmen included merchants who profited from exchange in the region’s various currencies. All of these were enriching themselves personally, at the expense of the temple’s purpose.

15 And after he had made a whip of small cords—after his tongue had chided them sharply with but a few words—he drove the merchants out of the temple, along with their sheep and their oxen; and he scattered out the bankers’ money, overturning their tables.

16 And he scolded those who sold the less-costly doves, saying, “Take these things out of here. Don’t make our Father’s house into a marketplace.”

17 And his disciples remembered 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.” Three א signifies the birth process.

20 With derision, the Yehudim answered, “It took forty-six שָׁנִים years to build this temple, and will you raise it up again in three days!?”

21 But Y’shua had spoken concerning the temple within his body.

22 Afterwards, when he was risen from the dead, his disciples remembered this saying; and they believed the scripture and the teaching to which Y’shua had given voice.

23 They had come to Yerushaliem for the celebration of Pesach; and on the Feast Day, many believed in his mission when they heard his words and saw the signs that he performed with such sincere humility.

24 Y’shua did not acknowledge their faith in him, however; for he knew the nature of mankind.

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

Yahuchanan Three

1 Troubled in his spirit, the Separatist Nak-Dimon נָקִימֹן-נֶאֱמָר, an influential member of the Sanhedrin,

2 Approached Y’shua one evening under the cover of darkness and said, “Rebbe, we know you are a teacher come from אֱלֹהִים; 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 Nak-Dimon 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?"

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 both 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 must be born again.

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

9 Nak-Dimon pleaded with him, "How can these things be?"

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

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

12 "If I speak to you of earthly matters and you cannot believe what I say, how, then, shall you believe if I should tell you of heavenly matters?"

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

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

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

16 "For our Father so loved the world, that he projected his singular Word, that whoever believes on him should not perish, but should 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 presence of HaShem's projected Logos—his Word, his Shout, his only-begotten Son: Yahushua, his Imprimatur 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 אֱלֹהִים."

22 After the visit of Nak-Dimon, Y'shua and his disciples ventured into the land of Yehudah. They stayed there for a time, and they performed a few baptisms.

23 Yahuchanan was also baptizing near them, in the vicinity of Shalem: at Einayim, a wellspring of humanity's inconstancy. There was a great deal of water there, and those in search of truth came and were baptized,

24 For Yahuchanan had yet to be imprisoned.

25 And there arose a question between some of Yahuchanan's disciples and the Yehudim about baptism as a ritual of purification.

26 Not able to agree, they brought their questions to Yahuchanan, asking, "Rebbe, he that was with you beyond the River of Souls: the one 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 mashiyach, 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 enabled to receive it has certified that HaShem is true.

34 “He who אָלֵף has sent speaks the words of our Father אֵל; for HaShem אֵלֶּיךָ 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 his Projection shall not see Life; for the displeasure of HaShem rests upon him.”

Yahuchanan Four

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

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

3 Y’shua withdrew from the lands of the Yehudim to return, again, to Galil.

4 His journey required that he pass through Shomron שׁוֹמְרוֹן; and, beyond that watch station,

5 He came to the city of Sh’khem שְׁכֶם, whose name invokes sympathy for those who face weighty spiritual decisions in their lives about matters with no clear distinctions. Like

a head upon its shoulders, Sh’khem lies close to the Amori land Ya’akov gave to his son Yosef. A pivotal city, it had become a center for diversions under the Amori, a people so enamored of their pedigree that they neglected posterity, wasting their substance on anything and everything that supported their sole conviction, which was that the universe answered to their thoughts. Turning this delusion to Yisroel’s benefit, Ya’akov had been able to purchase the land for a good price; and he gave it to Yosef, the son that had earned a double portion.

6 Now, Ya’akov’s well was at Sh’khem, and Y’shua had grown weary because of the journey and the stress of settling back into quieter life after spending so much time fielding intense interactions under the watch of so many. As noontime approached, Y’shua reached the well, and he decided to sit on its casing 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, so to speak.

9 The woman of Efrayim’s watch station asked 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 knew 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 be thirsty again! Besides, it would also mean that I would no longer have to come here every single day to draw water!"

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 saying this, you are truthful."

19 Interested, now, 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, and the sons of Efrayim could choose between them as befit their needs; but the Yehudim say that in Yerushalem 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 who will be king under King HaMashiyach is coming, a man called the messiah. When he comes, he will tell us all things."

26 Y'shua said to her, "I that speak with you am he."

27 While they still talked, his disciples returned and marveled that Y'shua talked with the woman, and they wondered what it was all about. Yet no man asked of her, "What is your business, here?" Nor did they press Y'shua to ask, "Why are you talking with her."

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

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

30 Then the people of Sh'khem set out, leaving the city to take care of itself, and made their way back to the well, hoping to see Y'shua.

31 Meanwhile, Y'shua's disciples entreated 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 given him food, and they traded theories about what the rebbe was talking about.

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

35 "You have heard everyone say that there are four hard months after Pesach, and then comes harvest time? "Look! I say to you: just look! Lift 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 sows; another reaps.’

38 “I send you to reap that for which you have bestowed no labor. You have joined 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; 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 does, indeed, speak in the room of HaMashiyach, the Savior of the World.”

43 Now, when 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 all things he had done in Yerushaliem during the holy days; for they, also, had 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 learned that Y’shua had come out of the land of Yehudah into Galil, he sought him out; and, having found 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 Then 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 in the way, greeting him with the good news, “Your son lives.”

52 So the nobleman inquired of them concerning the time his son began to get better. And his 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 to him, “Your son lives.”

53 Therefore the ruler believed on Y’shua: both he, himself, and his whole household.

54 Again, this is the second sign that Y’shua performed when he came out of the lands of Yehudah and returned into the Galil.

Yahuchanan Five

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

2 Now, by the temple’s sheepgate in Yerushaliem, there’s a pool that has five colonnades. Its Hebrew name is **בֵּית חֶסֶד**, which can be expressed as Beit-Chesed and interpreted as the “Place of Kindness.”

3 Upon its porches there lay a great many people who were sick: the blind, the lame, the paralyzed. They were all waiting for a rippling upon the pool’s surface,

4 Because an angel went down into the water, from time to time, disturbing the water’s calm; and whoever got into the water first, after the surface was troubled, was made whole, whatever his ailment might have been.

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

6 When Y'shua saw him lying near the pool, he understood that the man had been ill for so long because misdirected **ל** loyalties **ח** and damaging **ל** liaisons **ח** had distorted **ל** his outlook **ח**, thwarting **ל** his hopes **ח** and, thus, denying **ל** him joy **ח**. Yahushua admired the man's patience and, also, his faith, misplaced though it now was and for so long had been; so he asked the man, "Do you want to be made whole?"

7 The 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 man steps into the water before me."

8 Y'shua said to him, "Arise. Take up your bed and walk!"

9 Immediately, the man was healed; and so, he took up his bed and walked. All this happened on the day of Shabbos.

10 Then the Yehudim said to him that was cured, "It's Shabbos! It isn't lawful for you to carry your bed!"

11 He answered them, "He that made me whole said to me, 'Take up your bed and walk.'"

12 Then they asked him, "What man told you to take up your bed and walk?"

13 And the man that was healed replied, "I don't know who it was." Y'shua was no longer at Beit-Chesed, because the place had become very crowded,

14 But not long after, he ran into the man that was healed in the temple; and he said to him, "Look! You've been made whole! Sin no more, lest a worse thing come upon you."

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

16 Their traditions threatened, the Yehudim persecuted Y'shua and intended to kill him, because he had done these things on Shabbos, defiling the day.

17 Suffering this, Y'shua answered the

accusation, saying, "My Father works until now, and so I also work."

18 This offended the Yehudim even more; and they plotted to kill him, because not only did he break their Shabbos, according to tradition, he had also said that HaShem was his Father, making himself God's equal.

19 To the latter contention Yahushua had already given answer, in a teaching Y'shua had shared with the twelve: "Truly, truly I tell you that the Projection can do nothing of himself. He does only those things he sees the Father doing; for whatever the Father does, his Projection also does.

20 "For the heavenly Father loves the Son of Man and shows him everything that he does by means of his Projection into the material realm; and he 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 the Son they bear within their hearts, even as they honor the heavenly Father. He who doesn't honor the Son doesn't 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 "Truly, I tell you that the hour is truly coming and is already upon us, when the dead shall hear the voice of the Projection of Father **אל**; 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 his Projection authority to execute judgment, also; for because of his positioning within mortal

hearts, he lives and dies with the children of mankind.

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

29 “And shall come forth: they that have served the 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 אֵל, 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 favored by HaShem; and he gave 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 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 of now, you have limited awareness of the eternal Logos—his Word: the Presence that abides within each of you and of which you are comprised. Evidence of your shortcomings is the simple fact that you don’t believe 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 such honor as comes from the admiration of 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 from one 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 he wrote, how can you believe my words!?”

Yahuchanan Six

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

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

3 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 was in prayer; and when he had finished and opened his eyes, he saw that a great company of people had followed them up the mountain, wanting to hear more of his teachings; so, he said to Philip, “What concepts can we put together into a presentation that we can offer these people, to address their spiritual hunger?”

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

7 Philip, who had become their quartermaster because he took such pleasure in moving about, answered well, saying "A king's ransom **4** wouldn't be enough to purchase food for them, even if every 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 an assortment **א** of roughed-out concepts and a couple **ש** of intriguing ideas; but how could these be kneaded together to feed so many as are gathered here?"

10 Satisfied, 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 counted among the disciples, would magnify **א** the Father of us all **א** because there were so many there: perhaps, five **א** thousand **4**.

11 And Y'shua raised the vague concepts for a closer look, and he 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 answer 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 left out and forgotten."

13 The disciples began gathering feedback from the crowd; and in consequence of the meal made of roughed-out **ז** concepts and the two **ש** intriguing ideas, the twelve **שז** filled the baskets of their bellies with what they could both receive **ז** and retain **ש**. Over and above ideas presented **ז** and absorbed **ש** in the meal, these further suggestions **ז** remained for later consideration **ש**.

14 Then, those many men who shared in

the feast, when they had partaken of the astonishing homilies that Yahushua had set before them and had tasted their substance, said, "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 as result of their 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 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. As they headed 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, breezes of uncertainty arose among them; and, suddenly, they were caught up and driven by controversy, which caused those fluid concepts to stir up confusion. Like waves beating against the gunwales of the boat, they were assailed by strange thoughts that were at odds with the teachings of Y'shua. When they had debated differences some twenty-five **א** or thirty **ז** times within the constraints **ש** of what had been revealed **א** by the teachings **ז**, they were struggling hard to keep faith, when they envisioned Yahushua, as though dancing on Kinneret—on the "Lyre, as the lake is called. Rising and falling with the issues that vexed them, he was coming ever closer, advancing against the confusion that threatened their mutual bonds.

20 And Y'shua called out to their spirits, "It is I. Don't be afraid."

21 They were relieved at recognition of the rebbe, and their spirits reached out to him. They were thankful he had entered the conversation; for at the very moment they had sought help, the debate had reached solid

ground. They were free, for the moment, of both peril and doubt, because their understandings were again anchored within the principles they had determined to uphold when they first embarked on their journey together.

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

23 Other boats had arrived during the night, coming from nearby Tibereas, a town that lies close to the place where they had all eaten bread after the rebbe had given thanks.

24 And when those who hungered after Truth had made certain that neither Y'shua nor his disciples were anywhere about, they commandeered whatever passage they could find and set sail to K'far-Nachum in search of Y'shua.

25 Like boats driven by the wind and guided by a rudder deep within themselves, they reached the other side despite their reservations; and, finding Y'shua again, they asked him, in their uncertainty, "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 weren't looking for me because of the 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, which 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 say to you, truly, 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, 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 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 should raise all up again in perfection, at the last day.

40 "And this is the will of him that sent me: he wills that everyone who perceives the Projection of HaShem אֵלֵנוּ within themselves and believes 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, Y’shua 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 lives, 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 that component that is of HaShem; he has seen the Father.

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

48 “I am that bread of Life.

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

50 “The Projection of Father אֵל is the bread that is coming down from heaven, and 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 bread 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 Y’shua 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 everlasting 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, 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 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 Unable to understand this teaching, many followers fell back and no longer walked with him.

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

68 Then Shimon Kepa, knowing by his own estimation that he had risen from a desert of spiritual intoxication and that, in leaving it behind, he was now clear-headed enough to admit to himself what everybody else had already recognized and often made quite clear, which is 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 Melek HaMashiyach, the Projection of the Living Name.”

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

71 Y’shua spoke of Yehudah, Bar-Shimon K’riot, whose ability to hear **יְיֹוָה** was marred, in part, by his function as pursuer. The need for money fueled K’riot **אֶת־הַכֶּסֶף**, a hunger for rewards. He did his best to keep one ear on the moods of the townsfolk and the other on the teachings of Y’shua.

Yahuchanan Seven

1 After these things, Y’shua again walked in Galil. He resisted walking in the land of Yehudah because he understood that the Yehudim were planning to kill him.

2 Presently, however, the time of the yearly Feast of Tabernacles was close at hand, and because of the High Holy Days of Sukkot,

3 His brothers said to him, “Come out of Galil, and go into the land of Yehudah, so that the disciples there can also see the works you do.

4 “Nobody does things in secret if he, himself, wants to be known openly. If you are going 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, because 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 Natzaret 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 And an 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, attempting 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 **אֶת־יְוֹם־הַכִּפּוּרִים**: 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 marveled, 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 does the will of him that sent me, 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, hoping to kill me?”

20 They answered by yelling such things as, “You’re crazy! Who, exactly, is it that’s plotting your death?”

21 “Y’shua answered them, “I’ve done one work during the feast; and you’re all astonished!

22 “Consider this! Moshe gave you circumcision, but your observances are not in keeping with the law of Moshe. They are the traditions of your fathers. Your practice is the fruit of rote understandings that have no basis in Torah; for they are rooted in the husk, not the kernel. And you, yourselves, have failed to understand; for you have surrendered the teachings of Moshe to interpretation by men who learned 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, so that you can perform this contrived ritual in accordance with its days, as you reckon them. If, by your interpretation a man is allowed 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 Then 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 don’t 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 weren’t able to corner him because his time hadn’t yet come.

31 And more people of Yerushaliem believed Y’shua; for they questioned whether, when the messiah should come, he would 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 him, hoping to put a stop to the uproar.

33 Then said Yahushua to the people, “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, for the purpose of spreading 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 them and cried out, saying, “If any man thirst, 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 concerns the ministry of the Breath of Holiness within himself, which those who believed on him were promised they would

receive; for Ruach HaQodesh hadn't yet been poured upon everyone, because Y'shua had yet to be glorified.

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

41 Others held that he was the messiah. Yet others argued, "Shall mashiyach come out of the Galil?"

42 "Has not the scripture said that mashiyach is of David's seed and will come from the town of bakeries—out of Beit-Lechem, where Dovid was born?"

43 Different factions began to develop among the people because of him.

44 And, because they worried about losing control, some of those in power wanted him arrested immediately. Nobody dared lift an open hand against him officially, however, because of uncertainty about how the people would react.

45 Jealous of their own power, officers of the nation's secular government 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 this man."

47 At 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 don't know Torah are cursed!"

50 Rebbe Nak-Dimon, 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 They 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 Eight

1 Y'shua went to Har-haZeytim מְזֵיטִים-הָאֵל, the Mount of Olives, praying for a breaking forth of Light and the strength to successfully finish his service.

2 To that end early the next morning, he again went into the temple. The people who were there soon gathered tightly around him; and Y'shua sat himself down among them, intending to resume his teaching.

3 He had just begun, when the theologians and Separatists interrupted his lessons by parading before them all a woman guilty of adultery, whom they had taken into custody. They rudely dragged her into the room, creating a spectacle. Then, pulling at 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!" But 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 drawn attention to himself by standing in silence, 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, again, and resumed his writing on the ground, again using his finger.

9 The silence that followed fell not on him, however, but upon the accusers; for as they absorbed the import of his reply, those men became convicted in their own minds by their own thoughts concerning such matters. One by one, therefore, beginning with the most respected among them and ending with their most junior followers, they made their quiet escapes. Presently, Y'shua was left alone, while the shamed woman still stood, surrounded by the 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 were left to face 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 who had remained 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, but you are unable to discern my origin and my destination.

15 "You judge according to appearances, taking your measure of those things that seem obvious. You are hostages to 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 אֵל, 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 that 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 are you?" And Y'shua answered, "Even what I said unto 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 which I have received of him."

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

28 Then Yahushua continued, 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 turn it against him and thus justify the prerogatives of the ruling class. They gloated, "We are Avraham's seed, never enslaved by any man. How is it you say, 'We shall be *made* free!'"

34 Y'shua parried their tacit accusation, saying, "Truly, truly, I say to you that whoever commits error is a slave of error.

35 "The servant doesn't abide in the house forever, however; it's the Son that abides forever in his 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 I have received of HaShem. Avraham did no such thing as you are doing.

41 "You do the deeds of your father." Exasperated, they protested, "We're not born of fornication! We have one Father, even HaShem!"

42 Yahushua countered them, "If HaShem were your Father, you would love me; for I proceed and come from HaShem אֲנִי אֶלֶּה. Nor do I come to you of my own initiative. The Father sent me.

43 "What is the reason, 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 Adversary; 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 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. However, there is one that does seek my fame; and that same one also judges my service in his Name; for I position myself as being in it!

51 "Truly, I truly say to you, that if a man keeps my sayings, he will never see death."

52 Then snarled the Yehudim, "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 Unity within the Father that honors me. HaShem אֲנִי אֶלֶּה answers for me: him who you claim is your אֲבִי,

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 answered 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 Nine

1 As Yahushua led the way one day, they encountered a man who was blind from birth.

2 Curious about the law, Y’shua’s disciples asked him, saying, “Rebbe, where did 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 directly caused this infirmity through error of their own, by missing the mark. He was born into blindness so that the works of HaShem would 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; and he applied the poultice of clay to the eyes of the blind man,

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

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

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

10 They demanded of him, therefore, “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.’ I went there and 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 who had been blind to give answer before the Separatists.

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

15 In their turn, the Separatists asked the blind man how he had received his sight; and, frustrated by their determination to raise controversy, the man answered them, “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 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 and had, in fact, received restoration of 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, “Give HaShem the praise, not this man; for we know him to be a sinner.”

25 Amazed 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 from!”

30 The man exclaimed, “Well! This is a marvelous 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 doesn’t

hear sinners; but if a man worships HaShem and does his will, he 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; and when he found 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 And 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 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 Ten

1 “Truly, truly, I say to you: he who doesn’t enter 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 should 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 sheep fold, and one shepherd.

17 “Therefore does my Father love 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 אֲצֻלָּה 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 can 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 through 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 them: 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 he escaped out of their hand,

40 Taking refuge beyond Yarden at Beit-Abarah, the ferry house near which Yahuchanan had first baptized. He remained there, and there, he stayed.

41 And, there, he taught; and there, many reached congruence with his teachings, saying that 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 Eleven

1 Not long after the solstice, severe illness came upon Elazar אֵלָזָר, a man who is “helped אֵסוֹ by God לָא.” The name is

shared by many but given to few. Elazar had studied א and discarded ל understandings of Torah’s laws and ordinances א, which he read as prophecies concerning the appearance of HaMashiyach א. Elazar made his home in Beit-Anyah, a haven for those whose hearts grieve on behalf of Father א; for it is a house אֵלָזָר of answers אֵלָזָר. Beit-Anyah was also the city of Miryam מִרְיָם and her sister Marta מַרְתָּא. Taken together, the sisters’ names are interpreted as “rebellion מִרְיָם to provoke polish מַרְתָּא.”

2 This Miryam, the sister of Elazar, is she who, not long after these events, 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 word to Y’shua, saying, “Rebbe, behold, he whom you love is sick.”

4 When Y’shua heard, he determined that the illness wasn’t due to spiritual failure but had come upon his friend for the glory of HaShem. He foresaw 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 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’s 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, so that the sequence of events might help you believe. Nevertheless, it’s time to go to him.”

16 Then Toma אבמם, whose name can be interpreted as “the twin, the double-minded, the doubter,” spoke up and said to his fellows, “Let’s all go up to Yerushaliem! That way, we can all die *with* him!”

17 With no answer to that, they all made their way to Beit-Anyah with Y’shua; and they soon learned that Elazar had already lain in the grave four א days אבמם, which is to say that the cocoon א of his physical body had completed its service מ, releasing מ him to reconciliation ז with the Infinite One א.

18 Now Beit-Anyah lies near Yerushaliem, which is to say that the distance between uncertainty and confidence in Father אמ is about fifteen אמ measures: the gift מ of enlightenment א comes to those who serve מ the Life א that is in Father אמ.

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 as he approached, whereas Miryam stayed in the house: sitting still, holding her peace.

21 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, even now, that 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, at the last day. . .”

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

29 When Miryam heard that, she took heart and arose quickly, so they could greet each other with some privacy on the way back.

30 For Y’shua had not yet come to Beit-Anyah but was still serving others at the place where Marta had met him.

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

32 But when Miryam saw Y’shua standing in the way, she collapsed at his feet, confessing her complaint: “My rebbe! If you had been here, my brother would not have died!”

33 Y’shua measured her sorrow, therefore; and, listening to the tears 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 in 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 Then they removed the stone from the place where Elazar was buried. And Y'shua raised his eyes, and said, "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 thus spoken, he cried out with a loud voice, saying "Elazar, come forth!"

44 And he that had been dead came forth from the grave, bound hand-and-foot with his graveclothes; and his face was bound about with a napkin. So Y'shua said to 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 back to the Separatists, informing them about what Y'shua had done.

47 The chief priests and Separatists formed a council to discuss alternatives that would drain the momentum building behind this new sect. Direct action against its leaders without some subterfuge to mask their involvement might make matters worse; for 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 Qaipah אִי־קָיִפָּה, whose name is interpreted as "focus," was responsible for setting the

agenda. His function was to shrink down issues under discussion to arrive at their essential elements. High priest at the time, he sided with the Separatists, dismissing other options with derision, saying, "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 does not destroy the nation and disperse its remnant across the face of the Earth!"

51 And this, he spoke not of himself. As high priest in this time of turmoil, he had unwittingly prophesied that Y'shua would die to preserve the nation:

52 Not only the nation state of the Yehudim, however; for by Y'shua's death, the tribes of Yisroel scattered abroad would again be gathered to be reunited as one people.

53 From that day on, they began to formulate and execute strategies that would end in Y'shua's martyrdom.

54 With work still to be done in the short time remaining in Y'shua's walk on Earth, Y'shua no longer walked openly among the Yehudim. Leaving Yerushaliem, he and the disciples took lodging in a desert town called Efrayim אֶפְרַיִם, city of the "double harvest," where they rested a short while.

55 They had not been there long, when the Pesach of the Yehudim was, again, close at hand: and many of Efrayim left the town and made their way to Yerushaliem, in order to purify themselves in preparation for the feast of Passover.

56 Everyone there was expecting Y'shua to attend; and the people of the city spoke openly among themselves as they stood in the temple, questioning what might happen if he should 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 Twelve

1 Then, 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, his friends made a supper for him, at which Marta served; and 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 that was made of 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—Yehudah K'riot, son of Shimon—found reason to object.

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

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; and because he was responsible for its contents, 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 great number of people had gathered around their house, both to see Y'shua, and 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, seeking justification for putting not only Y'shua to death, but Elazar, also.

11 Because the man 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 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. As they waited for him to appear, therefore, they began to sing out praises, shouting, "Hoshannah! Blessed is the King of Yisroel, who comes in the Name of HaShem!"

14 When Y'shua finally appeared, a great many crowded around him in excitement, filling the street. His disciples found a young donkey, near at hand; and Y'shua sat himself down upon it, riding slowly through the crowd, fulfilling the words,

15 "Fear not, daughter of Tsion יְיָ־לֵה. Behold! Your king comes, sitting on a donkey's colt."

16 His disciples didn't understand these things as they were happening; but when Y'shua was glorified, they remembered many such things written concerning the mashiyach had found their expression in the walk of Y'shua, and that the people had done these things in his honor.

17 Those 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 witness concerning the event spread among the people.

18 Filling with wonder at this great sign, the celebrants lining the street warmly welcomed Y'shua among them.

19 But enraged by the day's events, the Zionists fell to arguing 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 responsible for 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, therefore, they cornered Philip, telling him, “Sir, we would meet Y’shua.”

22 Now, Philip had been a fisherman of Beit-Tzaidah, and he brought the matter of introducing foreigners to Y’shua to his fellow, Andrew, asking his advice. Together as fishermen and now, as disciples, they decided to tell Y’shua of the request.

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. 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 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, HaMashiyach, lives forever, and yet 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 still did not believe on him:

38 That the saying of the prophet Y’shaYah 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 were not able to believe, which is the reason Y’shaYah also wrote,

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 those who secretly believed on him; but because of the Zionists, they couldn't confess him, for fear of being expelled from their 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 sees me sees 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 Word 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: I speak unto you the words Father אֵל has spoken unto me."

Yahuchanan Thirteen

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 loved 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 laid aside his clothing. Then, taking a towel, he girded himself.

5 Having done so, he poured water into a basin and began to wash the feet of the disciples, wiping them dry with the towel 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, with determination that Y'shua should not abase himself on his behalf, protested, 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 Relenting, Shimon Petros agreed, "Rebbe, not my feet, only, but also my hands and my head!"

10 Y'shua smiled with him, "He that is washed need only wash his feet, and he is clean everywhere; 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 sat down among them again; and he asked them, "Do you know what I have done to 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, I truly 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 the others, 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 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 אַיָּאֵל is glorified in him.

32 And if HaShem is glorified in him, אַלֵּא will also glorify HaShem 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 rooster shall not crow, till you have denied me three times.”

Yahuchanan Fourteen

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

2 “In my Father’s house are many rooms: 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 him, “Rebbe, show us Father אב, 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 and 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 say unto you that he that believes on me, the works that I do shall he 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 with 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 Holy Breath 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 hear, 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—the Holy Breath, Ruach HaQodesh, which the Father will send in my name—he shall 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 move beyond this place!”

Yahuchanan Fifteen

1 “I am the true vine, and my Father is the husbandman 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 speak unto you.

4 “Abide in me; and I, 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 and I, 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 will gather all such, 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 unto 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 should hate 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 separation 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 cloak 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 have hated both me and my Father.

25 “But all this is coming to pass, that the scripture might be fulfilled, as it is written, ‘They hated me without a cause.’

26 “But when the Comforter is come, whom I will send to you from the Father—even the Holy Breath of Truth that proceeds from the Father—he shall testify of me:

27 “And you shall also bear witness, because you have been with me from the beginning.

Yahuchanan Sixteen

1 “These things have I spoken to you, 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 of 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 reprimand the world concerning error, righteousness, and judgment:

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

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

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 to 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 you shall be full of sorrow, but 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 figuratively, but the time comes when I shall no longer speak to you figuratively 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 אֱלֹהִים.

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 Seventeen

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

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

everlasting Life to as many as you have given him.

3 “And this is Life, everlasting: that they might know you, HaShem אֱלֹהִים, the Name that is true, and King 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 which you gave unto me, and they have received them. They have known, with certainty, that I came from you; and they believe that you sent me.

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

10 “As all mine is yours, and as yours are mine; and 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 son 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 might have my joy fulfilled within themselves.

14 “I have given them your Word; and the world has hated 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 also sent them into the world.
19 “And for their sakes I sanctify myself, that they also might be sanctified, through the truth.
20 “Nor do I pray only 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 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 Eighteen

1 When Y’shua had spoken these words, he went forth with the disciples; and at the edge of dark, they crossed Kidron $\Upsilon\Upsilon4\Delta\Phi$, a brook that streams the tears from the sorrows that threaten Φ the hearts Δ and minds Δ of all those yoked Υ together as One in the Son of Man Υ . Crossing over, 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 And as the disciples talked among themselves, Yehudah came to the garden in the company of a band of men that included officers from the chief priests and Separatists. They burst upon the garden, carrying lanterns, torches, and weapons.
4 Knowing all things that would come upon him, Y’shua stood to greet the men, asking them who they were hunting.
5 They called out, threatening him, “Y’shua, of Natzaret!” Maintaining peace in his soul, Rebbe Y’shua answered them, “I am he.” And Yehudah, who had betrayed him, stood among the intruders.
6 The moment Yahushua told the men who he was, they fell back in disarray, some of them falling to the ground.
7 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 Natzaret.”
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 Melek, in its derisive sense, meaning “of no importance.”
11 Rebbe Y’shua warned Petros, “Put your sword into its sheath: the cup which 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, taking him first to Anan $\Upsilon\Upsilon\text{O}$, a “shadowy” figure with great power. A careful man with secret O and perverse Υ desires Υ , Anan was the father-in-

law of less powerful Qaifa אִיפָּא, who served as high priest that year; but his priesthood אִיפָּא was vulnerable אִיפָּא to interference from outside interests אִיפָּא.

14 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 were leading Y'shua away from the garden, Kepa—Shimon Petros—had 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 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 a while, 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, saying, “Didn't I see you in the garden with him?”

27 Petros denied it again; and, immediately, a rooster crowed.

28 Early in the morning, they led Y'shua from Qaifa to the Roman governor's headquarters. They wouldn't, themselves, go into the hall of judgment, 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 an evil doer, 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 tell you to ask me?"

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 reason I came 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 unto you one prisoner at Passover. Would you, therefore, 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 Nineteen

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

2 And after Y'shua had been scourged and covered with his tunic, Pilate's soldiers wove a crown of briars, 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, by exclaiming, "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 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 even more, saying, "If you let this man go, you are not Caesar's friend; for whoever claims that he's 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 judgment seat of the tribunal, which sits on a place called by the Romans "The Millstone." In Hebrew, its name can be written as "Gabta" גבֹּטָא, which is interpreted as "the Pit," because it's a deep ditch א that can swallow the soul ש and lock it away א.

14 It was 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 And 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!?" The chief

priests strategized, “We have no king but Caesar.”

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

17 Bearing his stave on his shoulders, he was driven to Gulgolta 𐤀𐤆𐤇𐤅𐤇, the hillside called “the place of a skull,” a ridge 𐤅 that interferes 𐤇 with the birth process 𐤅 by reversing 𐤇 all signs 𐤆 of physical vitality 𐤀.

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 stave; and the inscription read, Y’S HUA OF NATZARET, 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* 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: for every soldier, a part; and when they had undressed him, they also took his tunic. Now, the tunic was without seam: it was woven from top to bottom as one garment.

24 Therefore, the soldiers said among themselves, “Let’s not tear it 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 Miryam, his mother, and his mother’s sister,

Miryam, the bitter wife of K’lofah 𐤀𐤇𐤆, a name that suggests the “disarray 𐤅 provoked by malicious 𐤇 scorn 𐤅.” Standing with both was a third Miryam, called Magdala 𐤀𐤇𐤆𐤅𐤅, her name interpreted as “flowerbed,” because her bitterness 𐤅𐤀𐤅𐤅 had been soothed 𐤅 by the influence 𐤅 of a love 𐤀 that had changed 𐤇 her life 𐤅.

26 When Y’shua 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 own household.

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

29 Nearby, there was a vat full of vinegar; and the soldiers filled a sponge with the vinegar, adding hyssop 𐤅𐤅𐤆𐤀 to it, which is a compound 𐤀 that hastens 𐤆 surrender 𐤅 of the body 𐤅; 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 crucified bodies were not permitted to remain on a pole during Shabbos (and particularly on that Shabbos, which was a High Holy Day), the Yehudim petitioned Pilate, asking that the legs of the men who had been crucified might be broken to speed their death, 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 𐤓𐤑𐤏𐤃 of Ramatayim 𐤏𐤃𐤕𐤏𐤃, 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 Gulgolta and removed the body of Y’shua from the pole.

39 And with him, came Rebbe Nak-Dimon, who had come to Y’shua by night at the beginning of his ministry. The rebbe had prepared a mixture of myrrh and aloes, weighing about a 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 sepulcher, in which no one had yet been laid to rest.

42 For convenience, therefore, they laid the body of Y’shua in that sepulcher. It was the day of preparation for the feast of Pesach, and the new sepulcher was near at hand.

Yahuchanan Twenty

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

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 sepulcher; and we don’t know where they are keeping him!”

3 Petros and that other disciple left for Gulgolta, heading for the sepulcher.

4 Both ran together; but the other disciple outran Petros and came to the sepulcher 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 sepulcher and saw the linen clothes, strewn about.

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

8 Then, the disciple who first arrived at the sepulcher also came inside, joining Petros; 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 sepulcher. Continuing to mourn, she stooped down and looked, yet again, into the sepulcher.

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, saying, “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: HaShem אֱלֹהִים.

18 Miryam Magdala 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 to the room where the disciples were assembled were 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, I send you.”

22 And when he had said this, he breathed upon them and said to them, “Receive, unto yourselves, Ruach HaQodesh, the Holy Breath.

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.

25 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 feel the prints with my fingers: until I shall have thrust my hand into his side, I won’t believe!”

26 And after the eight days, corresponding to the time of circumcision, his disciples were gathered within the upper room; and Toma was with them. Presently, Y’shua came in and stood among them, the doors being shut. And he greeted 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. Believe.”

28 Toma 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 so that you might believe that Yahushua is Melech HaMashiyach, the Projection of HaShem; and that, believing, you might have Life through his Name.

Yahuchanan Twenty-One

1 After these things Y’shua manifested himself again to the disciples near Lake Tiberias. And he presented himself in this manner:

2 Gathered together in Galil were Shimon Kepa and Toma Didymus, with Natan-Al of Qanah, the sons of Zavdai, and two other disciples.

3 At a loss about what to do, 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 a boat, that they might busy themselves fishing; but that 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 starboard side of the boat, 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, who was naked, realized that it was Y'shua calling from the shore, he fastened his fisherman's coat about him jumped into the water.

8 The fishermen were not far from land—perhaps two-hundred **4** cubits, which is to say that the land was in sight **4**. The other 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**—one hundred **4** and fifty **7** and three **1** fish. And even though there were so many, the net wasn't broken. The number of fish was affirmation that the Kingdom **4** of the Son of Man **7** is yet within 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, sharing 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, "Yes, 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, "Yes, 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, saying, "Rebbe, you know all things! You *know* that I love you!" 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 should glorify HaShem. 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 Y'shua's 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 tarries till I come again, what is that to you?"

Be certain *you* follow me.”

23 Then, the saying spread abroad 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 tarries until I come, what is that to you?”

24 He who Y’shua loved is the disciple that

testifies of these things and who also wrote these things; and the brethren know that his testimony is true.

25 Y’shua did many other things. If they were all written down, I suppose that even the world, itself, could not contain the books that would be written.

Amen.