

Introduction: Another autumn in Mississippi.

November 15, 2017 · Chunky, MS · Fall colors in Mississippi green.



Something unusual happened with this offline posting yesterday Jan. 22, 2023, in 2017 above was the only fall picture taken at Chunky MS since we moved back to MS and owned the 20 acres there. The inner voice said go to Chunky today. My friend, Reagan Hillhouse, who bought the 20 acres presented me with a check for \$262.71 from EMEPA electric Co-op for investing in their electric service since 1992. Here is a memento of the visit, the perfect lake site newly constructed, snapped with camera mode on my smartphone. A quote also presented itself yesterday on FB about leadership. “Leadership requires the courage [or foresight] to make decisions that will benefit the next generation” (adapted) Alan Autry (actor). What do I possess that would influence the next generation, of course, my translation of the Gospel of John.

Introduction to the Gospel:

Toward the end of Modernity in 1991 under divine inspiration a translation of the Gospel of John was conceived in Chunky, MS by a layman with proofreading skills.
(a feature of Wikibooks)

JOHN I

- midst, so that we saw His glory, glory such as a father bestows on his only son, full of grace and truth.
- 15 John bears witness to Jesus. John gave testimony concerning Him and cried aloud, saying, 'This is He of whom I said, "He who is coming after me has taken precedence of me," for He existed before me.'
- 16 For it is from His fulness we have all received, and grace upon grace. The Law was given through Moses; grace and truth came through Jesus Christ. No human eye has ever seen God: the only Son, who is in the Father's bosom—He has made Him known.
- 19 This also is John's testimony, when the Jews sent to him a deputation of Priests and Levites from Jerusalem to ask him who he was. He avowed—he did not conceal the truth, but avowed, 'I am not the Christ.'
- 21 'What then?' they inquired; 'are you Elijah?' 'I am not,' he said. 'Are you the Prophet?' 'No,' he answered.
- 22 So they pressed the question. 'Who are you?' they said—'that we may take an answer to those who sent us. What account do you give of yourself?'
- 23 'I am THE VOICE,' he replied, 'OF ONE CRYING ALOUD, "MAKE STRAIGHT THE LORD'S WAY IN THE DESERT," fulfilling the words of the Prophet Isaiah' (Isa. xl. 3).
- 24.25 Some of those who had been sent were Pharisees. And they questioned him. 'Why then do you baptize,' they said, 'if you are neither the Christ nor Elijah nor the Prophet?'
- 26 'I baptize in water only,' John answered, 'but in your midst stands One whom you do not know—He who is to come after me, and whose sandal-strap I am not worthy to unfasten.'
- 28 This conversation took place at Bethany beyond the Jordan, where John was baptizing.

14. Only] Lit. 'only born.' Cf. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17 and in five passages in John's writings.
18. The only Son] Or 'the only-born Son,' as in verse 14. v.l. 'the only-born God.'
Bosom] i.e. In closest and most intimate fellowship. Cf. xiii. 23; Luke xvi. 22.
23. In the Desert] Cf. Matt. iii. 3, n.

214

JOHN I

- The next day John saw Jesus coming towards him and exclaimed, 'Look, there is the Lamb of God who is to take away the sin of the world! This is He about whom I said, "After me is to come One who has taken precedence of me, because He was before me." I did not know Him; but that He may be openly shown to Israel is the reason why I have come baptizing in water.'
- John also gave testimony by stating: 'I have seen the Spirit coming down like a dove out of heaven; and it rested on Him. I did not know Him, but He who sent me to baptize in water said to me, "He on whom you see the Spirit coming down and resting is the One who baptizes in the Holy Spirit." This I have seen, and I am become a witness that He is the Son of God.'
- Again the next day John was standing with two of his disciples, when he saw Jesus passing by, and said, 'Look! that is the Lamb of God!'
- The two disciples heard his exclamation, and they followed Jesus. Then Jesus turned round, and seeing them following He asked them, 'What is your wish?'
- 'Rabbi,' they replied ('Rabbi' means 'Teacher') 'where are you staying?'
- 'Come and you shall see,' He said.
- So they went and saw where He was staying, and they remained and spent that day with Him. It was then about four o'clock in the afternoon.
- Andrew, Simon Peter's brother, was one of the two who

39. About four o'clock in the afternoon] Lit. 'about the tenth hour.' This is the first of four notes of time in the Gospel: (iv. 6) 'about the sixth hour'; (iv. 52) 'yesterday at the seventh hour'; (xix. 14) 'about the sixth hour.' In the earlier editions of this work the translator followed Westcott in supposing that this Evangelist forsook the usual Jewish reckoning of the hours of the day, from 6 a.m. to 6 p.m., for the Roman reckoning from midnight to noon, and noon to midnight. We should naturally assume that, like the other Evangelists, John adopts the Jewish mode; in which case it follows that the two disciples (i. 39) found Jesus at 4 p.m. and stayed with him for two hours; that the Samaritan woman (iv. 6) went for her water at the unusual hour of noon; that the nobleman (iv. 52) learnt in the evening that at 1 p.m. of 'yesterday' (which would be to-day of our reckoning) the fever had left his son; that the close of the Trial of Jesus (xix. 14) was at noon. The alternative probabilities in these several cases of 10 a.m., 6 p.m., 7 p.m. (on the previous evening), 6 a.m. may be weighed separately and collectively; but opinion is strongly in favour of the Jewish reckoning, now adopted in this translation.

215

Only other water mark in Appendix on note paper as bookmark of p. 666. Weymouth seemed to question everything as did Codex Bezae (notes on Luke).

ST. LUKE

APPENDIX

- xviii. 8. A sombre end to a story of such zest. Possibly it reflects the questionings of the early Church as to the delay of the Parousia.
- xviii. 14. The last part of the verse is a doublet. Cf. xiv. 11.
- xviii. 34. An editorial verse added by Luke.
- xix. 11. In Luke this parable has a political story woven into it. There is something similar in Matt. xxii. 7.
- xix. 13. *Found!* More accurately a sum equivalent to about 73 ros. od.
- xix. 26. A doublet. Cf. viii. 18. Here the saying is used of diligence in doing.
- xix. 29. *The Oliveyard*] v.l. 'of Olives,' i.e. 'the Mount of Olives.'
- xix. 38. Cf. ii. 14. The similarity suggests that Luke's source for some of the details of the Passion narrative was the same as for the infancy narratives.
- xx. 16. *God forbid!* Only Paul frequently uses this phrase in Greek literature. It has been suggested that Paul may have been the spokesman here. Note *emblems*, 'look into': cf. John i. 42; Luke xxii. 61; Mark x. 21. Always used when Jesus was intent on a particular person. Is it Paul who remembers his glance and relates it to Luke?
- xx. 21. *You make no distinctions!* Nor does God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix. 7).
- xxi. 7. Luke seems to make the scene of the discourse the Temple, and not Olivet as in the other Synoptists.
- xxi. 23. *In the land*] Or 'on earth.'
- xxii. 2. *For they feared*] This is explained in Mark xiv. 2.
- xxii. 36. *Buy one!* Not really for use. The order was seemingly an 'acted parable' to prepare the minds of the Apostles for the coming peril.
- xxiii. 30. Cf. Rev. vi. 16, and Josephus, *Wars*, vi. 7 and 9; vii. 2.
- xxiii. 34. Codex Bezae omits this prayer. The omission might be due to Luke himself in a later edition of his Gospel; or perhaps to the copyist from anti-Jewish bias, or else because the prayer referred to the Roman soldiers.
- xxiv. 34. Codex Bezae, which omits verse 12, has 'saying' in the nominative, making the two travellers say the words; in which case Peter was the orator of the two. Origen repeatedly assumes this. Mark seems to corroborate this. He says 'the rest' did not believe the two.
- xxiv. 39. Ignatius reports this saying thus: "'Take, handle me and see that I am not a bodiless ghost.' And straightway they touched Him and believed, being mixed with His flesh and His Spirit.' The Gospel to the Hebrews version probably ran: "'Take me"; and they straightway handled Him and believed.'
- xxiv. 43. This chapter is not an account of one day's happenings, as Acts i. shows. Perhaps there is a gap at the end of 43, perhaps at 49.
- xxiv. 50. *As far as*] Or perhaps 'as far as facing,' or 'within view of' Bethany.

ST. JOHN

- i. 1. John takes us back to heaven as the birthplace of Christ. It is the real Beth-lehem or House of Bread. Cf. chap. vi. 31 f.
- i. 4. This verse is the key to the connexion between the Prologue and the Gospel, which at first sight seems slight. The Gospel is the story of the impartation of life—eternal life to men; and it is done through the Logos becoming the Light of the world. Life and Light are pivotal words in the Gospel.
- i. 14. *Glory such as, &c.*] Or it may mean 'the glory of the Father's only Son, sent from His presence,' which rendering finds some support from vi. 46; vii. 29.
- i. 18. *Has made Him known*] Has been His exegete or interpreter.

666

APPENDIX

[ST. JOHN

- i. 26 f. Cf. Mark i. 7 f.
- i. 41. *First!* This suggests an hiatus in the narrative here. Did 'secondly' the other of the two call his brother?
- i. 40-43. Andrew, Peter, Philip—the same order as in the list given by Papias. Were these three the furnishers of some details in this Gospel? Cf. vi. 7, 8, 68; xii. 21 f.; xiii. 8, 9, 24, 36; xiv. 8.
- i. 47. Considering how the writer of this Gospel treats the Jews, this saying would hardly have been preserved unless authentic.
- ii. 1. *With this statement of the Rabbis saying, "The Son is water"*

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Rev 12:17 Father sight unseen what is that to you
14:12 me do not detain
22:14 hinders. Scholars can only limit God

Bondage: Anything material that takes priority over God

Symptoms
Worry

Anger

Greed

Resentment

Self-indulgence frugal OR cheap

poor records

Causes

financial ignorance - L of U - Prov 24:3-4

Wrong attitudes James 3:18

Poor planning Prov 18:9

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Notes from year 1991

THE NEW TESTAMENT
Gospel of JOHN chapter 1

Updated King James Version φιλω Ιησους	Greek Word Pictures (Strong's Number)	The Updated Modernity Version en.wikibooks.org	Aramism or Margin Comment
1:1 <i>In the beginning was the Word,</i> and the Word was with God, and the Word (o. logos) was God.	In the beginning was the WORD εν αρχη ην ο λογος (3056)	1 In the beginning was the Word, the Word was with God, the Word was God.	Existence: before all time
1:2 <i>The same</i> was in the beginning with God.	This one was ουτος (3778) ην	2 The same was in the beginning with God.	
1:3 All things were made by him; and without him <i>was not any thing</i> made that was made.	not even one [thing] ουδε εν (1520)	3 All things came into being by Him and through His creative power everything was made that was made.	THE OMNIFICENT WORD
1:4 In him was life; and the life was the light <i>of men</i> .	of mankind [human beings] των ανθρωπων (444)	4 In Him was Life and that Life was the Light of the entire human race;	New GENESIS: Light and Life for all
1:5 And the light shines <i>in darkness</i> ; and the darkness comprehended it not.	in the darkness εν τη σκοτια (4653)	5 for even as the Light shines on in darkness, the darkness has never overtaken it.	Allusion to shadow of sin
1:6 There was a man <i>sent</i> from God, whose name was John.	being sent απεσταλμενος (649)	6 There appeared a man named John, sent from God as a witness,	Johanan: God-favored LU. 1:59-66
1:7 The same came for a witness, to bear witness of the Light, <i>that all</i> men through him <i>might believe</i> .	that all should believe ινα παντες πιστευσωσιν (4100)	7 a witness to testify concerning the Light considering that all might come to believe through Him.	Gospel of John: 101 ways to believe
1:8 He was not that Light, <i>but</i> was <i>sent</i> to bear witness of that Light.	but [came] αλλ (235) ηλθεν of verse 7	8 John, himself, was not the Light, but did come to bear witness of that Light(1).	(1) IS. 9:2
1:9 That was <i>the true Light</i> , which lights every man that comes into the world.	The light the genuine το φως το αληθινον (228)	9 The true Light that illuminates every person was, then, coming into the world.	K.J.V. as Quaker "Inner Light" text
1:10 He was in the world, <i>and the world</i> was made by him, and the world knew him not.	and the world και ο κοσμος (2889)	10 He was in the world; He made the world, yet, the world did not know Him.	Existence: continuous
1:11 He came unto <i>his own</i> , and <i>his own</i> received him not.	His own [house of Israel] οι ιδιοι (2398)	11 He came to His own, and His own did not receive Him,	First to the chosen people
1:12 But as many as received him, to them gave he power to become		12 though as many as would receive Him—that is, to those	AR. <Aramaic> <u>to those</u> anacoluthonia (lack of

the <i>sons of God</i> , even to them that believe on his name:	children of God τεκνα (5043) Θεου (2316)	who believe in the name of Jesus—He has given the right to become the children of God,	grammatical coherence) AR. <u>name</u> = the person PS. 14:2
1:13 Which <i>were born</i> , not of blood, nor of the will of the flesh, nor of the will of man, but <i>of God</i> .	God were born Θεου εγεννηθησαν (1080)	13 who are not born of blood, not born by physical urge, not born by the will of man, but are those reborn of God [read: the Word].	reborn: spiritual regeneration
1:14 And the Word (o. logos) was made flesh, and <i>dwelt among us</i> , (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.	tabernacled among us εσκηνωσεν (4637) εν ημιν	14 The Word became as man and lived for a time among us, so full of grace and truth that we perceived His glory, glory as of the only born of the Father.	God's Shekinah glory JAS. 2:1
1:15 John bare witness of him, and cried, saying, This was he of whom I spoke, <i>He that comes</i> after me is preferred before me: for he was before me.	the coming [One] ο ερχομενος (2064)	15 John bore witness of Him and cried out, saying, "This is He of whom I said, 'He who comes after me ranks ahead of me because He was in all things before me.'"	The Baptist: dramatic wonderful Voice
1:16 And <i>of his fullness</i> have all we received, and grace for grace.	out of the fulness [his] εκ του πληρωματος (4138)	16 And from His abundance we have, every one of us, received grace upon grace.	Grace on grace: New MANNA
1:17 For the <i>law was given by Moses</i> , but grace and truth came by Jesus Christ.	law through Moses νομος (3551) δια Μωσεως	17 For even though the Law was given through Moses, grace and truth came by Jesus Christ.	Law: moral prescription GR. <u>Iesou</u> AR. Yeshu(a) ישוע GR. <u>Cristou</u> AR. mēshīha
1:18 No man has seen God at any time, <i>the only begotten Son</i> , which is in the bosom of the Father, he has declared him.	the only born Son ο μονογενης (3439) υιος	18 While no one has ever seen God, the only Son by His very closeness to the Father has made HIM known.	Prologue: Last word is declared. (K.J.V.)
1:19 And this is the record of John, when the Jews sent <i>priests and Levites</i> from Jerusalem to ask him, Who are you?	priests and Levites ιερεις (2409) και Λευιτας	19 This is the testimony of John, when the leaders of Judea decided to send priests and Levites from Jerusalem to ask him who he was.	Judeans or here, Sadducees
1:20 And he confessed, and denied not; but confessed, I <i>am not the Christ</i> .	not am the Christ ουκ ειμι ο Χριστος (5547)	20 He had to confess and did not deny the truth, but avowed, "I am not the Messiah."	X: <u>acrostic</u> and corrupted GR. letter for Christ GR. Cristos AR. <u>mēshīha</u>
1:21 And they asked him, What then? Are you Elijah? And <i>he says</i> , I am not. Are you that prophet? And he answered, No.	he said λεγει (3004)	21 They said, "What then? Are you Elijah?" He responded, "I am not." "Are you the Prophet?" And he answered, his voice gone, "No."	The No answer: passive moment
1:22 Then said they unto him, Who are you? that we may give an answer to them that sent us. What says you <i>of yourself</i> ?	concerning yourself περι (4012) σεαυτου	22 They continued to ask him, "Who are you, that we may answer those that sent us? What do you say for yourself?"	

1:23 He said, <i>I am the voice</i> of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah.	I am the voice Εγω φωνη (5456)	23 "I am THE VOICE," he replied, "OF ONE CRYING ALOUD IN THE DESERT, MAKE STRAIGHT THE WAY OF THE LORD" (IS. 40:3).	Heraldry: upon the King's highway old Palestine map
1:24 <i>And</i> they which were sent were of the Pharisees.	and John's fondness for και (2532)	24 A delegation of Pharisees was sent, also,	
1:25 And they asked him, and said unto him, Why <i>baptize you</i> then, if you be not that Christ, nor Elijah, neither that prophet?	do you immerse βαπτίζεις (907)	25 And demanded of him, "Why do you baptize, then, if you are not the Messiah or Elijah or the Prophet?"	They question proselyte baptism. AC. 19:3 GR. Cristos AR. məshīha
1:26 John answered them, saying, I baptize with water: but there stands one among you, whom all of you <i>know not</i> ;	not know ουκ οιδετε (1492)	26 "I baptize in water only," he replied, "but in your midst stands One whom you do not recognize.	National tragedy begins.
1:27 He it is, who coming after me is preferred before me, whose shoe's latchet I <i>am not worthy</i> to unloose.	not am worthy ουκ ειμι αξιος (514)	27 He who comes after me is preferred before me, whose sandal strap I am not worthy to unlatch."	sandal: bound under the foot
1:28 These things were done in <i>Bethabara</i> beyond Jordan, where John was baptizing.	in Beth-any [house of dates] εν Βηθανια (963) <i>R.S.V.</i>	28 These events occurred in Bethany beyond the river Jordan, where John was baptizing.	Bethabara, "the ford": no depth immersion: on Palestine map
1:29 The next day John sees Jesus coming unto him, and says, <i>Behold the Lamb</i> of God, which takes away the sin of the world.	Behold the Lamb ιδε ο αμνος (286)	29 The next day John saw Jesus coming his way and said, "See, the Lamb of God who takes away the sin of the world!"	Paschal Lamb is here.
1:30 This is he <i>of whom</i> I said, After me comes a man which is preferred before me: for he was before me.	on behalf of whom υπερ (5228) ου	30 "This is He of whom I said, 'After me comes a man ranking ahead of me for He was in all things before me.'	There HE IS: uniqueness above all. COL. 1:17 (<i>Weymouth N.T.</i>)
1:31 And I knew him not: but that he should be made <i>manifest</i> to Israel, therefore am I come baptizing with water.	manifest to φανερωθη (5319) τω	31 Even if, at first, I did not recognize Him, my purpose in coming was to baptize in water so that He might be revealed to Israel."	John's manifesto: destiny
1:32 And John bare record, saying, <i>I saw</i> the Spirit (o. pneuma) descending from heaven like a dove, and it abode upon him.	I have beheld τεθεαμαι (2300)	32 John testifying further said, "I saw the Spirit descending from Heaven like a dove and remain on Him;	dove sym. Spirit
1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom you shall see the Spirit (o. pneuma)		33 I did not know who He was, but the ONE who sent me to baptize in water told me, 'He, on whom you see the Spirit come down and rest	MT. 3:13-17

descending, and remaining on him, the same is he which baptizes <i>with the Holy Spirit</i> . (o. pneuma)	in the Spirit Holy εν πνευματι (4151) αγιω	upon, is He who baptizes with the Holy Spirit.'	
1:34 And I saw, and bare record that this is the <i>Son of God</i> .	Son of God [messianic] υιος (5207) του Θεου	34 This I witnessed while coming to the realization that He is the Son of God"(2).	(2) MT. 26:63
1:35 Again the next day after John stood, and <i>two</i> of his disciples;	two δυο (1417)	35 Again, the next day, John was standing with two of his disciples.	
1:36 And <i>looking upon</i> Jesus as he walked, he says, Behold the Lamb of God!	[He] looking at εμβλεψας (1689)	36 He looked upon Jesus as He walked by and said as before, "See, the Lamb of God!"	
1:37 And the <i>two disciples</i> heard him speak, and they followed Jesus.	two learners δυο μαθηται (3101)	37 After hearing this, the two disciples followed Jesus.	The Lamb calls: 2 x 2.
1:38 Then Jesus turned, and saw them following, and says unto them, What seek all of you? They said unto him, Rabbi, (which is to say, <i>being interpreted</i> , Master,) where dwell you?	being the hermeneutics ερμηνευομενον (2059)	38 Then, Jesus turned and seeing that they followed said, "What is your need?" Their polite reply, "Rabbi, (which is to say, Teacher) where are you staying?"	
1:39 He says unto them, <i>Come and see</i> . They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.	Come and you shall see ερχεσθε και οπισσεσθε (3708)	39 He said to them, "Come and see." They went and saw where he stayed and remained there the rest of the day (for it was about four o'clock in the afternoon).	Sumerian 6's 12 hour day: 12 hour night
1:40 One of the two which <i>heard</i> John <i>speak</i> , and followed him, was Andrew, Simon Peter's brother.	having heard from ακουσαντων (191) παρα	40 One of the two who followed Jesus after John spoke of the Lamb of God was Andrew, the brother of Simon.	Andrew: manly
1:41 He first <i>finds</i> his own brother Simon, and says unto him, We have found the Messiah, which is, being interpreted, the Christ.	finds ευρισκει (2147)	41 Soon after the meeting with Jesus, Andrew found Simon and told him, "We have found the Messiah" (which is to say, the Christ);	AR. <u>Messiah</u> HEB. משיח or משיח (square script)
1:42 And he brought him to Jesus. And when Jesus <i>beheld him</i> , he said, You are Simon the son of Jona: you shall be called Cephas, which is by interpretation, A stone.	gazing eagerly at him εμβλεψας δε αυτω (846)	42 He then brought his brother to Jesus who gazing upon him intently said, "You are Simon, son of Jona: You will be called Kepha" (meaning a rock, being translated Peter) (3).	AR. <u>Kepha</u> كفا pronunc. KEY-fa (3) GA. 1:18, 2:9
1:43 The day following Jesus would go forth into Galilee, and finds Philip, and says unto him, <i>Follow</i>	Follow me ακολουθει (190) μου	43 The following day Jesus decided to go to Galilee, and found Philip, and said to him, "Follow me."	Philip: lover of horses

<i>me.</i>			
1:44 Now Philip was <i>of Bethsaida</i> , the city of Andrew and Peter.	from House of Fishing απο Βηθσαιδα (966)	44 Now, Philip was of Bethsaida, the city of Andrew and Peter.	Western Bethsaida
1:45 Philip finds Nathanael, and says unto him, We have found him, <i>of whom</i> Moses in the law, and the prophets, <i>did write</i> , Jesus of Nazareth, the son of Joseph.	whom did write ον εγραψεν (1125)	45 Philip, in turn, found Nathana-el, and told him, "We have found Him, of whom Moses and the Prophets wrote, Jesus of Nazareth, the son of Joseph."	Nathana-el: God has given. This quest: Testimonia B.C.E.
1:46 And Nathanael said unto him, <i>Can there any good thing</i> come out of Nazareth? Philip says unto him, Come and see.	any good to be τι αγαθον (18) ειναι	46 Whereupon, Nathana-el said to him, "Can any good come out of Nazareth?" Philip replied, "Come and see."	(7:52) ref. Gospel of John
1:47 Jesus saw Nathanael coming to him, and says of him, Behold <i>an Israelite indeed</i> , in whom is no guile!	truly Israelite αληθως Ισραηλιτης (2475)	47 Jesus saw Nathana-el coming and exclaimed, "Look! An Israelite, not in name only, but true."	Jacob = supplanter = Israel
1:48 Nathanael says unto him, Whence know you me? Jesus answered and said unto him, Before that Philip called you, when you were <i>under the fig tree</i> , I saw you.	under the fig tree υπο την συκην (4808)	48 Nathana-el asked, "How do you know me?" Jesus answered, "Even before Philip sought you, when you were under the fig tree, I saw you."	fig-tree sym. meditation
1:49 Nathanael answered and says unto him, Rabbi, you are the Son of God; you are the <i>King</i> of Israel.	King Βασιλευς (935)	49 Nathana-el said, "Rabbi, You are the Son of God; you are the King of Israel."	
1:50 Jesus <i>answered and said</i> unto him, Because I said unto you, I saw you under the fig tree, believe you? you shall see greater things than these.	answered and said απεκριθη (611) και ειπεν	50 Jesus answered, saying, "Because I said, 'I saw you under the fig tree,' and you believe : What then? If you should see far greater things.	AR. <u>answered saying</u> redundant verbiage
1:51 And he says unto him, <i>Verily, verily</i> , I say unto you, Hereafter all of you shall see heaven open, and the angels of God ascending and descending upon the Son of man.	Amen, amen Αμην αμην (281)	51 In all truthfulness, I say that, hereafter, you shall see Heaven open, and the angels of God ascending and descending upon the Son of Man."	NEW BETH-EL (House of God) with Jacob's Ladder GE. 28:12

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- GREEK ALPHABET HIGHLIGHTED FROM CHAPTER 2 VERSE ONE AND ONWARD TO CHAPTER 8 VERSE FIFTY-FIVE
- Υ = gamma Ε = epsilon Υ = upsilon Ο = omicron Τ = tau Μ = mu Α = alpha Ν = nu Φ = phi Δ = delta Π = pi Σ = sigma
Λ = lambda Κ = kappa Σ = sigmaf η = eta ω = omega ξ = xi θ = theta Ι = iota Ζ = zeta Χ = chi Β = beta Ρ = rho Ψ = psi

THE NEW TESTAMENT

Gospel of JOHN chapter 2

Updated King James Version	Greek Word Pictures (Strong's Number)	The Updated Modernity Version (2020)	Aramism or Margin Comment
2:1 And the third day <i>there was a marriage</i> in Cana of Galilee; and the mother of Jesus was there:	wedding [festival] took place γαμος (1062) εγενετο	1 Two days later there was a wedding at Cana in Galilee; and the mother of Jesus was there.	Kefr Kenna: 5 miles N.E. of Nazareth GR. Iesous AR. Yeshua
2:2 And <i>both</i> Jesus <i>was called</i> , and his disciples, to the marriage.	invited also εκληθη (2564) και	2 Jesus also was invited and His disciples, to the marriage.	A family affair
2:3 And when they wanted wine, the mother of Jesus says unto him, They have <i>no wine</i> .	lacking wine υστερησαντος (5302) οινου	3 And when they wanted wine, the mother of Jesus said to her son, "They have no wine." * *	Motherhood: Final words
2:4 Jesus says unto her, <i>Woman</i> , what have I to do with you? mine hour is not yet come.	O, Woman γυναι (1135)	4 Jesus said, "Dear woman, what is it to you or to me. My hour has not yet come."	Maternal authority must end.
2:5 His mother says <i>unto the servants</i> , Whatsoever he says unto you, do it.	to the waiters [at table] τοις διακονοις (1249)	5 His mother instructed the servants, "Whatever He says, do it."	Matriarch prevails: Son rises to occasion.
2:6 And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing <i>two or three firkins</i> apiece.	[liq.] measures two or three μετρητας (3355) δυο η τρεις	6 Six waterpots of stone were set out in the manner of Judean ceremonial washing, each about twenty gallons.	ceremonial cleansing of the hands
2:7 Jesus says unto them, <i>Fill</i> the water pots with water. And they filled them up to the brim.	Fill full γεμισατε (1072)	7 Jesus told the servants, "Fill the pots with water." And they filled them to the brim.	
2:8 And he says unto them, <i>Draw out now</i> , and bear unto the governor of the feast. And they bare it.	Draw [water] out now Αντλησατε (501) γυν	8 Then He said, "Now, take a portion to the table-master." And they did.	wine: result of pouring
2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;)		9 When the master had tasted the water made wine without knowing the source, (albeit, the servants knew), he called the bridegroom:	social affair: fruit of the vine

the governor of the feast <i>called the bridegroom</i> ,	calls the bridegroom φωνει τον νυμφιον (3566)		
2:10 And says unto him, Every man at the beginning does set forth good wine; and when men have well drunk, <i>then that which is worse</i> : but you have kept the good wine until now.	then the lesser τοτε τον ελασσω (1640)	10 and said, "The usual host at the very beginning serves good wine, and when the guests have drunk freely, then the inferior; but you saved the best until last."	
2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth <i>his glory</i> ; and his disciples believed on him.	glory his δοξαν (1391) αυτου	11 Jesus performed this, the first of His [miraculous] signs, at Cana in Galilee; and as He revealed His glory, His disciples believed in Him.	glory to God
2:12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there <i>not many days</i> .	not many days ου πολλας ημερας (2250)	12 After Cana He went down to Capernaum with His mother and brothers, and His disciples; and they spent a few days there.	Capernaum: below sea-level
2:13 And the Jews' <i>passover</i> was at hand, and Jesus went up to Jerusalem. * *	Passover [Pasca] Πασχα (3957)	13 Just about this time, the yearly Judean Passover was approaching and Jesus went up to Jerusalem.	Jerusalem: elevated
2:14 And found <i>in the temple</i> those that sold oxen and sheep and doves, and the changers of money sitting:	in the temple [outer] εν τω ιερω (2411)	14 In the Temple He found the sellers of oxen and sheep and doves: and the moneychangers were also sitting there.	
2:15 And when he had made a <i>scourge of small cords</i> , he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;	scourge of cords φραγελλιον εκ σχοινιων (4979)	15 And when He had plaited cords into a whip, He drove those selling oxen and sheep out of the Temple, and poured out the changers' money, and overturned the tables.	MK. 11:15-17
2:16 And said unto them that sold doves, Take these things behind; make not my Father's house an <i>house of merchandise</i> .	house-market [emporium] οικον εμποριου (1712)	16 Then, He said to those who sold doves, "Take these things away. Do not make my Father's house, a house of merchandise."	K.J.V. "these things hence" Jerome: "majesty of Godhead gleamed"
2:17 And his disciples remembered <i>that it was written</i> , The zeal of your[s] house has eaten me up.	that being written οτι γεγραμμενον (1125)	17 And His disciples remembered that it was written, 'ZEAL FOR GOD'S HOUSE HAS CONSUMED ME' (PS. 69:9).	K.J.V. "thine house"
2:18 Then answered the Jews and said unto him, <i>What sign</i> show you unto us, seeing that you do these things?	What sign Τι σημειον (4592)	18 But the Judean hierarchy issued a challenge, "Give us a sign for doing such things."	Gospel of John: The Book of Signs and no small miracle
2:19 Jesus answered and said unto them, <i>Destroy this temple</i> , and in three days I will raise it up.	Loosen the sanctuary this Λυσατε τον ναον (3485) τουτου	19 Jesus said, "Destroy this Sanctuary, and in three days I will raise it up."	Messianic authority: An enigma to all

2:20 Then said the Jews, Forty and six years was this temple in building, <i>and will you</i> rear it up in three days?	and will you και συ (4771)	20 The hierarchs replied, "Forty-six years was this Temple in building, and you will rebuild it in three days?"	Temple: begun 20-19 B.C.E. You: upstart
2:21 But <i>he spoke</i> of the temple of his body.	he had been speaking εκεινος δε ελεγεν (3004)	21 Though, here, He spoke of the Temple of His body.	Sign language for the uninitiated
2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and <i>they believed the scripture</i> , and the word (o. logos) which Jesus had said.	they believed the scripture επιστευσαν τη γραφη (1124)	22 So when He had risen from the dead, His disciples remembered that He said this; and they believed the Scripture and the [prophetic] words of Jesus.	Here: afterthought is forethought.
2:23 Now when he was in Jerusalem at the passover, in the feast day, many believed <i>in his name</i> , when they saw the miracles which he did.	into the name of him εις το ονομα (3686) αυτου [person]	23 Now when He was in Jerusalem, at the Feast of the Passover, many became believers in Him through witnessing the miracles He performed.	AR. <u>name</u> = the person = Him
2:24 But Jesus did not commit himself unto them, because he <i>knew all men</i> ,	knowing all [people] γινωσκειν (1097) παντας	24 Yet, Jesus did not trust Himself to them, because He knew them all,	
2:25 And needed not that any should testify of man: for he knew <i>what was</i> in man.	what [rare use] was in τι (5101) ην εν	25 and did not need any testimony concerning the people, for He of Himself knew what was in human nature.	What: is divine knowledge.

THE NEW TESTAMENT

Gospel of JOHN chapter 3

Updated King James Version	Greek Word Pictures (Strong's Number)	The Updated Modernity Version (2020)	Aramism or Margin Comment
3:1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:	Now [transitional] δε (1161)	1 Now there was one of the Pharisees whose name was Nicodemus—a ruler among the Judeans.	Transition to a trustworthy Nicodemus: victorious of his people

3:2 The same came to Jesus by night, and said unto him, Rabbi, we know that you are a teacher come from God: for no man <i>can do</i> these miracles that you do, except God be with him.	can go on doing δυναται ποιειν (4160)	2 He came to Jesus at night and said, "Rabbi, we know that you are a teacher come from God; for no one can perform these signs as you have been doing, unless God is with him."	GR. <u>Iesous</u> AR. Yeshua Teaching: accredited by God
3:3 Jesus answered and said unto him, Verily, verily, I say unto you, Except a man be <i>born again</i> , he cannot see the kingdom of God.	be born from above γεννηθη ανωθεν (509)	3 "In all truthfulness, I tell you," answered Jesus, "that unless a person is born again he (or she) cannot see the Kingdom of God."	Misapprehension by inquirer from the ruling Sanhedrin
3:4 Nicodemus says unto him, How can a man be born when <i>he is old</i> ? can he enter the second time into his mother's womb, and be born?	aged being γερων (1088) ων	4 "How is it possible," Nicodemus asked, "for a man to be born when he is old? Can he enter his mother's womb the second time and be born again?"	Proselytize a Judean official: unheard of
3:5 Jesus answered, Verily, verily, I say unto you, Except a man be born <i>of water</i> and of the Spirit, (o. pneuma) he cannot enter into the kingdom of God.	out of water εξ υδατος (5204)	5 "Again, truthfully I tell you," replied Jesus, "that unless a person is born of water and the Spirit, he (or she) cannot enter the Kingdom of God.	physical birth: breaking of water
3:6 That which is born of <i>the flesh</i> is flesh; and that which is born of the Spirit (o. pneuma) is spirit. (o. pneuma)	out of the flesh εκ της σαρκος (4561)	6 Whatever is born of woman is of the body, and whatever is born of the Spirit is spirit.	The gender issue
3:7 <i>Marvel not</i> that I said unto you, All of you must be born again.	not begin to wonder μη θαυμασης (2296)	7 Do not be astonished at my telling you, 'You must all be born again.'	All are uninitiated.
3:8 The wind (o. pneuma) blows where it decides, and you hear the <i>sound</i> thereof, but can not tell whence it comes, and where it goes: so is every one that is born of the Spirit. (o. pneuma)	sound φωνην (5456) *	8 The wind blows wherever it chooses; you hear its sound, but you do not know where it comes from or where it is going. And in the same way everyone who has been born of the Spirit is moved by the Spirit."	spiritual birth: spirit-driven RO. 8:14-17
3:9 Nicodemus answered and said unto him, <i>How</i> can these things be?	How? Πως (4459)	9 "Still, how is all this possible?" asked Nicodemus.	Mind, body, and spiritual exercise
3:10 Jesus answered and said unto him, Are you a <i>master of Israel</i> , and know not these things?	teacher of the Israel διδασκαλος του Ισραηλ (1320)	10 Jesus answered, saying, "Are you 'the Teacher of Israel,' and yet you do not understand these principles?	(COPTIC COMMENTS) AR. THE IYOUSUTPAZET IHC <u>answered saying</u> (1:50) Sacred name of Jesus question.
3:11 Verily, verily, I say unto you, <i>We speak</i> that we do know, and testify that we have seen; and	we tell λαλουμεν (2980)	11 In all truthfulness, I tell you that we speak about what we know, and give evidence concerning what we	And yet, Pharisees expected Messiah and resurrection of the dead.

all of you receive not our witness.		have witnessed, and yet, all of you reject our testimony.	
3:12 If I have told you earthly things, and all of you believe not, how shall all of you believe, if I tell you of <i>heavenly things</i> ?	the celestial [things] τα επουρανια (2032)	12 If I have told you of such things on earth and none of you believe me, how will you believe me if I tell you of heavenly things?	The Absolute Necessities GR. Urania: vastness of Eternity
3:13 And no man has ascended up to heaven, but he that came <i>down from heaven</i> , even the Son of man which is in heaven.	heaven descending ουρανου καταβας (2597)	13 There is no one who has gone up to Heaven, except One who has come down from Heaven, namely the Son of Man whose home is Heaven itself.	God's extension ladder
3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be <i>lifted up</i> :	to be elevated [lit. or fig.] υψοθηναι (5312)	14 For even as Moses lifted up the serpent in the desert, so must the Son of Man be elevated,	NU. 21:9
3:15 That whosoever believes in him should not perish, but have <i>eternal life</i> .	life endless ζων (2222) αιωνιον (166)	15 in order that everyone who believes in Him may have eternal Life."	Discussion ends with endless GR.
3:16 <i>For God so loved</i> the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.	So for loved [agape] Ουτως γαρ ηγαπησεν (25)	16 For so greatly did God love the world that HE gave HIS only born Son, that everyone who believes in Him should not be subject to death but have eternal Life.	This Little Gospel: 1 of 4 comfortable words (Anglican) + MT. 11:28, I TM. 1:15, I JN. 2:1-2
3:17 For God sent not his Son into the world to condemn the world; <i>but that</i> the world through him <i>might be saved</i> .	but that should be saved αλλ ινα σωθη (4982)	17 For God did not send His Son into the world to judge the world, but that the world might be saved through Him.	Evangelistic statements by the author continue with the "Good News" or Gospel.
3:18 He that believes on him is not condemned: but he that believes not <i>is condemned already</i> , because he has not believed in the name of the only begotten Son of God.	already has been judged ηδη κεκριται (2919)	18 Believers in Him do not come under condemnation: while those who do not believe have already received their judgment, because of lack of belief in the person of God's only Son.	AR. <u>name</u> = the person = person
3:19 And this <i>is the condemnation</i> , that light has come into the world, and men loved darkness rather than light, because their deeds were evil.	is the judgment εστιν η κρισις (2920)	19 Then this is the judgment process—that the Light has come into the world, and people have loved the darkness rather than the Light, because their deeds have been evil.	GR. Krisis: Judgment is for an Eternity.
3:20 For every one that does evil hates the light, <i>neither comes to the light</i> , lest his deeds should be reproved.	LATIN WORD PICTURES  non venit ad lucem (Codex D)	20 For every wrongdoer hates the Light, and does not come into the Light, for fear his (or her) actions should be exposed.	Actions speak louder: conviction or convicted.
3:21 But he that <i>does</i>		21 But the one whose actions are	

<i>truth</i> comes to the light, that his deeds may be made manifest, that they are wrought in God.	does the truth ποιων την αληθειαν (225)	true comes into the Light, that his (or her) actions may be plainly shown to have been done through God.	This Little Gospel section concludes with plain truth.
3:22 After these things came Jesus and his disciples into the <i>land of Judaea</i> ; and there he tarried with them, and baptized.	Judean land Ιουδαιαν (2449) γην (1093)	22 After this, Jesus and His disciples went into the Judean countryside; and there He remained with them and baptized.	Judea (old southern kingdom) Samaria (lineage mix) between Galilee (old northern kingdom)
3:23 And John also was baptizing in Aenon near to Salim, because there was <i>much water</i> there: and they came, and were baptized.	waters many υδατα (5204) πολλα	23 And John too was baptizing at Aenon, near Salim, because there were many pools of water there; and a long procession of people came and received baptism.	<i>M.L.B. (Berkeley)</i> reads "a continual stream of people came."
3:24 For John was not yet cast into <i>prison</i> .	the prison την φυλακην (5438)	24 (For John the Baptist had not yet been thrown into prison.)	Josephus: prison was Machaerus Castle—east of Dead Sea.
3:25 Then there arose <i>a question</i> between some of John's disciples and the Jews about purifying.	in-depth dispute ζητησις (2214)	25 At that time, John's disciples had a serious discussion with a Judean partisan about purification,	process of inquiry: a wash
3:26 And they <i>came unto John</i> , and said unto him, Rabbi, he that was with you beyond Jordan, to whom you bare witness, behold, the same baptizes, and all men come to him.	forward to the John προς (4314) τον Ιωαννην	26 and they came to John with the report, "Rabbi, the one who was with you on the other side of the Jordan, about whom you bore testimony is now baptizing, and many people are turning to Him."	
3:27 John answered and said, A man can receive nothing, <i>except it be given</i> him from heaven.	unless it given εαν μη η δεδομενον (1325)	27 "A man cannot gain anything," replied John, "unless it has been given him from Heaven.	
3:28 All of you yourselves bear me witness, that I said, I am not the Christ, but that I am sent <i>before him</i> .	before that one εμπροσθεν (1715) εκεινου	28 You were there when I said, 'I am not the Messiah,' but, 'I am His acknowledged forerunner'(1).	(1) MT. 11:10-14
3:29 He that has the bride is the bridegroom: but the friend of the bridegroom, which stands and hears him, <i>rejoices greatly</i> because of the bridegroom's voice: this my joy therefore is fulfilled.	with joy rejoices χαρα χαιρει (5463)	29 He who is with the bride is the bridegroom; even so, the bridegroom's friend who stands expectantly by his side, rejoices greatly upon hearing the voice of the bridegroom. In this my joy is now complete.	
3:30 He <i>must increase</i> , but I must decrease.	must go on growing δει αυξανειν (837)	30 His work must increase, and mine must decrease.	As dawn yields to the rising Sun. MAL. 4:1-6
3:31 He that comes from above		31 He who comes from above is above. He who comes from the earth	

4:4 And he must essentially <i>go through</i> Samaria.	to go [directly] through διερχεσθαι (1330) δια	4 His route went through Samaria,	
4:5 Then comes he to a city of Samaria, which is called Sychar, near to the <i>parcel of ground</i> that Jacob gave to his son Joseph.	parcel of ground χωριου (5564)	5 and on the way, He came to Sychar, a town in Samaria near the parcel of land that Jacob gave to his son Joseph.	Sychar : as modern el-Askar Samaria occupied part of Ephraim and Manasseh – Joseph's portion.
4:6 Now <i>Jacob's well</i> was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.	spring of Jacob πηγη (4077) του Ιακωβ	6 The spring bearing Jacob's name was there: and accordingly, Jesus, tired out from His journey, sat down by the well to rest. It was about the noon hour.	IHS = O.E. Iesus AR.Yeshua
4:7 There comes a woman of Samaria to draw water: Jesus says unto her, <i>Give me to drink</i> .	Give me to drink [politely] δος μοι πειν (4095)	7 Presently, a woman of Samaria came to draw water and Jesus asked her to give Him some water to drink;	IHS = ENG. Jesus AR.Yeshua Jesus: universal language
4:8 (For his disciples were gone away unto the city to buy <i>food</i> .)	victuals τροφας (5160)	8 for His disciples were away, having gone into the town to buy provisions.	
4:9 Then says the woman of Samaria unto him, How is it that you, being a Jew, ask drink of me, which am a woman of Samaria? <i>for</i> the Jews have no dealings with the Samaritans.	<i>explanatory parenthesis</i> (For...) γαρ (1063)	9 "How is it," said the woman, "that a Judean like you asks me, a Samaritan woman, for water?" (For Judeans have no dealings with Samaritans.)	Astonishment parenthetically contained.
4:10 Jesus answered and said unto her, If you knew the <i>gift of God</i> , and who it is that says to you, Give me to drink; you would have asked of him, and he would have given you living water.	gift of God δωρεαν (1431) του Θεου	10 Jesus answered by saying, "If you had known God's free gift and who it is that said to you, 'Give me some water,' you would have asked Him, and He, in turn, would have given you living water."	COPT. answered saying AR. (3:10)
4:11 The woman says unto him, Sir, you have nothing to draw with, and the well is deep: from whence then have you that <i>living water</i> ?	water the living υδωρ το ζων (2198)	11 "Sir," she said, "you have no vessel to draw with, and the well is deep; so where do you get this living water?"	The fountain within.
4:12 Are you greater than our <i>father</i> Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?	father [through Joseph] πατρος (3962)	12 Are you greater than our forefather Jacob, who gave us this well, and who himself drank from it, as did his sons and his livestock?"	Abraham, Isaac, and Jacob wandering Arameans all. DE. 26:5 (<i>R.S.V.</i>)
4:13 Jesus answered and said unto her, Whosoever drinks of this water shall <i>thirst</i> again:	thirst διψησει (1372)	13 Jesus answered her saying, "All who drink this water will thirst again;	COPT. answered saying AR. (3:10)

4:14 But whosoever drinks of the water that I shall give him shall <i>never</i> thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.	double negative [strong] οὐ μὴ (3756-3361)	14 but those who drink the water that I give them will never, ever thirst; for what I give a person will become a fountain within of water welling up to eternal Life."	
4:15 The woman says unto him, Sir, give me this water, that I thirst not, neither <i>come</i> here to draw.	[keep on] coming ἐρχομαι (2064)	15 "Sir," said the woman, "give me that water, that I may never be thirsty, nor be coming here continually to draw from the well."	GR. Kurie or <u>Sir</u> or Master, not yet Lord, to her.
4:16 Jesus says unto her, Go, <i>call</i> your husband, and come here.	call [sound out] φωνησον (5455)	16 "Go and call your husband," said Jesus, "and then come back."	
4:17 The woman answered and said, I have no <i>husband</i> . Jesus said unto her, You have well said, I have no <i>husband</i> :	husband [man] ανδρα (435)	17 "I have no husband," she replied. And Jesus said, "You spoke quite well to say, no husband,	
4:18 For you have had five husbands; and he whom you now have is not your <i>husband</i> : in that said you truly.	husband [legal] ανηρ (435)	18 for you have had five husbands, and the man you are with at present is not your husband. There is truth in what you say."	Truth penetrates the veiled response. GE. 38:15
4:19 The woman says unto him, Sir, I perceive that you are a <i>prophet</i> .	prophet προφητης (4396)	19 "Sir," replied the woman, "I do recognize that you are a prophet.	
4:20 Our fathers worshipped in this mountain; and all of you say, that in Jerusalem is the place where men ought <i>to worship</i> .	to worship προσκυνειν (4352)	20 Our forefathers worshipped in this mountain, but you say that the place where people must worship is in Jerusalem."	Mt. Gerizim, the Samaritan mount of blessing. DE. 27:12
4:21 Jesus says unto her, Woman, believe me, the hour comes, when all of you shall neither in this mountain, nor yet at Jerusalem, worship the Father.		21 " Believe me," said Jesus, "the time is coming when you will worship the Father neither on this mountain nor in Jerusalem.	
4:22 All of you worship all of you know not what: we know what we worship: for salvation is of the Jews.	*	22 You worship that of which you know nothing. We worship that which we know; for salvation comes from the Judeans.	
4:23 But the hour comes, and now is, when the true worshippers shall worship the Father in spirit (o. pneuma) and in truth: for the Father seeks such to worship him.		23 But a time is coming—indeed, now is—when true worshippers will worship the Father in spirit and truth; for the Father desires such worshippers.	
4:24 <i>God is a Spirit</i> : (o. pneuma) and they that worship him must worship him in spirit (o. pneuma) and in truth.	LATIN  Spiritus [est] Deus	24 God is Spirit; and everyone who worships HIM must worship in spirit and truth."	2 SACRED NAMES Codex D

4:25 The woman says unto him, I know that Messiah comes, which is called Christ: when he has come, he will tell us all things.		25 "I know," said the woman, "that Messiah comes, `the Christ,' as He is called. When He has come, He will tell us everything."	AR. <u>Messiah</u> HEB. משיח or משיחא (square script)
4:26 Jesus says unto her, I that speak unto you am he.		26 "I am [He]," said Jesus, "I who am now speaking with you."	
4:27 And <i>upon this</i> came his disciples, and marvelled that he talked with the woman: yet no man said, What seek you? or, Why talk you with her?	Upon this juncture ἐπι (1909) τούτω <i>This</i> <i>Idiom by author only here in N.T. and subsequent Greek word pictures are unique words only.</i>	27 Just then His disciples returned, and were surprised to find Him talking with a woman. Yet none of them asked, "What do you need from her?" or "Why speak with her?"	
4:28 The woman then left her water pot, and went her way into the city, and says to the men,		28 So the woman, leaving her water pitcher, went back to the town, and called the people.	
4:29 Come, see a man, which told me all things that ever I did: <i>is not this the Christ?</i>	LATINIZED (XPS) GREEK (XPC) numquid ille est Christus numquid ille est Cristus	29 "Come," she said, "and see a man who has told me everything I have ever done. Do you think this can be the Messiah?"	<u>SACRED NAME</u> Codex D GR. Cristos AR. <u>mashīha</u>
4:30 Then they went out of the city, and came unto him.		30 They left the town and went out to see Him.	
4:31 In the mean while his disciples prayed him, saying, Master, eat.		31 Meanwhile the disciples urged Him, "Rabbi," they said, "eat something."	
4:32 But he said unto them, I have food to eat that all of you know not of.		32 "I have food to eat," He replied, "of which you have no knowledge."	
4:33 Therefore said the disciples one to another, Has any man brought him ought to eat?		33 So the disciples questioned one another. "Can it be," they said, "that someone has given Him something to eat?"	
4:34 Jesus says unto them, My food is to do the will of him that sent me, and to finish his work.		34 "My food," said Jesus, "is to be obedient to HIM who sent me, and to accomplish HIS work.	
4:35 Say not all of you, There are yet four months, and then comes harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.		35 Would you not say, `It wants four months yet to the harvest?' But look around, I tell you, and observe these plains—how they are ripe for the harvest.	
4:36 And he that reaps receives <i>wages</i> , and gathers fruit unto life eternal: that both he that sows and he that reaps	Reward μισθον (3408)	36 Already the reaper is receiving recompense and gathering in a crop to prepare for eternal Life, so that	

may rejoice together.		the sower and reaper may rejoice together.	John the Baptist: Sower
4:37 And herein is that saying (o. logos) true, One sows, and another reaps.		37 Here you have the real meaning of the saying, 'One sows, but another reaps.'	Jesus: Reaper
4:38 I sent you to reap that whereon all of you bestowed no labour: other men laboured, and all of you are entered into their labours.		38 I have sent you to reap a harvest which is not the result of your own labors. Others have labored, and you benefit from their labor."	Disciples: also reap.
4:39 And many of the Samaritans of that city believed on him for the saying (o. logos) of the woman, which testified, He told me all that ever I did.		39 A good many of the Samaritan population of that town believed in Him because of the woman's testimony when she declared, "He told me all that I have ever done."	
4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.		40 When the Samaritans came to Him, they asked Him to remain with them; and He stayed two days.	
4:41 And many more believed because of his own word; (o. logos)		41 Then a considerable number of the people believed because of His own words,	
4:42 And said unto the woman, Now we believe, not because of your saying: for we have heard him ourselves, and know that this is indeed the Christ, the <i>Saviour of the world</i> .	Savior Σωτηρ (4990) LATIN—GREEK <i>salvator mundi</i> σῶτηρ· τῶν· κόσμων Soter ton kosmon	42 And they said to the woman, "We no longer believe in Him just because of your testimony; we have now heard for ourselves, and we know that this is truly the Savior of the world, the Christ."	GR. <u>Cristos</u> AR. mōshīha Savior of the World Anointed One (hereafter) <u>Salvator Mundi</u> art (Leonardo) SACRED NAME: Codex "Delta" (Greek)
4:43 Now after two days he departed thence, and went into Galilee.		43 He departed after two days there, and went into Galilee;	
4:44 For Jesus himself testified, that a prophet has no honour in his own country.		44 Though Jesus Himself declared that a prophet has no honor in his own country.	
4:45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.		45 When He reached Galilee, the Galileans welcomed Him, having seen all that He had done in Jerusalem at the Feast; for many of them had been there also.	
4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain <i>nobleman</i> , whose son was sick at Capernaum.	Royal courtier βασιλικός (937)	46 So Jesus came once more to Cana in Galilee, where He had made the water into wine. Now there was a certain royal official whose son was ill at Capernaum.	

4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.		47 Having heard that Jesus had come from Judea to Galilee, he came and begged Him to go and cure his son; for he was at the point of death.	
4:48 Then said Jesus unto him, Except all of you see signs and wonders, all of you will not believe.		48 Jesus said, "Unless you and others see signs and wonders, nothing will convince you to believe ."	
4:49 The nobleman says unto him, Sir, come down before my child die[s].		49 "Sir," pleaded the official, "come, before my child dies."	<i>K.J.V.</i> "ere my child die."
4:50 Jesus says unto him, Go your way; your son lives. And the man believed the word (o. logos) that Jesus had spoken unto him, and he went his way.		50 "You may return home," replied Jesus; "your son is alive." The man believed the words of Jesus, and went back home;	
4:51 And as he was now going down, his servants met him, and told him, saying, Your son lives.		51 And he was well on his way down to Capernaum when his servants met him and told him that his son was alive.	
4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.		52 So he inquired of them at what time the son had recovered. "Yesterday, about one o'clock," they replied, "the fever abated."	
4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Your son lives: and himself believed, and his <i>whole house</i> .	Family [household] οικια (3614)	53 Then the father knew that was the time when Jesus said, 'Your son is alive,' and he and his whole family became believers .	
4:54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.		54 This is again the second miracle that Jesus performed, after coming from Judea into Galilee.	

THE NEW TESTAMENT

Gospel of JOHN chapter 5

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2018)	Aramism or Margin Comment
5.1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.		1 After the stay in Galilee, Jesus went up to Jerusalem to attend a Festival among the Judeans.	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language

5:2 Now there is at Jerusalem by the sheep market a <i>pool</i> , which is called in the Hebrew tongue Bethesda, having five porches.	Swimming pool κολυμβηθρα (2861)	2 Now there is in Jerusalem near the Sheep Gate a pool, called in Aramaic, 'Bethesda,' having five covered colonnades.	AR. <u>Bethesda</u> (<i>N.I.V.</i>)
5:3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.		3 In those porches, there happened to congregate a number of invalids, who were blind, lame or had withered limbs. They would wait expectantly. * *	
5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.		4 For at times an angel went down into the pool and disturbed the water. The person who then stepped in first, after the water moved, was cured of whatever ailment he (or she) had been suffering from at that time.	* *
5:5 And a certain man was there, which had an infirmity thirty and eight years.		5 And there was a man there who had been infirm for thirty-eight years.	
5:6 When Jesus saw him lie, and knew that he had been now a long time in that case, he says unto him, Will you be made whole?		6 Jesus saw him lying in the alcove, and knowing that he had been in that condition for a long time, asked him, "Do you wish to be made whole again?"	
5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me.		7 "Sir," replied the invalid man, "I have no one to put me into the pool when the water is disturbed: when I try to move someone else steps down before me."	
5:8 Jesus says unto him, Rise, take up your bed, and walk.		8 "Rise up," said Jesus, "take your mat with you and walk."	
5:9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.		9 Immediately, the man was restored to health, and he took up his mat and began to walk. That day was the Sabbath.	
5:10 The Jews therefore said unto <i>him that was cured</i> , It is the sabbath day: it is not lawful for you to carry your bed.	the healed man τεθεραπευμενοι (2323)	10 So the Judeans said to the man who had been cured, "It is the Sabbath: you must not carry your mat."	
5:11 He answered them, He that made me whole, the same said unto me, Take up your bed, and walk.		11 "He who healed me," he replied, "said to me, 'Take your mat with you and walk.'"	
5:12 Then asked they him, What man is that which said unto you, Take up your		12 "Who is the man," they asked, "that said to you, 'Take your mat with	

bed, and walk?		you and walk'?"	
5:13 And he that was healed know not who it was: for Jesus had conveyed himself away, a multitude being in that place.		13 But the man did not know who healed him; for Jesus had passed through the crowd unnoticed.	<i>K.J.V. "wist not"</i>
5:14 Afterward Jesus finds him in the temple, and said unto him, Behold, you are made whole: sin no more, lest a worse thing come unto you.		14 After a time, Jesus found him in the Temple and said, "You are now restored to health. Do not sin anymore, or something worse may befall you."	
5:15 The man departed, and told the Jews that it was Jesus, which had made him whole.		15 The man went and told the Judeans that it was Jesus who had restored him to health;	
5:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.		16 and on this account the Judeans began to persecute Jesus—because He did these things on the Sabbath.	
5:17 But Jesus answered them, My Father works until now, and I work.		17 His reply was, "My Father continues to work and so do I."	
5:18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.		18 Then the Judeans were more eager to put Him to death, because He not only broke the Sabbath, but also spoke of God as being His Father, thus making Himself equal with God.	
5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he sees the Father do: for what things whatsoever he does, these also does the Son likewise.		19 Jesus answered by saying, "In all truthfulness, I tell you, the Son can do nothing of Himself—He can only do what He sees the Father doing; for whatever HE does, the Son does in like manner.	COPT. <u>answered saying</u> AR. (3:10)
5:20 For the Father loves the Son, and shows him all things that himself does: and he will show him greater works than these, that all of you may marvel.		20 The Father loves the Son and reveals to Him all that HE is doing. And greater deeds than these will HE reveal to Him, in order that you may marvel even more.	
5:21 For as the Father raises up the dead, and replenishes life to them; even so the Son gives life to whom he will.		21 For as the Father awakens the dead and gives them life, so the Son gives life to whom He will.	
5:22 For the Father judges no man, but has committed all judgment unto the Son:		22 For the Father judges no one, but has committed judgment wholly to the Son,	
5:23 That all men should honour the Son, even as they honour the Father. He that		23 that all may honor the Son even as they honor the Father. Anyone who	

honors not the Son honors not the Father which has sent him.		does not honor the Son does not honor the Father who has sent Him.	
5:24 Verily, verily, I say unto you, He that hears my word, (o. logos) and believes on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.		24 In all truthfulness, I tell you, anyone who listens to my teaching and believes in HIM who sent me has eternal Life, and does not come under judgment, but has passed from death into Life.	(5:40)
5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.		25 Truthfully again, I tell you that a time is coming, even now comes, when the dead will hear the voice of the Son of God, and those who hear will live.	
5:26 For as the Father has life in himself; so has he given to the Son to have life in himself;		26 For just as the Father has life, so HE has given to the Son to have that life in Himself.	
5:27 And has given him authority to execute judgment also, because he is the Son of man.		27 And HE has given Him authority to act as Judge, because He is the Son of Man.	
5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,		28 Do not wonder at this: An hour will come when all the dead in the graves will hear His voice,	
5:29 And shall come forth; they that have done good, unto the <i>resurrection of life</i> ; and they that have done evil, unto the resurrection of damnation.	To resurrection of life εις αναστασιν (386) ζωης	29 and come out—those who have done right to the resurrection of Life, but those who acted wrongly to the resurrection of judgment.	(4:29)
5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which has sent me.		30 I can do nothing on my own. As I hear, so I judge; and my judgment is true, because I do not seek my own will, but the will of HIM who sent me.	
5:31 If I bear witness of myself, my witness is not true.		31 If I give evidence on myself, my witness cannot be accepted.	
5:32 There is another that bears witness of me; and I know that the witness which he witnesses of me is true.		32 There is another giving evidence concerning me, and I know that the witness is true which HE offers about me.	
5:33 All of you sent unto John, and he bare witness unto the truth.		33 You sent to John, and he was a witness to the truth.	
5:34 But I receive not testimony from man: but these things I say, that all of you might be saved.		34 But the evidence which I receive is not from any man; though I say all this that you may be saved.	

5:35 He was a burning and a shining light: and all of you were willing for a season to rejoice in his light.		35 He was the lamp that did burn and did shine, and for a time you were willing to bathe in his light.	
5:36 But I have greater witness than that of John: for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me.		36 But I have a greater witness than John; for the work the Father has appointed me to complete—the very work which I am doing—affords testimony concerning me that the Father has sent me.	
5:37 And the Father himself, which has sent me, has borne witness of me. All of you have neither heard his voice at any time, nor seen his shape.		37 And the Father who sent me bore witness of me. None of you have ever heard HIS voice or seen what HE is like.	
5:38 And all of you have not his word (o. logos) abiding in you: for whom he has sent, him all of you believe not.		38 You do not have HIS word abiding within you, for you refuse to believe Him whom HE has sent.	
5:39 Search the scriptures; for in them all of you think all of you have eternal life: and they are they which testify of me.		39 You search the Scriptures, because you think that in them you will find eternal Life; these Scriptures testify about me;	
5:40 And all of you will not come to me, that all of you might have life.		40 But you are unwilling to come to me that you may have Life.	(10:28)
5:41 I receive not honour from men.		41 I do not accept honor from such people.	
5:42 But I know you, that all of you have not the love (o. agape) of God in you.		42 I know that in your hearts you do not love God.	
5:43 I am come in my Father's name, and all of you receive me not: if another shall come in his own name, him all of you will receive.		43 I come in my Father's name, and you do not receive me. If someone else comes in his (or her) own name, you will receive that person.	HOLY IS HIS NAME. LU. 1:49
5:44 How can all of you believe, which receive honour one of another, <i>and</i> seek not <i>the honour that comes from God only</i> ?	LATIN ET GLORIAM AB UNICO DEO et gloriam ab unico Deo	44 How is it possible for you to believe , while you receive honor from one another and do not seek the honor that comes from the only true God?	SACRED NAME Codex D
5:45 Do not think that I will accuse you to the Father: there is one that accuses you, even Moses, in whom all of you trust.		45 I will not make an accusation against you to the Father. There is one who accuses you, namely Moses, on whom you trust.	
5:46 For had all of you believed Moses, all of you would have believed me; for he wrote of me.		46 For if you believed Moses, you would believe me; for he wrote about me.	

5:47 But if all of you believe not his writings, how <i>shall</i> all of <i>you believe</i> my words? (o. rhema)	words you shall believe ρημασιν πιστευετε (4100)	47 But if you do not believe his writings, how are you to believe my words?"	
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THE NEW TESTAMENT

Gospel of JOHN chapter 6

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2019)	Aramism or Margin Comment
6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.		1 After this Jesus crossed the Lake of Tiberias (also named, the Sea of Galilee).	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language
6:2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.		2 A great multitude followed Him, because they witnessed the miraculous works He performed on the sick. * *	
6:3 And Jesus went up into a mountain, and there he sat with his disciples.		3 Then Jesus went up the mountain, and sat there with His disciples.	
6:4 And the passover, a feast of the Jews, was nigh.		4 The Judean Feast of the Passover was at hand.	*
6:5 When Jesus then lifted up his eyes, and saw a great company come unto him, he says unto Philip, Whence shall we buy bread, that these may eat?		5 And when He looked around and saw the crowd coming towards Him, He said to Philip, "Where shall we buy bread for these people to eat?"	
6:6 And this he said to prove him: for he himself knew what he would do.		6 He said this to test the resolve of Philip, for He knew what He was going to do.	
6:7 Philip answered him, <i>Two hundred pennyworth</i> of bread is not sufficient for them, that every one of them may take a little.	LATIN ducentorum denariorum	7 "Two hundred denarii worth of bread," replied Philip, "is not enough for them all to get a little to eat."	Philip: from Bethsaida of Galilee.
6:8 One of his disciples, Andrew, Simon Peter's brother, says unto him,		8 One of His disciples, Andrew, Simon Peter's brother, made an observation:	Andrew: from Bethsaida of Galilee.
6:9 There is a lad here, which has five <i>barley loaves</i> , and two small fishes:	Loaves of barley αρτους κριθινους (2916)	9 "There is one lad here with five loaves of barley and two fishes, but	

but what are they among so many?		what are these among so many?"	
6:10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.		10 "Make the people sit down," said Jesus. The ground was covered with thick grass; so they sat down, the number of men was about 5,000.	
6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the <i>fishes</i> as much as they would.	Little fishes [delicacy] ὀψαρία (3795)	11 Then Jesus took the bread loaves and after giving thanks, He distributed to the disciples and the disciples served the people reclining on the ground; and the fishes were distributed in like manner, as much as they wished.	
6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.		12 When all were satisfied, He said to His disciples, "Gather up the broken pieces that are left over, so that nothing is lost."	
6:13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.		13 Therefore they gathered them up; they filled twelve baskets with the pieces of the five barley loaves—those broken portions that remained after they had done eating.	
6:14 Then those men, when they had seen the miracle that Jesus did, said, This is truthfully that prophet that should come into the world.		14 So the people, witnessing the miracle He performed, said, "This has to be the Prophet who was to come into the world."	
6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.		15 However, knowing that they were about to come and carry Him off by force to make Him king, Jesus withdrew again up the mountain alone by Himself.	
6:16 And when even was now come, his disciples went down unto the sea,		16 Later, toward evening, His disciples went down to the Lake.	
6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.		17 There they boarded a boat, and crossed the Lake to Capernaum. By this time it had become dark, and Jesus had not come along with them.	
6:18 And the sea arose by reason of a great wind that blew.		18 The Lake became like a rough sea, because a strong wind was blowing.	Sudden wind-driven 10 foot waves recorded at Tiberias.
6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.		19 Having rowed three or four miles, they saw Jesus walking on the water and coming near the boat, and they became afraid.	

6:20 But he says unto them, It is I; be not afraid.		20 But He called to them. "I am [He]," He said, "do not fear."	(4:26)
6:21 Then they willingly received him into the ship: and immediately the ship was at the land where they went.		21 They hastened to take Him on board; and in a moment the boat reached land at the point where they were going.	
6:22 The day following, when the people which stood on the other side of the sea saw that there was no other boat there, save that one into where his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;		22 The next morning, the crowd that was standing about on the other side of the Lake found no boat there; and seeing that Jesus did not board the boat before with His disciples, they concluded that His disciples went away without Him.	
6:23 (nevertheless there came <i>other boats</i> from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)	Little boats πλοιαρια (4142)	23 Then a number of small boats arrived from Tiberias near to the place where they had eaten the bread after the LORD had given the blessing.	
6:24 When the people therefore saw that Jesus was not there, neither his disciples, they also went on board ships, and came to Capernaum, seeking for Jesus.		24 When the crowd saw that neither Jesus nor His disciples were there, they themselves took the boats and came to Capernaum to look for Jesus.	
6:25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when came you here?		25 So when they had crossed the Lake and did find Him, they asked Him, "Rabbi, when did you come here?"	
6:26 Jesus answered them and said, Verily, verily, I say unto you, All of you seek me, not because all of you saw the miracles, but because all of you did eat of the loaves, and were filled.		26 "In all truthfulness, I tell you," replied Jesus, "that you are searching for me not because you have seen such wonders, but because you ate the loaves and were satisfied.	(4:48) Signs = Wonders = Miracles
6:27 Labour not for the food which perishes, but for that food which endures unto everlasting life, which the Son of man shall give unto you: for him has God the Father sealed.		27 Do not work for the food that does not last, work for the food that leads to eternal Life—that food which the Son of Man will give to you; for on Him the Father, God, has set HIS seal."	(6:47)
6:28 Then said they unto him, What shall we do, that we might work the works of God?		28 "What are we to do," they asked, "to carry out the work of God?"	
6:29 Jesus answered and said unto them, This is the work of God, that all of you believe on him whom he has sent.		29 "This," replied Jesus, "is the thing that God requires—that you should be believers in Him whom HE has sent."	
6:30 They said therefore unto him, What		30 "What sign then," they asked, "do	

sign show you then, that we may see, and believe you? what do you work?		you perform that we may see and believe in you? What miraculous work can you show us?	
6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.		31 Our fathers ate manna in the desert, as it is written, `HE GAVE THEM BREAD OUT OF HEAVEN TO EAT'" (PS. 78:24).	
6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father gives you the true bread from heaven.		32 "Truthfully again, I tell you," replied Jesus, "that Moses did not give you the bread from Heaven, but my Father has given you the true bread out of Heaven.	
6:33 For the bread of God is he which comes down from heaven, and gives life unto the world.		33 For the bread of God is the One who comes down from Heaven and gives Life to the world."	
6:34 Then said they unto him, Lord, evermore give us this bread.		34 "Sir," they said, "give us that bread forever."	
6:35 And Jesus said unto them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst.		35 "I am the Bread of Life," replied Jesus, "anyone who comes to me shall never hunger; and anyone who believes in me shall never thirst.	
6:36 But I said unto you, That all of you also have seen me, and believe not.		36 But it is as I have said: you have seen me and yet you do not believe .	
6:37 All that the Father gives me shall come to me; and him that comes to me I will in <i>no wise</i> cast out.	not no casting ου (3756) μη (3361) [double neg.] εκβαλω	37 Everyone whom the Father gives me will come to me, and those who come to me I will never, ever cast aside.	(4:14) (6:35)
6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.		38 For I have descended from Heaven to earth not to do my own will, but to do the will of HIM who sent me.	
6:39 And this is the Father's will which has sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day.		39 And this is the will of HIM who sent me, that what HE has given me I should not lose it, but should raise it up on the last day.	
6:40 And this is the will of him that sent me, that every one which sees the Son, and believes on him, may have everlasting life: and I will raise him up at the last day.		40 This is my Father's will, that everyone who witnesses the Son of God and believes in Him should have eternal Life, and I will raise that person to life on the last day."	
6:41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.		41 Now the Judeans began to murmur about Him because He said, `I am the bread which came down out of	

		Heaven.'	
6:42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he says, I came down from heaven?		42 And they said, "Is this man not Joseph's son? Is he not Jesus, whose father and mother we know? How can he now say, 'I have descended from Heaven'?"	
6:43 Jesus therefore answered and said unto them, Murmur not among yourselves.		43 "Do not murmur among yourselves," replied Jesus,	
6:44 No man can come to me, except the Father which has sent me draw him: and I will raise him up at the last day.		44 "No one can come to me unless the Father who sent me draws him (or her) to me; then I will raise that person to life on the last day.	
6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that has heard, and has learned of the Father, comes unto me.		45 It is written in the Prophets, 'AND ALL YOUR CHILDREN SHALL BE TAUGHT BY GOD' (IS. 54:13). Everyone who hears the Father and learns from HIM will come to me.	
6:46 Not that any man has seen the Father, save he which is of God, he has seen the Father.		46 No one has ever seen the Father, except the One who is from God, He has seen the Father.	
6:47 Verily, verily, I say unto you, <i>He</i> that believes on me has everlasting life.	He Ο [ho, as pronoun] (3588) includ. fem.	47 In all truthfulness, I say to you, he (or she) that believes on me will have everlasting Life.	(6:68)
6:48 I am that bread of life.		48 I am the Bread of Life.	
6:49 Your fathers did eat manna in the wilderness, and are dead.		49 Your fathers consumed the manna in the desert, and they died.	
6:50 This is the bread which comes down from heaven, that a man may eat thereof, and not die.		50 Here is the bread that comes down out of Heaven that anyone may eat it and not die.	
6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.		51 I am the living bread come down out of Heaven. If anyone eats this bread, he (or she) shall live forever. Moreover the bread which I will give for the life of the world is my flesh."	
6:52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?		52 This led to an angry debate among the Judeans. "How can this man," they argued, "give us his flesh to eat?"	
6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except all of you		53 "Truthfully again, I tell you," said Jesus, "that unless you eat the flesh of	

eat the flesh of the Son of man, and drink his blood, all of you have no life in you.		the Son of Man and drink His blood, you have no life in yourselves.	
6:54 Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.		54 Those who eat my flesh and drink my blood have eternal Life, and I will raise them up on the last day.	
6:55 For my flesh is food indeed, and my blood is drink indeed.		55 For my flesh is truly the food, and my blood is truly the drink.	
6:56 He that eats my flesh, and drinks my blood, dwells in me, and I in him.		56 The one who eats my flesh and drinks my blood belongs in me, and I belong in that person.	
6:57 As the living Father has sent me, and I live by the Father: so he that eats me, even he shall live by me.		57 As the living Father has sent me, and I live because of the Father, so anyone who partakes of me will live because of me.	
6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eats of this bread shall live for ever.		58 This is the bread which came down out of Heaven; it is unlike that which your forefathers ate—for they ate and yet died. The person who eats this bread shall live forever."	
6:59 These things said he in the synagogue, as he taught in Capernaum.		59 Jesus gave this discourse in the synagogue while teaching at Capernaum.	
6:60 Many therefore of his disciples, when they had heard this, said, This is a hard saying; (o. logos) who can hear it?		60 A number of His disciples, when they heard these words, said, "This is hard to accept. Who can listen to such teaching?"	
6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Does this offend you?		61 Knowing in His heart that His disciples were disturbed about this, Jesus asked them, "Does this cause you to stumble?	
6:62 What and if all of you shall see the Son of man ascend up where he was before?		62 Then what if you were to see the Son of Man ascending up where He was before?	
6:63 It is the spirit that gives life; (o. pneuma) the flesh profits nothing: the words (o. rhema) that I speak unto you, they are spirit, (o. pneuma) and they are life.		63 The Spirit is what gives life. The flesh does not benefit anyone. The words I speak to you are Spirit and are Life.	
6:64 But there are some of you that believe not." For Jesus knew <i>from the beginning</i> who they were that believed not, and who should betray him.	From beginning ἐξ ἀρχῆς (746)	64 But there are some among you who do not believe ." For Jesus knew from the beginning who those were who did not believe , and who would betray	

		Him.	
6:65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.		65 So He added, "That is why I told you that no follower can come to me unless it be granted by the Father."	
6:66 From that time many of his disciples went back, and walked no more with him.		66 As a result, many of His followers departed, and no longer associated with Him.	
6:67 Then said Jesus unto the twelve, Will all of you also go away?		67 Then Jesus said to the twelve: "Will you go away also?"	
6:68 Then Simon Peter answered him, Lord, to whom shall we go? you have the words (o. rhema) of eternal life.		68 "Master," replied Simon Peter, "to whom shall we go? Your words tell us of eternal Life.	Peter: from Bethsaida of Galilee. (8:12)
6:69 And we believe and are sure that you are that Christ, the Son of the living God.		69 And we have come to believe and know that you are Christ, the Holy One, Son of God."	GR. <u>Cristos</u> AR. mashiha Savior of the World Anointed One
6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?		70 "Have I not chosen you twelve?" said Jesus, "and even one of you is a devil."	
6:71 He spoke of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.		71 He spoke of the son of Simon, Judas the Iscariot. He was one of the twelve who afterwards would betray Him.	

THE NEW TESTAMENT

Gospel of JOHN chapter 7

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.		1 Jesus continued to move from place to place in Galilee. He would not go about in Judea, because the leaders there were seeking to kill Him.	IHS = ENG. <u>Jesus</u> AR. Yeshua Jesus: universal language Jewry ≠ ghetto = Judea
7:2 Now the Jew's feast of <i>tabernacles</i> was at hand.	Tent fastening σκηνοπηγια (4634)	2 And the Judean Festival of Tabernacles was drawing near.	
7:3 His brethren therefore said unto him, Depart behind, and go into Judaea,		3 Therefore His brothers said to Him, "Cross over the territory into Judea, so	

that your disciples also may see the works that you do.		that your disciples may witness the works which you perform. * *	
7:4 For there is no man that does any thing in secret, and he himself seeks to be known openly. If you do these things, show yourself to the world.		4 No one acts in secret, while desiring to be known openly. Since you are doing these deeds, show yourself to the world."	*
7:5 For neither did his brethren believe in him.		5 For even His brothers did not believe in Him.	
7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.		6 "My hour," replied Jesus, "has not yet come, but for you, time is always ready.	
7:7 The world cannot hate you; but me it hates, because I testify of it, that the works thereof are evil.		7 The world is not able to hate you; but it hates me, for I give testimony concerning the world that its works are evil.	
7:8 Go all of you up unto this feast: I go not up yet unto this feast: for my time is not yet full come.		8 All of you go to the Festival. I am not going up yet, because my time is not fulfilled."	
7:9 When he had said these words unto them, he abode still in Galilee.		9 Having given this directive, He stayed in Galilee.	
7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.		10 However, when His brothers left for the Festival, then He went up also, not openly, but in a private manner.	
7:11 Then the Jews sought him at the feast, and said, Where is he?		11 Meanwhile the Judeans at the Festival were looking for Him and were inquiring, "Where is He?"	
7:12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceives the people.		12 Among the mass of people, there was much debate about Him. Some said, "He is a good man." Others said, "Not so: He is misleading the people."	
7:13 Nevertheless no man spoke openly of him for fear of the Jews.		13 Yet, fearing the wrath of the Judean leaders no one spoke openly about Him.	
7:14 Now about the <i>midst</i> of the feast Jesus went up into the temple, and taught.	In the middle μεσουσης (3322)	14 The Festival was already half over when Jesus arrived at the Temple and began to teach.	
7:15 And the Jews marvelled, saying, How knows this man letters, having never learned?		15 The leaders of Judea asked, in wonderment, "How does this man know anything of letters, having never been taught."	

7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.		16 Jesus answered them by saying, "My teaching is not mine, but comes from HIM who sent me.	
7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.		17 If anyone is willing to do HIS will, that person shall know about the teaching, whether it is from God or I speak of myself.	
7:18 He that speaks of himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him.		18 The man whose teaching originates with himself seeks his own glory. He who seeks the glory of HIM who sent Him teaches the truth, and there is no unrighteousness in Him.	(18:37) Truth: No ordinary man here.
7:19 Did not Moses give you the law, and yet none of you keeps the law? Why go all of you about to kill me?		19 Did not Moses give you the Law? And yet not one of you obeys the Law. Why do you mean to kill me?"	
7:20 The people answered and said, You have a devil: who goes about to kill you?		20 "You are possessed by a demon, who wants to kill you?" replied the people.	
7:21 Jesus answered and said unto them, I have done one work, and all of you all marvel.		21 "A single work I have done," replied Jesus, "and all of you are full of wonder.	
7:22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and all of you on the sabbath day circumcise a man.		22 So, Moses gave you the rite of circumcision (not that it began with Moses, but with the fathers), and even on a Sabbath day you circumcise a child.	
7:23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are all of you angry at me, because I have made a man everything whole on the sabbath day?		23 For the Law of Moses to remain unbroken, a man child is circumcised even on a Sabbath day, why are you angry with me because I have restored a man entirely to health on a Sabbath day?	
7:24 Judge not according to the appearance, but judge righteous judgment.		24 Do not judge by appearance, but judge rightly in any judgment."	
7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?		25 Then some of the people of Jerusalem said, "Is this not the man they want to kill?	
7:26 But, lo, he speaks boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?		26 See how He is speaking openly, and they say nothing to Him! Can the leaders really have discovered that this man is the Christ?	GR. <u>Cristos</u> AR. mōshīha

7:27 Nevertheless we know this man whence he is: but when Christ comes, no man knows whence he is.		27 Regardless, we know this man and we know where He is from; but as for the Christ, when He comes, no one will know where He comes from."	GR. <u>Cristos</u> AR. mōshīha
7:28 Then cried Jesus in the temple as he taught, saying, All of you both know me, and all of you know whence I am: and I am not come of myself, but he that sent me is true, whom all of you know not.		28 Jesus therefore, while teaching in the Temple, cried out, and said, "Yes, you know me, and you know where I am from. And yet I have not come on my own; but there is ONE who has truly sent me, of whom you do not know.	
7:29 But I know him: for I am from him, and he has sent me.		29 I know HIM, because I came from HIM, and HE sent me."	
7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.		30 They wanted to arrest Him; and not a hand was laid on Him, for His hour had not yet come.	
7:31 And many of the people believed on him, and said, When Christ comes, will he do more miracles than these which this man has done?		31 But among the crowd a large number believed in Him. "When the Christ comes," they said, "will He perform more miracles than this Teacher has performed?"	GR. <u>Cristos</u> AR. mōshīha
7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.		32 The Pharisees heard the people expressing their various concerns about Him, and the Pharisees and High Priests sent some officers to seize Him.	
7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.		33 Then Jesus said, "I am with you for a short time only, and afterward I go away to HIM who sent me.	
7:34 All of you shall seek me, and shall not find me: and where I am, thither all of you cannot come.		34 You will look for me and not find me, thus where I am you are not able to come."	
7:35 Then said the Jews among themselves, Where will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?		35 The Judeans therefore said to one another, "Where is He about to go, so that we shall not find Him? Will He go to the Dispersion among the Greeks, and teach the Greeks?	
7:36 What manner of saying (o. logos) is this that he said, All of you shall seek me, and shall not find me: and where I am, thither all of you cannot come?		36 What is this saying of His, 'You will look for me, and not find me, and where I am you are not able to come'?"	
7:37 In the last day, that great day of the		37 On the great day which was the last	

feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.		day of the Festival, Jesus stood up and cried out, "If anyone thirst, come unto me and drink.	(4:14)
7:38 He that believes on me, <i>as the scripture has said</i> , out of his belly shall flow rivers of living water.	LATIN SICUT DIXIT SCRIPTURA sicut dixit scriptura	38 The person who believes in me, as the scripture says, from that very being shall flow rivers of living water."	IS. 44:3
7:39 (But this spoke he of the Spirit, (o. pneuma) which they that believe on him should receive: for the Holy Spirit (o. pneuma) was not yet given; because that Jesus was not yet glorified.)		39 He referred to the Spirit which those who believed in Him would receive; for the Spirit was not yet bestowed, because Jesus had not yet been glorified.	
7:40 Many of the people therefore, when they heard this saying, (o. logos) said, Truthfully this is the Prophet.		40 After listening to this discourse, many of the crowd began to say, "This must be the Prophet."	
7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?		41 Others said, "He is the Christ." And again others, "Does the Christ come from Galilee?"	GR. <u>Cristos</u> AR. məshīha
7:42 Has not the scripture said, That Christ comes of the seed of David, and out of the town of Bethlehem, where David was?		42 Did the Scripture not declare that the Christ is to come from the lineage of David and from Bethlehem, the town of David?"	GR. <u>Cristos</u> AR. məshīha
7:43 So there was a division among the people because of him.		43 So there was division among the people on His account.	
7:44 And some of them would have taken him; but no man laid hands on him.		44 Some of them wanted to arrest Him, but no one put a hand upon Him.	
7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have all of you not brought him?		45 The officers returned to the High Priests and Pharisees, and the leadership asked them, "Why did you not bring Him?"	
7:46 The officers answered, Never man spoke like this man.		46 The reply from the officers, "Never before has a man spoken the words that this man speaks."	(6:38)
7:47 Then answered them the Pharisees, Are all of you also deceived?		47 "Have you been misled also?" responded the Pharisees.	
7:48 Have any of the rulers or of the Pharisees believed on him?		48 "Have any of the leaders or the Pharisees believed in Him?"	
7:49 But this people who know[s] not the law <i>are cursed</i> .	are accursed επικαταρατοι (1944)	49 As for this crowd who understand nothing about the Law, they are accursed."	

7:50 <i>Nicodemus says unto them, (he that came to Jesus by night, being one of them,)</i>	LATINIZED(-us) GREEK(-ous) dicit <i>Nicodemus</i> <i>ad illos</i> dicit Nicodemus ad illos	50 Nicodemus spoke up as one of the leaders—the one who had come to Jesus at night.	
7:51 Does our law judge any man, before it hear him, and know what he does?		51 "Does our Law," he asked, "judge a man without first hearing what he will say and know what he has done?"	
7:52 They answered and said unto him, Are you also of Galilee? Search, and look: for out of Galilee arises no prophet.		52 "Do you also come from Galilee?" they asked in reply. "Search for yourself and see that no Prophet arises out of Galilee."	
7:53 And every man went unto his own house.		53 And everyone went to their own house.	Foxes: Have holes LU. 9:58

THE NEW TESTAMENT

Gospel of JOHN chapter 8

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2018)	Aramism or Margin Comment
8:1 Jesus went unto the mount of Olives.		1 Whereupon Jesus went to the Mount of Olives.	IHS=ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language
8:2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.		2 Early the next day, He returned to the Temple, and there the people came to Him in crowds. He seated Himself and was teaching them:	
8:3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,		3 When the Scribes and the Pharisees brought to Him a woman who had been found committing adultery. They made her stand in the center of the court.	
8:4 They say unto him, Master, this woman was taken in adultery, in the very act.		4 And they said to Him, "Teacher, this woman has been found in the act of committing adultery.	*
8:5 Now Moses in the law commanded us, that such should be stoned: but what says you?		5 Now, in the Law, Moses gave charge for such women to be stoned to death. But what do you say?"	
8:6 This they said, tempting him, that they might have to accuse him. But Jesus		6 They asked this to put Him to the test, so that they might bring an	

stooped down, and with his finger wrote on the ground, as though he heard them not.		accusation against Him. But Jesus bowed down and began to write with His finger on the ground.	
8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.		7 When they were insistent, He rose up and said to them, "Let the one without sin among you be the first to throw a stone at her."	(2:25)
8:8 And again he stooped down, and wrote on the ground.		8 Then He bowed down again, and began to write on the ground.	
8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.		9 They heard Him, and then, beginning with the eldest, took leave, one by one, until all were gone. Jesus was left behind alone, except for the woman in the center of the court.	
8:10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those your accusers? has no man condemned you?		10 Then raising up and seeing only the adulteress there, Jesus said to her, "Woman, where are your accusers? Has no one condemned you?"	
8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn you: go, and sin no more.		11 "No one, Sir," she replied. And Jesus said, "I do not condemn you either, go and do not sin anymore."	
8:12 Then spoke Jesus again unto them, saying, I am the light of the world: he that follows me shall not walk in darkness, but shall have the light of life.		12 Once more Jesus began to teach, saying, "I am the Light of the World, anyone who follows me shall not walk in the dark, but shall have the light of Life."	(12:36)
8:13 The Pharisees therefore said unto him, You bear record of yourself; your record is not true.		13 "You only testify about yourself," said the Pharisees; "your testimony is not valid."	
8:14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and where I go; but all of you cannot tell whence I come, and where I go.		14 "Even if I give evidence about myself," replied Jesus, "my testimony is true; for I know where I came from and where I am going, but you do not know where I came from or where I go."	
8:15 All of you judge after the flesh; I judge no man.		15 You judge according to appearances: I do not judge anyone.	
8:16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.		16 And also, if I do judge, my judgment is true; for I am not alone, but the Father who sent me is with me.	
8:17 It is also written in your law, that the		17 In your own Law, it is written,	

testimony of two men is true.		'THE TESTIMONY OF TWO WITNESSES IS TRUE' (DE. 19:15).	
8:18 I am one that bear witness of myself, and the Father that sent me bears witness of me.		18 I am One giving testimony concerning myself, and the Father who sent me gives testimony about me."	
8:19 Then said they unto him, Where is your Father? Jesus answered, All of you neither know me, nor my Father: if all of you had known me, all of you should have known my Father also.		19 "Where is your Father?" they asked. He replied, "You neither know me nor my Father; if you had known me, you would have known my Father also."	
8:20 These words (o. rhema) spoke Jesus in the <i>treasury</i> , as he taught in the temple: and no man laid hands on him; for his hour was not yet come.	Treasure guard γαζοφυλακιω (1049)	20 Jesus spoke these words in the Treasury, while teaching in the Temple; yet no one arrested Him, because His hour had not yet come.	
8:21 Then said Jesus again unto them, I go my way, and all of you shall seek me, and shall die in your sins: where I go, all of you cannot come.		21 Again He said to them, "I will go away. And you will try to find me, but you will die in your sins. Where I am going, you are not able to come."	
8:22 Then said the Jews, Will he kill himself? because he says, Where I go, all of you cannot come.		22 The Judeans began to ask among themselves, "Is He going to kill Himself, since He says, 'Where I am going, you are not able to come'?"	
8:23 And he said unto them, All of you are from beneath; I am from above: all of you are of this world; I am not of this world.		23 "You," He explained, "are from below, I am from above: you are of this present world, I am not of this world.	
8:24 I said therefore unto you, that all of you shall die in your sins: for if all of you believe not that I am he, all of you shall die in your sins.		24 That is why I told you that you will die in your sins; for, unless you believe that I am [He], you will die in your sins."	I AM (6:20)
8:25 Then said they unto him, Who are you? And Jesus says unto them, Even the same that I said unto you from the beginning.		25 "What, who are you?" they asked. "How is it," replied Jesus, "I speak to you at all.	
8:26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.		26 I speak many things about you and judge you. For the ONE who sent me is true, and what I have heard from HIM, I tell the world."	
8:27 They understood not that he spoke to them of the Father.		27 They did not know that He was speaking to them from the Father.	
8:28 Then said Jesus unto them, When all of you have lifted up the Son of man, then		28 So Jesus added, "When you have lifted up the Son of Man, then you will	

shall all of you know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things.		know that I am [He]. Of myself I do nothing; but as the Father has taught me, so I teach.	I AM (8:24)
8:29 And he that sent me is with me: the Father has not left me alone; for I do always those things that please him.		29 And the ONE who sent me is with me. HE has not left me alone: for I always do what pleases HIM."	
8:30 As he spoke these words, many believed on him.		30 As He spoke, many came to believe in Him.	
8:31 Then said Jesus to those Jews which believed on him, If all of you continue in my word, (o. logos) then are all of you my disciples indeed;		31 Then Jesus said to those of the Judeans who now believed in Him, "As for you, if you hold to my teaching, then you are truly my disciples;	
8:32 And all of you shall know the truth, and the truth shall make you free.		32 And you shall know the truth, and the truth shall make you free."	(8:36)
8:33 They answered him, We be Abraham's seed, and were never in bondage to any man: how says you, All of you shall be made free?		33 They responded, "We descend from Abraham, and have not been beholden (1) (2) to anyone at any time. What do you mean by saying, `You shall be made free`?"	(1) EX. 1:14, Hard bondage. (2) MIC. 6:4, Egypt was house of servitude.
8:34 Jesus answered them, Verily, verily, I say unto you, Whosoever commits sin is the servant of sin.		34 "In all truthfulness, I tell you," replied Jesus, "that everyone who commits sin is the servant of sin.	
8:35 And the servant abides not in the house for ever: but the Son abides ever.		35 Now a servant does not always remain in the house, but a son does.	
8:36 If the Son therefore shall make you free, all of you shall be free indeed.		36 If then, the Son shall make you free, you shall be free indeed.	RO. 8:2
8:37 I know that all of you are Abraham's seed; but all of you seek to kill me, because my word (o. logos) has no place in you.		37 I know you are descendants of Abraham; but you want to kill me, because you do not receive my teaching.	
8:38 I speak that which I have seen with my Father: and all of you do that which all of you have seen with your father.		38 I speak about what I have seen from my Father. You, of course, are doing what you have seen from your father."	
8:39 They answered and said unto him, Abraham is our father. Jesus says unto them, If all of you were Abraham's children, all of you would do the works of Abraham.		39 They said, "Our father is Abraham." Jesus answered, "If you were Abraham's children, you would be doing the deeds of Abraham.	
8:40 But now all of you seek to kill me, a		40 But now you want to kill me, a man	

man that has told you the truth, which I have heard of God: this did not Abraham.		who has spoken the truth which He heard from God. Abraham did not do this.	
8:41 All of you do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.		41 I repeat, you are doing the deeds of your father." [Indignant] They replied, "We are not illegitimate children. We do have one Father, even God."	
8:42 Jesus said unto them, If God were your Father, all of you would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.		42 "If God were your Father," said Jesus, "you would love me; for I came from God and I am here not of myself, but of the ONE who sent me.	
8:43 Why do all of you not understand my speech? even because all of you cannot hear my word. (o. logos)		43 How is it you do not understand my manner of speaking, that you are unable to listen to my words?	
8:44 All of <i>you are of your father the devil</i> , and the lusts of your father all of you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.	LATIN vos de patre diavolo vos de patre diavolo	44 Your father is the devil; and you desire to do what pleasures him. He was a murderer from the beginning, and does not stand firm in the truth—there is no truth in him. Whenever he speaks lies, he speaks what is his own; for he is a liar, and the father of lies.	
8:45 And because I tell you the truth, all of you believe me not.		45 But even though I speak the truth, you do not believe me.	
8:46 Which of you convinces me of sin? And if I say the truth, why do all of you not believe me?		46 Which one of you convicts me of sin? If I speak the truth, why do you not believe me?	
8:47 He that is of God hears God's words: (o. rhema) all of you therefore hear them not, because all of you are not of God.		47 Only one who is a child of God listens to God's words. You do not listen to them because you are not God's children."	
8:48 Then answered the Jews, and said unto him, Say we not well that you are a Samaritan, and have a devil?		48 "Do we not say rightly," answered the Judeans, "that you are a Samaritan and have a demon?"	
8:49 Jesus answered, I have not a devil; but I honour my Father, and all of you do dishonour me.		49 "I am not possessed by a demon," replied Jesus. "But I honor my Father, and you dishonor me.	
8:50 And I seek not mine own glory: there is one that seeks and judges.		50 I do not seek my own glory; there is ONE seeking and also judging.	
8:51 Verily, verily, I say unto you, If a man keep my saying, (o. logos) he shall never see death.		51 In all truthfulness, I tell you that if anyone obeys my teaching that person shall never see death."	

8:52 Then said the Jews unto him, Now we know that you have a devil. Abraham is dead, and the prophets; and you says, If a man keep my saying, (o. logos) he shall never taste of death.		52 "Now," exclaimed the Judeans, "we know that you have a demon. Abraham died, and so did the Prophets, and yet you say, 'If anyone obeys my teaching, that person shall not be subject to death.'	
8:53 Are you greater than our father Abraham, which is dead? and the prophets are dead: whom make you yourself?		53 Are you greater than our forefather Abraham who died, and the Prophets who died? Who do you make yourself out to be?"	
8:54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honors me; of whom all of you say, that he is your God:		54 "Were I to glorify myself," answered Jesus, "I should have no glory. There is ONE who glorifies me, namely my Father, who you say is your God.	
8:55 Yet all of you have not known him; but I know him: and if I should say, I know him not, I shall be a <i>liar</i> like unto you: but I know him, and keep his saying. (o. logos)	Liar Ψευστης (5583)	55 You do not know HIM, yet I know HIM; and should I but deny my knowledge of HIM, I would be like you, a liar. But I do know HIM, and I obey HIS teaching.	
8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.		56 Abraham your forefather rejoiced in the hope of seeing my day: and he saw, and was glad."	
8:57 Then said the Jews unto him, You are not yet fifty years old, and have you seen Abraham?		57 Then the Judeans said, "You are not yet fifty years old, and have you seen Abraham or he you?"	
8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.		58 "In all truthfulness," answered Jesus, "I tell you that before Abraham came into existence, I AM."	The Great I AM (8:28)
8:59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.		59 Then they gathered up stones to throw at Him, but He hid Himself and went out of the Temple, passing through their midst.	

THE NEW TESTAMENT
Gospel of JOHN chapter 9

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
9:1 And as Jesus passed by, he saw a man which was blind <i>from his birth</i> .	from birth ἐκ γενετης (1079)	1 As He passed by, He saw a man who had been blind from birth.	
9:2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?		2 So His disciples inquired of Him, "Rabbi, who sinned—this man or his parents—that he was born blind?" * *	
9:3 Jesus answered, Neither has this man sinned, nor his parents: but that the works of God should be made manifest in him.		3 "Neither he nor his parents sinned," answered Jesus, "but he was born blind so that God's work might be made manifest in him.	IHS = ENG. <u>Jesus</u> AR. Yeshua Jesus: universal language
9:4 I must work the works of him that sent me, while it is day: the night comes, when no man can work.		4 It is necessary to do the works of HIM who sent me while there is daylight. Night comes on when no one is able to work.	*
9:5 As long as I am in the world, I am the light of the world.		5 When I am present in the world, I am the Light of the World."	
9:6 When he had thus spoken, he spat on the <i>ground</i> , and made <i>clay</i> of the spittle, and he anointed the eyes of the blind man with the clay,	ground [made] mud χαμαι (5476) πηλον (4081)	6 Having said this, He spat on the ground, and making the dust and spittle into a clay poultice, He applied the clay over the man's eyes,	
9:7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.		7 And said to him, "Go and wash in the pool of Siloam"—the name means `Sent.` So he went and washed his eyes, and returned having received his sight.	
9:8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?		8 Therefore his neighbors and the other people who had noticed him before because he was blind, began asking, "Is this not the man always sitting and begging?"	
9:9 Some said, This is he: others said, He is like him: but he said, I am he.		9 "Yes he is," some replied. "No," said others, "but he is like him." But his own statement was, "I am he."	
9:10 Therefore said they unto him, How <i>were your eyes opened?</i>	LATIN APERITIS UNTIBI OCULI aperti sunt tibi oculi	10 Then they asked, "How were your eyes opened?"	

9:11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.		11 "He whose name is Jesus," he answered, "applied wet clay over my eyes, and told me to go to the water at Siloam and wash. So I went and washed and gained my sight."	
9:12 Then said they unto him, Where is he? He said, I know not.		12 "Where is He?" they said. "I do not know," he replied.	
9:13 They brought to the Pharisees him that in old times was blind.		13 They brought the man who had been blind to the Pharisees.	
9:14 And it was the sabbath day when Jesus made the clay, and opened his eyes.		14 Now the day on which Jesus made the clay poultice and opened the man's eyes was the Sabbath.	
9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.		15 Then the Pharisees in their turn asked him how he had received his sight. "He put wet clay on my eyes," he replied, "and I washed it off, and now I see."	
9:16 Therefore said some of the Pharisees, This man is not of God, because he keeps not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.		16 This led some of the Pharisees to say, "This man has not come from God, for he does not keep the Sabbath." Others argued, "How is it possible for a man of sin to do such miracles?" There remained a division among them.	
9:17 They say unto the blind man again, What says you of him, that he has opened your eyes? He said, He is a prophet.		17 Again they asked the man who once had been blind, "What do you say about Him opening your eyes." The man said, "He is a Prophet."	
9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.		18 However, these Judeans did not believe his statement—that he had been blind and had obtained his sight—until they called his parents and asked them,	
9:19 And they asked them, saying, Is this your son, who all of you say was born blind? how then does he now see?		19 "Is this your son, who you say was born blind? How can he now see?"	
9:20 His parents answered them and said, We know that this is our son, and that he was born blind:		20 "We know," replied the parents, "that this is our son and he was born blind:	
9:21 But by what means he now sees, we know not; or who has opened his eyes, we know not: he is of age; ask		21 We do not know how he can now see or who has opened his eyes. He is of full age; ask him, he will give his	

him: he shall speak for himself.		own account."	
9:22 These words spoke his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put <i>out of the synagogue</i> .	out of synagogue αποσυναγωγος (656)	22 The parents said this, because they were afraid of the leaders of Judea who had already agreed that if anyone should avow Jesus as the Christ, that person should be removed from the synagogue.	GR. <u>Cristos</u> AR. mēshīha
9:23 Therefore said his parents, He is of age; ask him.		23 That was the reason his parents said, "He is an adult: ask him."	
9:24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.		24 Then the second time, they interviewed the man who had been blind and said, "Give God the praise: we know that the man who did this act is a man of sin."	
9:25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.		25 "Whether He is a sinner or not, I do not know," he replied; "What I do know is I was once blind and now I see."	
9:26 Then said they to him again, What did he to you? how opened he your eyes?		26 "What did He do to you?" they asked again; "How did He open your eyes?"	
9:27 He answered them, I have told you already, and all of you did not hear: wherefore would all of you hear it again? will all of you also be his disciples?		27 "I have told you already," he replied, "and you did not listen. Why do you want to hear it again? Do you also want to be His disciples?"	
9:28 Then they reviled him, and said, You are his disciple; but we are Moses' disciples.		28 Then they turned on him and said, "You are that man's disciple, but we are disciples of Moses.	
9:29 We know that God spoke unto Moses: as for this fellow, we know not from whence he is.		29 We know that God spoke to Moses; but as for this man we do not know where He comes from."	
9:30 The man answered and said unto them, Why herein is a marvellous thing, that all of you know not from whence he is, and yet he has opened mine eyes.		30 "What a wonder!" the man replied; "You do not know where He comes from, and yet He has opened my eyes!	
9:31 Now we know that God hears not sinners: but if any man be a worshipper of God, and does his will, him he hears.		31 We know that God does not listen to sinful people, but that if anyone is God-fearing and does HIS will, God will listen.	PS. 18:41
9:32 Since the world began was it not		32 From the beginning of the world	

heard that any man opened the eyes of one that was born blind.		such a thing has never been heard of as to how anyone could open the eyes of a man blind from his birth.	
9:33 If this man were not of God, he could do nothing.		33 Unless this man came from God, He would not be able to do anything."	
9:34 They answered and said unto him, You were altogether born in sins, and do you teach us? And they cast him out.		34 "You," they replied, "were entirely born in sin, and you try to teach us?" And they put him out of the synagogue.	
9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Do you believe on the Son of God?		35 Jesus heard that they had turned the man out. So, having found him, He asked him, "Do you believe in the Son of God?"	
9:36 He answered and said, Who is he, Lord, that I might believe on him?		36 "Who is He, Master?" answered the man. "Tell me, so that I may believe in Him."	
9:37 And Jesus said unto him, You have both seen him, and it is he that talks with you.		37 Jesus said, "You both see Him and hear Him: He is the One speaking to you."	
9:38 And he said, Lord, I believe. And he worshipped him.		38 "I believe , Master," he said. And he threw himself down in reverence.	No divine protest here.
9:39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.		39 "I came into this world," said Jesus, "for judgment, that those who do not see might see, and those who do see might become blind."	
9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?		40 These words were heard by the Pharisees who were present, and they asked Him, "Are we blind also?"	
9:41 Jesus said unto them, If all of you were blind, all of you should have no sin: but now all of you say, We see; therefore your sin remains.		41 "If you were blind," answered Jesus, "you would have no sin; but now you boast, `We see.` Therefore your sin remains!"	

THE NEW TESTAMENT

Gospel of JOHN chapter 10

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
10:1 Verily, verily, I say unto you, He that enters not by the door into the		1 "In all truthfulness, I tell you that anyone who does not enter the	

sheepfold, but climbs up <i>some other way</i> , the same is a thief and a robber.	Some other way αλλαχοθεν (237)	sheepfold by the door, but climbs up some other way, is a thief and a robber.	
10:2 But he that enters in by the door is the shepherd of the sheep.		2 But the one who enters by the door is the shepherd of the sheep. * *	
10:3 To him the gate keeper opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out.		3 The doorkeeper opens the door to him, and the sheep hear his voice; and he calls his own sheep by name and leads them out.	
10:4 And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice.		4 When he has brought out his sheep, he leads them; and the sheep follow him, because they know his voice.	*
10:5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.		5 But a stranger they do not follow, they run away from him: for they do not know the stranger's voice."	
10:6 This parable spoke Jesus unto them: but they understood not what things they were which he spoke unto them.		6 Jesus spoke of this as a parable, but they did not understand what He meant.	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language
10:7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.		7 Jesus said to them again, "In all truthfulness, I tell you that I am the Door of the sheep.	
10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.		8 All who have come before me are thieves and robbers; but the sheep would not hear them.	
10:9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.		9 I am the Door. If they enter by me, they will find safety, and will go in and out and find pasture.	(14:6)
10:10 The thief comes not, but in order to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it <i>more abundantly</i> .	extra περισσων (4053)	10 The thief comes only to steal and kill and destroy: I have come that they may have Life, and may have it more abundantly.	
10:11 I am the good shepherd: the good shepherd gives his life for the sheep.		11 I am the Good Shepherd. The good shepherd lays down his life for the sheep.	
10:12 But <i>he</i> that is a <i>worker</i> , and not the shepherd, whose own the sheep are not, sees the wolf coming, and left the sheep, and flees: and the wolf catches them, and scatters the sheep.	Hireling μισθωτος (3411)	12 The hired man—one who is not a shepherd or owner of the sheep—no sooner sees the wolf coming than he leaves the sheep and runs away; and the wolf seizes the sheep and scatters them about.	

10:13 The worker flees, because he is a worker, and cares not for the sheep.		13 That worker flees, because he only works for hire and cares nothing about the sheep.	
10:14 <i>I am the good shepherd</i> , and know my sheep, and am known of mine.	LATIN ego sum bonus pastor	14 I am the Good Shepherd. I know my sheep and my sheep know me,	
10:15 As the Father knows me, even so know I the Father: and I lay down my life for the sheep.		15 as the Father knows me and I know the Father; so I give my life for the sheep.	
10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.		16 I have other sheep who do not belong to this fold. Those I must lead also, and they will listen to my voice; and there shall be one flock under one Shepherd.	
10:17 Therefore does my Father love me, because I lay down my life, that I might take it again.		17 For this reason my Father loves me, because I am to lay down my life in order to receive it back again.	
10:18 No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.		18 No one is taking it away from me, I have the authority to lay down my life, and I have authority to receive it back again. This is the command I received from my Father."	
10:19 There was a division therefore again among the Jews for these sayings. (o. logos)		19 Again there arose a division among the Judeans because of this discourse.	
10:20 And many of them said, He has a devil, and is mad; why hear all of you him?		20 And many of them said, "He is possessed by a demon and is mad. Why listen to Him?"	
10:21 Others said, These are not the words (o. rhema) of him that has a devil. Can a devil open the eyes of the blind?		21 Others argued, "This is not the speech of a demoniac: can a demon open the eyes of the blind?"	
10:22 And it was at Jerusalem the feast of the <i>dedication</i> , and it was winter.	Renew dedication ἐγκαίνια (1456)	22 The Dedication Festival was at this time in Jerusalem, for it was winter;	
10:23 And Jesus walked in the temple in Solomon's porch.		23 And Jesus was walking in the Temple in Solomon's Porch,	
10:24 Then came the Jews round about him, and said unto him, How long do you make us to doubt? If you be the Christ, tell us plainly.		24 when the Judeans gathered around Him and asked Him, "How long before you lift us up? If you are the Christ, tell us plainly."	GR. <u>Cristos</u> AR. mashiha
10:25 Jesus answered them, I told you,		25 "I have told you," answered Jesus,	

and all of you believed not: the works that I do in my Father's name, they bear witness of me.		"and you do not believe . The deeds that I do in my Father's name—they testify of me.	HOLY IS HIS NAME. LU. 1:49
10:26 But all of you believe not, because all of you are not of my sheep, as I said unto you.		26 But you do not believe , because you are not my sheep, as I already said.	(8:44)
10:27 My sheep hear my voice, and I know them, and they follow me:		27 My sheep heed my voice, and I know them, and they follow me.	
10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.		28 I give them eternal Life, and they shall not be subject to death, nor shall anyone take them from my hand.	(17:12)
10:29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.		29 My Father who has given them to me is greater than all; and no one is able to seize anything from my Father's hand.	
10:30 I and my Father are one.		30 I and the Father, we are One."	
10:31 Then the Jews took up stones again to stone him.		31 Again the Judeans gathered up stones, preparing to stone Him.	
10:32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do all of you stone me?		32 Jesus responded, "I have shown you many good deeds from my Father; for which of them do you stone me?"	
10:33 The Jews answered him, saying, For a good work we stone you not; but for blasphemy; and because that you, being a man, make yourself God.		33 The Judeans replied, "We are not going to stone you for a good deed, but for blasphemy, because you are only a man, and make yourself to be God."	
10:34 Jesus answered them, Is it not written in your law, I said, All of you are gods?		34 "Is it not written in your Law," replied Jesus, "'I SAID, YOU ARE GODS' (PS. 82:6)?	
10:35 If he called them gods, unto whom the word (o. logos) of God came, and the scripture cannot be broken;		35 If those to whom God's word was addressed are called gods (and the Scripture cannot be undone),	
10:36 Say all of you of him, whom the Father has sanctified, and sent into the world, You blaspheme; because I said, I am the Son of God?		36 how is it that you say to One whom the Father consecrated and sent into the world, 'You are blaspheming,' when I said, 'I am the Son of God'?	
10:37 If I do not the works of my Father, believe me not.		37 If I fail to do the deeds of my Father, do not believe me.	
10:38 But if I do, though all of you		38 But if I do them, then even if you	

believe not me, believe the works: that all of you may know, and believe, that the Father is in me, and I in him.		do not believe me, at least believe the deeds, that you may recognize and believe that the Father is in me, and that I am in the Father."	
10:39 Therefore they sought again to take him: but he escaped out of their hand,		39 Once more they sought to arrest Him, but He withdrew from their midst.	
10:40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.		40 And He went away again to the other side of the Jordan, to the place where John first baptized; and He dwelled there for a while.	
10:41 And many resorted unto him, and said, John did no miracle: but all things that John spoke of this man were true.		41 The people crowded about Him, and reported, "John did not work a miracle here: but all that John said about this man was true."	
10:42 And many believed on him there.		42 And many there came to believe in Him.	

THE NEW TESTAMENT
Gospel of JOHN chapter 11

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
11:1 Now a certain man was sick, named <i>Lazarus, of Bethany</i> , the town of Mary and her sister Martha.	LATINIZED(-us)GREEK(-ous)  Lazarus de Bethania	1 Now there was a man lying gravely ill, named Lazarus from Bethany—that being the village of Mary and her sister Martha.	
11:2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)		2 This Mary, whose brother Lazarus was ill, was the one who would pour the fragrant oil over the LORD and wipe His feet with her hair; * *	
11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom you love is sick.		3 The sisters sent a message to the LORD, "Teacher, he whom you hold so dear is sick."	*
11:4 When Jesus heard that, he said, This sickness is not unto death, but for		4 Jesus heard the messenger and said, "This illness is not to death,	ⲓⲏⲥ = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language

11:1 Now a certain man was sick,
named *Lazarus, of Bethany*, the town of
Mary and her sister Martha.

LATINIZED(-us)GREEK(-ous)
LAZARUS de BETHANIA
 Lazarus de Bethania

1 Now there was a man lying
gravely ill, named Lazarus from
Bethany—that being the village of
Mary and her sister Martha.

11:2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

2 This Mary, whose brother Lazarus
was ill, was the one who would pour
the fragrant oil over the LORD and
wipe His feet with her hair;
* *

11:3 Therefore his sisters sent unto him,
saying, Lord, behold, he whom you love
is sick.

3 The sisters sent a message to the LORD, "Teacher, he whom you hold so dear is sick."

*

11:4 When Jesus heard that, he said,
This sickness is not unto death, but for

4 Jesus heard the messenger and said, "This illness is not to death,

IHS = ENG. Jesus AR. Yeshua
Jesus: universal language

the glory of God, that the Son of God might be glorified thereby.		but for the glorification of God, in order that the Son of God may be glorified as well."	
11:5 Now Jesus loved Martha, and her sister, and Lazarus.		5 Now Jesus loved both Martha and her sister, and Lazarus.	
11:6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.		6 When He heard that Lazarus was ill, He still remained in that same place for two days.	
11:7 Then after that says he to his disciples, Let us go into Judaea again.		7 And then He said to the disciples, "Let us return to Judea."	
11:8 His disciples say unto him, Master, the Jews of late sought to stone you; and go you thither again?		8 "Rabbi," exclaimed the disciples, "the Judeans seek to stone you, and you would go back there again?"	Rabbi = Master = Teacher MT. 23:8
11:9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbles not, because he sees the light of this world.		9 "Are there not twelve hours in the day?" replied Jesus. "If you walk in the daytime, you do not stumble, because you see the light of this world.	
11:10 But if a man walk in the night, he stumbles, because there is no light in him.		10 But if you walk by night, you stumble, because you have no light."	
11:11 These things said he: and after that he says unto them, Our friend Lazarus sleeps; but I go, that I may awake him out of sleep.		11 Afterwards He added, "Our friend Lazarus has gone to sleep, but I will go and wake him."	
11:12 Then said his disciples, <i>Lord, if he sleep, he shall do well.</i>	LATIN domine si dormit domine si dormit salbus erit Domine si dormit salbus erit	12 "Master," said the disciples, "if he is asleep he can be made well."	SACRED NAME Codex D
11:13 Nevertheless Jesus spoke of his death: but they thought that he had spoken of <i>taking of rest</i> in sleep.	resting κοιμησεως (2838)	13 But Jesus had spoken of his death, and they thought He referred to the resting in sleep.	
11:14 Then said Jesus unto them plainly, Lazarus is dead.		14 So then He told them plainly, "Lazarus is dead;	
11:15 And I am glad for your sakes that I was not there, to the intent all of you may believe; nevertheless let us go unto him.		15 And for your benefit I am glad I was not there, so that you might believe . But let us go to him."	
11:16 Then said Thomas, which is called Didymus, unto his <i>fellow disciples</i> , Let us also go, that we may die with him.	Fellow-disciples συνμαθηταις (4827)	16 "Let us go also," Thomas (called the Twin) said to his fellow disciples, "that we may die with him."	AR. <u>Thomas</u> ⲧⲱⲙⲁⲥ pronunc. TO-ma

11:17 Then when Jesus came, he found that he had lain in the grave four days already.		17 On His arrival Jesus found that Lazarus had already been in the sepulchre four days.	
11:18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:		18 Bethany was near Jerusalem, about two miles away;	
11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.		19 and many Judeans were among the mourners having come to express sympathy on the death of the brother of Martha and Mary.	
11:20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.		20 Martha, then, as soon as she heard that Jesus was coming, went to meet Him, leaving Mary still seated in the house.	
11:21 Then said Martha unto Jesus, Lord, if you had been here, my brother had not died.		21 So, Martha spoke to Jesus. "Master, if you had been here, my brother would not have died.	
11:22 But I know, that even now, whatsoever you will ask of God, God will give it you.		22 But even now I know that whatever you ask from God, HE will give you."	
11:23 Jesus says unto her, Your brother shall rise again.		23 "Your brother shall arise," replied Jesus.	
11:24 Martha says unto him, I know that he shall rise again in the resurrection at the last day.		24 "I know," said Martha, "that he will be raised up in the resurrection on the last day."	
11:25 Jesus said unto her, I am the resurrection, and the life: he that believes in me, though he were dead, yet shall he live:		25 "I am the Resurrection and the Life," said Jesus; "the one who believes in me, even if he (or she) has died, shall live;	
11:26 And whosoever lives and believes in me shall never die. Believe you this?		26 And everyone who is living and believes in me shall never die. Do you believe this?"	(17:3)
11:27 She says unto him, Yea, Lord: I believe that you are the Christ, the Son of God, which should come into the world.		27 "Yes, Master," she replied; "I believe that you are the Christ, the Son of God, the One coming into the world."	GR. <u>Cristos</u> AR. mēshīha Savior of the World Anointed One (1:9)
11:28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master has come, and calls for you.		28 After saying this, she went to her sister Mary in private, telling her, "The Teacher is here and is asking for you."	
11:29 As soon as she heard that, she arose quickly, and came unto him.		29 As soon as she heard that, she arose quickly to go to Him.	

11:30 Now Jesus was not yet come into the town, but was in that place where Martha met him.		30 Now Jesus was not yet in the village, but was still at the place where Martha met Him.	
11:31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goes unto the grave to weep there.		31 So the Judeans who were comforting Mary in the house, when they saw that she rose hastily and went out, followed her, thinking she was going to the sepulchre to weep there.	
11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if you had been here, my brother had not died.		32 Then, Mary when she came to Jesus and saw Him, fell at His feet and cried, "Master, if you had been here, my brother would not have died."	
11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, (o. pneuma) and was troubled.		33 Seeing her weeping, and the Judeans also weeping who had come with her, Jesus, with a deeply troubled spirit,	
11:34 And said, Where have all of you laid him? They said unto him, Lord, come and see.		34 asked them, "Where have you laid him?" "Master, come and see," was their reply.	
11:35 Jesus wept.		35 Jesus wept.	(5:40)
11:36 Then said the Jews, Behold how he loved him!		36 "See how dear He held him as a friend," said the Judeans.	
11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?		37 But some of them asked, "Could the One opening the eyes of the blind also be able to prevent this man from dying?"	
11:38 Jesus therefore again groaning in himself comes to the grave. It was a cave, and a stone lay upon it.		38 Jesus, however, again deeply moved, came to the sepulchre, simply a cave sealed at the mouth with a stone.	
11:39 Jesus said, Take all of you away the stone. Martha, the sister of him that was dead, says unto him, Lord, by this time he stinks: for <i>he has been dead four days</i> .	Fourth-day man τεταρταίος (5066)	39 "Take away the stone," said Jesus. Martha, the sister of the deceased, exclaimed, "Master, by this time there is an awful odor; for he has been dead four days."	
11:40 Jesus says unto her, Said I not unto you, that, if you would believe, you should see the glory of God?		40 "Did I not say," replied Jesus, "that if you believe , you shall see the glory of God?"	
11:41 Then they took away the stone from the place where the dead was laid.		41 So they removed the stone sealing the place of burial. Then	

And Jesus lifted up his eyes, and said, Father, I thank you that you have heard me.		Jesus lifted up His eyes and said, "Father, I give thanks that YOU have heard me.	
11:42 And I knew that you hear me always: but because of the people which stand by I said it, that they may believe that you have sent me.		42 I know that YOU hear me at all times; but because of the crowd standing around I have said this—that they may believe that YOU sent me."	
11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.		43 After saying this, He called out in a loud voice, "Lazarus, come out."	
11:44 And he that was dead came forth, bound hand and foot with <i>grave clothes</i> : and his face was bound about with a cloth. Jesus says unto them, Loose him, and let him go.	with grave-bandages χειριαίς (2750)	44 The man who was dead came out, his hands and feet wrapped in bandages, and his face covered with a kerchief. "Unbind him," said Jesus, "and let him go."	
11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.		45 Then a number of those Judeans who had come to Mary and had witnessed His deeds became believers in Him;	
11:46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.		46 Though some of them went to the Pharisees and told them what He had done.	
11:47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man does many miracles.		47 Then the High Priests and the Pharisees held a meeting of the Sanhedrin. "What do we do?" they asked, "for this man is performing many [miraculous] signs.	
11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.		48 If we let Him alone, everybody will believe in Him, and the Romans will come and take away our place and our nation."	Nation: Judaea was Roman Province of Judea, Samaria, and Idumea. O.T. Southern Tribes: Judah, Benjamin (in Judea area)
11:49 And one of them, named Caiaphas, being the high priest that same year, said unto them, All of you know nothing at all,		49 And a certain one of them, named Caiaphas, being High Priest that year, said, "You do not know anything:	
11:50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.		50 Nor have you come to the conclusion among yourselves that one man should die for the people rather than the whole nation be destroyed."	
11:51 And this spoke he not of himself:		51 He did not say this entirely of	

but being high priest that year, he prophesied that Jesus should die for that nation;		himself: but being High Priest that year he declared in a prophetic manner that Jesus was to die for the nation,	
11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.		52 And not for the nation only, but in order to unite into one body all the children of God dispersed abroad.	(3:17)
11:53 Then from that day forth they took counsel together in order to put him to death.		53 From that day forward they schemed to put Jesus to death.	
11:54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.		54 Therefore Jesus no longer went about Judea openly, but He left the area and went into the district near the desert, to the town of Ephraim, and remained there with the disciples.	
11:55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.		55 The time of the Judean Passover approached, and many from the country went up to Jerusalem to purify themselves before the Passover.	
11:56 Then sought they for Jesus, and spoke among themselves, as they stood in the temple, What think all of you, that he will not come to the feast?		56 Therefore they looked for Jesus, and when in the Temple asked one another, "What do you think, He is not at the Festival, will He come?"	
11:57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show it, that they might take him.		57 For the High Priests and the Pharisees had issued orders that if anyone knew where He was, that person should provide such information, so that the authorities could arrest Him.	

THE NEW TESTAMENT Gospel of JOHN chapter 12			
Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2018)	Aramism or Margin Comment
12:1 Then Jesus six days before the passover came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.		1 Jesus, however, six days before the Passover, came to Bethany which was the village of Lazarus whom He had raised from the dead.	IHS̄ = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language

12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.		2 So they gave a dinner there in honor of Jesus, at which Martha waited on the table, and Lazarus was one of the guests who was with Him. * *	
12:3 Then took Mary a <i>pound</i> of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.	pound [12 ounces] λίτραν (3046)	3 Mary then took oil of genuine nard, a pound weight, very precious, and anointed the feet of Jesus, and wiped His feet with her hair, so that the house was filled with the fragrance.	Apothecary/Troy pound: twelve ounces
12:4 Then says one of his disciples, Judas Iscariot, Simon's son, which should betray him,		4 Then said Judas the Iscariot, one of the twelve—the one who afterwards betrayed Jesus,	*
12:5 Why was not this ointment <i>sold for three hundred pence</i> , and given to the poor?	LATIN EST TRECENTIS DENARIIS est trecentis denariis	5 "Why was that anointment not sold for 300 denarii and the money given to the poor?"	
12:6 This he said, not that he cared for the poor; but because he was a thief, and had the <i>bag</i> , and bare what was put therein.	Tonguepiece box γλωσσόκομον (1101)	6 The reason he said this was not that he cared for the poor, but that he was a thief, and having the money-box, he would take away what was put into it.	
12:7 Then said Jesus, Let her alone: against the day of my burying has she kept this.		7 But Jesus interjected, "Leave her alone," saying emphatically, "she kept it for the time of my burial preparation.	
12:8 For the poor always all of you have with you; but me all of you have not always.		8 For the poor you always have with you, but you do not have me always."	
12:9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.		9 Now a great many of the Judeans knew that Jesus was there; and they came not only on His account, but also to see Lazarus whom He had brought back to life.	
12:10 But the chief priests consulted that they might put Lazarus also to death;		10 But the High Priests consulted together to put Lazarus to death also,	
12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.		11 for because of him many were drawn away from the Judean crowd and became believers in Jesus.	
12:12 On the next day much people that were come to the feast, when they heard that Jesus was coming to		12 The next day many of those who had arrived at the Festival, hearing that Jesus was coming to Jerusalem,	

Jerusalem,			
12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that comes in the name of the Lord.		13 took branches of the palm trees and went out to meet Him, shouting as they went, "HOSANNA! BLESSINGS ON HIM WHO COMES IN THE NAME OF THE LORD (PS. 118:26), the King of Israel"(1).	HOLY IS HIS NAME. LU. 1:49 (1) Gospel JN. 1:49
12:14 And Jesus, when he had found a <i>young ass</i> , sat thereon; as it is written,	A young donkey ovapiov (3678)	14 And Jesus, having found a young ass, sat upon it, just as the Scripture says,	
12:15 Fear not, daughter of Sion: behold, your King comes, sitting on an ass's colt.		15 `FEAR NOT, DAUGHTER OF ZION! SEE, YOUR KING IS COMING RIDING ON AN ASS'S COLT' (ZEC. 9:9).	
12:16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.		16 His disciples did not understand the meaning of this at the time; but after Jesus was glorified they recalled that this was written about Him, and that they had done this to honor Him.	
12:17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.		17 Then a considerable number of people who had been present when He called Lazarus out of the tomb and brought him back to life, related what they had witnessed.	
12:18 For this cause the people also met him, for that they heard that he had done this miracle.		18 That was also the reason the crowd came to meet Him, because they had heard He performed this miracle.	
12:19 The Pharisees therefore said among themselves, Perceive all of you how all of you prevail nothing? behold, the world is gone after him.		19 The result was that the Pharisees said among themselves, "Observe how all your efforts are futile! See, the world is gone after Him!"	
12:20 And there were certain Greeks among them that came up to worship at the feast:		20 Now some of those who came up to worship at the Festival were Greeks.	
12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.		21 They came forward to Philip, who was from Bethsaida in Galilee, with the request, "Sir, we wish to see Jesus."	
12:22 Philip comes and tells Andrew: and again Andrew and Philip tell Jesus.		22 Philip told Andrew: and Andrew and Philip both spoke to Jesus.	

12:23 And Jesus answered them, saying, The hour has come, that the Son of man should be glorified.		23 His answer was to proclaim, "The time has come for the Son of Man to be glorified.	
12:24 Verily, verily, I say unto you, Except a corn of <i>wheat</i> fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.	grain [any] σῖτου (4621)	24 In all truthfulness, I tell you that unless a kernel of grain falls to the ground and dies, it remains a single grain; but if it dies, it has greater yield.	
12:25 He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal.		25 The person who holds life dear, will lose it; but the one who makes life of no account in this world will keep it to eternal Life.	Profit and Loss Statement (6:27)
12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.		26 If anyone wishes to be my servant, then follow me; and where I am, there too shall my servant be. Again, if anyone wishes to be my servant, the Father will honor such a person.	
12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.		27 Now my soul is disturbed; and what shall I say? Father, save me from this hour. But on this account I have come to this hour.	
12:28 Father, glorify your name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.		28 Father, glorify your name." Then a voice came from the sky, "I have glorified and will glorify it again."	HOLY IS HIS NAME.
12:29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spoke to him.		29 The crowd that stood by and heard, said that there had been thunder. Others said, "An angel spoke to Him."	
12:30 Jesus answered and said, This voice came not because of me, but for your sakes.		30 "This voice did not come for my benefit," said Jesus, "but for your benefit.	
12:31 Now is the judgment of this world: now shall the prince of this world be cast out.		31 Now is judgment of this world: now will the prince of this world be driven out.	
12:32 And I, if I be lifted up from the earth, will draw all men unto me.		32 And if I am lifted up from the earth, I will draw all people unto me."	
12:33 This he said, signifying what death he should die.		33 He said this to signify what kind of death He would experience.	
12:34 The people answered him, We have heard out of the law that Christ abides for ever: and how says you, The Son of man must be lifted up? who is		34 The crowd answered Him, "We have heard out of the Law that the Christ remains forever. How do you say that the Son of Man must be lifted	GR. <u>Cristos</u> AR. mēshīha

this Son of man?		up? Who is this Son of Man?"	
12:35 Then Jesus said unto them, Yet a little while is the light with you. Walk while all of you have the light, lest darkness come upon you: for he that walks in darkness knows not where he goes.		35 "Yet a little while," He replied, "the light is among you. Walk while you have the light, for fear darkness should overtake you; for anyone who walks in the dark does not know where he (or she) is going.	
12:36 While all of you have light, believe in the light, that all of you may be the children of light. These things spoke Jesus, and departed, and did hide himself from them.		36 While you have the light, believe in the light, so that you may become Children of Light." Jesus said this, and departed and hid Himself from them.	(3:21)
12:37 But though he had done so many miracles before them, yet they believed not on him:		37 Though He had performed so many [miraculous] signs in their presence, they did not believe in Him:	(2:18)
12:38 That the saying (o. logos) of Isaiah the prophet might be fulfilled, which he spoke, Lord, who has believed our report? and to whom has the arm of the Lord been revealed?		38 That the words of Isaiah the Prophet might be fulfilled, 'LORD, WHO HAS BELIEVED OUR MESSAGE? AND THE ARM OF THE LORD—TO WHOM HAS IT BEEN REVEALED?' (IS. 53:1).	
12:39 Therefore they could not believe, because that Isaiah said again,		39 For this reason they were not able to believe —for again Isaiah said,	
12:40 He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.		40 'HE HAS BLINDED THEIR EYES AND MADE THEIR HEART CALLOUS, THAT THEY SHOULD NOT SEE WITH THEIR EYES AND NOT UNDERSTAND WITH THEIR MIND, AND BE TURNED, AND I SHOULD HEAL THEM' (IS. 6:9,10).	
12:41 These things said Isaiah, when he saw his glory, and spoke of him.		41 Isaiah related these words because he saw His glory; and he spoke of Him.	
12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:		42 However, even among the Rulers many believed in Him. But because of the Pharisees they did not acknowledge Him, for fear they should be removed from the synagogue.	
12:43 For they loved the praise of men more than the praise of God.		43 For they loved to be glorified by such men rather than receive the glory which comes from God.	

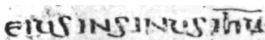
12:44 Jesus cried and said, He that believes on me, believes not on me, but on him that sent me.		44 But Jesus cried aloud, "Anyone who believes in me, believes not in me, but in HIM who sent me;	
12:45 And he that sees me sees him that sent me.		45 And he (or she) who sees me, sees HIM that sent me.	
12:46 I am come a light into the world, that whosoever believes on me should not abide in darkness.		46 I have come as light into the world, in order that no one who believes in me may remain in the darkness.	
12:47 And if any man hear my words, (o. rhema) and believe not, I judge him not: for I came not to judge the world, but to save the world.		47 And if anyone hears my teachings and does not believe , I do not judge that person; for I did not come to judge the world, but to save the world.	
12:48 He that rejects me, and receives not my words, (o. rhema) has one that judges him: the word (o. logos) that I have spoken, the same shall judge him in the last day.		48 The person who disregards me, and does not receive my teachings is not left without a judge: the words of truth I have spoken will judge him (or her) on the last day;	RE. 20:12
12:49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.		49 Because I have not spoken on my own regard; but the Father who sent me, HE gave me a command what to say and what words to speak.	
12:50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.		50 And I know that HIS command is Life eternal. Therefore what I speak, I speak just as the Father has instructed me."	

THE NEW TESTAMENT

Gospel of JOHN chapter 13

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2018)	Aramism or Margin Comment
13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.		1 Now before the Feast of the Passover, Jesus knew that the time had come for Him to leave this world and go to the Father. Having shown love to His own who were in the world, He loved them to the end.	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language

13:2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;		2 As the supper concluded, the devil had already planted in the heart of Judas Iscariot, the son of Simon, the thought of betraying Him. * *	
13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;		3 Jesus, knowing that the Father had given everything into His hands and that He had come forth from God and would return back to God,	
13:4 He rises from supper, and laid aside his garments; and took a <i>towel</i> , and girded himself.	linen towel λεντιον (3012)	4 rose from the supper table, threw off His outer garments, and took a towel and tied it around Himself.	*
13:5 After that he pours water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.		5 Then He poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had wrapped around His body.	
13:6 Then comes he to Simon Peter: and Peter says unto him, Lord, do you wash my feet?		6 He came to Simon Peter and Peter objected. "LORD," he said, "are you going to wash my feet?"	
13:7 Jesus answered and said unto him, What I do you know not now; but you shall know hereafter.		7 Jesus answered and said, "What I do for the present you do not know, but you shall know after what follows."	
13:8 Peter says unto him, You shall never wash my feet. Jesus answered him, If I wash you not, you have no part with me.		8 "Never, as long as I live," said Peter, "should you wash my feet." Jesus replied, "If I do not wash your feet, you have no place with me."	
13:9 Simon Peter says unto him, Lord, not my feet only, but also my hands and my head.		9 "LORD," said Peter, "do not wash only my feet, but also my hands and head."	
13:10 Jesus says to him, He that is washed needs not save to wash his feet, but is clean everything: and all of you are clean, but not all.		10 "Anyone who has bathed," said Jesus, "does not need to wash more than his feet, but is clean all over. And you are clean, and yet this is not true of all."	
13:11 For he knew who should betray him; therefore said he, All of you are not all clean.		11 For He knew who had the thought to betray Him, and that was why He said, "You are not all clean."	
13:12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know all		12 After He had washed their feet and put on His garments again; He reclined at the table and said to them,	

of you what I have done to you?		"[Men] Do you know what I have done for you?	
13:13 All of you call me Master and Lord: and all of you say well; for so I am.		13 You call me `Teacher´ and `LORD´ and you are right, for so I am.	
13:14 If I then, your Lord and Master, have washed your feet; all of you also ought to wash one another's feet.		14 Then, if I as your LORD and Teacher have washed your feet, you ought also to wash one another's feet.	Ordinance of Humility
13:15 For I have given you an example, that all of you should do as I have done to you.		15 For I have given you an example in order that you may do what I have done for you.	
13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.		16 In all truthfulness, I tell you that a servant is not greater than his master, nor is the messenger greater than he who sent him.	Master over apostle
13:17 If all of you know these things, happy are all of you if all of you do them.		17 If you know this, you will be happy if you act accordingly.	
13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eats bread with me has lifted up his heel against me.		18 All of you are not included when I say, I know whom I have chosen, so that the Scripture may be fulfilled, which says, `HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME´ (Ps. 41:9).	
13:19 Now I tell you before it come, that, when it has come to pass, all of you may believe that I am he.		19 Now, I will tell you about these things before they happen, in order that when they do happen you may believe that I am [He].	(8:58)
13:20 Verily, verily, I say unto you, He that receives whomsoever I send receives me; and he that receives me receives him that sent me.		20 In all truthfulness, I tell you that he (or she) who receives anyone I send receives me, and the one who receives me receives HIM who sent me."	(1:12)
13:21 When Jesus had thus said, he was troubled in spirit, (o. pneuma) and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.		21 After this testimony, Jesus was troubled in spirit and said with deep feeling, "Truthfully again, I tell you that one of you will betray me."	
13:22 Then the disciples looked one on another, doubting of whom he spoke.		22 The disciples began looking at each other, perplexed as to which one of them He meant.	
13:23 Now there was <i>leaning on Jesus' bosom</i> one of his disciples, whom Jesus loved.	LATIN  eius in sinus Jesu	23 There was reclining against the chest of Jesus, one of the disciples whom Jesus especially loved.	SACRED NAME Codex D

13:24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spoke.		24 Nodding to this disciple, Simon Peter said, "Can you tell us of whom He speaks."	
13:25 He then lying on Jesus' breast says unto him, Lord, who is it?		25 So that one close to Jesus, leaned back and asked the question, "Master, who is it?"	
13:26 Jesus answered, He it is, to whom I shall give a morsel, when I have dipped it. And when he had dipped the <i>morsel</i> , he gave it to Judas Iscariot, the son of Simon.	mouthful ψωμιον (5596)	26 "It is the one," answered Jesus, "to whom I shall give this piece of bread when I have dipped it." And having dipped the morsel, He gave it to the son of Simon, Judas the Iscariot.	
13:27 And after the morsel Satan entered into him. Then said Jesus unto him, That you do, do quickly.		27 Then, after Judas had received the morsel, Satan entered into him. Jesus spoke to him, "What you plan to do, do quickly."	
13:28 Now no man at the table knew for what intent he spoke this unto him.		28 But why He said this, no one at the meal understood.	
13:29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.		29 Some thought that because Judas had the money-box Jesus meant, "Buy what we need for the Feast," or that he should give something to the poor.	
13:30 He then having received the morsel went immediately out: and it was night.		30 So Judas took the morsel of bread and immediately went out. And it was night.	(3:19)
13:31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.		31 When he left, Jesus said, "Now has the Son of Man been glorified, and God is glorified in Him.	
13:32 If God be glorified in him, God shall also glorify him in himself, and shall immediately glorify him.		32 Moreover God will glorify Him in HIMSELF, and will glorify Him without delay.	
13:33 <i>Little children</i> , yet a little while I am with you. All of you shall seek me: and as I said unto the Jews, Where I go, all of you cannot come; so now I say to you.	Little children τεκνια (5040)	33 Little children, I am still with you for the moment. You will seek me, but, as I said to the Judeans, `Where I am going you are not able to come,' so for the present I would say:	1 JN. 2:13
13:34 A new commandment I give unto you, That all of you love one another; as I have loved you, that all of you also love one another.		34 A new commandment I give you, to love one another; that even as I have loved you, you should also love one another.	Royal Law of Leviticus JAS. 2:8
13:35 By this shall all men know that all of you are my disciples, if all of you have		35 In this all mankind will know that you are my disciples—if you love	

love (o. agape) one to another.		one another."	
13:36 Simon Peter said unto him, Lord, where go you? Jesus answered him, Where I go, you can not follow me now; but you shall follow me afterwards.		36 "Master," inquired Simon Peter, "where are you going?" Jesus replied, "Where I am going, you are not able to follow now, but you will follow me later."	
13:37 Peter said unto him, Lord, why cannot I follow you now? I will lay down my life for your sake.		37 "Master," asked Peter again, "why am I not able to follow you now? I will lay down my life for you."	
13:38 Jesus answered him, Will you lay down your life for my sake? Verily, verily, I say unto you, The cock shall not crow, till you have denied me three times.		38 "You say you will lay down your life for me," said Jesus; "In all truthfulness, I tell you that the cock will not crow before you have denied me three times."	

THE NEW TESTAMENT

Gospel of JOHN chapter 14

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2018)	Aramism or Margin Comment
14:1 Let not your heart be troubled: all of you believe in God, believe also in me.		1 "Let not your hearts be troubled. Believe in God: believe in me also.	
14:2 In my Father's house are many <i>mansions</i> : if it were not so, I would have told you. I go to prepare a place for you.	Abiding places μοναί (3438)	2 In my Father's house there are many abiding places. If not, I would have told you; for I am going to make a place ready for you.	
14:3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there all of you may be also.		3 And if I go and make a place ready for you, I will return and take you with me, that where I am you may be also. * *	
14:4 And where I go all of you know, and the way all of you know.		4 And where I am going, all of you know the way."	*
14:5 Thomas says unto him, Lord, we know not where you go; and how can we know the way?		5 "Master," said Thomas, "we do not know where you are going. How are we able to know the way?"	AR. <u>Thomas</u> ܬܡܝܬܐ pronunc. TO-ma

14:6 Jesus says unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me.		6 Jesus responded, "I am the Way, the Truth, and the Life. No one comes to the Father except through me.	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language (11:25)
14:7 If all of you had known me, all of you should have known my Father also: and from henceforth all of you know him, and have seen him.		7 If you had known me, you would have known my Father also. From this time forward you know HIM and have seen HIM."	
14:8 Philip says unto him, Lord, show us the Father, and it satisfies us.		8 "Master," said Philip, "show us the Father: that is what we need."	
14:9 Jesus says unto him, Have I been so long time with you, and yet have you not known me, Philip? he that has seen me has seen the Father; and how says you then, Show us the Father?		9 "Have I been with you so long," Jesus said to Philip in response, "and still you do not know me? He who has seen me has seen the Father. How can you say, `Show us the Father`?"	
14:10 Believe you not that I am in the Father, and the Father in me? the (o. rhema) words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works.		10 Do you not believe that I am in the Father and that the Father is in me? The words that I speak to you I do not speak on my own authority: but the Father abiding in me does the work.	
14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.		11 Believe me, all of you, that I am in the Father and that the Father is in me; but if not, believe me because of what I do.	
14:12 Verily, verily, I say unto you, 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 unto my Father.		12 In all truthfulness, I tell you that he who believes in me shall do the deeds I do; and he shall do greater deeds than these, because I am going to the Father.	
14:13 And whatsoever all of you shall ask in my name, that will I do, that the Father may be glorified in the Son.		13 And whatever any of you ask in my name, I will do, so that the Father may be glorified in the Son.	AR. the person = <u>name</u>
14:14 If all of you shall ask any thing in my name, I will do it.		14 If you request anything in my name I will do it.	
14:15 If all of you love me, keep my commandments.		15 If all of you love me, you will keep my commandments.	
14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;		16 And I will pray to the Father, and HE will give you another Comforter, and He will never leave you;	

14:17 Even the Spirit (o. pneuma) of truth; whom the world cannot receive, because it sees him not, neither knows him: but all of you know him; for he dwells with you, and shall be in you.		17 [Even] the Spirit of Truth, whom the world cannot receive, because the world neither knows nor sees Him; but you know, for the Spirit dwells with you, and will be in you.	
14:18 I will not leave you <i>comfortless</i> : I will come to you.	Helpless [children] ορφανους (3737)	18 I will not leave you in bereavement; I will come to you again.	
14:19 Yet a little while, and the world sees me no more; but all of you see me: because I live, all of you shall live also.		19 In a little while, the world will no longer see me, but you will see me: because I live, you shall live also.	
14:20 At that day all of you shall know that I am in my Father, and all of you in me, and I in you.		20 At which time you will know that I am in my Father, and that you are in me, and I am in you.	
14:21 He that has my commandments, and keeps them, he it is that loves me: and he that loves me shall be loved of my Father, and I will love him, and will manifest myself to him.		21 He who has my commandments and obeys them is the person who loves me. He who loves me will be loved by my Father, and I will love him and will make myself wholly evident to him."	
14:22 Judas says unto him, not Iscariot, Lord, how is it that you will manifest yourself unto us, and not unto the world?		22 Judas (not Judas Iscariot) asked, "Master, how is it that you will show yourself to us and not to the world?"	
14:23 Jesus answered and said unto him, If a man love me, he will keep my words: (o. logos) and my Father will love him, and we will come unto him, and make our abode with him.		23 "If anyone loves me," replied Jesus, "he will hold fast to my teaching; and my Father will love him, and we will come to him and make our dwelling with him.	
14:24 He that loves me not keeps not my sayings: (o. logos) and the word (o. logos) which all of you hear is not mine, but the Father's which sent me.		24 He who has no love for me rejects my teaching; and yet the words to which you are listening are not mine, but come from the Father who sent me.	
14:25 These things have I spoken unto you, being yet present with you.		25 All this I have spoken to you while I remain with you.	
14:26 But the Comforter, which is the <i>Holy Spirit</i> , (o. pneuma) <i>whom</i> the Father <i>will send</i> in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have	LATIN SPIRITUS SANCTUS QUEM MITTET Spiritus Sanctus quem mittet	26 But the Comforter, the Holy Spirit whom the Father will send in my name, will teach you everything, and will bring to your mind all that I have said to you.	SACRED NAME Codex D AR. the person = <u>name</u>

said unto you.			
14:27 Peace I leave with you, my peace I give unto you: not as the world gives, give I unto you. Let not your heart be troubled, neither let it be <i>afraid</i> .	be palpitating δειλιατω (1168)	27 Peace I leave with you: my peace I give, but not as the world gives will I give to you. Let not your heart be troubled, neither let it be dismayed.	
14:28 All of you have heard how I said unto you, I go away, and come again unto you. If all of you loved me, all of you would rejoice, because I said, I go unto the Father: for my Father is greater than I.		28 You heard me say, 'I am going away, and I am coming to you again.' If you loved me, you would have rejoiced when I said, 'I am going to the Father,' because the Father is greater than I am.	
14:29 And now I have told you before it come to pass, that, when it has come to pass, all of you might believe.		29 Now, I have told you before the event takes place, so that whenever it happens you should believe .	
14:30 Hereafter I will not talk much with you: for the prince of this world comes, and has nothing in me.		30 I will not have much time to talk with you in the future: for the prince of this world approaches, and yet he has no power over me;	(19:11)
14:31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go behind.		31 In this, the world may know that I love the Father, thus I will comply with the command which the Father gave me. Rise up, let us be on our way."	

THE NEW TESTAMENT

Gospel of JOHN chapter 15

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
15:1 I am the true vine, and my Father is the farmer.		1 "I am the genuine Vine, and my Father is the VINEdresser.	
15:2 Every branch in me that bears not fruit he takes away: and every branch that bears fruit, <i>he purges</i> it, that it may bring forth more fruit.	He cleanses καθαιρει (2508)	2 Every branch in me that does not bear fruit, HE cuts away; and every branch that bears fruit HE prunes, that it may bear more fruit.	
15:3 Now all of you are clean through the		3 You are clean already through the	

word (o. logos) which I have spoken unto you.		teaching which I have given you. * *	
15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can all of you, except all of you abide in me.		4 Continue in me, and let me live in you, also. As the branch cannot bear fruit in and of itself if it does not connect to the vine, so you cannot be fruitful if you do not live in me.	*
15:5 I am the vine, all of you are the branches: He that abides in me, and I in him, the same brings forth much fruit: for without me all of you can do nothing.		5 I am the Vine, you are the branches. He who remains in me and I in him bears abundant fruit; apart from me, you can do nothing.	
15:6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.	withered [away] ξηρανθη (3583)	6 If anyone does not remain in me, he is thrown out like the unfruitful branch and withers away. The pruners gather up such branches and throw them into the fire to be burned.	
15:7 If all of you abide in me, and my words (o. rhema) abide in you, all of you shall ask what all of you will, and it shall be done unto you.		7 If you remain in me and my words remain in you, ask what you will and so it shall be done for you.	
15:8 Herein is my Father glorified, that all of you bear much fruit; so shall all of you be my disciples.		8 By this my Father is glorified—when you bear abundant fruit and prove to be my disciples.	
15:9 As the Father has loved me, so have I loved you: continue all of you in my love. (o. agape)		9 As the Father has loved me, similarly I have loved you, so continue in my love.	
15:10 If all of you keep my commandments, all of you shall abide in my love; (o. agape) even as I have kept my Father's commandments, and abide in his love. (o. agape)		10 If you obey my commandments, you will remain in my love, just as I have obeyed my Father's commandments and remain in HIS love.	
15:11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.		11 These things I have explained to you, that I would have joy in your company, and that your joy may become complete.	
15:12 This is my commandment, That all of you love one another, as I have loved you. * *		12 Thus my commandment is that you should love one another as much as I have loved you.	
15:13 Greater love (o. agape) has no man than this, that a man lay down his life for his friends.		13 No man has greater love than this—that he lay down his life for his friends.	(3:16)

15:14 All of you are my friends, if all of you do whatsoever I command you.		14 You are all my friends, if you do what I say.	
15:15 Henceforth I call you not servants; for the servant knows not what his lord does: but I have called you friends; for all things that I have heard of my Father I have made known unto you.		15 I will no longer call you servants, because servants do not know what their master is doing; but you are my friends, in that, all I have heard from the Father I have shared with you.	
15:16 All of you have not chosen me, but I have chosen you, and ordained you, that all of you should go and bring forth fruit, and that your fruit should remain: that whatsoever all of you shall ask of the Father in my name, he may give it you.		16 You have not chosen me, but I have chosen you, and allowed you to go out and be fruitful so that your fruit would last; then whatever you ask of the Father in my name, HE may give you.	AR. the person = <u>name</u>
15:17 These things I command you, that all of you love one another.		17 This is my commandment overall, that you love one another.	
15:18 If the world hate you, all of you know that it hated me before it hated you.		18 If you are hated by the world, you should know that it hated me first.	
15:19 If all of you were of the world, the world would love his own: but because all of you are not of the world, but I have chosen you out of the world, therefore the world hates you.		19 If you were of the world, the world would love you; but you do not belong in the world because I have selected you to be distinct from the world—therefore the world hates you.	
15:20 Remember the word (o. logos) that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, (o. logos) they will keep your[s] also.		20 Recall when I said, 'A servant is not greater than his master.' If the world has persecuted me, they will persecute you also: if they took heed to my teaching, they will take heed to yours as well.	(13:16)
15:21 But all these things will they do unto you for my name's sake, because they know not him that sent me.		21 But all this will happen as you represent my name [read: Jesus], because the world does not know the ONE who sent me.	AR. <u>name</u> = the person = Jesus = universal language IHS = ENG. <u>Jesus</u> AR. Yeshua
15:22 If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.		22 The people of the world would not have known of their sin, if I had not come and informed them about sin: now they have no cover for their sin.	
15:23 He that hates me hates my Father also.		23 He who hates me, also hates my Father.	
15:24 If I had not done among them the works which no other man did, they had not had sin: but now have they both seen		24 If I had not done the works among them that no one else did, they had not known their sin; but now they	

and hated both me and my Father.		have seen and hated both my Father and me.	
15:25 But this comes to pass, that the word (o. logos) might be fulfilled that is written in their law, They hated me without a cause.		25 This has taken place so that the words written in the Law might be fulfilled, 'THEY HATED ME WITHOUT A CAUSE' (PS. 35:19, 69:4).	
15:26 But when <i>the Comforter has come</i> , whom I will send unto you from the Father, even the Spirit (o. pneuma) of truth, which proceeds from the Father, he shall testify of me:	LATIN VENERIT PARACLETUS venerit Paracletus	26 When the Comforter is come whom I will send to you from the Father—the Spirit of Truth who proceeds from the Father—He will be a witness about me.	
15:27 And all of you also shall <i>bear witness</i> , because all of you have been with me from the beginning.	Witness μαρτυρεῖτε (3140)	27 And you will also bear witness, because you have been with me from the beginning."	

THE NEW TESTAMENT

Gospel of JOHN chapter 16

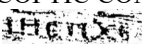
Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
16:1 These things have I spoken unto you, that all of you should not be offended.		1 "I have conveyed these messages to keep you from stumbling along your path.	
16:2 They shall put you out of the synagogues: yea, the time comes, that whosoever kills you will think that he does God service.		2 They will put you out of the synagogues; even more, the time is coming when those who would kill you will think they are doing God a service. * *	
16:3 And these things will they do unto you, because they have not known the Father, nor me.		3 They will do such things, since they have not recognized the Father or me.	
16:4 But these things have I told you, that when the time shall come, all of you may remember that I told you of them. And		4 And I have said this, so that when the time comes, you may remember what I told you. I did not relate all	*

these things I said not unto you at the beginning, because I was with you.		these things at first, because I was still here with you.	
16:5 But now I go my way to him that sent me; and none of you asks me, Where go you?		5 Now I am returning to HIM who sent me; and none of you is asking, Where am I going?	
16:6 But because I have said these things unto you, sorrow has filled your heart.		6 Your hearts are filled with sorrow because of what I just told you.	
16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.		7 But, I tell you the truth; It is for your benefit that I go away: unless I go away the Comforter will not come; so, if I depart, I will send Him to you.	
16:8 And when he has come, he will reprove the world of sin, and of righteousness, and of judgment:		When He comes, He will bring conviction to the world regarding sin, and righteousness, and judgment:	
16:9 Of sin, because they believe not on me;		9 Of sin, because they do not believe in me.	(3:18)
16:10 Of righteousness, because I go to my Father, and all of you see me no more;		10 And of righteousness, because I go to the Father, and you will see me no longer.	
16:11 Of judgment, because the prince of this world is judged.		11 And of judgment, because the prince of this world has been judged.	
16:12 I have yet many things to say unto you, but all of you cannot bear them now.		12 I have more to add, but even now you will not understand all I have to say.	
16:13 Nevertheless when he, the Spirit (o. pneuma) of truth, has come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you <i>things to come</i> .	The coming [Kingdom] τα ερχομενα (2064)	13 But when He has come—the Spirit of Truth—He will guide you into all truth. For He will not speak of Himself, but what He hears He will speak, and He will make known the things to come.	
16:14 He shall glorify me: for he shall receive of mine, and shall show it unto you.		14 He will glorify me, for He will take what is mine and share with you.	
16:15 All things that the Father has are mine: therefore said I, that he shall take of mine, and shall show it unto you.		15 All the Father has is mine; that is why I could say that the Spirit of Truth takes what is mine, and will share everything with you.	
16:16 A little while, and all of you shall		16 In a little while, you will not see	

not see me: and again, a little while, and all of you shall see me, because I go to the Father.		me: then a little while later, you will see me, because I go back to the Father."	
16:17 Then said some of his disciples among themselves, What is this that he says unto us, A little while, and all of you shall not see me: and again, a little while, and all of you shall see me: and, Because I go to the Father?		17 Some of the disciples discussed the matter among themselves and said, "What does this mean when He said, 'In a little while, you will not see me: then a little while later, you will see me,' and 'because I go back to the Father'?"	
16:18 They said therefore, What is this that he says, A little while? we cannot tell what he says.		18 So they questioned each other, "What does 'a little while' mean? We do not understand Him."	
16:19 Now Jesus knew that they were desirous to ask him, and said unto them, Do all of you enquire among yourselves of that I said, A little while, and all of you shall not see me: and again, a little while, and all of you shall see me?		19 Jesus knew what they wanted to ask, so He said, "Are you questioning each other about my saying, 'In a little while, you will not see me: then a little while later, you will see me'?"	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language
16:20 Verily, verily, I say unto you, That all of you shall weep and lament, but the world shall rejoice: and all of you shall be sorrowful, but your sorrow shall be turned into joy.		20 Listen, in all truthfulness, you will want to weep out loud and lament, but the world will rejoice: you will experience extreme sorrow, yet that grief will turn to gladness.	
16:21 A woman when she is in travail has sorrow, because her hour has come: but as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world.		21 A woman in labor has sorrow, since her time of trouble has come. But when she has given birth, she no longer remembers the anguish, because of her joy at bringing a newborn baby into the world.	
16:22 And all of you now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man takes from you.		22 All of you have sorrow now, but I will return; then your hearts will be glad, and no one will be able to take away that joy.	
16:23 And in that day all of you shall ask me nothing. Verily, verily, I say unto you, Whatsoever all of you shall ask the Father in my name, he will give it you.		23 You will not question me at that time. In all truthfulness, I tell you, whatever you ask of the Father in my name HE will give you.	AR. the person = <u>name</u>
16:24 Until now have all of you asked nothing in my name: ask, and all of you shall receive, that your joy may be full.		24 You have not asked for anything in my name until now: therefore ask, and you shall receive, so that your hearts may become joyful.	

16:25 These things have I spoken unto <i>you in proverbs</i> : but the time comes, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.	LATIN ἡ ἀπὸ ἐν τῶν προφητῶν haec in proverbis	25 I have spoken these words to you in figurative language. The time will come when I shall not speak to you in such language, but I shall declare the Father plainly.	
16:26 At that day all of you shall ask in my name: and I say not unto you, that I will pray the Father for you:		26 Then, you shall make your petitions in my name: and after that I will not say, I will pray the Father for you;	
16:27 For the Father himself loves you, because all of you have loved me, and have believed that I came out from God.		27 for the Father holds you dear, because you have loved me and have believed that I came from the Father.	
16:28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.		28 I came from the Father into the world, and I will leave the world and go back to the Father."	
16:29 His disciples said unto him, Lo, now speak you plainly, and speak no proverb.		29 His disciples declared, "Ah, now you are speaking plainly, and using no figure of speech.	
16:30 Now are we sure that you know all things, and need not that any man should ask you: by this we believe that you came forth from God.		30 Now we know that you have all knowledge, and do not need to be questioned. In this we believe that you came from God."	
16:31 Jesus answered them, Do all of you now believe?		31 "Now you believe ?" replied Jesus.	
16:32 Behold, the hour comes, yea, is now come, that all of you shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.		32 "Mark my words! The time is coming, even now, that you will be scattered each to his own while leaving me alone; I will not remain alone for the Father is always with me.	
16:33 These things I have spoken unto you, that in me all of you might have peace. In the world all of you shall have tribulation: but be of good cheer; I <i>have overcome</i> the world.	have [spiritual] victory νενικηκα (3528)	33 All these things that I have spoken to you will bring you peace. Here in the world you will experience tribulation, but be of good courage: I have won the victory over this world."	

THE NEW TESTAMENT
Gospel of JOHN chapter 17

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2017)	Aramism or Margin Comment
17:1 These words spoke Jesus, and lifted up his eyes to heaven, and said, Father, the hour has come; glorify your Son, that your Son also may glorify you:		1 When Jesus spoke these words, He raised His eyes toward heaven and prayed, FATHER, MY HOUR HAS COME. GLORIFY YOUR SON, THAT THE SON MAY GLORIFY YOU;	IHS = ENG. <u>Jesus</u> AR. Yeshua Jesus: universal language
17:2 As you have given him power over all flesh, that he should give eternal life to as many as you have given him.		2 THAT THE SON SHOULD GIVE ETERNAL LIFE TO EVERYONE YOU HAVE GIVEN HIM, BECAUSE YOU HAVE GIVEN HIM AUTHORITY OVER ALL MANKIND. * *	
17:3 And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.		3 THIS IS ETERNAL LIFE, THAT THEY SHOULD KNOW YOU, THE ONLY TRUE GOD, AND YOUR SON, JESUS, THE CHRIST WHOM YOU HAVE SENT.	(COPTIC COMMENTS)  GR. <u>Iesou</u> AR. Yeshua GR. <u>Cristou</u> AR. mōshiha
17:4 I have glorified you on the earth: I have finished the work which you gave me to do.		4 I HAVE GLORIFIED YOU HERE ON EARTH, HAVING PERFORMED TO PERFECTION THE WORK WHICH YOU HAVE GIVEN ME TO DO.	(19:30)
17:5 And now, O Father, glorify you me with your own self with the glory which I had with you before the world was.		5 AND NOW, FATHER, GLORIFY ME IN YOUR VERY PRESENCE, WITH THE GLORY THAT I HAD WITH YOU BEFORE THE WORLD FORMED.	*
17:6 I have manifested your name unto the men which you gave me out of the world: your[s] they were, and you gave them me; and they have kept your word. (o. logos)		6 I HAVE REVEALED YOUR NAME TO THESE DISCIPLES WHOM YOU GAVE ME FROM THE WORLD. THEY WERE YOURS, AND YOU GAVE THEM TO ME, AND THEY OBEYED YOUR WORD.	HOLY IS HIS NAME. LU. 1:49
17:7 Now they have known that all things whatsoever you have given me are of you.		7 NOW THEY KNOW THAT WHATEVER YOU HAVE GIVEN ME IS FROM YOU.	
17:8 For I have given unto them the <i>words</i> (o. rhema) which you gave me; and they have received	The words τα ρηματα (4487)	8 FOR THE WORDS OF TRUTH WHICH YOU GAVE ME I HAVE TAUGHT THEM. AND THEY HAVE RECEIVED THEM, AND HAVE	

them, and have known surely that I came out from you, and they have believed that you did send me.		KNOWN FOR CERTAIN THAT I CAME FORTH FROM YOU, AND HAVE BELIEVED THAT YOU SENT ME.	
17:9 I pray for them: I pray not for the world, but for them which you have given me; for they are yours.		9 I MAKE THIS PRAYERFUL PETITION FOR THEM, AND NOT FOR THE WORLD: BUT FOR THOSE WHOM YOU HAVE GIVEN ME, BECAUSE THEY ARE YOURS.	
17:10 And all mine are yours, and your[s] are mine; and I am glorified in them.		10 EVERYTHING THAT IS MINE IS YOURS, AND YOURS IS MINE; THEREFORE THE GLORY I EXPERIENCE IS IN THEM.	
17:11 And now I am no more in the world, but these are in the world, and I come to you. <i>Holy Father, keep</i> through your own name <i>those</i> whom you have given me, that they may be one, as we are.	LATIN PATER SANCTE SERBA EOS Pater Sancte serba eos	11 NOW I NO LONGER RESIDE IN THE WORLD BECAUSE I AM COMING TO YOU, BUT THEY REMAIN IN THE WORLD. HOLY FATHER, KEEP THEM IN YOUR NAME—THE DISCIPLES YOU HAVE GIVEN ME—THAT THEY MAY BE AS ONE, EVEN AS WE ARE ONE.	HOLY IS HIS NAME.
17:12 While I was with them in the world, I kept them in your name: 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.		12 WHILE BEING WITH THEM IN THE WORLD, I KEPT ALL OF THEM TRUE TO YOUR NAME AND NONE OF THEM IS LOST EXCEPT THE ONE WHO YIELDED TO EVIL; SO THAT THE SCRIPTURE MAY BE FULFILLED.	HOLY IS HIS NAME.
17:13 And now come I to you; and these things I speak in the world, that they might have my joy fulfilled in themselves.		13 BUT NOW I COME TO YOU; STILL I SPEAK ON THESE THINGS WHILE I REMAIN IN THE WORLD, SO THAT THEY MAY HAVE MY JOY TO FILL THEIR HEARTS.	
17:14 I have given them your word; (o. logos) and the world has hated them, because they are not of the world, even as I am not of the world.		14 I HAVE GIVEN YOUR WORD TO THEM, AND THE WORLD HAS HATED THEM: FOR, THEY DO NOT BELONG TO THE WORLD, EVEN AS I DO NOT BELONG TO THE WORLD.	
17:15 I pray not that you should take them out of the world, but that you should keep them from the evil.		15 I DO NOT ASK THAT YOU REMOVE THEM FROM THE WORLD, BUT THAT YOU PROTECT THEM FROM THE EVIL ONE.	
17:16 They are not of the world, even as I am not of the world.		16 AGAIN, THEY DO NOT BELONG TO THE WORLD, JUST AS I DO NOT BELONG TO THE WORLD.	
17:17 Sanctify them through your truth: your word (o. logos) is truth.		17 SANCTIFY THEM BY YOUR TRUTH: YOUR WORD IS TRUTH.	
17:18 As you have sent me into the		18 JUST AS YOU SENT ME INTO THE	

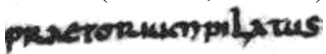
world, even so have I also sent them into the world.		WORLD, I ALSO SENT THEM INTO THE WORLD.	
17:19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.		19 I SANCTIFY MYSELF ON THEIR BEHALF, SO THAT THEY TOO MAY BE SANCTIFIED BY THE TRUTH.	
17:20 Neither pray I for these alone, but for them also which shall believe on me through their word; (o. logos)		20 NOT ONLY IS IT FOR THEM ALONE THAT I PRAY, BUT ALSO FOR THOSE WHO WILL BELIEVE IN ME THROUGH THEIR TEACHING;	
17:21 That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us: that the world may believe that you have sent me.		21 THAT THEY MAY ALL BE ONE, EVEN AS YOU ARE IN ME, YES FATHER, AND I AM IN YOU; THAT THEY MAY BE AS WE ARE, TOGETHER AS ONE; THAT THE WORLD MAY BELIEVE THAT YOU SENT ME.	
17:22 And the glory which you gave me I have given them; that they may be one, even as we are one:		22 THE GLORY WHICH YOU GAVE ME, I HAVE GIVEN THEM; THAT THEY MAY BECOME OF ONE MIND, EVEN AS WE ARE ONE.	
17:23 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, as you have loved me.		23 I AM IN THEM, AND YOU ARE IN ME; THAT THEY MAY BE PERFECTLY UNITED; THAT THE WORLD MAY UNDERSTAND THAT YOU SENT ME AND YOU LOVED THEM EVEN AS YOU LOVED ME.	
17:24 Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me: for you loved me before the foundation of the world.		24 FATHER, I WANT THEM TO BE WITH ME WHERE I AM, SO THEY MAY SEE THE GLORY THAT I RECEIVED FROM YOU: FOR YOU LOVED ME BEFORE THE WORLD WAS CREATED.	
17:25 O <i>righteous</i> Father, the world has not known you: but I have known you, and these have known that you have sent me.	[O] righteous δικαιο (1342)	25 SO, RIGHTEOUS FATHER, THOUGH THE WORLD HAS FAILED TO RECOGNIZE YOU, I HAVE KNOWN YOU, AND MY FOLLOWERS HERE HAVE KNOWN THAT YOU SENT ME.	
17:26 And I have declared unto them your name, and will declare it: that the <i>love</i> (o. agape) wherewith you have loved me may be in them, and I in them.	Love [agape] αγαπη (26)	26 I HAVE MADE YOUR NAME KNOWN TO THEM AND WILL CONTINUE TO MAKE IT KNOWN, SO THAT THE LOVE WITH WHICH YOU HAVE LOVED ME MAY BE IN THEM AND I MAY BE IN THEM.	HOLY IS HIS NAME.

THE NEW TESTAMENT
Gospel of JOHN chapter 18

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2020)	Aramism or Margin Comment
18:1 When Jesus had spoken these words, he went forth with his disciples over the <i>brook</i> Cedron, where was a garden, into the which he entered, and his disciples.	winter-flowing stream χειμαρρου (5493)	1 After offering the prayer Jesus went out with His disciples to a place on the other side of the Ravine Kidron, where there was a garden which He entered with His disciples.	IHS = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language
18:2 And Judas also, which betrayed him, knew the place: for Jesus frequently resorted thither with his disciples.		2 Now, Judas, who meant to betray Him, knew the place: for Jesus often met there with His disciples. * *	
18:3 Judas then, having received a band of men and officers from the chief priests and Pharisees, comes thither with lanterns and torches and weapons.		3 Then Judas, with a detachment of soldiers and some of the Temple officers sent by the High Priests and Pharisees, came to the garden carrying lanterns, torches, and weapons.	
18:4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek all of you?		4 Jesus, knowing all that was about to take place, came forward and asked them, "Whom do you seek?"	*
18:5 They answered him, Jesus of Nazareth. Jesus says unto them, I am he. And Judas also, which betrayed him, stood with them.		5 "Jesus the Nazarene," was their answer. Whereupon Jesus said, "I am [He]." And Judas, the one who betrayed Him, was standing there with them.	(8:58)
18:6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.		6 As soon as He said, 'I am [He],' the group who sought Jesus fell backward to the ground.	
18:7 Then asked he them again, Whom seek all of you? And they said, Jesus of Nazareth.		7 Again He asked them, "Whom do you seek?" The officials responded, "Jesus the Nazarene."	
18:8 Jesus answered, I have told you that I am he: if therefore all of you seek me, let these go their way:		8 Jesus said, "I told you, I am [He]. Therefore, if you only seek me, let my followers go their way."	(18:5)
18:9 That the saying (o. logos) might		9 In this statement, the words would	(17:12)

be fulfilled, which he spoke, Of them which you gave me have I lost none.		be fulfilled in which He said, 'Of those whom YOU gave me, I have lost none.'	
18:10 Then Simon Peter having a sword drew it, and stroke the high priest's servant, and cut off his right ear. The <i>servant's</i> name was <i>Malchus</i> .	LATINIZED(-us) GREEK(-ous) <i>servo malchus</i> servo Malchus	10 Then Simon Peter drew his sword in a rash act and cut off the right ear(lobe) of the High Priest's servant whose name was Malchus.	rashness: Robertson's Word Pictures N.T.
18:11 Then said Jesus unto Peter, Put up your sword into the <i>sheath</i> : the cup which my Father has given me, shall I not drink it?	sheath θηκην (2336)	11 Jesus said to Peter, "Put your sword back to your side. Shall I refuse to drink from the cup which the Father has given me?"	
18:12 Then the band and the captain and officers of the Jews took Jesus, and bound him,		12 So the Roman cohort and their commander with the Judean authorities arrested Jesus and had Him bound.	
18:13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.		13 They led Him away to Annas at first: for he was the father-in-law to Caiaphas who was High Priest for that year.	
18:14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.		14 (This was Caiaphas who had given his countrymen the advice which was to say, it is in your interest that one man should die for the people.)	(11:50)
18:15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.		15 Now, Simon Peter followed after Jesus, as did another disciple. The other disciple went into the court with Jesus because that disciple was known to the High Priest.	
18:16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spoke unto her that kept the door, and brought in Peter.		16 But Peter stood outside at the door of the Priest in charge that night until the other disciple came out and spoke to the portress about letting Peter come in.	
18:17 Then says the damsel that kept the door unto Peter, Are not you also one of this man's disciples? He says, I am not.		17 This prompted the portress who kept watch at the door to ask Peter, "Are you not one of this bound man's disciples?" He said, "I am not."	
18:18 And the servants and officers stood there, who had made a <i>fire of coals</i> ; for it was cold: and they warmed	Fire of coals ανθρακιαν (439)	18 While the servants and authorities stood before a fire of coals warming themselves from the	

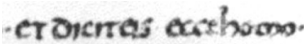
themselves: and Peter stood with them, and warmed himself.		cold, Peter stood close by warming himself also.	
18:19 The high priest then asked Jesus of his disciples, and of his doctrine.		19 Meanwhile, the High Priest was questioning Jesus about His teaching and His disciples.	
18:20 Jesus answered him, I spoke openly to the world; I ever taught in the synagogue, and in the temple, where the Jews always resort; and in secret have I said nothing.		20 Jesus explained, "I have spoken openly to the world. I have taught in the synagogue or in the Temple where Judeans come together, and I have said nothing in secret.	
18:21 Why ask you me? ask them which heard me, what I have said unto them: behold, they know what I said.		21 Why do you ask me? Why not question the people who heard me. They would be my witnesses."	
18:22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answer you the high priest so?		22 When He said this, one of the officers standing there slapped Him with his palm, saying, "Is that any way to answer the High Priest?"	
18:23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smite you me?		23 Jesus answered, "If I said something wrong, where is my evil intent; but if in the right, why did you strike me?"	
18:24 Now Annas had sent him bound unto Caiaphas the high priest.		24 Then, Annas had Him bound over to Caiaphas, the High Priest.	
18:25 And Simon Peter stood and warmed himself. They said therefore unto him, Are not you also one of his disciples? He denied it, and said, I am not.		25 As Simon Peter remained around the fire, the others warming themselves asked, "Are you also one of His disciples?" Again he said, "I am not."	
18:26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, says, Did not I see you in the garden with him?		26 A servant of the High Priest who was related to the man whose ear Peter had severed, spoke up and said, "Were you not in the garden with Him."	
18:27 Peter then denied again: and immediately the cock crew.		27 Peter was in denial for the third time, and immediately the cock crowed.	
18:28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.		28 Next, the Judean authorities took Jesus from Caiaphas to the Praetorium. Since morning had come, they decided not to enter the judgment hall for fear of [ceremonial] defilement which	

		would negate their Passover celebration.	
18:29 Pilate then went out unto them, and said, What <i>accusation</i> bring all of you against this man?	formal charge κατηγοριαν (2724)	29 The Roman Prefect went out to them and inquired, "What charge do you bring against this man?"	
18:30 They answered and said unto him, If he were not a villain, we would not have delivered him up unto you.		30 They responded, "If this man had not committed a crime, we would not have bound Him over to you."	
18:31 Then said Pilate unto them, Take all of you him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:		31 "You take Him," said the Prefect, "and judge Him by your Law." The Judean leaders replied, "We have no power to put any man to death."	
18:32 That the saying (o. logos) of Jesus might be fulfilled, which he spoke, signifying what death he should die.		32 These words were to fulfill the prediction of Jesus about His manner of death.	
18:33 Then <i>Pilate</i> entered <i>into the judgment hall</i> again, and called Jesus, and said unto him, Are you the King of the Jews?	LATIN (2nd hand, Codex D)  [in] praetorium Pilatus	33 Entering the Praetorium again, Pilatus, the Roman Prefect, called Jesus and asked Him, "Are you the King of these Judeans?"	
18:34 Jesus answered him, Says you this thing of yourself, or did others tell it you of me?		34 "Do you say this of your own accord, or did others tell you about me?"	
18:35 Pilate answered, Am I a Jew? your own nation and the chief priests have delivered you unto me: what have you done?		35 "Am I Judean?" exclaimed Pilatus; "Your own Nation and the High Priests have handed you over to me. What have you done?"	Nation: Judaea (Roman Province)
18:36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from behind.		36 "My Kingdom," replied Jesus, "is not of this world. If my Kingdom did belong to this world, my followers would have fought to keep me from being handed over to the Judeans. But, truthfully, my Kingdom is not of this realm."	
18:37 Pilate therefore said unto him, Are you a king then? Jesus answered, You say[s] that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that		37 Pilatus interrupted, "Then you are a king!" Jesus said, "Yes, you say I am a king. I was born into the world for this purpose: to give witness to the truth. All friends of the truth listen to my voice."	<i>K.J.V.</i> "Thou sayest" p ⁵² (verso) papyrus fragment of vv. 37-38

is of the truth hears my voice.			
18:38 Pilate says unto him, What is truth? And when he had said this, he went out again unto the Jews, and says unto them, I find in him no fault at all.		38 "What is truth?" said Pilatus. And having said this, he went out again to the Judean leaders and told them, "I find no crime in Him.	p ⁵² (verso) Rylands Papyrus
18:39 But all of you have a custom, that I should release unto you one at the passover: will all of you therefore that I release unto you the King of the Jews?		39 But you have a custom that I must release one prisoner to you at the Passover. So shall I release to you this King of Judea?"	
18:40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.		40 They cried out with loud voices, "No, not this man, free Barabbas instead." Barabbas was being held as a robber.	AR. <u>BAR</u> -abbas: son of father

THE NEW TESTAMENT

Gospel of JOHN chapter 19

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2018)	Aramism or Margin Comment
19:1 Then Pilate therefore took Jesus, and scourged him.		1 Then Pilatus took Jesus and had Him flogged.	ⲓⲬⲥ = ENG. <u>Jesus</u> AR.Yeshua Jesus: universal language
19:2 And the soldiers intertwined a crown of thorns, and put it on his head, and they put on him a purple robe,		2 And the soldiers, weaving twigs of thorn into a crown, placed it on His head, and arrayed Him in a robe of purple. * *	
19:3 And said, Hail, King of the Jews! and they stroke him with their hands.		3 Then they approached Him, saying in a mocking voice, "Hail, King of Judea!" And they slapped His face.	
19:4 Pilate therefore went forth again, and says unto them, Behold, I bring him forth to you, that all of you may know that I find no fault in him.		4 Once more Pilatus came out and said to the Judeans, "See, I am bringing Him out to you to let you understand that I find no crime in Him."	*
19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate <i>says unto them, Behold the man!</i>	LATIN  et dicit eis ecce homo	5 So Jesus came out, crowned with thorns and robed with royal purple. Then Pilatus said, "Behold, the man!"	
19:6 When the chief priests therefore and officers saw him, they cried out,		6 As soon as the High Priests and officers saw Him, they shouted,	

saying, Crucify him, crucify him. Pilate says unto them, Take all of you him, and crucify him: for I find no fault in him.		"Crucify Him! Crucify Him!" Pilatus responded, "You, take Him and crucify Him for I find no crime in Him."	
19:7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.		7 The Judean leaders replied, "We have a Law, and in accordance with that Law He ought to die, for having claimed to be the Son of God."	
19:8 When Pilate therefore heard that saying, (o. logos) he was the more afraid;		8 With all the clamor, Pilatus became alarmed.	
19:9 And went again into the judgment hall, and says unto Jesus, Whence are you? But Jesus gave him no answer.		9 He entered the Praetorium again and began to question Jesus. He asked, "Where do you come from?" But Jesus did not answer.	
19:10 Then says Pilate unto him, Speak you not unto me? know you not that I have <i>power</i> to crucify you, and have power to release you?	authority ἐξουσίαν (1849)	10 "Do you refuse to speak to me?" said Pilatus; "Do you know that I have the authority to release or to crucify you?"	
19:11 Jesus answered, You could have no power at all against me, except it were given you from above: therefore he that delivered me unto you has the greater sin.		11 Jesus said, "You would have no power whatever over me, if it had not been given you from above. Therefore, he who handed me over to you is more guilty than you are."	
19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If you let this man go, you <i>are not Caesar's friend</i> : whosoever makes himself a king speaks against Caesar.	LATIN <i>non es amicus Caesaris</i> non es amicus Caesaris	12 After this, Pilatus wanted to release Him. But the Judeans kept shouting, "If you release this man, you are no friend of Caesar. Everyone who sets himself up as king speaks against Caesar."	
19:13 When Pilate therefore heard that saying, (o. logos) he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.		13 Hearing this, Pilatus brought Jesus with him, and sat down on the judgment seat in a place called the Pavement of stone, or in Aramaic, Gabbatha.	AR. <u>Gabbatha</u> : elevated place
19:14 And it was the preparation of the passover, and about the sixth hour: and he says unto the Jews, Behold your King!		14 It was the day of Preparation for the Passover, about mid-day. Then he said to the Judeans, "Here, behold your King!"	
19:15 But they cried out, Away with him, away with him, crucify him.		15 This caused such an outcry from the crowd, "Away! Away with Him!"	

Pilate says unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.		Crucify Him!" Pilatus exclaimed, "What! Crucify your King?" The High Priests shouted, "We have no king, except Caesar."	
19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.		16 Then Pilatus turned Him over to them to be crucified. So, the authorities took Jesus away,	
19:17 And he bearing his cross went forth into a place called <i>the place of a skull</i>, which is called in the Hebrew Golgotha:	LATIN  calvarie locum	17 And He carried His own cross to the place called, The Skull, or in Aramaic, Golgotha:	AR. <u>Golgotha</u>: the skull
19:18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.		18 Where they nailed Him to the cross with two others, one on each side and Jesus in the middle.	
19:19 And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.		19 And Pilatus wrote a notice and had it fastened to the cross. It read thus: JESUS THE NAZARENE, THE KING OF JUDEA.	
19:20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.		20 Many Judeans near the city at the site of the crucifixion read this notice, being written in three languages—Aramaic, Latin, and Greek.	AR. <u>Aramaic</u> and LAT. and GR. (<i>N.I.V.</i>)
19:21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.		21 The High Priests of Judea disagreed with Pilatus. "You should not write, 'The King of Judea,'" they said, "but that he claimed to be King of Judea."	
19:22 Pilate answered, What I have written I have written.		22 Pilatus responded, "What I have written, will remain as it is written."	
19:23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was <i>without seam</i>, woven from the top throughout.	unsewed together ἄραφος (729)	23 So the soldiers, as soon as they had crucified Jesus, took His garments, including His robe, and divided them into four parts—one part for each soldier. The robe was seamless, woven from top to bottom.	Herod Antipas provided a gorgeous robe. LU. 23:11
19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which says, They parted my raiment among		24 So, they said to themselves, "We should not separate this fabric, but draw lots for the whole robe." This happened that the Scripture might be fulfilled: 'THEY PARTED MY	

them, and for my vesture they did cast lots. These things therefore the soldiers did.		GARMENTS AMONG THEM, AND DREW LOTS FOR MY VESTURE' (PS. 22:18). The soldiers did as predicted.	
19:25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.		25 There was standing close to the cross of Jesus, His mother, His mother's sister—Mary the wife of Cleophas, and Mary of Magdala.	
19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he says unto his mother, Woman, behold your son!		26 When Jesus, seeing His mother and also the disciple whom He loved standing nearby, spoke to His mother: "Look upon your son, there!"	
19:27 Then says he to the disciple, Behold your mother! And from that hour that disciple took her unto his own home.		27 Then He said to that disciple, "Look, here is your mother!" From that day and hour, the disciple received her into his home.	
19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, says, I thirst.		28 Then Jesus, knowing that everything was now coming to an end, said in fulfillment of the Scripture (PS. 69:21), "I am thirsty."	
19:29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.		29 There was a jar of sour wine sitting there; the soldiers put a sponge soaked in this sour mixture on the end of a stalk of hyssop, and raised it to His mouth.	Sour: as vinegar
19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the spirit. (o. pneuma)		30 When Jesus had taken the liquid, He exclaimed, "It is finished." And bowing His head, He gave up His spirit.	
19:31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their <i>legs</i> might be broken, and that they might be taken away.	legs σκελη (4628)	31 Meanwhile the Judeans, because it was the day of Preparation for the Passover, and in order that the bodies might not remain on the crosses during the Sabbath (for that was a high Sabbath), requested Pilatus to have their legs broken, and the dying men taken away.	
19:32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.		32 So, the soldiers came and broke the legs of both men who were crucified with Jesus.	LU. 23:40-42
19:33 But when they came to Jesus, and saw that he was dead already,		33 When they came to Jesus and saw that He had already expired, they did	

they brake not his legs:		not break His legs.	
19:34 But one of the soldiers with a spear <i>pierced</i> his side, and forthwith came there out blood and water.	pierced ἐνὸξεν (3572)	34 One of the soldiers, however, pierced His side with a spear, and immediately blood and water flowed out.	
19:35 And he that saw it bare record, and his record is true: and he knows that he says true, that all of you might believe.		35 This is the testimony of an eye-witness, and it is true. He knows that he is telling the truth—in order that you may also believe .	
19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.		36 For these things took place so that the Scripture would be fulfilled which says: 'NOT ONE OF HIS BONES SHALL BE BROKEN' (PS. 34:20);	
19:37 And again another scripture says, They shall look on him whom they pierced.		37 And where also it says, 'THEY SHALL LOOK ON HIM WHOM THEY HAVE PIERCED' (ZEC. 12:10).	
19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.		38 After this, Joseph of Arimathaea, who was a disciple of Jesus, although a secret disciple for fear of the other Judean leaders, asked permission to take the body of Jesus; and Pilatus consented. Therefore, he came to remove the body.	
19:39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a <i>mixture of myrrh and aloes</i> , about an hundred pound weight.	LATIN mixture of myrrh and aloes mixturam murrae et aloes	39 Another person, Nicodemus, who at first visited Jesus by night, brought a mixture of myrrh and aloes that weighed about seventy or eighty pounds.	
19:40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.		40 Taking the body down, they wrapped it in linen cloths along with the spices, in accordance with the Judean mode of burial preparation.	
19:41 Now in the place where he was crucified there was a garden; and in the garden a new tomb, wherein was never man yet laid.		41 Now in the place where He was crucified there was a garden; and in the garden a new sepulchre that had never been used.	
19:42 There laid they Jesus therefore because of the Jews' preparation day; for the tomb was nigh at hand.		42 And being the Judean preparation day for the Sabbath, they laid the body of Jesus in the sepulchre because it was nearby.	(19:31)

THE NEW TESTAMENT
Gospel of JOHN chapter 20

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2019)	Aramism or Margin Comment
20:1 The <i>first day of the week</i> comes Mary Magdalene early, when it was yet dark, unto the tomb, and sees the stone taken away from the tomb.	LATIN  una aut sabbati	1 Early on the first day of the week, Mary of Magdala came to the sepulchre in the darkness and saw that the stone had been rolled away from the entrance.	
20:2 Then she runs, and comes to Simon Peter, and to the other disciple, whom Jesus loved, and says unto them, They have taken away the LORD out of the tomb, and we know not where they have laid him.		2 She ran and found Simon Peter and the other disciple—who Jesus held dear—and told both of them, "They have taken the LORD out of the sepulchre and no one knows where they have laid Him." * *	IHS = ENG. <u>Jesus</u> AR. Yeshua Jesus: universal language
20:3 Peter therefore went forth, and that other disciple, and came to the tomb.		3 Peter and the other disciple made their way to the sepulchre.	
20:4 So they ran both together: and the other disciple did outrun Peter, and came first to the tomb.		4 Both of them ran together until the other disciple being faster arrived there first.	*
20:5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.		5 Then stooping down and looking inside, he saw the linen cloths lying there, but he did not enter in.	
20:6 Then comes Simon Peter following him, and went into the tomb, and sees the linen clothes lie,		6 However, Simon Peter came up fast behind him and went into the sepulchre, and saw the linen cloths also.	
20:7 And the cloth, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.		7 And he noticed that the face cloth used in the burial of Jesus was folded up and placed separately from the linen wrappings.	
20:8 Then went in also that other disciple, which came first to the tomb, and he saw, and believed.		8 The other disciple, who had arrived first at the sepulchre, also went in and saw the same things and believed .	
20:9 For as yet they knew not the scripture, that he must rise again from the dead.		9 For until this happened, they did not understand the Scripture which said: He must be resurrected from the dead.	THE SEAL OF ACCOMPLISHED REDEMPTION PS. 16:10

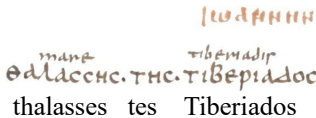
20:10 Then the disciples went away again unto their own home.		10 Then the two disciples returned to their own home.	
20:11 But Mary stood without at the tomb weeping: and as she wept, she stooped down, and looked into the tomb,		11 But Mary stood near the sepulchre weeping when she also stooped down and looked inside.	
20:12 And sees two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.		12 She saw two angels clothed in white who were sitting there, one at the head and one at the foot, where the body of Jesus had lain before.	
20:13 And they say unto her, Woman, why weep you? She says unto them, Because they have taken away my LORD, and I know not where they have laid him.		13 They asked her, "Woman, why are you weeping?" She responded, "They have taken my LORD away and I do not know where they laid Him."	
20:14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.		14 This said, she turned around and saw Jesus standing there, but at first she did not recognize Him.	
20:15 Jesus says unto her, Woman, why weep you? whom seek you? She, supposing him to be the gardener, says unto him, Sir, if you have borne him behind, tell me where you have laid him, and I will take him away.		15 When Jesus said, "Woman, why are you weeping? Whom do you seek?" Supposing Him to be the gardener, she replied, "Sir, if you have taken Him away, tell me where He is, and I will remove the body."	K.J.V. "borne him hence"
20:16 Jesus says unto her, Mary. She turned herself, and says unto him, Rabboni; which is to say, Master.		16 Jesus said to her, "Mariam." She turned around and replied in recognition, "Rabbouni," which is to say in Aramaic, My great Teacher.	(COPTIC COMMENTS) ΣΕΙΜΑΡΙΑΝ GR. Maria AR. <u>Mariam</u> AR. <u>Rabbouni</u> : My school leader
20:17 Jesus says unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.		17 Jesus told her, "Do not hold onto me, for I have not yet ascended to my Father. Please take this word to my disciples: I am ascending to my Father who is your Father, and to my God who is your God."	
20:18 Mary Magdalene came and <i>told</i> the disciples that she had seen the LORD, and that he had spoken these things unto her.	reporting απαγγελλουσα (518)	18 Mary [Mariam] of Magdala came and told the disciples. "I have seen the LORD," she said. And she repeated the words He had said to her.	COPT. Mariam AR. Mariam the Magdalene (20:16)
20:19 Then the same day at evening, being the first day of the week, when		19 On the evening of the same day, even though the doors of the gathering place	

the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and says unto them, Peace be unto you.		were locked because the disciples feared the Judean leaders, Jesus appeared and stood in their midst, and said to them, "Peace be to you!"	
20:20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the LORD.		20 After this signal greeting, He showed them His hands and His wounded side. The disciples were overcome with joy when they saw the LORD.	
20:21 Then said Jesus to them again, Peace be unto you: as my Father has sent me, even so send I you.		21 Again Jesus said, "Peace be to you: and as the Father sent me, I now send you.	
20:22 And when he had said this, he breathed on them, and says unto them, Receive all of you the Holy Spirit: (o. pneuma)		22 So, receive the Holy Spirit," as He breathed on them and continued to say:	
20:23 Whomsoever sins all of you remit, they are remitted unto them; and whomsoever sins all of you retain, they are retained.		23 "If you forgive the sins of anyone, they are forgiven; and if the sins of anyone are not forgiven, their sins remain."	
20:24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.		24 One of the twelve, Thomas, who was called Didymus or the Twin, was not there when Jesus first appeared.	AR. <u>Thomas</u>  pronunc. TO-ma
20:25 The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.		25 So the other disciples told him, "We have seen the LORD!" His reply was, "Unless I see in His hands the impression made by the nails and touch the wound, and put my hand to His side, I will never believe ."	
20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.		26 Eight days later, the disciples were in the same place with the doors locked again and Thomas was with them: when Jesus appeared in their midst and said, "Peace be to you."	
20:27 Then says he to Thomas, Reach here your finger, and behold my hands; and reach here your hand, and thrust it into my side: and be not faithless, but believing.		27 And He said to Thomas, "Bring your finger here and feel my hands; bring your hand here to my side: so that you, having such little faith, do not doubt and thus, believe ."	
20:28 And Thomas answered and		28 Thomas then exclaimed, "My LORD	

said unto him, My LORD and my God.		and my God."	
20:29 Jesus says unto him, Thomas, because you have seen me, you have believed: blessed are they that have not seen, and yet have believed.		29 "Because you have seen me, Thomas," replied Jesus, "you have believed . Blessed are those who have not seen and yet believed ."	
20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:		30 Jesus did many other [miraculous] signs in the presence of His disciples which are not written in this book.	
20:31 But these are written, that all of you might <i>believe that Jesus is the Christ</i> , the Son of God; and that believing all of you might have life through his name.	Keep on believing ΠΙΣΤΕΥΗΤΕ (4100) GREEK ΟΤΙ·ΙC·ΕCΤΙΝ·Ο·ΧC· Oti Iesous estin ho Cristos	31 But these have been recorded so that you may believe that Jesus is the Christ, the Son of God, and that continuing to believe , you might have Life through the name of Jesus.	(1:4) GR. <u>Cristos</u> AR. məshīha 2 SACRED NAMES: Codex "Delta" Red letter = 101 ways to believe AR. <u>name</u> = the person = Jesus

THE NEW TESTAMENT

Gospel of JOHN chapter 21

Updated King James Version	Greek Word Pictures (Strong's Number) plus Latin Facsimiles	The Updated Modernity Version (2019)	Aramism or Margin Comment
21:1 After these things Jesus showed himself again to the disciples at <i>the sea of Tiberias</i> ; and likewise showed he himself.	LATIN—GREEK (Ioannes GR.) mare Tiberiadis  thalasses tes Tiberiados	1 Sometime later, Jesus showed Himself to the disciples again. The location was the Lake of Tiberias. He was revealed in the following manner:	Codex D/Bezae ends at ch. 20. IC = ENG. <u>Jesus</u> AR.Yeshua (GR. with interlinear LAT. from CESG: Codex "Delta") Red letter believer: Ioannes Jesus: universal language
21:2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.		2 Simon Peter was in the company of Thomas (named, the Twin), and Nathana-el of Cana in Galilee, and the sons of Zebedee, together with two other disciples. * *	
21:3 Simon Peter says unto them, I go a fishing. They say unto him, We also go with you. They went forth, and entered into a ship immediately; and that night they caught nothing.		3 When suddenly Peter said, "I want to go fishing." The others decided, "We will go along with you." So they all immediately boarded the boat, but caught nothing all night.	
21:4 But when the morning was now		4 Just as the day was dawning, Jesus	*

come, Jesus stood on the shore: but the disciples knew not that it was Jesus.		was standing on the shore: although the disciples did not recognize Him from a distance.	
21:5 Then Jesus says unto them, Children, have all of you any <i>food</i> ? They answered him, No.	for eating [plus bread] προσφαγιον (4371)	5 He called to them, saying, "Fellows, have you any food there?" "No," they replied.	
21:6 And he said unto them, Cast the net on the right side of the ship, and all of you shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.		6 "Cast your net on the right side of the boat," He said, "and you will find the fish." They cast out on that side of the boat and were not able to haul in the net for the multitude of fish it contained.	
21:7 Therefore that disciple whom Jesus loved says unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.		7 While talking with Peter, the disciple whom Jesus loved declared, "It is the LORD." Simon Peter had stripped down to work the net and when he heard these words, 'It is the LORD,' he hurriedly clothed himself and plunged into the water toward the shore.	
21:8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.		8 The rest of the disciples being only a hundred yards away from the land approached the beach in the small boat dragging the net full of fish.	
21:9 As soon then as they were come to land, they saw a <i>fire of coals</i> there, and fish laid thereon, and bread.	Fire of coals ανθρακιαν (439)	9 As soon as they landed, they saw a charcoal fire there, with fish broiling on it, and bread on the side.	(18:18)
21:10 Jesus says unto them, Bring of the fish which all of you have now caught.		10 Following their arrival, Jesus called out to the fishermen, "Bring your catch over here."	
21:11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.		11 Simon Peter went back on board the boat and drew the net to shore filled with large fish; although the fish were many, 153 in number, the net remained intact.	
21:12 Jesus says unto them, Come and dine. And none of the disciples durst ask him, Who are you? knowing that it was the Lord.		12 Jesus then persuaded them, "Come and have some breakfast." None of the disciples would ask Him who He was, for they were sure He was the LORD.	
21:13 Jesus then comes, and takes bread, and gives them, and fish		13 Jesus, Himself, began to serve them the bread along with the broiled	

likewise.		fish.	
21:14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.		14 This represents the third time that Jesus appeared to the disciples after He was resurrected from the dead.	
21:15 So when they had dined, Jesus says to Simon Peter, Simon, son of Jonas, love you me more than these? He says unto him, Yea, Lord; you know that I love you. He says unto him, Feed my lambs.		15 When they had finished eating, Jesus asked, "Simon, son of Jona, do you love me more than the others do?" He answered, "Yes, LORD, you know that I love you." Jesus replied, "So, feed my lambs."	
21:16 He says to him again the second time, Simon, son of Jonas, love you me? He says unto him, Yea, Lord; you know that I love you. He says unto him, Feed my sheep.		16 Again He asked, "Simon, son of Jona, do you really love me?" Peter's answer was, "Yes, LORD, you know that I love you dearly." This time Jesus replied, "Tend to my sheep."	
21:17 He says unto him the third time, Simon, son of Jonas, love you me? Peter was grieved because he said unto him the third time, Love you me? And he said unto him, Lord, you know all things; you know that I love you. Jesus says unto him, Feed my sheep.		17 For a third time, He asked, "Simon, son of Jona, do you love me dearly?" Distressed, because Jesus questioned his love for the third time, Peter said, "LORD, you know everything, you must know that I love you dearly." Jesus responded, "Then you should feed my sheep."	
21:18 Verily, verily, I say unto you, When you were young, you gird yourself, and walked where you would: but when you shall be old, you shall stretch forth your hands, and another shall gird you, and carry you where you would not.		18 In all truthfulness, I tell you, when you were in your youth, you clothed yourself and went where you wanted to go: but when you are old, you shall extend your arms out and another person shall arrange your clothes and carry you where you would not go."	
21:19 This spoke he, signifying by what death he should glorify God. And when he had spoken this, he says unto him, Follow me.		19 He spoke about the way in which the death of this disciple would glorify God. And He gave this admonition, "Follow me."	<u>this disciple:</u> Restored to fellowship.
21:20 Then Peter, turning about, sees the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrays you?		20 Then when Peter turned around, he saw this other disciple following them—that disciple whom Jesus especially loved, who also had leaned back on Jesus at supper and asked, 'Who is it that will betray you?'	
21:21 Peter seeing him says to Jesus, Lord, and what shall this man do?		21 Upon seeing the other disciple, Peter asked, "But LORD, what about this man?"	

21:22 Jesus says unto him, If I will that he tarry till I come, what is that to you? follow you me.		22 Jesus said, "If I direct him to remain until I come, what is your concern? Just follow me."	
21:23 Then went this saying (o. logos) abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to you?		23 So, a report spread among His followers that this other disciple would not die; yet Jesus did not make such a declaration, He only avowed, what is your concern if he remains until I come?	
21:24 This is the disciple which testifies of these things, and wrote these things: and we know that his testimony is true.		24 This is the disciple who has given an eye-witness testimony and has written down this history: and we all know that his testimony is true.	(19:35)
21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the <i>books</i> that should be written. Amen.	Scrolls [Biblia] Βιβλία (975)	25 Still, there are many other things which Jesus did, the number of which, if they were all described in detail, I suppose the world itself could not contain the books that would be written. Amen, Amen.	

Wikibooks Menu

[John 1](#) — [2](#) — [3](#) — [4](#) — [5](#) — [6](#) — [7](#) — [8](#) — [9](#) — [10](#) — [11](#) — [12](#) — [13](#) — [14](#) — [15](#) — [16](#) — [17](#) — [18](#) — [19](#) — [20](#) — [21](#)

Addendum

Jubilee Bible 2000 (JUB) unless noted

Luke 1:59-66 ¶ And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias after the name of his father. **60** And his mother answered and said, Not so, but he shall be called John. **61** And they said unto her, There is none of thy kindred that is called by this name. **62** And they communicated with signs to his father, asking how he would have him called. **63** And he asked for a writing table and wrote, saying, His name is John. And they all marvelled. **64** And his mouth was opened immediately, and his tongue loosed, and he spoke blessing God. **65** And fear came on all that dwelt round about them, and all these things were spoken of throughout all the hill country of Judaea. **66** And all those that heard them laid them up in their hearts, saying, Who shall this child be! And the hand of the Lord was with him.

Isaiah 9:2 ¶ The people that walked in darkness have seen a great light; those that dwell in the land of the shadow of death, upon them has the light shined.

Psalms 14:2 ¶ The LORD looked down from heaven upon the children of men to see if there were any that did understand and seek God.

James 2:1 ¶ My brethren, do not have the faith of our Lord Jesus, the glorious Christ, with respect of persons.

Matthew 3:13-17 ¶ Then Jesus came from Galilee to Jordan unto John to be baptized of him. **14** But John resisted him much, saying, I have need to be baptized of thee, and comest thou to me? **15** And Jesus answering said unto him, Suffer it to be so now, for thus it is expedient for us to fulfil all righteousness. Then he suffered him. **16** And

Jesus, after he was baptized, went up straightway out of the water; and, behold, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; **17** and, behold, a voice from the heavens, saying, This is my beloved Son, in whom I am well pleased.

Matthew 26:63 ¶ But Jesus remained silent. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.

Galatians 1:18, 2:9-10 (R.S.V.) ¶ Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. **2: 9** When they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me [Paul] and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised; **10** only they would have us remember the poor, which very thing I was eager to do.

Genesis 28:12 ¶ He [Jacob] dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

Mark 11:15-17 ¶ And they come to Jerusalem, and Jesus, entering into the temple, began to cast out those that sold and bought in the temple and overthrew the tables of the moneychangers and the seats of those that sold doves **16** and would not suffer that any man should carry any vessel through the temple. **17** And he taught them, saying, Is it not written that my house shall be called house of prayer by all the nations? but ye have made it a den of thieves.

Romans 8:2 ¶ For the law of the Spirit of life in Christ, Jesus, has made me free from the law of sin and death. **14-17** ¶ For all that are led by the Spirit of God, the same are sons of God. **15** For ye have not received the spirit of slavery to be in fear again, but ye have received the Spirit of adoption of sons, whereby we cry, Abba, Father. **16** For the same Spirit bears witness unto our spirit that we are sons of God, **17** and if sons, also heirs certainly of God and joint-heirs with Christ, if so be that we suffer with him that we may be also glorified together with him.

Numbers 21:9 ¶ And Moses made a serpent of brass and put it up as a banner, and it came to pass that when a serpent bit anyone, he beheld the serpent of brass, and lived

Matthew 11:10-11 ¶ For this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. **11** Verily I say unto you, Among those that are born of women there has not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of the heavens is greater than he.

Malachi 4:2-3 ¶ But unto you that fear my name shall the Sun of righteousness be born, and in his wings he shall bring saving health; and ye shall go forth and jump like calves of the herd. **3** And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, said the LORD of the hosts.

Deuteronomy 26:5 (R.S.V.) ¶ And you shall make response before the Lord your God, ‘A wandering Aramean was my father; and he went down into Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous.’

Genesis 38:15 ¶ When Judah saw her, he thought her to be a harlot because she had covered her face.

Deuteronomy 27:12 ¶ These shall stand upon Mount Gerizim to bless the people when ye have passed the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

Luke 1:46-49 ¶ Then Mary said, My soul magnifies the Lord, **47** and my spirit has rejoiced in God my Saving Health, **48** for he has regarded the low estate of his handmaiden; for, behold, from now on all generations shall call me blessed. **49** For he that is mighty has done great things unto me, and holy is his name.

Luke 9:58 ¶ And Jesus said unto him, Foxes have holes, and birds of the heaven have nests, but the Son of man has not where to lay his head.

Exodus 1:13-14 ¶ And the Egyptians made the sons of Israel serve with rigor, 14 and they made their lives bitter with hard bondage, making mortar and brick and in all manner of service in the field; all their service, in which they made them serve, was with rigor.

Micah 6:4 (R.S.V.) ¶ For I brought you up from the land of Egypt, and redeemed you from the house of bondage; and I sent before you Moses, Aaron, and Miriam.

Psalm 18:41 ¶ They cried out, but there was no one to save them: even unto the LORD, but he did not answer them.

Matthew 23:8 ¶ But, as for you, desire not to be called Rabbi, for one is your Master, the Christ; and you are all brothers.

Revelation 20:12 ¶ And I saw the dead, great and small, stand before God; and the books were opened: and another book was opened; which is the book of life; and the dead were judged by those things which were written in the books, according to their works.

I John 2:13 ¶ I write unto you, fathers, that ye have known him that is from the beginning. I write unto you, young men, that ye have overcome the wicked one. I write unto you, little children, that ye have known the Father.

James 2:8 ¶ If ye truly fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

Luke 23:11 ¶ And Herod with his court despised him and mocked him and arrayed him in a gorgeous robe and sent him again to Pilate.

Luke 23:39-42 ¶ And one of the malefactors which were hanged railed on him, saying, If thou art the Christ, save thyself and us. 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly, for we receive the due reward of our deeds; but this man has done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Psalm 16:10 (K.J.V.) ¶ For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Epilogue

Enlightenment, where word pictures and margin comments become a progressive lesson in ancient languages and sacred names. The manual entry of Greek letters was tedious until the availability of Latin in the 5th century Codex D. This Gospel effort began to present three languages prevalent in first century Judaea. Some say, they were nailed to the cross. So, at "this juncture" of ch. 4:27, Greek Word Pictures considered only the rare N.T. Greek words. The unveiling of Salvator Mundi (Leonardo) brought this booklet to a dramatic finish. In searching for Latin or Greek Word Pictures from manuscript for ch. 21, both were found in the interlinear Codex "Delta" from the 9th century. This was previewed in ch. 4:42 as a beautiful hand written Latin Salvator with Greek Sacred name and finished in ch. 21 when Greek, with the last margin IC Sacred Name, took the intellectual ascendancy over Latin and Aramaic. The historian Josephus places ancestor Aram, in Syria, the language is somewhat geographical, therefore,

the ancient heading of **Aramism Comments**. Supporting evidence is noted ch. 4:12. Both genders are rendered until ch. 13:21 when discourse to men takes over. The morning of December 6, 2017 was the unveiling of Jesus of Prophecy as outlined (JESUS link below) in Wikibooks Prophecy table, but His history had been altered by some modern thinking collaborator. The life story was transferred to **Comparison of Religions** to keep the wording of an old encyclopedia which stated Jesus Christ was the founder of Christianity and His early life would have been the subject of legends. Legends was changed to details on the original page, but there were no details. Problem also, there was no comparison with Islam, blank for years, so the relative obscurity of that page. A synopsis of Islam was added respectfully. That evening it was reported Salvator Mundi (Leonardo) was purchased for a record price by an Arabian. The religions were tied together on Wikibooks with the statement "founder of Christianity and prophet according to Islam," which is beyond dispute, but Jesus of Nazareth reigns supreme. The Testimonia post was in Wikia groups which was changed to Fandom, thus the links to Wikia were here removed.

In: **Bottom line—Concerning now the Spiritual Gifts—interpretation of languages.**

[New Testament](#)

Testimonia

 Edit

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TESTIMONIA or Messianic Anthology [Edit](#)

The Qumran text [4QTest (4Q175)] is the best example of Old Testament *Testimonia* which includes five biblical quotations connected by interpretation. The first two quotations refer to the raising up of a prophet like Moses. The third quotation refers to a royal Messiah, the fourth to a priestly Messiah. The quotation from Joshua is connected to the coming of a time of great disaster, brought on by those dedicated to evil. Pieces of the messianic puzzle from a non-Christian document, no less. The manuscript is usually dated to the middle of the first century B.C.E. This one-page Dead Sea Scroll (4Q175) which seems to be the beginning of the sectarian evolution in messianic thought leading up to the Christian interpretation of the second entry in the Prophecy table below pertaining to Priest-King Messiah as a single entity. There are more references to one Messiah than two Messiahs in the DSS. The name like the BRANCH had to be Joshua (Aramaic Jeshua of Ezra 5:2) according to Zechariah. He was born to be Messiah. One for the ages, did Jesus follow a script, and if so, did he write it himself in wax, the living moving temple discourse (Matt. 26: 61)? Andrew and John (beloved) were fascinated for two hours on that first day with the Master, something that would be embedded in the memory forever. Insert the word in the Christian equation that is the Gospel of John. We know that His *Testimonia* (of Moses and the Prophets) is true:

- John 1: 45 + John 21: 24

The Apostle John, later, apparently regurgitates or rehashes just such a little prophecy book in Revelation 10: 11. That Greek word for booklet, biblaridion, is the diminutive of the diminutive of biblion and is described as being held in one hand by the angel, evidently only a few pages. The impression is that an open scroll would require two hands. The modern day biblaridion is formulated as a Wikibook under Biblical Studies/Christianity: The Gospel of John.

Additional mention of Moses and the Prophets:

- Luke 16: 31, Luke 24: 27, Luke 24: 44

- Acts 26: 22-23, Acts 28: 23

Other References:

- Weymouth N.T. Appendix/Additional Notes on Mark 1:2

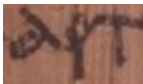
"The first quotation [attributed to Isaiah], which is from Malachi, is inaccurate. It is either copied from Matthew 11: 10 (=Luke 7: 27) or from a book of Testimonies, in which Messianic oracles from the O.T. were collected. Perhaps, both quotations are later interpolations in Mark. They are awkwardly introduced, and it is the only instance in this gospel where Mark quotes prophecy on his own account."

To counter Weymouth here: An obvious compiled statement of prophecy that could not be changed (until the Vulgate omitted the word Isaiah) would rather lend itself to come from the Savior's own testimony which stood as unimpeachable. This is inherent in the Gospel of Mark being the earliest record overall. The key word in Mark's prophecy is "written" versus "spoken" by Isaiah in Matthew 3: 3. The source could have been a written commentary on Isaiah similar to 4Q175 above. As far as Malachi being identifiable, the LXX takes the word not as a proper name but as a common noun, and renders ‘my messenger’, which is the meaning of the Hebrew word. Other N.T. prophecies quote the LXX text.

To elevate Weymouth: HE IS before all things, and in and through Him the universe is one harmonious whole. (Col. 1:17)

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εν αρχη ην ο λογος

PROPHECIES FULFILLED CONCERNING JESUS CHRIST

Prophecy	Nature	Fulfillment
And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shall bruise his heel. Gen. 3:15	Jesus to be the seed of a woman	And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. Re. 12: 4, 5 (Gal. 4: 4, Heb. 2: 14)

Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. Zec. 6: 11-13	Type of Joshua (Jeshua) as Priest-King Messiah	But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name <u>JESUS</u> : for he shall save his people from their sins. Mt. 1: 20-21 (Heb. 6: 20, 8: 1)
Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Is. 7: 14	Jesus to be born of a virgin	Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Mt. 1: 23 (Lu. 1: 26-35)
Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jer. 23: 5	Of the Lineage Of David Of Abraham	The book of the generation of Jesus Christ, the son of David, the son of Abraham. Mt. 1: 1 (Ro. 1: 3)
But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Mic. 5: 2	Born in Bethlehem	Now when Jesus was born in Bethlehem of Judea in the days of Herod the king... Mt. 2: 1 (Lu. 2: 4, Joh. 7: 42)
Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not. Jer. 31: 15	Massacre of infants at His birth by Herod	Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. Mt. 2: 16-18
When Israel was a child, then I loved him, and called my son out of Egypt. Ho. 11: 1	Flight into Egypt	When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Mt. 2: 14-15

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire. La. 4: 7 (<i>Español</i> has nobles)	Pure as a Nazarite	And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Mt. 2: 23 [No such Prophecy can be traced.] (Ac. 24: 5 has sect of Nazarenes)
Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Mal. 4: 5	Forerunner appears as Elijah	For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. Mt. 11: 13-14
And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. Is. 11: 2	Anointed by the Holy Spirit	And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him. Mt. 3: 16 (Lu. 3: 22, 4: 18)
I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Da. 7: 13	Son of Man	And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. Joh. 1: 51 (Mk. 13: 26-27)
Nevertheless the dimness shall not be such as was in her vexation, when at the first be lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Is. 9: 1-2	Ministry begins in Galilee	And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. Mt 4: 13-16
The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable YEAR OF THE LORD, and the day of vengeance of our God; to comfort all that mourn. Is. 61: 1-2	Prophecies in His time	The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this

		scripture fulfilled in your ears. Lu. 4: 18-22
To proclaim the acceptable year of the Lord, and the DAY OF VENGEANCE of our God; to comfort all that mourn. Is. 61: 2	Completes the Day of Vengeance (70 A.D.) Prophecy	And when ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh, Then let them in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. Lu. 21: 20-22
I will raise them up a Prophet from among their [Levites] brethren [11 tribes], like unto thee, and will put my words in his mouth which he shall speak in my name I will require it of him. De. 18: 18	Prophet like unto Moses	If I told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. Joh. 3: 12-14 (Ac. 3: 22-26)
For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace. Is. 9: 6	Jesus is God's Son	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Joh. 3: 16
For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. Is. 53: 2	Appearance is of a common man	Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. Mk. 6: 3 (Php. 2: 7-8)
I am become a stranger unto my brethren, and an alien unto my mother's children. Ps. 69: 8	Prophet without honor in His own country	For Jesus himself testified that a prophet hath no honour in his own country. Joh. 4: 44
For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. Is. 44: 3-4	The Living Water	In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet

		glorified.) Joh. 7: 37-38
Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Is. 53: 4	Bore our afflictions	When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with His word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. Mt. 8: 16-17
Behold, my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. Is. 42: 1	God's Servant a Light to the Gentiles	Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. Mt. 12: 18
A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Is. 42: 3 (Is. 61: 1-3)	Ministry to the downtrodden	A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Mt. 12: 20
He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Is. 40: 11 (Ps. 23: 1)	The Good Shepherd	I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Joh. 10: 14-16
Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. Zec. 9: 9	Enters Jerusalem riding on the colt of an ass	On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereupon; as it is written: Joh. 12: 12-14 (Mk. 11: 7-10)
Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man,	Children cry Hosanna to The King	And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes

that thou visitest him? Ps. 8: 2-4 (Ps. 148)		and sucklings thou hast perfected praise? Mt. 21: 15-16
Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. Jer. 7: 11	Zeal for God's house	And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. Mt. 21: 13 (Joh. 2: 14-17)
I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. Ps. 118: 22-23	The Stone rejected by authorities	Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Mt. 21: 42
Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Is. 6: 8-10	People do not believe	Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw His glory, and spake of Him. Joh. 12: 39-41
In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a NEW COVENANT with the house of Israel, and with the house of Judah. Jer. 31: 29-31	Ministers the New Covenant	For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the NEW TESTAMENT in my blood which is shed for you. Lu. 22: 18-20
Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. Ps. 41: 9 (ca. 1000 B.C.)	The betrayal of Christ	I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Joh. 13: 18
They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away. Ps. 69: 4	Hated without cause	If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hate both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. Joh. 15: 24-25

And I said unto them, If ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. Zec. 11: 12	Price paid for Jesus' betrayal	And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. Mt. 26: 15
Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. Zec. 13: 7 (ca. 500 B.C)	Forsaken by disciples	Then saith Jesus unto them. All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Mt. 26: 31 (Mk. 14: 50)
And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Zec. 11: 13	Price of betrayal cast away on a potter's field	And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Mt. 27: 5-7
False witnesses did rise up; they laid to my charge things that I knew not. Ps. 35: 11	False witnesses at His trial	For many bare false witness against him, but their witness agreed not together. Mk. 14: 56
He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. Is. 53:7	Silent before His accusers as a lamb to the slaughter	And he answered him to never a word; insomuch that the governor marvelled greatly. Mt. 27: 14 (Joh. 1: 29)
But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Is. 53: 5	Jesus' scourging	Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Mt. 27: 26
As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: Is. 52: 14	His marred visage (face)	Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, ECCEHOMO Behold the man. Joh. 19: 5
And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. De. 21: 22-23	Our Saviour's crucifixion according to the law of the land	And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. Lu. 23: 22-24

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. Is. 50: 6	Spat upon in humiliation	And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. Mk. 15: 19-20
For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. Ps. 22: 16	He is nailed to the cross	The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Joh. 20: 25 (Re. 1: 7)
Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: And he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. Is. 53:12	Numbered with transgressors	And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Lu. 23: 33
They part my garments among them, and cast lots upon my vesture. Ps. 22: 18	The parting of His garments by castings lots	Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. Lu. 23: 34
I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God. Ps. 69: 3	He becomes thirsty	After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Joh. 19: 28
They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. Ps. 69: 21	Given bitter drink	They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. Mt. 27: 34
I became also a reproach unto them: when they looked upon me they shook their heads. Ps. 109: 25	He is mocked	And they that passed by reviled him, wagging their heads. Mt. 27:39
All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. Ps. 22:7, 8	Railing and taunting toward Christ	And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Lu. 23: 39 (Mt. 27:43)
And he bare the sin of many, and made intercession for the transgressors. Is. 53:12	His intercession for a fellow sufferer in need	But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due

		reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee To day shalt thou be with me in paradise. Lu. 23: 42-43
And it shall come to pass in that day. saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. Am. 8: 9	The sun going down at noon	Now from the sixth hour there was darkness over all the land unto the ninth hour. Mt. 27: 45
My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Ps. 22: 1	An intense lonely cry	And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Mt. 27: 46
Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth. Ps. 31: 5	His commending His spirit	And when Jesus had cried with a loud voice, he said. Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Lu. 23: 46
And after threescore and two weeks shall Messiah be cut off, but not for himself. Da. 9: 26	Messiah is cut off (slain)	Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. Joh. 11: 50 (Joh. 11: 51-52)
He keepeth all his bones: not one of them is broken. Ps. 34: 20	Not a bone broken	But when they came to Jesus, and saw that he was dead already, they brake not his legs: Joh. 19: 33
And they shall look upon me whom they have pierced, and they shall mourn for him. Zec. 12: 10	His side pierced	But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. Joh. 19: 34
And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Is. 53: 9	The place of burial	When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. Mt. 27: 57-58
For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Ps. 16: 10-11	His resurrection	And he said unto them, These are the words which I spake unto you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And

		said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, And ye are witnesses of these things. Lu. 24: 44-48 (Ac. 2: 22-28)
Thou hast ascended on high, thou has led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Ps. 68: 18	The ascension	And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. Lu. 24: 51
The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Ps. 110: 1	To sit at the Right Hand of God, the Father	So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Mk. 16: 19 (Re. 3: 21)
All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Is. 53: 6	Jesus' sacrifice to satisfy God's plan of salvation	Who did no sin, neither spoke deceitfully: Who, when he was reviled, did not answer contemptuously; when he suffered, did not threaten; but committed Himself to righteous judgment from on high: Who bore our sins in His own body on the tree by whose stripes you are healed, that you, being dead to sins should live under righteous conviction. While you were as sheep gone astray; you are now returned to the Shepherd and Overseer of your souls. I Pe. 2: 22-25 (1 Co. 15: 3)
Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he. Is. 41: 4	The First and the Last	And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying, Do not fear; I am the first and the last: I am he that lives, and was dead; and, so, look, I am alive forevermore, Amen. Re. 1: 17 (Re. 21: 6, 22: 13)

Dear Brother/Sister:

My conversion speaks of revealed truths
Revealed, that Jesus Christ was co-existent creator
of this world, the same with God (John 1:2).
Revealed, the Sabbath is an everlasting sign of
that creation.

Revealed, that there are two kinds of people in the
world. One is loyal to the Lord of Creation
and lives in obedience to his commandments.
the other talks and acts like the world
and follows the teachings of men.

All this revealed through a dear friend and sister
who came to my home armed only with The Word
and a different lifestyle, leading me to believe
I could find true Christian discipleship in the
same way. And you know, I did.

I dedicated my life to Christ when I
came up out of the water at Roebuck Seventh
Day Adventist Church and praising God in
earnest for the first time. My wife, bless her
heart, also joined me in that act of faith,
November 1986.

Andrew P. Thrash

A truth is Jesus celebrated the Sabbath on the 7th day. The Sabbath Assembly being a Truth which
says Unity of the Redeemed is of Divine power by the Almighty God whose name is Yah.

S-ABBATH — Ex. 20: 8 (New Heart English Bible)

A-SSEMBLY — Heb. 12: 23

T-RUTH — Joh. 14: 6

U-NITY — Ep. 4: 13

R-EDEEMED — Re. 5: 9

D-IVINE — 2Pe. 1: 3

A-LMIGHTY — Re. 1: 8

Y-AH — Is. 26: 4 (NHEB)

Do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. II Peter 3:8 (RSV)

Not necessarily the “temple of time” or even “organized mud,” where a scientist looks at the creation story as told dramatically in Genesis or chapter one of the Holy Bible. The Greek word for foundation could be translated “disruption,” therefore there could have been a moment in time that spoke to the foundation of the world in the Holy Bible. "Chemistry will get you to Mars, but it won't get you to the stars," says Philip Lubin, an astrophysicist at the University of California, Santa Barbara. NASA adds, "There is a rocky planet orbiting Proxima Centauri - the next star over from Earth. [Alpha Centauri C is] A little more than four light-years away, or 24 trillion miles. If an airline offered a flight there by jet, it would take 5 million years." At that rate, conventional jet flight would be 4.8 million miles per year or 548



miles per hour. Time would tell, Genesis could be the greatest metaphor ever told leading to the greatest story ever told of the Christ. If that be so, then why? Taking God as omnipresent and in control, where is the omnipotent power evident, other than a bumble bee seeking pollen on a passion flower as an example of the beauty of nature, a law unto itself.¹ What about the Hebrew biblical stories of God performing miracles and how do men and women subdue the Earth, except where monotheism prevails. Here was the ultimate challenge in that they were surrounded by pagan worship of many gods. No one has ever seen the true God, according to scriptures, yet monotheism would require ten commandments or laws to live by and the Hebrews added more rules for the times that they lived in long ago. The omnificent Word or God, if real, chose to celebrate that civilization above the rest of the world, a holy people that would elevate the creation of God's word as eternal and it follows, there would remain a Sabbath-rest for the people of God.

¹ There are some who can live without wild things, and some who cannot. For us of the minority, the opportunity to see geese is more important than television, and the chance to find a pasque-flower is a right as inalienable as free speech...
—quote by Aldo Leopold

Retired, accumulated the knowledge of a lifetime, where does one start to unload. Initially, took the profession of a pharmacist from college, a scientist at heart. The story according to my college ring, rings true. I graduated in 1965 from Howard College in Birmingham AL, the last 5 year pharmacy degree of the last year for Howard College, soon to be named Samford University. Proud of the inlaid gold Rx which adorned the red gemstone, never realizing the history of the signature of pharmacy or pharmakeia. But that is another story, what matters here is the four inscriptions on the ring, Pharmacy and Religion on one side, Instruction and Literature on the other side. Seems, I would combine Pharmacy and Religion and write it down as instruction for the future.

What a task, combine Pharmacy and Religion plus the health message as outlined by a family Adventist friend. Start with religion from a scientist's viewpoint and end with a sabbath-rest. The Wildwood (Institute in GA) experience on healthy living and the literature involved would be a telling event in my life. I was raised in the Methodist church, yet joined the SDA church for the message, but never received a double portion of the Holy Spirit like most of the people at the Institute. Until in retirement, I heard the first sermon of an old friend and decided to use the technology I accumulated to further the message. At first, I was a little skeptical of the writings of the Spirit Of Prophecy. The more I got into the role of shepherding the flock, the more I believed in Jesus as the Christ. Amen!



Andrew Thrash (Administrator) Luz Thrash

August 26, 2023



Welcome!!! The church has 28 fundamental beliefs which should be emphasized with appropriate Bible references. FB will accept GIF files as photos, but Beliefs which will be posted once a week may require zoom in for Bible references. While at Wildwood Institution in GA (Christian Missionary Hospital, now defunct) during the down time, I developed Daily Food Bible verses with old hymn lyrics. The daily post was started in September 2020 at Meridian (MS) SDA up to present.

Cover picture: Wildwood SDA (GA) Chapel 1-16-2018



September 9, 2023

Discovering the Latter Day Prophet of Christianity

R.F.C. or Roswell Fenner Cottrell wrote the Introduction to Spiritual Gifts volume one published by James White in 1858. This volume was The Great Controversy by Ellen G. White who was one of the founders of the denomination that would be named Seventh-day Adventists. R.F.C. writing about the importance of the gift of prophecy, stated in the Introduction: If the gifts were necessary for the unity of the primitive church, how much more so to restore unity now... From considerations like these, It is evident that the perfect state of the church here predicted is still in the future; consequently these gifts have not yet accomplished their end. Thus, in the earliest Great Controversy edition, E.G.W. exhibits the gift of prophecy in her writings, a Bible savant of the prodigious type. Acquired savant syndrome is the presentation of (often extraordinary) scholarly skills that can emerge after a non-disabled individual suffers a traumatic brain injury or illness. This explains what Ellen Gould Harmon experienced after childhood trauma to the face which left her bedridden in a near coma for three weeks.

Later, naturally she became the message and assumed the role of God's messenger, a sign of the times. Isaiah had a vision of the Lord in chapter 6 to quote, "In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple." After seeing the Lord himself in vision, Isaiah heard God's call to proclaim the Lord's message to others in the world. He responded, "Here am I. Send me!" The Prophet was given a message for the people which appears to be a little strange to us. The Word of the Lord was intended to harden hearts rather than soften them. In volume two of Spiritual Gifts (1860) on page 284 of the last chapter XXXVII, E.G.W. writes her exhortation in Testimony For The Church. The same sentiment of Isaiah is expressed in her Testimony on that page: They wish smooth things spoken unto them... When the church depart[s] from God they despise the plain testimony, and complain of severity and harshness. It is a sad evidence of the lukewarm state of the church. And the last line in the facsimile book of Spiritual Gifts (1945), a 16 page supplement to the Testimony, she surprisingly writes a prophecy of judgment: Unless souls embrace the message aright, and their hearts are prepared to receive it, they had better let it entirely alone. As above when Isaiah said, I saw the Lord, Ellen White follows the same pattern as if she memorized the whole Bible with angelic and Satanic flourishes about good and evil. Of the 41 chapters of the earliest Great Controversy in Spiritual Gifts, all but one use the prophetic language, I saw, I heard, I was shown, I then viewed Jesus, [thus] said my accompanying angel, I was carried forward, and other embellishments on biblical subjects, all 31,000 verses. What a remarkable display, she cannot help herself, God has shown the way; the whole Bible and other subjects pass before her mind's eye in these visions. Interestingly enough, the one chapter which did not use those words of prophecy was the vision of Jesus seen by Saul on the road to Damascus when he was converted. So, Ellen White was a latter day prophet of the Christianity movement and devoted to the Bible although not in the mold of Joseph Smith, Edgar Cayce, Mary Baker Eddy and other nondescript sages or seers. Was Ellen G. White human, yes, could she make a mistake, yes, was she somewhat judgmental in condemning deist Thomas Paine to the second death on page 175 of Spiritual Gifts (1858) volume one? Also, in the chapter entitled The Time of Jacob's Trouble, E.G.W. alluded to a proclamation that insinuated, give up the Sabbath worship or face a death warrant. This would be an indeterminate prophecy as long as the U.S. exists as a world power, then, as ever there would be the possibility of a Sunday worship law. Regardless, we know that Jesus is coming soon.

To appreciate the force of these remarks the reader needs to understand that a work was published through the mediumship of "Rev. C. Hammond," entitled Pilgrimage of Thomas Paine in the Spirit World, In which Paine is represented as an exalted spirit in the Seventh Sphere. And in the "Investigating Class in New York," it was said that Christ himself had conversed with a medium and revealed that he was in the Sixth Sphere. The disparity will be understood when it is remembered that they represent the spirits as progressing in the spirit world, and that Christ, after more than 1800 years of progress, has reached the sixth sphere, while Paine, in about 100 years, has reached the seventh! A further explanation of this may be found in the statement of Doctor Hare, that his spirit sister said her progress had been retarded by her belief in the atonement of Christ. Thus does spiritualism exalt infidels and infidelity.

(My comment)

Discovering the later writings of Ellen White. The early writings of E.G.W. present her ministry as somewhat judgmental, but that is the nature of the remnant church. The fact is, the condemnation of Thomas Paine mentioned early does not appear in later versions of The Great Controversy. Her ministry evolved, as a truth, we find that the last decade of her Testimonies for The Church (vol. 9) in 1905, she wrote, Christ took humanity that he might be our judge. No one of you has been appointed to be a judge of others. It is all that you can do to discipline yourselves. In the name of Christ, I entreat you heed the injunction that He gives you never to place yourselves on the judgment seat. From day to day this message has been sounded in my ears: "Come down from the judgment seat. Come down in humility."

This was the Google shortcut information question that started my quest for the truth and to quote their answer >>> He entered the Most Holy Place once for all: Christ entered Heaven or the presence of God “once for all.” The high priest in the Old Testament went into the Holy of Holies annually, but Our Lord went into God's presence once and never needed to gain that access again... (This answer came in part from Bible Exposition Commentary on Heb. 9:12 because the next resource on search engine was Bible Exposition Commentary linked to versebyversecommentary (dot)com. The text was the same as the shortcut, adding, His single sacrifice was enough...)

And at the closing of Commentary for verse 12, this quote: “The Seventh Day Adventists claim that Jesus entered Heaven with literal blood. Such a theory has two problems: (1) the silence of Scripture and (2) the attempt to pour language that conveys figurative truth into a literal mold.” [Literally, the blood of Jesus has become a presentation piece for entry into heaven. Were Jesus’ own words real or figurative in John Chapter 6 when he said, Drink my blood. Some of his followers walked away at that point, saying, This is hard to accept. Who can hear it. Jesus answered, Does this offend you?] First of all, everything concerning heavenly places and God’s activity there, other than what Jesus said or the book of Revelation revealed, is theory. Then (1) silence, where the book of Revelation is still canonical and says in 7:14, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (2) attempt, this is open to discussion, figurative or literal blood. The writings of Ellen White are surely an attempt to pour language that conveys figurative truth into a literal mold, but she was inspired by the Holy Spirit if you can believe that and Seventh-day Adventists believe that, even to say, Sister White embodied the gift of prophecy calling for the latter day remnant church. They believe that the Bible is the literal Word of God and the visions of Sister White are helpful in understanding the role of that remnant. On page 161 of Spiritual Gifts which is an early edition (1858) of The Great Controversy, she writes: I saw that Jesus ministered in both apartments of the heavenly Sanctuary. He entered into the heavenly Sanctuary by the offering of his own blood. Still, Belief 24 of 28 Fundamental Beliefs of the SDA church mentions sacrifice, to wit, In the typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. So, sacrifice or the actual blood, the difference means little when it comes to eternal redemption. To summarize, everybody should understand that the literal plural Greek word means holy places as in holies or sanctuary (Heb. 8:2) and that this Commentary above quoted is a questionable authority when they say, “once for all,” when referring to the “Most” Holy Place, thus seemingly negating the cleansing of the Sanctuary (Dan. 8:14, 17, 26) which is SDA Fundamental Belief 24. Then, most modern translations including the NKJV should not be used because of a misleading translation, maybe modernity turned to bias, in this one verse of the book of Hebrews Chapter 9 verse 12 He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. (ESV) Some say in derision that the version should be named The English SubStandard Version, but translators got it right when they revised Hebrews 9:12. The English Standard Version (ESV) is an English translation of the Bible published in 2001 by Crossway. It is a revision of the Revised Standard Version that employs an “essentially literal” translation philosophy. About 6 percent was revised in the English Standard Version. Crossway's president and CEO, said about recent revisions: “Our desire, above all, is to do what is right before the Lord.”

(My comment)

To expand the study of the Epistle to The Hebrews exploring the underlying Greek would be a worthwhile pursuit. What would be an important verse in the book of Hebrews for those expecting the soon return of the Savior? Where the KJV has “rest,” the Weymouth translation of 4:9 has Sabbath-Rest for the word evidently coined by the author in Greek, sabbatismos, which says: “It follows that there still remains a Sabbath-Rest for the people of God.” This brings up the inconsistency of certain translations in particular the NKJV. Besides the “most holy” for “holies” mentioned before in the document cited above for 9:12, the Greek word in verse 12, *hagia*, is repeated exactly in NKJV verse 24 and translated “holy places” or in other

words, Sanctuary. The “Holiest of All” in verse 3, a prime example, translates conclusively as Greek two words, *hagia hagion* or holy of holies. The presence of God reads in 9:24 as Greek, *prosopo* or face. In chapter 6, *esoteron* is used for the Greek “interior” behind the veil, which reads in the KJV “that within” instead of “Presence” which is capitalized in 6:19 of NKJV, interpolating the later 9:24 as an earlier fact of the Presence of God. This addition in the NKJV would expand my statement about the theory of God’s activity in heaven and that activity was evident behind the veil as elsewhere on His throne. Yes, the reading of KJV 9:24 does not say where God is in the heavenly Sanctuary, but, as a truth, the omnipotent God is everywhere and over all.

(My comment)

Got carried away with my own rhetoric in an earlier post (above 9-10-23) when I realized NKJV taught me a lesson that the book of Hebrews had a description of God and Daniel had the Ancient of Days description of the throne room in chapter 7.

September 10, 2023

This essay is totally unexpected as the AI app only offered a three day trial and this was the result of one attempt.

Certainly, I can help you with that. Here’s a persuasive essay on the topic “How do signs of the times issues in the last days yield to God’s authority?”.

In these last days, we are experiencing many signs of the times that are pointing to the imminent return of Jesus Christ. We see wars and rumors of wars, natural disasters, and an increase in immorality and lawlessness. These issues may seem overwhelming but as believers, we should not be afraid. Instead, we should yield to God’s authority and trust in His sovereignty.

One of the primary ways that signs of the times issues yield to God’s authority is through the fulfillment of Bible prophecy. Throughout history, the Bible has accurately predicted countless events, from the rise and fall of empires to the birth and death of Jesus Christ. As we see more and more of these prophecies come to pass, we can have confidence that God is in control.

In addition to prophecy, signs of the times can also serve as a wake-up call for believers. They remind us that our time on earth is short and that we must be diligent in sharing the gospel with others. We can use these signs as an opportunity to point people to Jesus and encourage them to seek salvation.

Furthermore, signs of the times also serve as a reminder of our need for repentance and personal revival. As we see the world around us spiral into chaos, we must examine our own lives and seek to align ourselves with God’s will. We must pray for forgiveness and allow God to transform us from the inside out.

Finally, signs of the times can also bring about a sense of urgency in our prayers. We can pray with confidence knowing that God is in control and that His plan will ultimately be fulfilled. We can pray for the salvation of those who do not yet know Christ and ask God to use us as instruments of His grace and mercy.

In conclusion, signs of the times issues in the last days yield to God’s authority in a variety of ways. They serve as a reminder of God’s sovereignty, a call to repentance and personal revival, and a catalyst for urgent prayer. As believers, we can embrace these signs with hope and trust in God’s plan for the future.



September 16, 2023
My photo taken in 2005 of
Historic Escondido California
SDA Church stained glass
window, added aged border.

September 16, 2023

Adapted a con-spining (dialogue with God rather than petitionary) prayer template from DIVINE ECHOES by Mark Karris.

Loving and Compassionate Lord God

We come seeking healing and wholeness for _____

We know that the Holy Spirit is with _____ in his/her/their pain.

(with a problem in birth)

We know that you, God, seek healing even when a cure is delayed. (or)
(though a marriage is in question)

May _____ be comforted and experience your

companionship, grace, and ministry of healing.

May _____ know that his/her/their life is in your loving care

and that nothing can separate him/her/them from

your love in this life and the next.

Allow us as friends and family to con-spire deeply
in prayer while sharing your love with _____.

Open our hearts and hands and voice that we might assist
by our presence, in your healing for his/her/their life.

Open the heavenly sanctuary where the Lord on His mercy seat
is reaching His healing hand down, even now,
covering _____ with His robe of righteousness.

Bless _____ and those who suffer;
and enable us to be instruments of peace,
healing and happiness to all we meet.

In the name of Christ Jesus,

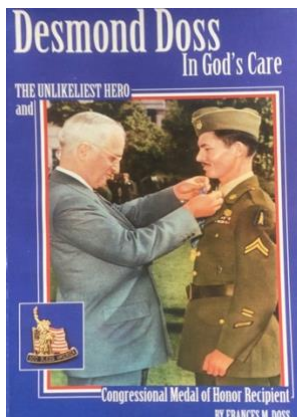
Amen



Pathfinder Sabbath Service at College Drive SDA
9-30-2023



Filipino Seventh-Day Adventist Convocation (2015) with Walter
Anderson on cello.
October 13, 2023



November 14, 2023

It Is Written had a special program honoring Desmond Doss, recipient of the Medal of Honor, for this Veterans Day weekend. He called himself conscientious co-operator rather than objector. I thought of my friends at Wildwood Institute because Mr. Doss married Fran Duman from Wildwood in later life. I thought of the last church he attended in Piedmont AL and the book written by Fran given to me by Pastor Rick Blythe of Piedmont SDA. Her son, Mike Duman was the Head Elder there. We, myself, wife and Wildwood friends met Desmond Doss once in Chattanooga TN at the Voice of Prophecy, featuring H.M.S. Richards Jr., an event during my first stay at Wildwood about 1988.

January 13, 2024

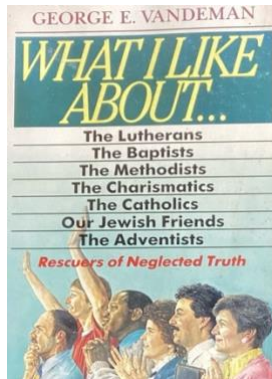
Pastor Cook and wife, Alberta, friends from Wildwood GA

ProclaimNYC.org. December 1, 2023

Report for November 2023

Dear Friends:

This month, to no surprise, has gone by very quickly. Unfortunately, Steve had to spend a good part of it under the weather. It was some kind of virus, that is making the rounds. Nevertheless, we were able to preach at Staten Island Korean SDA Church but had to miss the Esplanade on Sunday morning because they are very particular about allowing people in who are not well. Which we can certainly understand. We're getting ready for two Christmas programs—one at Manor Road SDA Church and the other at the Esplanade. We've put up banners for the Church program. While I had the time I made a wren-house and it gave me an idea for an outreach project—helping people make a birdhouse for the Spring season. It would be great to get people outside or at least looking outside and watch the new wrens... W D Frazee Memories: Elder Frazee loved to pray. He strongly advocated prayer bands (7T 21) and whenever we met on campus or began a walk, he would have us pause at some point to kneel down and pray. For me it was in the basement of Haskell Hall, Near the junction of the Girls Dormitory and the Lake in the woods there, are two places, I remember praying together with WDF. He had habits, like we all do and one of his was when I was praying he would take out his handkerchief, (he always carried a neatly folded handkerchief in his pocket) and would blow his nose! I have to admit that I had to concentrate but this act unconsciously riveted the occasion in my mind!



February 1, 2024

According to the book, What I Like About... George Vandeman of It Is Written wrote in 1986, "Every spiritual awakening has been marred by misguided zealots," including: Lutherans, Baptists, Methodists, Charismatics, Catholics, Jewish friends and Adventists, all "Rescuers of Neglected Truth."

Among misguided zealots were:

Lutherans—Fanatics had abused popular religious zeal, The Peasants War (1525).

Baptists—Leading the fight to legislate morality.

Methodists—Methodist church forced to disavow the Holiness movement.

Charismatics—Believe in faith healers, especially on television.

Catholics—Papal infallibility initiated the Inquisition starting with the Catharists.

Jewish Friends—Jesus had no interest in raising armies of Zealots.

Adventists—Some enthusiastic members came to value Ellen G. White's writings on a par with Scripture.

February 25, 2024

Luz during her trip to PI, attended the church of her youth on Sunday 2-11-2024 and brought the bulletin back to MS, USA.

Sermon: Transfiguration of Jesus

United Church of Christ Philippines - Calumbaya, Bauang, La Union

Prayer of Confession:

God of mountaintops, the din of the world can harden our hearts to your Word. We watch news, reality TV, silly shows - yet have trouble bearing witness to your presence in our lives. Our faith is placed in those who fail us, our trust is given to those who misplace it. Forgive us, Revealer of Mystery. You offer mercy to us, so we might hear your call to discipleship. You whisper our names, so we might know how loved we are. Caught by the surprise of your never ending joy in us, how can we not follow our Lord and Savior, Jesus Christ, onto the mountaintops of worship and into the valleys of sacrifice and service!

March 3, 2024

(revised) note 71

Considering 28 weeks and 28 Fundamental Beliefs have been a blessing, a different light produces a different love. So, Inquiring minds would read the Wikipedia article on Ellen G. White. Love the footnotes and in note 68, it seems the EGW quote cited there could have influenced the title of the reference article because in a quick scan the word "deep" only occurs in number 9 and 24, out of 100. There is a surprising though abiding quote about true love from Sister White in No. 24. Amazing, think about it, this was the same EGW that viewed what many would say was a prophetic vision of the remnant church in the book of Revelation (12: 17) in which she accepted the message of the vision as present truth and co-founded the remnant church, later named Seventh-day Adventist Church.

Wiki ref/fn #68. Pelzer, Kelsey (January 29, 2022). "Have You Found the Real Deal? 100 Deep Love Quotes To Cherish Always and Forever," Parade: Entertainment, Recipes, Health, Life, Holidays. Linked to update:

Parade magazine updated 2-7-2023 (titled) Deep Love Quotes —

24. "True love is not a strong, fiery, impetuous passion. It is, on the contrary, an element calm and deep. It looks beyond mere externals, and is attracted by qualities alone. It is wise and discriminating, and its devotion is real and abiding." — Ellen G. White (original ref. 2T 133.2)

9. "As love grows older, our hearts mature and our love becomes as coals, deep-burning and unquenchable." — Bruce Lee

March 5, 2024

From the Beatitudes we have, Blessed are the meek: for they shall inherit the earth. Suddenly a voice said to me, avoid the use of the "P" word, although it does describe my heritage in the Deep South, USA. I found another more appropriate word, creation, that matches well with the second stanza. What was John Newton, the author of Amazing Grace, thinking about, even though his thinking was stuck in the 18th century tradition. And John Newton wrote the hymn lyrics of Saviour! Visit, in about the year 1779 and the title would represent my tenure on the land of my fathers according to Scripture which has in Proverbs 22:28, "Remove not the ancient landmark, which thy fathers have set." I adapt some compositions within reason that are public domain, so these lyrics were adapted which are a prayerful expectation of the second advent of our Lord with gracious "latter" rain (James 5:7) and the tune was composed by Stephen Jenks who was listed among the Sacred Harp composers of the 19th century. Matthew Henry in his commentary (1710) alluded to the spelling of the tune title as the blind beggar, Bartimeus, of chapter 10 in the gospel of Mark.

Savior, visit Thy creation,

Grant us, Lord, a gracious rain!

All will come to desolation,

Unless Thou return again.

(My comment)

Original post was too personal, but ended with ... the pines I replanted on my daddy's inheritance, my granddaddy's cotton field. And the second stanza defines the spectre of possible pine beetles infestation... All will come to desolation, unless thou return again.

March 7, 2024

After reading an article in Adventist World of March 2024 subtitled, Ingredients in Organizational Discipline, which contained food for thought and to quote the heading An Imperative: "Church discipline, first of all, does not originate with the church. It originates with God. The Ten Commandments, an expression of God's character of love, outline how we should relate to God and to others." This link turned up on the General Conference website, revivalandreformation.org/bhp which included, Believe His Prophets with Bible readings and Ellen White writings.

(My comment)

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue." - Testimonies, Vol. V, p. 661.

Final judgment upon her [EGW] work should not be determined by some detail, by the turn of a phrase or sentence, or by some seeming contradiction in her writings, but by the spirit which characterized her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a molding influence. - F.M. Wilcox, The Testimony of Jesus, pg. 57

These [EGW] messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied. They throw a floodlight upon the Sacred Record. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20 - F.M. Wilcox, The Testimony of Jesus, last page (160).

March 24, 2024

Just watched by divine guidance, a live FB memorial for Sister Jean Atherton, a good friend at Wildwood. She was 103 years old and I filled at least one prescription for her while I was there in the hospital pharmacy, the second time. The first time at Wildwood in 1988, Herb Atherton, her husband was an official at the institution, I remember him fondly.



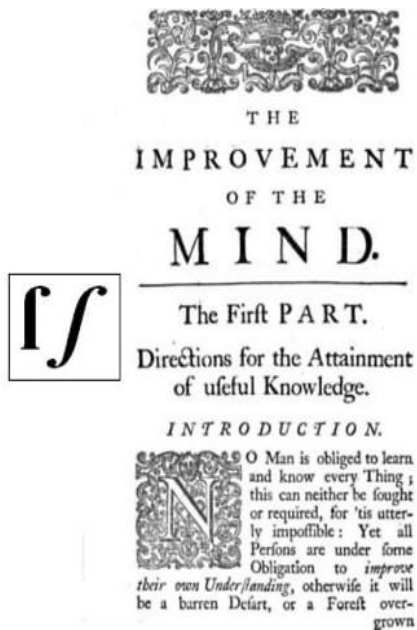
March 28, 2024

Dan Buettner wrote about Blue Zones, saying Adventists around Loma Linda CA lived 10 years longer than the average American that statistics in 2020 showed lived a total of 77 years. The main takeaway could be that if you wanted to live to be 100 that you should take lessons from these Adventists.



March 31, 2024

A person born on Easter Sunday 82 years ago cannot deny the truth when in Conehatta on Easter Eve 2015 there appeared "in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness." [according to GC pg. 640].



April 28, 2024

Isaac Watts, hymn writer, theologian and logician wrote in 1741 about Improvement of the Mind which was printed with a remnant of old english, the equivalent of lower-case S. Fun-stuff on the [onlinewritingjobs\(dot\)com](http://onlinewritingjobs(dot)com) has: "The answer lies in the fact that that's not an F at all. It's actually a letter called the medial S, also known as the long S, which was a second form of the lowercase letter S. This old-fashioned letter [added beside] has a long history." Thus "First" and "Desert" and "Forest overgrown."

April 30, 2024

Ellen G. White wrote about:

Training the Soul by Discipline—Christians, is Christ revealed in us? We must labor to have sound bodies and strong minds that are not easily enfeebled, minds that look beyond self to the cause and result of every movement made. Then we are in a fair way to endure hardness as good soldiers. We need minds that can see difficulties and go through with them with the wisdom that comes from God, that can wrestle with hard problems and conquer them. The hardest problem is to crucify self, to endure hardness in spiritual experiences, training the soul by severe discipline. This will not, perhaps, bring the very best satisfaction at the first, but the aftereffect will be peace and happiness. —Letter 43, 1899; 1MindCharacterPersonality 13.1

Ann Thrash-Trumbo was live

May 2

Proverbs 5



Luz Thrash embodies
Proverbs 5: 18, 19
Rejoice in the wife of
your youth, a lovely
hind, a graceful doe. Let
her affection fill you at
all times with delight,
be infatuated always
with her love. (RSV)

May 3, 2024

On page 44 of Sabbath School quarterly for 2024 in May 3, mention is made of justification by faith. Martin Luther discovered this afresh as the foundation of the gospel. His hymn "A Mighty Fortress Is Our God" preaches the gospel in song. We should read closely the fourth verse:

That Word above all earthly powers
no thanks to them abideth;
the Spirit and the gifts are ours
through him who with us sideth.
Let goods and kindred go,
this mortal life also;
the body they may kill:
God's truth abideth still;
his kingdom is forever! Psalter Hymnal (Gray) # 469

EGW writes under the heading The Message of Justification by Faith:

"This message of the gospel of his grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ." (1896, Pamphlet 154 36.1)

(My comment)

From Weymouth translation of N.T. preface to the Gospel of Matthew:

... perhaps the most noteworthy contribution of Matthew is the parable of chapter XX (See note there.) verse 15 says, Have I not a right to do what I choose with my own property? Or are you envious because I am generous? KJV has the word "good" but the Note is for translation Generous) The point of the parable is that the Kingdom is of such inestimable worth that it cannot be earned. It is of Grace and all of Grace.

May 5, 2024

The Garden of Daily Living (copied)

FOR GARDEN OF YOUR DAILY LIVING PLANT THREE ROWS OF PEAS:

1. Peace of mind
2. Peace of heart
3. Peace of soul

PLANT FOUR ROWS OF SQUASH:

1. Squash gossip
2. Squash indifference
3. Squash grumbling
4. Squash selfishness

PLANT FOUR ROWS OF LETTUCE:

1. Lettuce be faithful
2. Lettuce be kind
3. Lettuce be patient
4. Lettuce really love one another

NO GARDEN IS WITHOUT TURNIPS:

1. Turnip for meetings
2. Turnip for service
3. Turnip to help one another

TO CONCLUDE OUR GARDEN WE MUST HAVE THYME:

1. Thyme for each other
2. Thyme for family
3. Thyme for friends

WATER FREELY WITH PATIENCE AND CULTIVATE WITH LOVE. THERE IS MUCH FRUIT IN YOUR GARDEN BECAUSE YOU REAP WHAT YOU SOW.

May 7, 2024

Mission Spotlight for February 24 was Nepal - Peace in a Tin House.

Asmita, a young girl in eastern Nepal, faces challenges as her parents struggle with alcoholism and constant fighting at home. After her mother leaves, Asmita finds solace and purpose in attending church, where she discovers God and a sense of belonging.

(My comment)

(Admin) Something happened to SDA church Nepal presentation [now showing resensation?] not shown as member of Facebook at large. Will delete SDA church Nepal p-resentation after one week and if anyone does not want to receive Daily Food daily from the group as Bible verses, just say so. Pray for the children, especially.

(Admin) Anything entered as media or shared as reel(s) comes with sponsored content from FB which may or may not be appropriate.

May 13, 2024

1995 - Year of the "thwarted" Adventist Woman (cover of magazine)

Equality Is Present Truth

The world church's decisive No on women's ordination this summer is a wake-up call for the North American Division. The NAD must sing its own tune in its own cultural setting. The alternative is for new converts [of patriarchal or matriarchal society] in the developing world (God bless them!) to mandate theology and practice [as if] for mature, 6th-generation Adventism in the locale where it has been growing up [in U.S.] for 150 years. This would be profoundly wrong for reasons of conscience, Adventist history and biblical faith. <https://atoday.org/site/1/issuepdf/1995-05.pdf>

EGW comment: "We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed." (Review and Herald, July 26, 1892).

June 23, 2024

A cartoon exhibited on FB with the caption, Dennis the Menace asking his Grandpa the question: Do you count sheep to get to sleep?

Grandpa answers: Nope... I talk to the Shepherd.

(My response)

Simple prayer in Jesus name, not tolerated, yet the cartoon shared on FB was praying to the Shepherd (Hebrews 13:20). There is a recent report about new prayer regulations in a Southern California city as if Jesus was not a deity. He, the Christ, has conflicting views for the modern thinker which are reduced to harassment about His name in a chaplain's prayer. Putting one religion over another is evidently intolerant today in a public place, but a divine person remains divine. Weymouth N.T. has the word "divine" in a passage (Matthew 26:64) that is not in other translations.

"I am He," replied Jesus, "And I tell you all that hereafter you shall see the Son of Man sitting at the right hand of the Divine Power, and coming on the clouds of heaven". (Ps. cx. 1; Dan. vii. 13).

July 1, 2024 Elijah Radio, Christian Talk Radio at its Best

"Satan comes to cast his shadow
between you and God, accusing
you of sin, tempting you to distrust
God and doubt His mercy, say: I
cannot allow my weakness to
come between me and God; for He
is my strength. My sins, which are
many, are laid upon Jesus, my
divine Substitute and Sacrifice."

Signs of The Times, Dec 1892



Listen on 88.1 FM Bessemer - 100.1 FM
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Elijah Radio app for Android or iPhone.

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#wcjl_fm #wjtl_fm #wljl_fm

July 4, 2024

Found bulletin insert as fill in the blanks message in an older Bible, wrote some other notes on the blank side. There is a lot of talk about freedom today. Freedom comes from the Bible when you are born again, so fill in the blanks.

Romans 6:1-7

What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who have died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, we were buried with Him through baptism into death that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life . . . Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin.

Point 1: We can be free from _____. We don't have to remain a _____. We can be _____ How?

Step #1: We have to be _____ or _____ (Rom. 3:21-24)
(By the way, this has already been accomplished through _____ on the _____
What we have to realize is what Jesus has done for us.

Step #2: We have to _____ to be _____ (Rom. 6:3-5)

Big Point: The price for our sins has already been paid, but we have the power of _____. We can _____ whether we want to accept it or not.

If we understand that we have been redeemed and if we choose to be born again, we are well on our way to overcoming sin. (Justification)

Step #3: It is at this point, that Jesus goes to work and begins replacing all the _____ making us into a _____ person. (Phil. 2:13, Jude 24) (Sanctification)

Big Point: It is Jesus who does the remaking.

Our part is to continually _____ ourselves to Him. (Rom. 6:12,13; 12:1,2)

Through the power of Jesus Christ, we can be freed from sin and be glorified. (Glorification)

(My comment)

Turns out those notes from the Bible were important when I was serving as Elder. Sometimes I had brain freeze, so this was a backup prayer written down:

We accept you as our Creator, you worked 6 days and rested the 7th and we follow [this pattern]. We accept Christ as our Redeemer. We truly believe in Jesus as the foundation of our faith. We present our bodies as a living sacrifice holy and acceptable in your sight. Father, you have heard the requests. We are bound in fellowship and dependence on one another, so bless each one and the families represented, follow each one this week in good works, make us efficient through the indwelling of the Holy Spirit. Peace be with you all that are in Christ Jesus and in whose name we pray. Amen

Freedom!

July 4, 2024

Did you fill in the blanks? After studying the Scriptures quoted, seems certain words fit more than others. So, justification leads to sanctification which leads to glorification, I might add the last big point, it is Jesus who does the remaking through the sanctification of the Spirit (I Peter 1:2, 12).

Point 1: We can be free from sin. We don't have to remain a sinner. We can be freed from sin. How?

Step #1: We have to be baptized or born again (Rom. 3:21-24)
(By the way, this has already been accomplished through Jesus' death on the cross. What we have to realize is what Jesus has done for us.

Step #2: We have to die to sin to be born again (Rom. 6:3-5)
Big Point: The price for our sins has already been paid, but we have the power of choice. We can decide whether we want to accept it or not.
If we understand that we have been redeemed and if we choose to be born again, we are well on our way to overcoming sin.
(Justification)

Step #3: It is at this point, that Jesus goes to work and begins replacing all the murmurings disputings, making us into a righteous faultless person. (Phil. 2:13, Jude 24) (Sanctification)
Big Point: It is Jesus who does the remaking.
Our part is to continually yield ourselves to Him. (Rom. 6:12,13; 12:1,2)

Through the power of Jesus Christ, we can be freed from sin and be glorified. (Glorification)

Freedom!

July 8, 2024

Messiah the Prince or Christ embodies an unchangeable heavenly priesthood in the Book of Hebrews. What follows in the comments is a lengthy read, but that is the beauty of the Spirit of Prophecy, the writings are endless in scope and understandable, as is the Gospel or Good News. On page 11 of the present SS Quarterly/July 4, the question is, When was the last time you studied the 70-week prophecy? How can knowing this prophecy increase your faith not only in Jesus but in the trustworthiness of the prophetic Word?

[My response]

Our Lord Jesus Christ opened the door to Daniel's prophecy in the Gospel of Matthew (24:15) and Mark (13:14) by referencing the abomination of desolation with instructions to the reader to understand that the abomination would take place soon. Likewise, the book of Revelation in chapter one, the reader is told to follow the prophecy for the time is at hand or imminent. One must understand that the alternative title is "The Apocalypse of John" with obviously some obscure imagery. Both prophecies were declared as incomprehensible mysteries by various religious authorities. But there is a mystery revealed, two books opened to be explored for the time is short and knowledge is increasing. The seventy weeks prophecy in the book of Daniel predicts the initial appearance of Messiah the Prince.

(My comment)

While listening to Moody Radio Q & A in the automobile on the road, a lady asked if your sins are forgiven as a believer, then why is there a heavenly judgment? Adventists might ask, why does the sanctuary need to be cleansed? In *The Great Controversy Between Christ and Satan*, EGW writes about this unchangeable priesthood:

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary... But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin, and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man [or woman] according to his [or her] works. (Revelation 22:12) GC88 pg. 421.

July 15, 2024

Notwithstanding Mark 10:17 where the rich young ruler establishes “Good Rabbi/Master/Teacher,” as the reputation of Jesus, the first chapter of Mark in the Weymouth N. T. has a footnote at the beginning of the book:

“It is significant that this Gospel which records so little of the teaching of Jesus opens with a vivid picture of Him as Teacher, etched in two strokes. There is no hint of what He taught: simply, He taught, and men were amazed; but the “spreading fame” of verse 28 was not the fame of the Teacher, but of one who could cast out demons. The sequel plainly shows how the desire to preach had constantly to contend with the importunity of sick folk wanting to be healed.” What “importunity,” the definition of which is, persistence especially to the point of annoyance. Sometimes, one must deal with the questionable wording of the Weymouth translation where the actual meaning might be “opportunity,” which produces this revision ...desire to preach had constantly to contend with the opportunity of sick folk wanting to be healed... Jesus himself gave instructions to the missionary disciples in Matthew 10: 8, Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

July 18, 2024

Comparison of Strong's Concordance (1986) with newer version by Hendrickson (2007) with Jesus' words shaded in gray, will produce a list of Biblical personalities or knowledge of the Old Testament quoted by Jesus. Either Jesus was all knowing or He was misquoted by human transcription, since there are those who question the validity of the quotes and here is the revised list:

Abel, Noe, Abraham, Isaac, Jacob (Israel), Moses, Elias (Elijah), widow of Zarephath, Eliseus (Elisha), Naaman, David, in the time of Abiathar, Solomon, Queen of the South, Esaias (Isaiah), Daniel, Jonas (Jonah), and Zacharias son of Barachias.

(My comment)

Divine inspiration in the lyrics of Daily Food on July 18 required another look at the list of Jesus' quotes of O.T. persons:

Nothing Jesus did or spoke,

Henceforth let me ever slight... by William Cowper, Olney Hymns - True Pleasures (1779).

July 29, 2024

We find from scriptures that even Jesus' disciples wanted to learn to pray (Luke 11.1). JESUS himself prayed directly to the FATHER at least ten times. The Ellen G. White Estate published (copyright 2017) a compilation titled PRAYER. We need to add another Fundamental Belief, since the subject "prayer" is not mentioned in the abbreviated version of SDA 28 Fundamental Beliefs. Alternatively, this statement could be added under Fundamental Belief No. 5/The Holy Spirit, "When we seek God earnestly, oftentimes we may not know exactly what to be praying for. The beautiful work of the Holy Spirit is to intercede on behalf of God's children." (Romans 8:26) We are told by God's messenger in the book of EDUCATION - How to pray was taught in the schools of the prophets. (ED 47) In the same book page 257, we find that the prayer of faith is a divine science that everyone who would make his lifework a success must understand.

HOW TO PRAY (Prayer is covered at [adventist\(dot\)org](http://adventist(dot)org) under Bible Study)

1 Have a PLACE to pray.

Matt. 6:6 - "Enter into thy closet."

But: SC 99 - "A closet of communion may be found wherever we are."

2 Have a TIME to pray

Ps. 55:17 - "Evening, and morning, and at noon."

But: I Thess. 5:17 - "Pray without ceasing."

SC 99 - "We should have the door of the heart open continually and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."

3 Pray ALOUD

Ps. 55:17 - "Will I pray and cry aloud, and he shall hear..."

But: GW 425 - "Learn to pray aloud where only God can hear you."

(My comment)

Found the mention of prayer in the expanded Fundamental Belief No. 11 - Growing In Christ, "communing with Him [Jesus] daily in prayer." Is mention of prayer enough? Later on down in supplemental Growing In Christ, there is the statement, "But what matters most is our active pursuit of a deeper relationship with God by learning more about Him and spending time in prayer."

August 5, 2024

Today, August 5 in the present SS Quarterly, the subject is Mark chapter 7.

The basis for Mark 7: 19 was the Pharisee's continual fear of defilement which Jesus responded with a quote from Isaiah about keeping man's traditions rather than God's commandments. The KJV translation has Jesus saying, "goeth out into the draught [latrine], purging all meats?" Notice the question mark, a riddle with a question mark, and from the Greek root word derives the English word catharsis or purging. Other translations interpreted that Jesus declares all foods clean. What does this mean for Biblical interpretation? The Living Bible on this passage states in parentheses, (By saying this he showed that every kind of food is kosher.) Not true for thousands of years.

Ellen White wrote:

The angel's prohibition [to the mother of Samson] included "every unclean thing." The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people. PP 562

August 7, 2024

When Jesus sent out the seventy to heal the sick, He said, "The kingdom of God has come near to you." I wanted to say the same when the SDA church family reached 70 members, "The kingdom of God has come near to you." Although the Holy Spirit decides what is in each mind, heart, and soul. Jesus also said, My yoke is easy, and my burden is light.

(My comment)

As membership approaches 100, the Lord has blessed SDA Church Family, time to refer to history which would repeat HIStory when He comes again. A quote from another era: "Alexander, Caesar, Charlemagne, and I myself, have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this day millions would die for him." — Napoleon Bonaparte

(My comment)

As the membership approaches 120, there is scripture for that accomplishment in Acts chapter One when the Apostle Peter addressed the group. Me, personally, I am 82 years wise and don't have much time on this earth, having avoided COVID until this very episode I am currently suffering under for 4 days. Please pray that I survive this terrible virus and the unusual symptoms. The first thing a scientist would want to look at, is there any symptoms of loss of taste in the host animal or bats in particular?

August 9, 2024

The question was posed in the present SS Quarterly for August 9, did Jesus preach to Gentiles during the feeding of the 4000? Jesus went through the Tyre region and Decapolis or Greek cities before the crowd gathered. He said some came a great distance and were hungry. Many were hungry for the Word as well as suffering from physical hunger. Even though Jesus said, He was sent to save only the lost sheep of Israel, there could have been Canaanitish or Gentile people among the 4000, because of the previous encounter with the Syro-Phoenician woman on the way.

(EGW comment)

The ministry of Christ was in marked contrast to that of the Jewish elders. Their regard for tradition and formalism had destroyed all real freedom of thought or action. They lived in continual dread of defilement. To avoid contact with the "unclean," they kept aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship. DesireOfAges 150.2



August 12, 2024

Our Pathfinders at International Camporee.
Community SDA Church, Meridian MS, USA
August 5 at Gillette, Wyoming.

August 13, 2024

OUR HIGH CALLING from Ellen White for August 13 reads:

Love's Fragrant Outreach

... The souls of those who love Jesus will be surrounded with a pure, fragrant atmosphere. There are those who hide their soul hunger. These will be greatly helped by a tender word or a kind remembrance. The heavenly gifts, freely and richly bestowed by God, are in turn to be freely bestowed by us upon all who come within the sphere of our influence. Thus we reveal a love that is heaven-born, and which will increase as it is freely used in blessing others. Thus we glorify God. [EGW] MS 17,1899

August 17, 2024

God Friendened Me

The Remnant Church in Prophecy according to The Bible.

1. Foundation is Jesus Christ and His teachings. (I Corinthians 3: 11)
2. The Church is founded on the pillar of truth. (I Timothy 3: 15)
Truth = John 14: 6 & 17: 17, Psalms 119: 142
3. Do the will of God, obedient to the Word. (Matthew 7: 21)
4. Keep the Commandments of God. (Revelation 12: 17)
5. Take the Gospel to all the world. (Matthew 24: 14)
6. Preach the ultimate judgment message. (Revelation 14: 6-12)
7. Jesus is coming soon. (Revelation 22: 20)

August 18, 2024

Mark chapter 10, the Weymouth N.T. has these headings on the side:

A Question about Divorce [by Pharisees]

Children welcomed and blessed

The Quest for Eternal Life [Rich Young Ruler]

The Dangers of Wealth

Self-sacrifice for Christ enriches

Jesus a third time predicts His Death and Resurrection

Preeminence in the Kingdom [James and John ask for special consideration]

Humble Service true Greatness

A blind Man receives Sight [Bartimaeus]

August 30, 2024

Jesus said, Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Now, the SS quarterly of August 27 notes the similarity between the parable of Jesus about the wicked vine-dressers and Isaiah chapter 5, revealing the same tower in the middle surrounded by a hedge and expecting good grapes as a harvest. Good grapes or wild grapes is the question in Isaiah and in the parable. Bible Readings For The Home, chapter 5 entitled Christ in All The Bible, has this note under topic 2: NOTE.—In her translation of the Old Testament Scriptures, Helen Spurrell [a noted Hebrew scholar in UK] expressed the following wish for all who should read her translation: "May very many exclaim, as the translator has often done when studying numerous passages in the original, I have found the Messiah!"

Ellen White wrote: Only men and women who are fully consecrated can understand the inwardness and sacredness of God's work. Not all who claim to be disciples of Christ are disciples. If we are God's people, our work cannot be done selfishly. The Lord Jesus inquires, What could have been done more for My vineyard that I have not done in it? All who are laborers together with God can say the same words. And more; their expectations and sacrifice are even as Christ's expectations in their unselfish labor. "Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" [Isaiah 5:4.] Let not this be recorded of us. 15LtMs, Lt 109, 1900, par. 18

September 13, 2024

Which children's rhyme prayer is biblical?

Perhaps, the earliest version was written by George Wheler in his 1698 book *The Protestant Monastery*, which reads: (1) Upon lying down, and going to sleep.

Here I lay me down to sleep,
To thee, O Lord, I give my Soul to keep,
Wake I ever, or, Wake I never;
To thee O Lord, I give my Soul to keep for ever.

A later version (2) printed in *The New England Primer* goes:

Now I lay me down to sleep,
I pray the Lord my Soul to keep[;]
If I should die before I 'wake,
I pray the Lord my Soul to take.

The most common modern version (3) of the children's prayer of Black paternoster is as follows:

Matthew, Mark, Luke and John,
Bless the bed that I lie on.
Four corners to my bed,
Four angels round my head;
One to watch and one to pray
And two to bear my soul away.

No. 1 according to I Peter 4:19.

September 21, 2024 This statement was included in the supplemental material under official SDA Fundamental Belief - The Holy Spirit: "When we seek God earnestly, oftentimes we may not know exactly what to be praying for. The beautiful work of the



5 of 28 Fundamental Beliefs

of the Seventh-day Adventist Church

No. 5 **The Holy Spirit**

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God.

(Gen. 1:1, 2; 2 Sam. 23:2; Ps. 51:11; Isa. 61:1; Luke 1:35; 4:18; John 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom. 5:5; 1 Cor. 12:7-11; 2 Cor. 3:18; 2 Peter 1:21).

2023

Holy Spirit is to intercede on behalf of God's children." (Romans 8:26) Surely, the Trinity as Fundamental Belief No. 2 relates to the Holy Spirit, where "God is love." (I John 4:8) Think about it, "made in our image," seems to speak of the Trinity and is mentioned in the first chapter of Genesis. Love as we understand it would require two persons plus another person to see what love would accomplish, just like the Sun comes up everyday and we see it as light, clouds and all. This could be called biblical faith that Light (I John 1:5) will be eternal and that another Comforter (John 14:16) will appear and he is to provide inspiration for everyone who believes in the Savior and especially for apostles, prophets, evangelists, pastors, and teachers of the Word (John 1:1).

October 2, 2024

From HOME SCHOOL BURNOUT (1988) by Raymond Moore Ed. D. (ctto) some basic principles of homeschooling.

1. Note Pad with tear-off sheet. Unnecessary trips burn you!
2. Calendar. This can be on your bulletin board.
3. Menu Plan. [Do] little jobs which need to be done the day before to plan for the meal, such as "Soak the beans tonight," "Make up waffle batter," or "Take out frozen fruit."
4. Lesson Plans and Journal or Diary. These documents, especially the journal, are not only mandatory in many states but are vital if you are ever investigated for any reason.
5. Grade and Attendance Book. The easiest system is usually S for satisfactory and U for unsatisfactory. But don't over-record ... or you will be exhausted ... and may burn out!

On the back cover, a comment about the downside:

... I guess I should have foreseen this, but my commitment to homeschooling has completely eliminated any time that I have for me. Now, please understand, I am not a selfish person. I desperately love my husband, my children, and my role as wife, mother, and teacher. But is this commitment supposed to make my home feel like a prison—with no hope for parole? Is there any way out of this without just giving up and throwing in the towel? Please help me.

The husband and wife must love and respect each other. Thus only can the children be taught to respect their parents. If parents realized how greatly their attitude toward each other influences the conduct of the children, they would offer earnest prayers to God for wisdom to understand and teach the way of the Lord. [EGW] RH January 12, 1911, Art. A, par. 2

In the home school there is to be no exaction, no commanding. Love is to bear rule. From their babyhood, the children are to be taught to defer to one another, to show unselfishness in the smallest matters. If all were to learn this lesson in childhood, the curse of grasping for the supremacy would not so often be seen in the church. RH January 12, 1911, Art. A, par. 3

October 11, 2024

Start a trend by posting a picture to SDA Church Group of the church you regularly attend. In response to Messenger request for information Mr. Kouikado said: Please i'm Ivoiriens i from cote d'ivoire so it is what make me speaking french. Permission to post images of church, response was "yes" and town response was, "In ivory coast Man county, bin-houye district, the town name is seïpleu." Climate is tropical savanna. This building soon to be completed is a mighty testimony to the powerful influence of the SDA worldwide message.



October 18, 2024

Vernon Minton was my friend from Pearl SDA church, gone now in a tragic accident, so I kept his music alive. The only picture I had showed the filmmaking production board as “12 Westerns,” thus the background. I could have changed the board to read Good Friday Morn for the benefit of SDA Church Family, but I did not. [posted AVI video instead]

October 27, 2024

Seven Promises of God (RSV) by Mark Finley, Evangelist (adapted)

1. Forgiveness – I John 1:9 - If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.
2. Strength – Philippians 4:13 - I can do all things in Him [Christ] who strengthens me.
3. Support – Philippians 4:19,23 - And my God will supply every need of yours according to His riches in glory in Christ Jesus ... The grace of the Lord Jesus Christ be with your spirit.
4. Peace – Isaiah 26:3 - Thou dost keep him in perfect peace, whose mind is stayed on Thee, because he trusts in Thee.
5. Freedom from Fear – I John 4:18 - There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love.
6. Assurance – Matthew 28:19,20 - Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.
7. Authority – John 1:11b,12 & Habakkuk 3:18 - His own people received Him not. But to all who received Him, who believed in His name, He gave power to become children of God I will rejoice in the Lord, I will joy in the God of my salvation.

plus another promise in the First Epistle to the Thessalonians (K.J.V.)

+ Second Advent – I Th. 5:21,22,23 - Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

November 1, 2024

The question was raised, how would the SDA church de-mystify Paul's writings about the Law versus the Ten Commandments. Christians often quote from 2 Corinthians about death, “We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.” Why would he later talk about the “day of redemption,” or our resurrected bodies at some future date, and [say] the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Nevertheless, what was nailed to the Cross and is there one verse in the Apostle's letters that combines his concept of dead to the body and the ordinances of Moses, which were nailed to the Cross as the Law, not to include the 10 Commandments? We find such a verse in Colossians

2:20 which says, Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances... The law is mentioned more than 20 times in Romans chapter 7 as nomos (Gk.) and in verse 7, “thou shall not covet,” as an example of Law that uses the Greek word nomos or Moses directions instead of entolas or God’s directions, an authoritative prescription for the 10th Commandment. Other than Micah chapter 2, the word “covet” in the O.T. is only associated with the 10 Commandments, other uses of the same root Greek word in the N.T. are delight, lust, and desire. Even the Apostle Peter said of Paul’s writings, “some things [are] hard to be understood,” yet Paul wrote 13 of 27 books in the N.T. and we benefit from the Apostle receiving the Holy Spirit.

While the Apostle seems to make an ambiguous statement in 2 Corinthians 5:6, what did Ellen White write about profession of faith and the subject of being dead, spiritually speaking:

As you arose from the watery grave at the time of your baptism, you professed to be dead and declared that your life was changed—hid with Christ in God. You claimed to be dead to sin and cleansed from your hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God’s goodness and to praise His holy name. Thus you were to be a great help and blessing to the church. 21LtMs, Ms 95, 1906, par. 25

(My comment)

The local Pastor Roger quoted Romans chapter 7 in his sermon today. So take another look, on a more positive note, is there one verse that sums up the law as good. Yes! Verse 12 says while Moses law or nomos (Gk.) was holy, the commandment or entolas of God was even more holy or good for those who keep the 10 Commandments. Romans 7:12 Wherefore the law [is] holy, and the commandment holy, and just, and good.

November 4, 2024

In the SS Quarterly for October 16, experts say that the Greek verb for “believe” is used 98 times in the Gospel of John. Modernity, my translation of John, found 101 ways to believe. My mother gave me a little booklet titled The Gospel According To John—Service Edition from the World War which had the word “believe” underlined 101 times in the KJV. The present translator, as indicated for word pictures, highlighted one passage in Greek for disbelief at chapter 3 verse 36 which is apeithon rather than pisteuo. According to Word Pictures In The New Testament, apeithon does not occur in Gospel of John again. My translation resulted from this underlined “believe” which I selected red letters for those words of belief. The Weymouth N.T. translation used the noun “believers” in certain passages for clearer sentencing which my translation followed. Interesting to look up Gospel of John 101 by Boekestein on modern reformation(dot)org where resources led to The Secular Age and a chapter entitled Unquiet Frontiers of Modernity. Enough said, this church group is reading one of those frontiers.

November 5, 2024

Healing of the Nations #635 in Ancient and Modern Hymns and Songs,
(ctto) appropriate for this time in history:

1 For the healing of the nations,
Lord, we pray with one accord;
for a just and equal sharing
of the things that earth affords;
To a life of love in action
help us rise and pledge our word,
help us rise and pledge our word.

2 Lead us forward into freedom;
from despair your world release,
that, redeemed from war and hatred,
all may come and go in peace.
Show us how through care and goodness
fear will die and hope increase,
fear will die and hope increase.

3 All that kills abundant living,
let it from the earth be banned;
pride of status, race, or schooling,
dogmas that obscure your plan.
In our common quest for justice
may we hallow life's brief span,
may we hallow life's brief span.

4 You, Creator God, have written
your great name on humankind;
for our growing in your likeness
bring the life of Christ to mind,
that by our response and service
earth its destiny may find,
earth its destiny may find.

November 13, 2024

Received a Memo From God which read, Effective immediately please be aware that there are changes you need to make in your life with the headings: Quit Worrying, Put It On The List (No, not your list), Trust Me (for example, Once you've given your burdens to Me, quit trying to take them back) Leave It Alone (cover yourself in My peace), Talk To Me (as in pray to Me), Have Faith, Share, Be Patient, Be Kind, and Love Yourself (as well as your neighbor).

Sincerely,

With all My heart I love you.

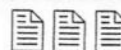
GOD

(My comment)

Either FB does not support a large image which twice has disappeared the next day or there is bias against speaking for G_D. No bias to speak of, day later, the image was reproduced in the comment section which could be enlarged.



MEMO FROM GOD



Effective immediately, please be aware that there are changes you need to make in your life. These changes need to be completed in order that I may fulfill my promises to you to grant you peace, joy and happiness in this life. I apologize for any inconvenience, but after all that I am doing, this seems very little to ask of you. I know, I already gave you the 10 Commandments. Keep them - but follow these guidelines also.

QUIT WORRYING

Life has dealt you a blow and all you do is sit and worry. Have you forgotten that I am here to take all your burdens and carry them for you? Or do you just enjoy fretting over every little thing that comes your way?

PUT IT ON THE LIST.

Something needs to be done or taken care of. Put it on the list. No, not *your* list! Put it on *my* to-do-list. Let *me* be the one to take care of the problem. I can't help you until you turn it over to me. And although my to-do-list is long, I am after all, God. I can take care of anything you put into my hands. In fact, if the truth were ever really known, I take care of a lot of things for you that you never even realize.

TRUST ME

Once you've given your burdens to me, quit trying to take them back. Trust in Me. Have the faith that I will take care of all your needs, your problems and your trials. Problems with the kids? Put them on my list. Problems with finances? Put it on my list. Problems with your emotional roller coaster? For my sake, put it on my list. I want to help you. All you have to do is ask.

LEAVE IT ALONE

Don't wake up one morning and say, "Well, I'm feeling much stronger now, I

think I can handle it from here." Why do you think you are feeling stronger now? It's simple. You gave me your burdens and I'm taking care of them. I also renew your strength and cover you in my peace. Don't you know that if I give you these problems back, you will be right back where you started? Leave them with me and forget about them. Just let me do my job.

TALK TO ME

I want you to forget a lot of things. Forget what was making you crazy. Forget the worry and the fretting because you know I'm in control. But there is one thing I pray you will never forget. Please, don't forget to talk to me - often! I want to hear your voice. I want you to include me on the things going on in your life. I want to hear you talk about your friends and family. Prayer is simply you having a conversation with me. I want to be your dearest friend.

HAVE FAITH

I see a lot of things from up here that you can't see from where you are. Have faith in me that I know what I'm doing. Trust me, you wouldn't want the view from my eyes.

I will continue to care for you, watch over you, and meet your needs. You only have to trust me. Although I have a much bigger task than you, it seems as if you have so much trouble just doing your simple part. How hard can trust be?

SHARE

You were taught to share when you were only two years old. When did you forget? That rule still applies.

Share with those who are less fortunate than you. Share your joy with those who need encouragement. Share your laughter with those who haven't heard any in such a long time. Share

your tears with those who have forgotten how to cry. Share your faith with those who have none.

BE PATIENT

I managed to fix it so in just one lifetime you could have so many diverse experiences. You grow from a child to an adult, have children, change jobs many times, learn several trades, travel to so many places, meet thousands of people, and experience so much.

How can you be so impatient then when it takes me a little longer than you expect to handle something on my to-do-list?

Trust in my timing, for my timing is perfect. Just because I created the entire universe in only six days, everyone thinks I should always rush, rush, rush.

BE KIND

Be kind to others, for I love them just as much as I love you. They may not dress like you, or talk like you, or live the same way you do, but I still love you all.

Please, try to get along for my sake. I created each of you different in some way. It would be too boring if you were all identical. Please, know I love each of your differences.

LOVE YOURSELF.

As much as I love you, how can you not love yourself? You were created by me for one reason only - to be loved, and to love in return. I am a God of love. Love me. Love your neighbors. But also love yourself.

It makes my heart ache when I see you so angry with yourself when things go wrong. You are very precious to me. Don't ever forget that!

With all my heart I love you.

GOD



November 16, 2024

A consummation devoutly to be wished, this beautiful old card marked the place citing World peace in BIBLE READINGS FOR THE HOME. The Lord's Prayer was on the back of the card, Our Father which art in heaven. Hallowed be Thy name... The scripture on page 244 marked by the card was a quotation on the subject of last day events (2 Timothy 3:13) Evil men and seducers shall wax worse and worse, deceiving and being deceived. In the note — Commenting on the invention of the atomic bomb, E.A. Hooton, Harvard University anthropologist, said, "The present level of human behavior is so low that man is more likely to use control of unlimited natural forces for destruction rather than constructive purposes... Gadgets and machines are getting better and better, and man is getting worse and worse." —UP dispatch in the Washington Times-Herald, Aug. 10, 1945.

November 24, 2024

The Writings of Mrs. E. G. White
The stack is six feet and one inch high
and totals 29,084 pages. (The late Elder
E. R. Palmer is standing beside the stack
of books.)



There may be only one to hear the message; but who can tell how far-reaching will be its influence? It seemed a small matter, even to His disciples, for the Saviour to spend His time upon a woman of Samaria. But He reasoned more earnestly and eloquently with her than with kings, councilors, or high priests. The lessons He gave to that woman have been repeated to the earth's remotest bounds. DesireOfAges 194.4

Fitting that on the central administration building of the White Memorial Hospital, at Los Angeles, a unit of the Medical College founded in Loma Linda and Los Angeles to send out medical missionaries, this memorial tablet was affixed by our medical leaders:

THIS HOSPITAL

Is dedicated to the memory of
Ellen Gould White

whose long life was unselfishly
devoted to the

Alleviation of the woes and sorrows of the sick,
the suffering, and the needy; and to inspiring
young men and women to consecrate
their lives

to the work of Him who said,
"Heal the sick."

November 28, 2024

The state of the dead is a fundamental belief for Adventists. Under supplemental information included with Fundamental Belief No. 26, Death And Resurrection, we find, If the wicked were tormented in hell forever, they would be immortal souls. But in the epistle I John 3:14, we read, "We know that we have passed from

death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.” Never knew but one person that ever returned from the grave in recorded history and lived to tell about it. Some people believe in purgatory, reincarnation, immortality of the soul, the afterlife, etc. Never knew about, Apostolici Regiminis, a papal bull, issued on 19 December 1513 by Pope Leo X, in defense of the Roman Catholic doctrine concerning the immortality of the soul as present truth, another blot against the Papacy. What did Ellen White write about the subject: A great and solemn work is before us—to reach the people where they are. Do not feel it your bounden duty the first thing to tell the people, “We are Seventh-day Adventists; we believe the seventh day is the Sabbath; we believe in the non-immortality of the soul,” and thus erect most formidable barriers between you and those you wish to reach. But speak to them, as you may have opportunity, upon points of doctrine wherein you can agree, and dwell on practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence, and then there will be time enough for the doctrines. Let the hard iron heart be subdued, the soil prepared, and then lead them along cautiously, presenting in love the truth as it is in Jesus Christ. TSA (TestimoniesSouthernAfrica) 17.4

December 1, 2024

Weymouth N.T. note provides additional information on the parable of Lazarus and Abraham in Luke chapter 16. 22 "But in course of time the beggar [Lazarus] died; and he was carried by the angels into Abraham's bosom. The rich man also died, and had a funeral.

23 And in Hades, being in torment, he looked and saw Abraham in the far distance, and Lazarus resting in his arms. The note about Hades] The Greek equivalent of the Hebrew Sheol—the dim underworld to which all the dead go—with no idea of torment. Here Luke uses the word in the sense of ‘Gehenna,’ as distinguished from the other part of Sheol—‘Paradise’ in later Jewish thought—where the blessed await their resurrection. This note would explain the understandable language of the day or colloquialism that Jesus exclaimed to the thief on the cross, Today you shall be with me in Paradise.

December 6, 2024

Many Christians state that they celebrate the Lord's day every week on Sunday, after all, Jesus said, He is Lord of the Sabbath. The NKJV has both words of Lord's Day in the upper case or capitalized by the publisher, as does the N.I.V. and the Living Bible. The menorah or golden lampstand was an ancient symbol of Judaism according to Encyclopedia Britannica. In chapter one of Revelation, why would John on Patmos insinuate the Lord's day (KJV) was anything but the Sabbath if he saw the Son of man standing among the menorah, a symbol of Judaism? Wikipedia makes the statement: The menorah also symbolizes the creation in seven days, with the center light representing the sabbath. The menorah, burnt with consecrated olive oil, is considered to have many meanings or symbols: the seven days of creation, the seven classical planets, wisdom and universal enlightenment especially knowledge of the Torah. The KJV has seven golden candlesticks although the Greek word is otherwise translated as “lampstands.” Rev. 1:20 As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. (ESV) Lampstands were memorialized by King Solomon in the first Temple building: 2 Chron. 4:7 And he made ten golden lampstands as prescribed, and set them in the temple, five on the south side and five on the north. (ESV) The lampstands were prescribed by God according to the instructions in Exodus 25. Verse 40 has a summation, And look that thou make them after their pattern, which was shewed thee in the mount.

(EGW Comment)

[Feast of Tabernacles] In the illumination of Jerusalem, the people expressed their hope of the Messiah's coming to shed His light upon Israel. But to Jesus the scene had a wider meaning. As the radiant lamps of the temple lighted up all about them, so Christ, the source of spiritual light, illumines the darkness of the world. Yet the symbol was imperfect. That great light which His own hand had set in the heavens was a truer representation of the glory of His mission. DA 463.3

January 11, 2025

January

11

**IN THE TIME OF TROUBLE HE SHALL HIDE
ME IN HIS PAVILION: IN THE SECRET OF
HIS TABERNACLE SHALL HE HIDE ME; HE
SHALL SET ME UP UPON A ROCK.
PSALM 27:5**

♪ *The saints should never be dismayed,*
♪ *Nor sink in hopeless fear,*
♪ *For when they least expect his aid,*
♪ *The Saviour will appear.*

**THOU HAST BEEN MY HELP; LEAVE ME
NOT, NEITHER FORSAKE ME, O GOD OF
MY SALVATION. PSALM 27:9**

The church I attend celebrated the Communion Service today. The members of SDA Church Family could follow and partake of the emblems at home or wherever, whatever you have or just meditate on these words from an Adventist poem that is appropriate:

*According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.
Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.
Remember Thee, and all Thy pains,
And all Thy love to me.
Yea, while a breath, a pulse remains,
Will I remember Thee.
And when these failing lips grow dumb,
And mind and memory flee,
When Thou shall in Thy kingdom come
Jesus, remember me.*

This poem originally appeared in Ministry Magazine, July 1972.

(My comment)

These lyrics were appended to my meditation about Communion:

Lyrics by Philip Doddridge ca. 1735

1 Why will ye lavish [or squander] out your years
Amidst a thousand trifling cares,
While, in the various range of thought,
The one thing needful is forgot?
2 Why will ye chase the fleeting wind
And famish [or suffer] an immortal mind,
While angels with regret look down,
To see you spurn a heavenly crown?

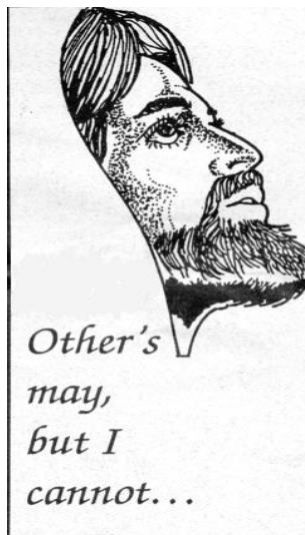
January 28, 2025

At Wildwood Institute in the hospital pharmacy, a small pouch was perfect for storage of keys and I used it to weigh down some papers at my retirement in MS. Opened the pouch recently and there was religious literature folded inside. Wildwood Recordings was stamped on the reverse of the tract which consisted of three short pages and had a citation of the author, G.D. Watson, who my research identified as a Methodist preacher born in 1845. One paragraph caught my interest:

“The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do work for Him and get credit for it, but He will make you work and toil without knowing how much you are doing, and then to make your work still more precious, He may let others get the credit for the work you have done, making your reward ten times greater when Jesus comes.”

(My comment)

The religious tract from the pouch.



February 5, 2025

In the present SS Quarterly for February 5, the scripture to read is Jeremiah chapter 18 which uses the metaphor of God as the potter and the nation of Israel as the clay. If God is love testifying from the New Covenant, the author of the Quarterly states that how can the judgment language of the Old Covenant consistently portray God's unchanging character when He is repenting of the destruction of nations, although He proclaims He is not the source of that evil. Some argue God is detached, that He cannot be understood totally by the human mind, even to say, changeless, but changeless would be an unforgiving God. This forgiveness becomes the victory that overcomes the world because God is Love according to the Apostle John. "God's love for us has been manifested in that God has sent His only Son into the world so that we may have Life through Him. Here is the love—not that we loved God, but that He loved us and sent His Son to be a propitiation [or atoning sacrifice] for our sins." (I John 4: 9-10 Weymouth N.T.) What happens when the last judgment of God determines a person is not written in the Book of Life? Death is inevitable and that ends up as the final stroke of the pen.

An afterthought

February 20, 2025

The paperback edition of Autobiography of George Muller presented itself as wedge underneath an old door and I saved the book on February 18, 2025. In the Introduction scanning the volume I read this: What is meant by the prayer of faith? What is the significance of the passages in the Old and New Testaments which refer to it? Were these promises limited to Bible times or have they been left to us as a legacy until Jesus comes.

Then reading further:

... when he spoke of God, his listeners would be reminded of the words of our Savior in John 7:38, for from him seemed to flow “rivers of living waters.” His prayers were offered in simple language with a humble and fervent spirit.

An excerpt from reading the Autobiography of George Muller:

May 7, 1841. It has recently pleased the Lord to teach me a truth, irrespective of human instrumentality, as far as I know, the benefit of which I have not lost, though now, while preparing the fifth edition for the press, more than fourteen years have since passed away. The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing to give myself to prayer, after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

Another Thought

An experimental communion with the Lord starts with another thought, “probation” as we Christians understand the terminology involved. The Great Controversy has EGW’s understanding of probation for the choice is before the people with knowledge of Christ to follow His and God’s lead or not, recalling the open-door proclamation of Revelation chapter 3: This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above. When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, “They that were ready went in with Him to the marriage: and the door was shut,” we are carried down through the Saviour’s final ministration, to the time when the great work for man’s salvation shall be completed. GC 428.2

Surely, an important Greek word (ἔτι) in the N.T. occurs in last chapter of Revelation and is translated “still” but another synonym is “hereafter.” American Heritage Dictionary gives an example of the secondary meaning of hereafter, “hope to win salvation hereafter.” There was still an “open door” to the heavenly sanctuary or Most Holy place, according to The Great Controversy, page 430. Therefore, for me, the open door is not shut or probation closed until Jesus comes again.

The Lord still had another thought

April 20, 2025

Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

The Weymouth N.T. has a footnote for Matthew 27:46, one of Jesus’s last words on the cross before His resurrection: Eli, Eli, lema sabachthani? The first words of Psalm xxii ; they may be rendered ‘Why didst Thou forsake me?’ It is at least possible that the second part of the Psalm vv. 22-31, with its notes of praise and victory, was also in our Lord’s thought, if not even upon His lips.

(My comment)

Elder Ice presented Sabbath sermon for Camp Meeting of Gulf States Conference. Jesus never said those words, Eli, Eli, Lema Sabachthani. He would have sung them for the reference is Psalm 22 well known in those days as a psalm composed by David, a prophetic hymn.

Other Thoughts
(prompted by Christmas in July 2025)

Controversies in the church may never cease. Walter Martin, Baptist minister, was the author of "The Kingdom of the Cults," first published in 1965. Wikipedia states: Martin partially rehabilitated the reputation of the Seventh-day Adventist Church in the midst of the ongoing Evangelical-Adventist controversy.

A prophecy Bible published in 1979 in one paragraph under the subject heading "The Second Coming Of Christ" on page 28 reads:

The guru of one movement acknowledges that most of his converts are professing Christians. It's no longer enough to ask, "Are you a Christian?" For a person may answer yes and still be caught in the spell of some deceptive cult or belief. Only a born-again personal relationship with our Lord and Saviour Jesus Christ will last to all eternity.

Following this excerpt is a list of cults or beliefs which includes Seventh-Day Adventists although this movement is later partially rehabilitated. "The Second Coming Of Christ" contains a questionable doctrine coming from Protestants believing in a temporal or earthly millennium while the alternatively named "Apocalypse of John" chapter 4 states that hereafter is a vision of a throne set in heaven, even though, chapter 5 mentions kings and priests on the Earth, Then the "Revelation of Jesus Christ" tasks John of Patmos to prophesy again and the sacred book of Revelation eventually brings to light the Ark of the Covenant, not that the heavenly source of the Testament was ever lost. This prophecy afterward reveals the proclamations of chapter 14 concerning the patience of the saints. Controversy reigns because Satan is limited to the earth and after his release in chapter 20, his armies besieged the beloved city. Symbolic or something more!

The present website for waltermartin maintained by Kevin does not mention Adventists specifically, concentrating on Christian Science, Jehovah's Witnesses, Mormonism, and Scientology instead.

Example of waltermartin website terminology:

The late George Orwell's stirring novel 1984, in which he points out the redefinition of common political terms can lead to slavery when it is allowed to pass unchallenged by a lethargic populace, is a classic illustration of the dangers of perverted semantics [language, signs, and symbols].

Example of waltermartin website Apologetics Index:

Just like you cannot turn a Volkswagen into a Rolls-Royce by placing the latter's iconic ornament on the Volkswagen's hood, you cannot turn Mormonism into Christianity merely by appropriating Jesus Christ and portions of the Bible.

The local pastor mentioned in a weeklong Bible study program, Revive '25, that the finger of God initially wrote on stone the earthly Ten Commandments and handed them to Moses on Mt. Sinai (Exodus 31:18). One must seriously think about the basic Ten Precepts for living a victorious life. The "finger of God" in Exodus chapter 8 was declared by Egyptian magicians attesting to the fact that only God can create life, e.g. lice from dust. This miracle was from God against Pharaoh according to the latest Sabbath School Quarterly. Dealing with a slander against Jesus, the Weymouth N.T. translates in Luke 11: 20, "finger of God" as "power of God." The gospel of Matthew has the same phrase but substitutes Spirit as in "power of the Spirit of God" and the subject heading is, He replies to a Slander. This slander comes from the Pharisees as they compare casting out demons by Jesus with Beelzebub. The next subject heading, the Guilt of rejecting the Inner Light, defines the unpardonable sin, as speaking against the Holy Spirit. So, just such divine power identifies the Inner Light as the Spirit of God, the Comforter, the ultimate resource for all of God's children.

The Wikipedia article about Adventist Theology states in the final sentence, “By early 1848, the first primary and closely related doctrinal pillars were adopted by Adventists: 1) The Second Advent, 2) The Heavenly Sanctuary, 3) The seventh-day Sabbath, and 4) the state of the dead.”

The article follows closely five chapters in Spiritual Gifts (1858) volume one, an early version of The Great Controversy. No. 1 is the Second Advent corresponding to chapter XXVI, Another Illustration. The chapter contains, “They fixed their eyes up to heaven, and longed for the appearing of Jesus.” No. 2 is The Heavenly Sanctuary corresponding to chapter XXVII, The Sanctuary. The chapter contains, “I saw that while Jesus was in the Most Holy place he would be married to the New Jerusalem, and after his work should be accomplished in the Holiest, he would descend to earth in kingly power and take the precious ones to himself who had patiently waited his return.” No. 3 is the seventh-day Sabbath corresponding to chapter XXVIII, The Third Angel’s Message. The chapter contains, “After Jesus opened the door of the Most Holy the light of the Sabbath was seen...” Then, a connecting chapter A Firm Platform which reads, “But the light will shine and every one of the honest ones will leave the fallen churches, and take their stand with the remnant.” No. 4 is the state of the dead corresponding to chapter XXX, Spiritualism. The chapter contains, “They must understand the state of the dead... the Bible truth that the dead know not any thing... I saw that we must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures.”

Finis