# The

# GOSPEL

# of

# EMMANUEL the CHRIST

Narrative Version of

*The Restored Gospel of Emmanuel the Christ*

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INTRODUCTION FROM THE RESTORER

“This Gospel of the Kingdom of Yahweh will be proclaimed across the world as a testimony for all nations. Then the End will come.”

—*Gospel 16:23-24*

“Heaven and Earth will vanish, but my Word will never be destroyed.”

—*Gospel 16:67*

Yahweh, The One True God Of All Things, in His Boundless Mercy and Love, wishes to free the people of the world. They have been forced into a prison of the mind by a secret, worldwide System of slavery that is so diabolical, so inescapable, that most people don’t even know that it exists. Yet, the System controls every aspect of their lives, from conception to death, and it is responsible for all the tragedy and suffering that they have ever experienced. Because this System depends on torture and deception for its existence, it is impossible to escape from it without knowing Truth. And because Truth can only come from Yahweh and His Holy Angels, people must find their way back to Him if they are to save themselves.

To return Truth to the people, Yahweh has shown my wife and I how to restore the *Gospel* back to the original, monotheistic teachings that He gave to humanity 2,000 years ago through the Christ. In this Second Edition of the *Gospel*, all satanic, polytheistic corruptions added after the early 1st century A.D. have been removed. The Word of Yahweh is now fully restored. Thus, through the pages of *The Gospel of Emmanuel the Christ*, readers now have the Truth that they need to free themselves from the satanic System.

The attached *Gospel of Emmanuel the Christ* was written in the early 1st century A.D. by one of Emmanuel’s Twelve Apostles, Mary Magdalene. This *Gospel* is her testimony about the truth of the existence of Yahweh and the Christ; it is also her testimony about how Yahweh’s prophecies from Scripture were fulfilled through the life of His Christ. In addition, her testimony gives unequivocal evidence that the Jewish leaders of her time were actually secret members of a satanic Baphomet cult that had been deceiving and harming the masses for centuries. Not long after Emmanuel was crucified, after his supporters like Magdalene were all arrested or killed (likely around the time of the Nero persecutions), scribes in the satanic cults divided and corrupted Magdalene’s *Gospel* to create the books of *John* and *Luke*. There were also two other *Gospel* testimonies (likely written by male apostles; see *Gospel 17:249*) that gave the same story and message as Magdalene’s testimony. These two accounts were heavily disassembled and corrupted in the 2nd to 3rd centuries A.D., then turned into the books of *Mark* and *Matthew*.

For the previous edition, I restored the *Gospel* back to its original form by reuniting the two books of *John* and *Luke* into a single, chronological story. Then I added the two books of *Mark* and *Matthew*—which occasionally contained text that had been excised from the original Magdalene testimony—to *John* and *Luke*. It had become obvious that the four books of *John, Luke, Matthew*, and *Mark* were giving the same testimony that validated the existence and miracles of Emmanuel the Christ. By the time I finished reassembling the *Gospel* (in December 2017 A.D.), Emmanuel’s story was in its proper chronological and geographical order for the first time in two millennia, allowing readers to precisely follow his journeys and ministry. (It had been a short-lived ministry, lasting less than 2½ years.) When I was done, my wife translated every line from the original Greek and Aramaic manuscripts into English, and put the entire text into a highly readable Narrative Version that restored Magdalene’s testimony to its original form.

For our previous edition of the *Gospel*, we also focused on repairing the *Gospel’s* most heavily edited and damaged scenes, which include: the Last Supper; the beginning of *Luke* (which was altered to make it appear as if the *Gospels* were oral traditions); the beginning of *John* (in which Yahweh was turned into a pantheon god); every scene in which Mary Magdalene appeared (the scribes needed to erase her status as an apostle and *Gospel* writer); the trial and crucifixion scenes (to make it appear as if the Romans, not the Jews, had crucified the Christ); and the spurious lines that turned Simon Peter into the founder of the Christian Church.

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For this Second Edition of the *Gospel*, we focused on returning the *Gospel* to a monotheistic text by removing its many polytheistic, satanic corruptions (such as the scribal additions about eating the Christ’s flesh and drinking his blood). One of the most obvious changes we made was replacing the name “Jesus” with “Emmanuel,” which is the Christ’s true name. Emmanuel’s name had been changed to “Jesus” in the 2nd-3rd centuries A.D. by scribes belonging to the Cult of Marcion. The Marcionites, named after an early Christian heretic named Marcion of Sinope, were Church clergymen and elites who secretly practiced Satanism, and they put the name “Jesus” into the divided Gospels to turn Yahweh’s Christ into an incarnation of Satan (i.e., into the Antichrist). To the Marcionites, Jesus represented a living, manifested incarnation of Satan, the Great Deceiver. They believed that Satan spoke and acted through Jesus, fooling the world into believing that he was the Jewish Messiah. This Deceiver Jesus, as an incarnation of Satan, was purely evil, yet he had a fake light side that he showed to the public, who believed that he was an exemplar of morality.

This light/dark Satanism is represented by an androgynous, satanic goat-god called Baphomet—a cult deity that represents the deceptive nature of Satan. After Emmanuel was crucified, the satanic Jewish Baphomet cults (whom Emmanuel denounced in the *Gospel*) co-opted Emmanuel’s life and miracles to create their Deceiver Jesus character; it was the ultimate deception against humanity, and it lasted 2,000 years. To understand how Yahweh’s Emmanuel had been turned into Satan’s Jesus, and to understand what Emmanuel was fighting against, we must take a moment to discuss the Baphomet cults—especially the Jewish Baphomet cults that were responsible for corrupting the Gospels and creating the “Divine Jesus” ruse.

The Baphomet goat-god, which is often depicted on satanic pentagrams, is androgynous: he is both masculine and feminine at the same time. Baphomet’s masculine nature embodies evil/immorality, and his feminine nature embodies goodness/morality. Yet, his feminine nature—his goodness—isn’t real but is a deception through which Satan fools the masses (for it is through their fake “goodness” and “morality” that Satanists deceive people). Likely, the Baal (or “Bel”) and Molech cults followed by the Jews, as described in the Old Testament and other Jewish texts, were Baphomet cults in which the people worshipped Baal or Molech gods by offering animal sacrifices in a religion that was very similar to Judaism. On the other hand, the priests and royalty believed that these gods were actually an extension of Satan, and that they demanded human sacrifices in exchange for granting the Jewish leaders total power over the people.

To the leaders of Jewish society, the world was divided between “The Truth,” which was known only to them, and “The Lie,” which was given to the masses. These kinds of light-dark cults have existed for millennia, from India to Egypt to England, and they are the most popular form of governance used today. For centuries, elites in the Baphomet cults have marveled over the power of The Lie and its ability to fool the masses. (One of the best modern examples of a Baphomet cult is the medical system. Because all doctors are secret members of a satanic Baphomet medical cult, they present themselves to the public as heroes and exemplars of humanity. In truth, however, they are state-sanctioned rapists and murderers, whose job is to secretly torture and human-sacrifice patients for the satanic governments. But because Satan has fooled the masses and blinded them to truth, people can only see the fake “light” side of the doctors, and so they willingly hand themselves over to be slaughtered.)

Through the early Baphomite cults, First Temple priests and Jewish royals must have also marveled over the power of The Lie, leading them to corrupt Judaism into a Baphomite cult. Elites in the satanic cults taught that Yahweh and the *Torah*, the first five books of the Old Testament, were just satanic deceptions used to fool the people through “false” laws of morality. High-level elites also created a Jewish Baphomet cult for lower-level royalty and priests that was in between the extremes of light and dark (i.e., it was a more moderate form of Satanism), through which initiates transitioned from the morality of the light cult to the depravity of the dark cult. In this “transitional” cult, followers were told that Yahweh was a lesser god who was at war with Satan.

Thus, cult members believed in three versions of Yahweh: 1) a moral “light” God for the people; 2) a lesser pantheon god who was at war with Satan; and 3) an incarnation of Satan in his feminine form, manifesting as the Great Deceiver (i.e., as Baphomet). In addition, new cult members were transitioned from morality to depravity by being offered greater and greater levels of secret “truth.” Ultimately, when the new members left behind the “deceptions” of the light cult for the “truths” of the dark cult, they graduated into “true illumination.” (This “illumination” was, of course, accompanied by satanic ceremonies in which they committed heinous acts against Yahweh and humanity, like child murder and cannibalism—acts that guaranteed that Yahweh would send their wretched Souls to Hell upon death.) For millennia, these light-dark Baphomet cults have controlled all large, war-oriented civilizations (such as Egypt, Babylon, Rome, Nazi Germany, etc.). In modern times there are two primary Baphomet sects in control of the world: the Luciferians/Illuminati (who view Yahweh as a deception and as an incarnation of Satan), and the Satanists (who descend from the “transitional” cults that teach that Satan and Yahweh are at war).

Back in Emmanuel’s time, like today, the priests and elites thanked Satan for giving them total control of the world by secretly committing human sacrifices and other acts of barbarity in Satan’s name. Back in Emmanuel’s time, like today, the priests and elites believed that they were the Earth’s “illuminated” who knew the truth of things: that Satan was god and ruled Heaven and Earth; that all power only came from Satan; and that the masses were ignorant, lowly, powerless fools who worshipped a false light god. In truth, however, the Jewish priests and elites—like today’s priests and elites—had sunk into the lowest parts of their minds through their Satanic worship, and they were no longer able to reason or think rationally. This is why all the Baphomet-based kingdoms, like the kingdoms of Israel or Egypt or Babylon, were easily defeated (or they collapsed internally). It was because of these Baphomet cults that the Jewish priests and royalty had lost their First and Second kingdoms, and it is the reason why they will soon lose their Third kingdom.

On the other hand, the “lowly” masses—those who had actually worshipped Yahweh and followed His Law—were brought into the highest parts of their minds. And through their faith, they were given the powers of innovation and creativity, allowing them to create the greatest art, literature, inventions, etc.—everything that had become the foundation of civilization. Thus, while the royalty and elites of the world had degenerated into a race of Lower Mind criminals and barbarians through their satanic cults, the masses had elevated themselves, and humanity, toward true illumination through their Higher Mind and Yahweh.

World leaders have been running their kingdoms through these deception-based Baphomet cults for more than 6,000 years (yet, every one of them has been violently destroyed by Yahweh). In modern times, all nations and guilds are controlled by the satanic cults, and no one can attain a position of wealth or power without being a member in good standing. (The entire world is, in truth, controlled by a great satanic mafia.) Most of the elites who are revered or respected by the masses—the politicians, businessmen, monarchs, entertainers, government officials, lawyers, judges, doctors, popes, priests, rabbis, movie directors, editors-in-chief, etc., etc.—are all secret members of the Baphomet cults, and they have committed heinous acts to be in their current positions. The U.S. one dollar bill epitomizes the principles of the modern Baphomet cults: on the front of the bill are the public symbols that represent freedom and Christian morality; on the back are the elite symbols (like the “pyramid of illumination”) that represent slavery and Satanism.

In Emmanuel’s time, publicly, the Jewish high priests and royalty pretended to be upstanding leaders, praising Yahweh and conducting animal sacrifices on behalf of the masses’ “light” cult; but secretly, they engaged in human sacrifice and other abominations on behalf of Satan as part of their dark cult—in other words, Judaism was once again a satanic Baphomet cult. The secret Satanism of the Jewish leaders is described in detail throughout the *Gospel*, and it was one of the truths that Emmanuel kept revealing to the masses.

In Emmanuel’s time, the Roman empire had also been based in Baphomism: the masses worshipped the Emperor as a merciful man-god, whereas the Roman priests and royalty secretly worshipped the Emperor as the incarnation of Satan. (It is the same with the modern Roman Catholic Church: the masses worship the Pope as an all-loving man-god, whereas world leaders, elites, and the satanic clergy worship the Pope as a living incarnation of Satan.) In Emmanuel’s time, the Jewish priests and leaders called the Roman Emperor their King (see *Gospel 18:246*), because they believed that he was the incarnation of Satan. Undoubtedly, Pilate knew about the Baphomet cults and why the Jewish priests were announcing their loyalty to the Roman Emperor, which is why he despised them and declared Emmanuel the true King of the Jews.

The ministries of John the Baptist and Emmanuel had both been battling the Jews’ satanic Baphomet cults by trying to get the people to see the truth about their leaders. Meanwhile, the Jewish priests, scribes, and Pharisees could not comprehend that Emmanuel was sent by Yahweh, as they believed that Yahweh was a fictional god made up by their gentile ancestors. (Recall that the Babylonians had fathered entire generations among the Jewish slaves. When these Jewish half-breeds returned to Judea to try to recreate the Jewish nation and religion, they inevitably incorporated many of the pagan principles of their Babylonian captors.) Because the Jewish leaders secretly believed that all power came from Satan, they concluded that Emmanuel was a secret Satan-worshipper who, like them, was deceiving the public. This is why the rabbis and priests keep accusing Emmanuel of being demonic. (Likely, Jewish scribes in the 1st-2nd centuries divided and corrupted the *Gospel* to hide the fact that they were all secretly worshipping Satan instead of Yahweh.)

Marcionite cult members actually saw their fictional man-god “Jesus” as the Antichrist, come to enslave the world through deception. Church leaders worshipped this Jesus as the “son,” or incarnation, of “father” Satan, and as the embodiment of all that was evil. The 2nd-century scribal insertions into the divided *Gospels* were meant to teach cult members how to worship their Divine Jesus through secret cult practices like human sacrifice or the rape of innocents. Meanwhile, Church leaders gave the masses a “light” version of Christianity (which taught that Divine Jesus was the savior of the world) that allowed Church elites to control the masses and bilk them through tithing—just as the Jewish leaders did in the time of Emmanuel through the false Yahweh they had created. Thus, Divine Jesus Christianity is actually a satanic Baphomite cult, in which Jesus, like his father, Satan, is viewed as a Great Deceiver and incarnation of evil.

To prove that Satan was real, and that Yahweh was a satanic deception, 1st century Jewish Baphomites human-sacrificed Emmanuel to Satan on the cross. But Yahweh raised Emmanuel from death to prove that He was The One True God, and that Satan was a false god who had no power. Because Emmanuel said in his *Gospel* that his Word—Yahweh’s Truth—would never be destroyed (see *Gospel 16:67*), the Jewish priests and scribes divided and corrupted the *Gospel* around 60 A.D., inserting text into the story to make it appear as if Emmanuel’s resurrection had never occurred. Thus, because Yahweh had beaten Satan and his followers through Emmanuel’s resurrection, the Satanists tried to negate the truth of that resurrection through their corruptions to the *Gospel*. Their descendents, the Jewish Baphomites of the 2nd century, did further damage by transforming the *Gospel* from a monotheistic text that exalted Yahweh into a satanic, polytheistic text that praised Satan. This corrupted version of the *Gospel*, broken into the four books of *John*, *Luke*, *Mark*, and *Matthew*, is still usedfor “light” and “dark” Christianity to this day.

When the Cult of Marcion evolved into the Roman Catholic Church, the four corrupted books of *John*, *Luke*, *Matthew*, and *Mark* became the central texts of polytheistic Christianity. High-ranking clergy could make any satanic corruptions to the *Gospel* that they wanted, and the unknowing masses would readily accepted them as the standard beliefs of Christianity. Yet ironically, by co-opting Emmanuel’s *Gospel*, the cults unwittingly preserved Yahweh’s Word for the last 2,000 years. (Which is why Emmanuel said in *Gospel 8:209-211* that the “weeds” would be allowed to grow with the “wheat” until Harvest Time). Once again, Yahweh proved his power over Satan and the Satanists by using them to preserve the Gospels until they could be restored in the early 21st century. All of the corruptions to the Gospels described below that were repaired in this second edition all were done to transform Emmanuel the Christ of the One True God into the Baphomet Jesus, the son of Satan, and each one reveals secrets of the Baphomet cults. Let us now look at these additional changes.

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The Marcionites also created a triune god (called the “Holy Trinity”) around their Divine Jesus hero: Jesus became the “Son” of Satan, Satan became the “Father,” and Satan’s head demon became the “Holy Spirit/Holy Ghost.” Thus, to properly restore the *Gospel*, we needed to remove all text that supported the “Holy Trinity” corruption. This included replacing the words “Son of God” with the original words “the Christ”or “the Messiah.” We also used the word “Lord” to replace all satanic mentions of “the Father” (“the Father”refers to Satan*,* which is why the Catholic Pope is called the“Holy Father”:Catholic cult members consider him the living incarnation of Satan). In those instances when the word “Lord” was the correct word—such as when Emmanuel says “My Lord!” on the cross—we left the word unchanged. But whenever someone called Emmanuel “Lord”—another major satanic corruption—we changed the word back to the original Hebrew word meaning “rabbi” or “teacher.” Finally, the words “Holy Spirit” were replaced with the original words, “Holy Angels.”The “Holy Spirit” is actually the head demon invoked by satanic worshippers during their ceremonies, and it has no place in Emmanuel’s *Gospel*. (Satanists believe that this demon is responsible for possessing people, and for impregnating women with Satan’s spawn during satanic rape ceremonies.)

Another major corruption that we fixed in this Second Edition was to replace “God” with “Yahweh.” The word “God” is general and ambiguous, and can refer to anything or anyone that is believed to be a god—like Zeus, Osiris, Satan, Divine Jesus, the Crocodile deity of Papua New Guinea, George Washington, the Easter Bunny, etc. The ambiguous term “God” likely came from Judaism, from the Jewish mandate that “Yahweh” must always be replaced with the word for “God/Lord” (*Adonoi* in Hebrew) in speech, writing, and prayer. Notably, the Jewish tradition of replacing “Yahweh” with “God/Lord” started around the time of the Roman occupation of Judea (most likely, it came from the Pharisees, who followed dubious oral traditions that weren’t part of the Torah).

Prayers made in the true Name of Yahweh and in the true Name of Emmanuel the Christ are extremely powerful prayers against dark forces; simply reading the Names of Yahweh and Emmanuel in the restored *Gospel* bestows blessings upon the reader. This is why translators from the satanic cults removed the Name of Yahweh from the *Gospel* and the books of the Old Testament. (Eventually, the Old Testament books will also need to be cleansed of their satanic corruptions.) By using “God” in the *Gospel* and Old Testament, Satanists prevented anyone from invoking the True Name of Yahweh for protection against the Devil. (Similarly, by using the false name “Jesus” in their corrupted *Gospels*, Satanists prevented anyone from invoking the Christ’s true name, Emmanuel, for protection.)

When the Satanist uses the word “God,” he knows that the word actually represents Satan (or it represents one of his other false gods, like “Lucifer,” “Satan,” “Baal,” “the Devil,” “Baphomet,” etc.). For example, when the Satanist quotes the *Gospel* and says, “With God, all things are possible,” he is actually saying, “With Satan, all things are possible.” The Baphomet Satanist always inverts everything—good becomes bad, and bad becomes good.. Thus, whenever Christian parishioners have used the terms “Jesus,” “God,” “Son of God,” “the Father,” etc. during Church services or prayers, they have unwittingly invoked Satan. Every Sunday Mass at the Vatican with the “Holy Father” (or Pope) is, in truth, a satanic public mass, with millions of parishioners simultaneously invoking the name of Satan.

As the Marcionites were a Baphomet cult, they created a “light” version of Christianity for the masses that promoted Yahweh’s Ten Commandments and Laws. Though this Christianity incorporated the satanic concepts of a “Holy Trinity” and “Divine Jesus,” it also emphasized the morality of the *Gospel* teachings and encouraged people to be kind to each other. To the masses who followed this “light” Christianity, Jesus was the manifested “god-Son” of a moral God called “the Father,” and Jesus heard the voice of God through an entity called the “Holy Spirit/Holy Ghost.” Meanwhile, the true life and ministry of Emmanuel the Christ was lost to history.

In this Second Edition, to return Emmanuel’s ministry to the world, we removed all Marcionite corruptions that added satanic principles or rituals to the *Gospel*. For example, scribes had altered Emmanuel’s “last supper” scene to make it seem as if Emmanuel was encouraging cannibalism by entreating his followers to eat his flesh and drink his blood. Though such a notion is patently satanic, Catholics still symbolically eat Jesus’ “flesh” and drink his “blood” every Sunday. (Similarly, Christians around the world celebrate “Christmas” every year on December 25th, believing it to be a holiday that honors the birth of the Christ. In truth, however, Emmanuel was not born on December 25th; rather, “Christmas” is a satanic holiday that commemorates the winter solstice, which cult members traditionally celebrate with orgies and human sacrifice ceremonies. The true birth of Emmanuel has not been celebrated in 2,000 years.) Among our other changes was the removal of several lines that added a “Holy Trinity” triune god to the text. Also, in the 2nd century A.D. Marconites had excised from the *Gospel* the first three laws of the of Ten Commandments—the Commandments that require one to only worship Yahweh, to not make idols to other gods, and to obey the Sabbath. Obviously, they had removed the Commandments to allow for the worship of Satan, so we restored them back to the text.

In this Second Edition, we also needed to make restorations to the list of Emmanuel’s twelve apostles. Judas Iscariot—who was just a follower/disciple of Emmanuel—was removed from the list. (We are told in the *Gospel* that Emmanuel consulted with Yahweh about his apostle choices. We are also told that Emmanuel “knew what was in each person’s heart.” Certainly, he would not have selected Judas as an apostle.) There were also two other names that are likely fictional: Thaddaeus and Matthew. (We learn from the *Restored Gospel* that Matthew, the tax collector, was actually named Levi.) While there did appear to be a Thomas (called “The Twin”), he was only a disciple, not an apostle.

Notably, the *Restored Gospel* indicates that there were three *female* apostles, one of whom was Mary Magdalene (the apostle whom Emmanuel “loved most,” who took care of Emmanuel’s mother after his crucifixion). Likely, the other two were Susanna and Joanna (we know who they were because scribes had inserted their names into another part of the text). It is likely that scribes had removed the three female apostles from Emmanuel’s apostles list to prevent women from entering the clergy or having an equal role in society. (Female compassion and virtue has long been an impediment to satanic cult members, who detest the morality of the Feminine.) In this Second Edition, we returned the names of the three female apostles to Emmanuel’s original apostles list, and we removed the three males names that had been added to replace them. When scribes removed the women from the list, they created 2,000 years of misogyny and oppression of women. May this restored *Gospel* raise the Feminine back to her rightful place in religion, history, and society.

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To summarize, we repaired three major corruptions in this *Restored Gospel*:

1. Scribes divided the *Gospel* between the 1st – 3rd centuries A.D. to destroy the power of Yahweh’s Word by putting events out of chronological order, and by creating spurious texts for their light/dark Christian Baphomet cults (cults that were hiding the crimes of the Jewish leadership). Thus, to restore Yahweh’s Word, we reassembled the divided, corrupted Gospels of *John, Luke, Mark,* and *Matthew* into one *Gospel*.
2. Around 90 A.D., after the destruction of the Second Jewish Temple, the Jewish leadership needed to create a tithing cult to replace their lost Temple taxes. Thus, they placed apostle Simon Peter as the head of the early Christian Church and completely erased Magdalene’s role. To undo this damage, we put Mary Magdalene back into the text as Emmanuel’s apostle and writer of the *Gospel*.
3. Around the 2nd century, after the failed Jewish revolution and the near extermination of all Jews in Judea by the Romans (which included a banning of all worship of Yahweh, The One True God), the remaining Jewish leaders needed to make Christianity conform with the beliefs of their Roman occupiers. So they added satanic/pagan corruptions to the *Gospel*, which included: removing the Name of Yahweh from the text, deifying Emmanuel by turning him into a man-god named “Jesus,” adding a “Holy Trinity” triune god, and changing the Holy Angels to a “Holy Spirit/Holy Ghost.” Thus, to restore this *Gospel*’s original, monotheistic text, Yahweh and Emmanuel were added back, and all satanic/pagan corruptions were removed.

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More than 3,000 years ago, during the period of the First Jewish Temple, Jewish elites, thinking they were more powerful than Yahweh, removed eternal punishment from Judaism. They also worshipped Satan through their false gods, committed abominations like human sacrifice, defiled their holy books with satanic corruptions, and turned Judaism into a satanic Baphomet religion. For these abominations, Yahweh sent the Babylonians to destroy the Jewish people, Temple, and nation. The few Jews who hadn’t been slaughtered were sent to Babylon as slaves or scattered across the world as a despised race.

Then, 2,000 years ago, during the period of the Second Jewish Temple, Jewish elites, thinking they were more powerful than Yahweh, reinstated the Baphomet cults and again worshipped Satan through human sacrifice—even human-sacrificing Yahweh’s Christ to Satan. They also killed Yahweh’s followers, defiled His holy *Gospel*—which is the Word of Yahweh—with satanic corruptions, and turned Christianity into a satanic Baphomet religion. For these abominations, Yahweh sent the Romans to destroy the Jewish people, Temple, and nation. The few Jews who hadn’t been slaughtered were enslaved and scattered across the world as a despised race.

Today, the satanic world leaders and elites, thinking they are more powerful than Yahweh, continue to enslave the world through their Baphomet cults. They continue to commit human sacrifice and other abominations against Yahweh, and they continue to hide from the world Yahweh’s restored *Gospel* and His returned Christ. Yet, they imagine that their fate will be different from the fate of the Jewish elites who came before them. They imagine that their wealth and power will allow them to escape the plagues—the pandemics of COVID-19 and radiation sickness from tritium explosions—that Yahweh has sent upon them. Not surprisingly, these two plagues came from weapons that were likely created in Israel by Jewish elites (which the current satanic president of the U.S.A. used against his own citizens and the people of the world). As the satanic world leaders will soon discover, all their power and wealth cannot not save them from what is coming. Destruction of the planet and everyone on it will be the inevitable outcome of their actions, and then their wretched Souls will go to Hell to experience eternal agonies. Because Yahweh is King, and Hell does exist, and they cannot escape Yahweh’s Judgment.

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Yet, all that man destroyed will be restored through the Word of Yahweh!

In the Name of Yahweh and Emmanuel the Christ, may the words in this restored *Gospel* finally end humankind’s rebellion against Yahweh, and may Truth finally be spoken to the people.

In the Name of Yahweh and Emmanuel the Christ, may humankind know about the returned Christ and the recent miracles of Yahweh.

In the Name of Yahweh and Emmanuel the Christ, may this *Gospel* translation cast into Hell the satanic Divine Jesus, Holy Spirit, and Father Lucifer/Satan (and all the satanic priests and leaders who perpetuate those corruptions). May Yahweh again resurrect Emmanuel the Christ from death, and open the gates of Heaven for the followers of the true, mortal Christ by restoring humanity to life.

In the Name of Yahweh and Emmanuel the Christ, may all that is hidden be revealed, and may everything that has been whispered in the secret rooms be shouted from the rooftops! May the world be restored through Yahweh’s Grace and Truth.

Praise Yahweh, The One True God Of All Things, and praise His Savior, Emmanuel the Christ, now and forever!

— Baruch Abrahamer

(Jake Sturm)

December, 2020 A.D.

INTRODUCTION FROM THE TRANSLATOR

When I saw the reassembled *Restored Gospel of Emmanuel Christ* for the first time, with the four *Gospels of Mark, Matthew, Luke, and John* combined into a single story, I realized immediately that I was holding the greatest masterpiece of spiritual literature ever written. For the first time in 2,000 years, the true story of the life and death of Emmanuel the Christ (known to modern readers as Jesus Christ) was in its correct chronology, every scene complete. I was holding Emmanuel’s original testimony—the actual Word of Yahweh—written shortly after he died on the cross. Emmanuel’s enemies, the Jewish leaders in the satanic cults, had tried to destroy this testimony by dividing it into the four books that they called *Mark, Matthew, Luke,* and *John*. These books were comprised of fragments from Emmanuel’s original testimony, having no clear plot and incoherent translations. Thus, most modern readers, including men and women in the Muslim and Jewish faiths, dismiss the *Gospels*—and their protagonist Emmanuel the Christ—as “mythology” rather than fact.

But unlike the mythological Odysseus, Emmanuel Christ *really* *lived*. And his miracles *actually* *occurred*. A man named Emmanuel of Nazareth actually lived—and gruesomely died—to rescue humanity from its enslavement by the satanic cults.

Clearly, the reassembledtestimony ofEmmanuel the Christ needed a proper translation so that readers could finally access Yahweh’s Truth after 2,000 years. As a novelist, scholar, and poet who received her Ph.D. in the English language—who has lived in the Far East, and who has studied and appreciated the religions of both East and West—I decided that I would offer the world its first *literary*, *spiritual* translation of Emmanuel’s rediscovered testimony. I called this book *The Restored* *Gospel of Emmanuel the Christ*, and my translation attempts to capture the *wisdom* and *understanding* of Emmanuel’s words, so the reader can hear the Word of Yahweh.

All good translations involve a two-step process. First, there must be a literal translation from the original language. This is the job of a trained linguist, who strives to give as close a translation to the original language as possible. One should be grateful for all those individuals who have worked tirelessly over the centuries to master languages like Aramaic, Hebrew, and Greek, so that they could give us their best literal translations of the Bible. (For it is through their efforts that Yahweh’s Word has been preserved.)

However, all good translations involve a second step: a literary translation. This is the job of a trained writer. The writer takes the raw, literal text and makes it a comprehensible and meaningful to the reader. This second step—though usually absent from most modern translations of the Bible—is as important as the first step, for without an accessible translation, Yahweh’s Truth becomes incomprehensible or distorted, and the reader cannot clearly hear His Truth. Consider, for example, the following literal translations of *Luke 12:42* (which I translated as, “These things are just as important as not neglecting [the tithing]”):

“But it behooved you to do these things, and those not to neglect.”

“These were necessary for you to have done, and the same by no means to have left undone.”

“These ought you to have done, and not to leave the other undone.”

“You should have practiced the latter without leaving the former undone.”

“These it was necessary for you to do and not that you should forsake the other!”

Over the centuries, because theologians and linguists have focused primarily on literal translations of *Gospel* passages, they have often lost the greater meaning and vitality of the original sentences. This has forced modern readers to slog through incoherent sentences and archaic speech, instead of effortlessly immersing themselves in the wisdom of the text. Newer Bible translators have tried to solve this problem by producing translations with modern vernacular and simplified language. But this is forcing the *book* to accommodate the *reader*, rather than the other way around. It was not, in my view, a proper solution. In addition, when translators don’t understand a line from the *Gospel*, they often make a “best guess.” These “best guesses” can be completely random and wholly unreliable. For though biblical scholars might have the genius and intellect to be able to learn ancient languages (and we should laud them for that ability and praise their gift) it does not mean that they can comprehend the spiritual truths they are translating.

Therefore, my intention was to create a *literary* translation of Emmanuel’s *Gospel* testimony that strictly follows the Greek, but which makes it possible for readers to understand the book’s *spiritual* teachings. Always, I understood that I was translating Yahweh’s Word, and this was a solemn responsibility for me; indeed, I saw this translation as my way of protecting and preserving Yahweh’s Truth (after two millennia of butchery to His *Gospel*). Rarely, and only when considered necessary, did I add text to the Narrative Version of the *Gospel*. In nearly every case, it was for the sake of clarification, and it consisted of just a few words. (For example, so readers would know what a Roman *pretorium* is without having to interrupt their reading, I added “the Roman governor’s palace.”) My additions are all marked by brackets in the larger *Restored Gospel of Emmanuel the Christ*, but I removed the brackets for the Narrative Version.

In addition, to create the Narrative Version, I needed to combine the texts of the four *Gospels* books—*Mark, Matthew, Luke,* and *John*. As the *Restored Gospel* shows, most of the individual sentences in the four books are either identical to each other or are very similar. (To fully understand what I mean, readers should peruse the pages of *The Restored Gospel of Emmanuel the Christ*.) When *Gospel* lines were similar but not identical, I chose the line which I felt conveyed the best or clearest meaning. In addition, when lines were similar, but slightly different, I chose to give *both* lines, even if they read redundantly. Again, my intention was to preserve as much of Yahweh’s Word as possible. When lines were similar but each contained new information, I chose to integrate the lines into one. For example, note these three similar lines:

*Matthew 22:43* “As David said,

*Luke 20:42*   “As David himself said in the *Book of Psalms*,

*Mark 12:36* “As David himself said through the Holy Angels,

In the Narrative Version, the three lines became:

“As David himself said in the *Book of Psalms*, through the Holy Angels…”

While staying as faithful as possible to the literal translations, I tried to glean the true *sentiment* from the jumbled, often archaic or incoherent lines. Ancient idiomatic expressions needed to be replaced with modern ones. Syntax needed to be adjusted. The English language is a remarkable “mutt” language, infused with words from many foreign sources, and so it offered me an abundance of synonyms. (Speakers of other languages often marvel at the word choices offered by English, and are perplexed by the subtle nuances in meaning. Does one say “small” or “little”? “Pail” or “bucket”?) A single English sentence might borrow words from French, German, Welsh, and Algonquin. For this reason, English is a poet’s language, and it is probably one of the best languages to use for a literary translation of the restored *Gospel*.

There are, however, many unique considerations related to this English-language translation. To begin with, this is an *American* English translation; one would expect British or Australian English to use different words or expressions in certain cases. In addition, as the English language likes past, present, and future progressive tenses, I used them throughout this translation. English also prefers using contractions, especially in dialogue (generally, when English is written without contractions, it sounds too archaic and highbrow for most native speakers to accept). As my objective for the translation was to present a story that could be read cleanly and easily, I often used contractions in dialogue. In addition, to avoid pronoun reference problems, or to clarify who “he” or “they” are, etc., I used proper nouns (for example, “he” might become “Emmanuel,” or “they” might become “the disciples,” etc.). Finally, for the sake of readability, I chose to change many of the dialogue tags from the *Gospel*’s standard “they said/she said/he said” to “they declared” or “she answered” or “he quipped,” etc.

Regrettably, the English language has declined in modern times, as evidenced by the widespread acceptance of pidgin expressions and idiomatic phrases in place of advanced vocabulary. For example, modern English speakers prefer to say “he came up to” instead of “he approached,” or “bring it up” versus “mention it”—and so forth. Sadly, spoken and written English is now mostly comprised of idioms and phrasal verbs, making it almost impossible for non-native speakers to learn the language fluently. (The degeneration of English is most certainly a result of the global RF/MF mind-control system, which has forced humanity into a part of the brain that is incapable of conceptual or analytic thought, and has no interest in nuances of language, sophisticated vocabulary, or advanced grammar.) In an effort to salvage the English language, I avoided using idiomatic phrases and phrasal verbs whenever possible.

Finally, it should be mentioned that many translators over the centuries were members of satanic cults, and so they intentionally altered or mistranslated *Gospel* lines to add satanic concepts into the text (for example, around the 2nd century A.D., they changed Emmanuel’s name to “Jesus”). Perhaps one of the most egregious satanic mistranslations in the *Gospels* was *Matthew* 27:46/ *Mark* 15:34, in which translators claimed that Emmanuel’s words on the cross, “*Eloi, Eloi, lema sabachthani?*,*”* meant, “My Lord, my Lord, why have You forsaken me?” As one can easily see in the Narrative Version of the *Gospel*, Emmanuel willingly accepted his destiny, so he would not have uttered the words, “My Lord, My Lord, why have You forsaken me?” For this reason, I chose to use the standard Aramaic translation, “My Lord, My Lord, for this I was born!”, which is obviously the most accurate. However, there is a profound difference between those two translations—between the despair and hopelessness of the Greek translation, and the grace and triumph of the Aramaic one. How many readers over the centuries, after reading the faulty Greek translation, believed that Yahweh had abandoned Emmanuel on the cross? Were they able to stay faithful to Yahweh, believing that He might someday “forsake” them, too?

Still, the Word of Yahweh, when properly translated, immediately brings readers into the Higher Mind and connects them to Yahweh. For this reason, an accurate literary translation of the reassembled *Gospel of Emmanuel the Christ* is essential for the new world that is coming. After two millennia of war, bloodshed, and tyranny caused by the satanic cults, humanity must finally embrace the mercy and redemption offered by Emmanuel. For it is not a matter of *if* the Savior will return, but *when*. And we, as the human stewards of the planet, must be ready for the Christ’s return.

May this translation bring the Reader to Yahweh and His Grace and Truth.

—Kira Salak, Ph.D.

December, 2020 A.D.

# The

# GOSPEL

# of

# EMMANUEL the CHRIST

**Note to the Reader**

**All of Emmanuel’s End Time prophecies are in bold. Collectively, they reveal what will happen when the Christ returns at the End of the Age.**

CHAPTER 1

Preface

1*In the beginning was the Word, the First Thought.*

2*And the Word was with Yahweh—The One God Who Is All Things and All Thought That Existed, Exists, and Will Exist. And the Word was of Yahweh.[[1]](#footnote--1)*

3*In the beginning, Yahweh created all manifested reality through the Word.* 4*And through Yahweh’s Word, everything came into being.* 5*Without Yahweh’s Word, nothing could exist.*

5*In the beginning, Yahweh created all Souls through the Word. [[2]](#footnote-0)* 6*The Christ, the Light of humankind, existed, exists, and will exist among these Souls.* 7*His Light gleams brilliantly in the darkness, and darkness cannot overcome it.*

8*There was a man sent by Yahweh, whose name was John the Baptist.* 9*He came as a witness to testify about the Light, so that through him everyone could believe.* 10*John, himself, was not the Light; he came only to testify about it.*

11*Emmanuel the Christ[[3]](#footnote-1) is that true Light, who brings enlightenment to every person manifested in the world.*

12*Emmanuel the Christ came to the world.* 13*And though the world was transformed through him, the world did not recognize him.* 14*He came to his own people, but they did not welcome him.* 15*Yet, to those who did receive him, to those who believed in his Name, he gave the power to become Children of Yahweh.* 16*Not children born of blood, or of fleshly desire, or of man’s desire—but of Yahweh.*

17*Yahweh’s Word lived among us, manifested in the flesh.* 18*We saw Yahweh’s glory through the glory of His one and only Christ, who was full of Grace and Truth.*

19*John the Baptist had testified about The Christ.* 20*He had shouted out, “This is who I was talking about when I said, ‘The One who comes after me will surpass me, because he existed before me.’”*

21*From the Christ’s glory we all received blessing after blessing.* 22*Moses gave us Yahweh’s Law, but Grace and Truth came from Emmanuel the Christ.* 23*No one has ever seen Yahweh but His one and only Christ, who has an ear to our Lord’s soul, to whom Yahweh revealed His Word.*

CHAPTER 2

John the Baptist Is Born

*Jerusalem*

1Many of us disciples, who were eyewitnesses and servants of Yahweh’s Word from the very beginning, have attempted to write accounts about the miraculous events that happened among us as they occurred. 2And as I have also witnessed those miracles from the very beginning, I believed it was important to carefully record them for you in the order that they happened, my dear Friend of Yahweh, so you can know the truth behind what you have heard.[[4]](#footnote-2)

3In the time of Herod, King of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. 4His wife Elizabeth descended from the daughters of Aaron. 5Both of them were righteous before Yahweh, impeccably following Yahweh’s commands and decrees; yet, they were childless, because Elizabeth could not get pregnant and they had both become too old.

6One day, when Zechariah’s priestly order needed to perform its duties, Zechariah was chosen by lot (as was the custom of the priesthood) to go into the Temple of Yahweh to burn incense. 7All the worshipers had gathered outside to pray when the time came for the incense burning, and at that time an angel of Yahweh stood on the right side of the incense altar and appeared to Zechariah.

8When Zechariah saw him, he was shocked and terrified, but the angel said to him, “Don’t be afraid, Zechariah. 9Yahweh has heard your prayers. 10Your wife Elizabeth will give birth to a son, and you will call him John. 11He will be a joy and treasure to you, and many will rejoice over his birth because he will be mighty before Yahweh. 12He must never drink wine or other fermented drinks, as he will be filled with the Holy Angels even before birth. **13He will bring many Israelites back to Yahweh, their Lord, and he will lead with the Holy Angels and the power of the Prophet Elijah, opening fathers’ hearts to their children and sinners to the wisdom of being holy, readying the people to receive the Christ.”**[[5]](#footnote-3)

14Zechariah asked the angel, “How is this possible? 15I’m an old man, and my wife is no longer young.”

16The angel said to him, “I am Gabriel. 17I stand before Yahweh, and I have been sent to speak with you, to share the Good News. 18But because you haven’t believed my words, you will be silent and unable to talk until the day comes when the child is born. which will happen at its predestined time.”

19Meanwhile, the people outside were waiting for Zechariah, wondering why he was staying so long in the Temple. 20When he finally came out, he was unable to talk to them. 21He kept making signs but could not speak, and they realized he had seen a vision in the Temple.[[6]](#footnote-4)

22Zechariah completed his priestly duties and went home. 23Soon after, his wife Elizabeth became pregnant, and she stayed in seclusion for five months. 24And she declared, “Yahweh performed this miracle for me! 25He blessed me and took away my disgrace among men.”

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*Nazareth*

26When Elizabeth was six months pregnant, Yahweh sent the Angel Gabriel to Nazareth, a town in Galilee, to a virgin promised for marriage to a man named Joseph, a descendant of King David. 27The woman’s name was Mary.[[7]](#footnote-5)

28The Archangel Gabriel came to her and said, “Greetings, you who are highly favored with the grace of Yahweh! Yahweh is with you. 29You are the most blessed of all women.”

30But when Mary saw him, she was greatly troubled by his words, and she wondered what the greeting meant.

31So Gabriel said to her, “There is nothing to fear, Mary, as Yahweh favors you. 32Listen—you will become pregnant and give birth to a son, and you’ll call him Emmanuel. **33He will be mighty and will be called the Christ of the Most High. 34The Lord Yahweh will give him the throne of his father, King David, and he will rule over Jacob’s people forever. 35His Kingdom will never end.**”

36“How can this happen?” Mary asked the angel. “I’m a virgin.”

37“The Holy Angels will be upon you,” the Angel Gabriel said, “and the power of the Most High will guide you. 38Which is why the one who will be born from you will be called the Christ.[[8]](#footnote-6) 39And listen—even Elizabeth is going to have a child in her old age. 40Though no one thought she could get pregnant, she’s now in her sixth month, because nothing is impossible for Yahweh.”

41You’re looking at Yahweh’s servant,” Mary said to him. “May your words come true.”

42Then the Angel Gabriel left her.

43Mary got herself ready and hurried to a town in the foothills of Judea where Zechariah lived, to visit her cousin Elizabeth. 44When Elizabeth heard Mary greeting her, the baby in her womb jumped, and she became filled with the Holy Angels.

45“You are a blessed woman!” Elizabeth exclaimed. “And the child you’re going to have is also blessed! 46What have I done to deserve the honor of being visited by the mother of my Messiah? 47As soon as I heard the sound of your voice, my baby leaped for joy. 48Blessed is she who puts her faith in Yahweh and His promises!”

49“My Soul praises Yahweh,” Mary told her. “And my spirit rejoices in Yahweh, my Savior, because He doesn’t forget even the lowliest maidservant like me. 50All future generations will call me blessed because of the great things our Mighty Lord has done for me—let us praise His Name! 51Because generation after generation, He has shown mercy to His righteous. 52From His hand come mighty deeds, and He has vanquished the arrogant and the proud. 53He has torn kings from their thrones, and exalted the lowliest of the low. 54He has brought manna to the poor, and hunger to the rich. 55He has been merciful, remembering to help his servant Israel—just as He promised Abraham and our ancestors he would do.”

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56Mary stayed with Elizabeth for about three months, up until the time that Elizabeth gave birth to John, then she returned home.

57After going into labor, Elizabeth gave birth to a son. 58Her neighbors and relatives, having heard of Yahweh’s great mercy toward her, shared in her joy. 59On the eighth day, when her relatives came to circumcise the child and were ready to name him after his father Zechariah, Elizabeth spoke up and said, “No! He must be called John.”

60But everyone said to her, “None of your relatives has that name.”

61Through signs, they asked Zechariah what name he would like to give the child. 62Zechariah asked for a writing tablet, and to everyone’s astonishment, he wrote, “His name is John.”

63In that moment, Zechariah’s mouth opened and he could speak, and he started praising Yahweh. 64All the neighbors were filled with awe, and throughout the highlands of Judea people discussed what had happened. 65Everyone marveled about it, asking, “What is this child going to become?” 66Because Yahweh’s hand was upon him.

67His father Zechariah, filled with the Holy Angels, prophesied, “Praise Yahweh, the God of Israel, because He has visited his people and redeemed them! 68He has produced a horn of salvation for us in the House of His Servant, David! 69Just as Yahweh told us through His holy prophets of long ago, He will save us from our enemies and from the hand of all who hate us. 70He showed mercy to our ancestors and remembers His holy covenant with us—that oath sworn by our father Abraham—to rescue us from the hand of our enemies, so we can serve Him without fear, in grace and holiness for the rest of our days.[[9]](#footnote-7) 71**And you, my son, will be called a Prophet of the Most High, for you will prepare the way for the Coming of the Messiah.** 72**You will impart knowledge to the people about how they can save themselves by having their sins forgiven through the loving mercy of Yahweh. 7**3**And then dawn will arrive from Heaven to shine on those who dwell in darkness and death’s shadow, guiding their steps to the path of peace.”**

74And so the baby John grew up in the wilderness, becoming mighty through the Holy Angels, until he was finally presented publicly to Israel.

CHAPTER 3

Emmanuel the Messiah Is Born

*Bethlehem*

1Before Joseph could consummate their marriage, Mary became pregnant with a child through the Holy Angels. 2But because Joseph was moral and did not want to publicly humiliate Mary, he decided to send her away to give birth secretly. 3After this decision, an angel of Yahweh appeared to Joseph in a dream and said, “Joseph, son of David, don’t be afraid to take Mary home as your wife, because the child inside her is from the Holy Angels. 4She will have a son. 5You will give him the name ‘Emmanuel,’ because he will save his people from their sins. 6This will all be a fulfillment of what Yahweh said through His prophet, Isaiah: ‘The virgin will get pregnant and give birth to a son, whom they will call ‘*Emmanuel*’—which means, ‘Yahweh is with us.’”[[10]](#footnote-8)

7When Joseph woke up, he did what the angel of Yahweh had ordered and took Mary home as his wife. 8But he wouldn’t consummate their marriage until she gave birth to the son who would be called Emmanuel.

9At that time, Caesar Augustus had ordered that a census should be taken of the entire Roman empire (this was the first census taken while Quirinius was Governor of Syria). 10So everyone went to their hometowns to register. 11Joseph, who was of King David’s tribe and lineage, left Nazareth in Galilee to go to Bethlehem, in Judea, where his ancestral people lived. 12He went to register with Mary, who was pregnant and engaged to him.[[11]](#footnote-9)

13While they were in Bethlehem, the time came for Mary to go into labor, and she gave birth to her firstborn son. 14But as there was no lodging available in town, she wrapped the baby in scraps of cloth and placed him in a feeding trough in a barn.

15During the night there were shepherds camped in the surrounding fields, watching their flocks. 16Then an angel of Yahweh appeared to them, and the light of Yahweh’s glory blinded and terrified them.

17The angel said, “Don’t be afraid! I am here to give you Good News that will result in tremendous joy for all the world. 18Today in the town of David’s people, a Savior has been born to you. 19He is the Christ, the Messiah. 20This is the sign: You’ll find a baby wrapped in cloth, lying in a manger.”

21Suddenly, a great multitude of angelic beings appeared with the angel of Yahweh, and they praised Yahweh, saying: 22“Glory to The One Who Reigns in Heaven! 23Peace and goodwill to every person on Earth!”

24After the angels left the shepherds and returned to Heaven, the men said to each other, “Let’s go down to Bethlehem to find out what Yahweh is talking about.”

25So they hurried to town and found Mary and Joseph, their baby lying in a manger. 26As soon as the shepherds saw the child, they spread the message about him, and everyone was astounded by what they heard. 27But Mary just cherished these things in her heart and pondered them.

28As the shepherds returned to the countryside, they praised and glorified Yahweh for what they had seen and heard, which had happened just as they had been told.

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29When it was time to circumcise the child on the eighth day after his birth, he was named Emmanuel—the name the angel had given him before he was even conceived. 30After Emmanuel was born in Bethlehem, in Judea (during the reign of King Herod[[12]](#footnote-10)), magi from the East arrived in Jerusalem. 31These wise men and kings asked, “Where is the King of the Jews who has just been born? 32We saw his star rise in the East and have come to honor him.”

33When King Herod heard this, he was greatly concerned, as was the rest of Jerusalem. 34He called together all the high priests and scribes of the Jewish people, asking them where the Christ was supposed to be born.

35“In Bethlehem, in Judea,” they replied, “because that’s what the Prophet Micah wrote: 36‘And you, Bethlehem, in the land of Judah: the rulers of Judah are not insignificant, because from you will come the Ruler who will shepherd my people, Israel.’”[[13]](#footnote-11)

37So Herod secretly summoned the magi from the East to find out the exact time the star had appeared to them. 38Then he sent them to Bethlehem, telling them, “Go and search carefully for the child. 39As soon as you find him, let me know so I can also go and honor him.”

40After listening to the king, they went on their way, and the star that they had seen rising in the East was now before them, guiding them, until it stood over the home of the baby Emmanuel. 41They were overjoyed to see the star. They entered the house, seeing the infant boy with his mother, Mary, and they fell to the ground to honor him. 42They opened treasures to offer as gifts—gold, frankincense, myrrh.

43Then, as they had been warned in a dream not to go back to Herod, they returned to their homeland by a different route.

44After the magi had gone, an angel of Yahweh came to Joseph in a dream. 45“Get up!” he said. “Take the child and his mother and flee to Egypt! 46Stay there until you hear from me, because Herod is going to search for the child to kill him.”

47So Joseph got up. He left with the child and his mother and fled to Egypt during the night, where they would stay until Herod died. 48And so the words of Yahweh were fulfilled, as spoken through the Prophet Hosea: “I called my son out of Egypt.”[[14]](#footnote-12)

49When Herod realized that the magi had outwitted him, he was furious and gave orders to kill all the boys in Bethlehem and its vicinity who were two years old or younger, to correspond with the time he had learned from the magi. 50It was then that the words of the Prophet Jeremiah were fulfilled:

51*A voice is heard in Ramah,*

*weeping and great wailing—*

*Rachel weeping for her children,*

*unable to be comforted*

*because they are never coming back.[[15]](#footnote-13)*

51When King Herod died, an angel of Yahweh appeared to Joseph in a dream, while he was still in Egypt. 52“Get up!” the angel urged. “Take the child and his mother and return to the land of Israel, because those who had been trying to kill the child are dead.”

53So Joseph got up. He left with the child and his mother and headed back to the land of Israel. 54But when he heard that Herod Archelaus—King Herod’s son—was now reigning in Judea in place of his father, Joseph was afraid to go there.[[16]](#footnote-14) 55Then, in another dream, he was advised to go to the district of Galilee. 56So Joseph went to live in Nazareth, which fulfilled what was said through the prophets: “The Messiah will be called a Nazarene.”[[17]](#footnote-15)

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*Jerusalem*

57When the time came to perform the baby’s purification rites required by the Law of Moses, Joseph and Mary took Emmanuel to Jerusalem to present him to Yahweh. 58For it is written in the Law of Yahweh: “Every firstborn male who opens the womb is to be sanctified before Yahweh.”[[18]](#footnote-16) 59They also needed to offer for sacrifice “a pair of turtledoves or two young pigeons,” according to what the Law of Yahweh had dictated.[[19]](#footnote-17)

60There was a man in Jerusalem called Simeon, who was moral and devout. 61The Holy Angels had filled him, and he was waiting for the Messiah, the Great Comforter of Israel. 62It had been revealed to him by the Holy Angels that he would see Yahweh’s Christ before he died. 63Guided by the Holy Angels, he went into the Temple courtyard just as Emmanuel’s parents were bringing in their child to fulfill the requirements of the Law.

64Simeon took the child in his arms and praised Yahweh, saying, “Sovereign Lord, it has happened just as you promised! 65I, your servant, can now leave in peace, as my eyes have seen your salvation, which You have presented before all people: 66**a Light of revelation for the Gentiles, and glory for the people of Israel.**”[[20]](#footnote-18)

67The child’s father and mother marveled over what was being said about Emmanuel.

68Then Simeon blessed them and said to Mary, his mother, **“This child’s destiny will result in the rise and fall of many in Israel. 69His sign will be opposed—indeed, a sword will also pierce your own soul—in order to reveal the true nature of many hearts.”**

70There was also a prophetess in the temple named Hannah (the daughter of Penuel, of the tribe of Asher), who was very old. 71She had lived seven years with a husband before becoming widowed, and she was now eighty-four. 72She never left the Temple, and worshipped there day and night with fasting and prayer. 73She suddenly came up to the baby Emmanuel and his parents, giving thanks to Yahweh and talking about the child to everyone who was looking forward to Jerusalem being redeemed.

74When Joseph and Mary had fulfilled all of Yahweh’s requirements, they returned to Galilee, to their hometown of Nazareth. 75There the child grew up and became strong in spirit, for he was filled with wisdom, and the grace of Yahweh was upon him.

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76Every year Emmanuel’s parents went on a pilgrimage from Nazareth to Jerusalem for the Passover Festival.[[21]](#footnote-19) 77So, when Emmanuel was 12 years old, they traveled to the festival as was the custom. 78Then when it was over, his parents returned home, never realizing that Emmanuel had stayed behind in Jerusalem. 79Thinking he was in their company, they traveled for an entire day before they began looking for him among relatives and friends. 80When they couldn’t find him, they returned to Jerusalem to search for him. 81After three days they found him in the Temple courtyard, sitting among the teachers, listening to them and asking questions. 82Everyone who heard Emmanuel was astounded by his perceptiveness and responses.

83When Emmanuel’s parents saw him, they were flabbergasted.

84His mother asked him, “Son, why have you done this to us? 85Your father and I have been terrified, and we’ve been searching everywhere for you.”

86“Why were you searching for me?” Emmanuel asked. “Didn’t you know that I would be in Our Lord’s house?”

87But his parents didn’t understand what he was saying to them.

88Emmanuel obediently returned to Nazareth with them, and his mother cherished in her heart what he had said. 89And Emmanuel grew in wisdom and stature, favored by Yahweh and men.

CHAPTER 4

Emmanuel Begins His Ministry

*31 A.D.[[22]](#footnote-20)*

*Judean Wilderness, Near Aenon and Salim*

1The Word of Yahweh came to John, son of Zechariah, in the wilderness. 2(It was during the 15th year of the reign of Tiberius Caesar, when Pontius Pilate was the Roman governor of Judea, Herod Archelaus was the governor of Galilee, Archelaus’s brother Philip was the governor of Iturea and Traconitis, Lysanias was the governor of Abilene, and when Annas and Caiaphas were high priests). 3And so John the Baptist came, traveling through the Judean wilderness and countryside by the Jordan River preaching about his “baptism for repenters” to forgive their sins.

4He said, “Repent, for the Kingdom of Heaven is near!”

5Now this was John the Baptist’s testimony when the Jewish leaders in Jerusalem sent priests and men from the Tribe of Levi to ask him, “Who are you?”

6John didn’t refuse to answer them, though he freely confessed, “I am *not* the Christ.”

7So they asked him, “Who are you, then? 8Are you the Prophet Elijah, come to announce the End Time?”[[23]](#footnote-21)

9“No, I’m not,” he said.

10“Are you a prophet?”

11“No,” he replied.

12Finally they said, “Who are you, then? 13Those who sent us want an answer. 14What can you say about yourself?”

15John replied by using the words of the Prophet Isaiah: “I am a voice shouting from the wilderness, ‘Make straight the way for Yahweh!’”

16He was the one whom the Prophet Isaiah had spoken about, as was written in the *Book of Isaiah the Prophet*:

**17*I will send My messenger to you***

***to prepare My way—***

***a voice will shout from the wilderness,***

***“Prepare the way for Yahweh!***

**18*“Make straight the way for Yahweh!***

**19*“Fill in every valley! Level every mountain and hill!***

**20*“Make the crooked roads straight,***

***“and the rough ways smooth,***

***“so everyone will see His salvation.”****[[24]](#footnote-22)*

21Everyone from Jerusalem, Judea, and the entire Jordanian countryside went to see John, confessing their sins and being baptized by him in the Jordan River. 22John’s clothing was made of camel’s hair, and he had a leather belt around his waist, and he ate locusts and wild honey. 23When he saw some Pharisees[[25]](#footnote-23) and Sadducees[[26]](#footnote-24) coming to where he was baptizing, he said to them, “You! Children of the Serpent! 24Who warned you to flee from the coming Judgment? 25Produce fruit worthy of repentance! 26And don’t start saying to yourselves, ‘Abraham is our father.’ 27Because I know that Yahweh can easily manifest more ‘Children of Abraham’ from these stones. **28The ax lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire!”**[[27]](#footnote-25)

29“So what should we do?” people asked John.

30“If you have two shirts,” John said, “give one of them to someone who has none. And anyone with food should do the same.”

31Even some tax collectors came to be baptized. 32“Teacher,” they asked, “what should *we* do?”

33John told them, “Don’t collect more than you’re supposed to!”

34Then some soldiers asked him, “And what should *we* do?”

35“Fight with honor!” John said. 36“And don’t go slandering anyone. 37Be happy with what you’re paid!”

38The people had placed their hope in John, wondering in their hearts if he might possibly be the Messiah.

39Now the Pharisees who had been sent to interrogate John asked him, “Why are you doing baptisms if you’re not the Christ, Elijah, or a prophet?”

40And this was John’s message: “I baptize you with the Holy Waters for repentance. **41But in our midst stands someone you don’t know—someone far more powerful. 42He’s the one who is coming after me, and I’m not even worthy enough to stoop down to untie the straps of his sandals. 43He will baptize you with the Holy Angels and the Holy Flame![[28]](#footnote-26) 44Using his winnowing pitchfork, he will clear his threshing floor and gather his wheat into the barn, burning the chaff in a fire that can never be extinguished.**”[[29]](#footnote-27)

45And John said many other things, preaching to the people and declaring the Good News.

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*June – July, 31 A.D.*

*Jordan River Valley*

46Then Emmanuel became full of the Holy Angels, and he went on a journey to the Jordan River Valley. 47The Holy Angels led him into the wilderness, where for 40 days and 40 nights the Devil tempted him.[[30]](#footnote-28) 48Emmanuel fasted during those days, and was famished by the time he was done. 49Wild animals kept him company, and angels assisted him.

50One night, the Devil came to him and said, “If you are the Messiah, turn these stones into loaves of bread.”

51Emmanuel replied, “It is written: ‘It is not just bread that sustains us, but the Word spoken by Yahweh.’”[[31]](#footnote-29)

52Then the Devil led Emmanuel to the summit of a high mountain. 53In an instant, he showed him all the kingdoms of the world and their splendor. 54And he said to him, “I will give you all their power and glory! 55It belongs to me, but I can give it to anyone I want. 56If you will bow down and worship me, it will all be yours.”

57Emmanuel said to him, “Get away from me, Devil! 58For it is written: ‘Worship the Lord Yahweh, and serve only Him.’”[[32]](#footnote-30)

59Then the Devil took Emmanuel to Jerusalem and had him stand on the highest point of the Temple.

60“If you are the Messiah,” he said, “jump from here! 61For it is written: ‘He will order His angels to take care of you and to guard you carefully. 62They will carry you in their arms so that your foot will never hit a stone.’”[[33]](#footnote-31)

63Emmanuel replied, “And it is also written: ‘Do not test the Lord Yahweh.’”[[34]](#footnote-32)

64The Devil ended his tempting and fled, to wait until the next opportune time. 65Then the angels came to serve Emmanuel.

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*July, 31 A.D.*

*Jordan River at Bethany*

66John had been baptizing near Bethany, on the Judean side of the Jordan River, when this all happened. 67It was then that Emmanuel of Nazareth, of Galilee, arrived to be baptized by John in the Jordan River. 68The day that John saw him coming, he said, “Look! **The Lamb of Yahweh, who takes away the sins of the world**![[35]](#footnote-33) 69This is the one I was talking about when I said, ‘The one coming after me will surpass me, because he existed before me.’ 70I, myself, didn’t know him yet—but so he’d be revealed to Israel, I began my baptisms with water.”

71But John tried to dissuade Emmanuel from the baptism, saying, “I need to be baptized by you—so why are you coming to me?”

72“Allow it,” Emmanuel said. “It’s proper for us to do this, to fulfill the Holy Law.”

73So John agreed.[[36]](#footnote-34)

74At the same time that everyone else was being baptized, Emmanuel was baptized, too. 75And as soon as it happened, he rose from the water and started praying. 76Suddenly, Heaven tore open, and the Holy Angels descended in the form of a dove, alighting on Emmanuel. 77And a voice from Heaven said, “This is My beloved Christ! I rejoice in him!”

78Then John gave this testimony: “I saw the Holy Angels descend from Heaven in the form of a dove and land on him. 79I wouldn’t have recognized him as the Messiah if I hadn’t been told by He who sent me to baptize with water, 80‘When you see the Holy Angels descend and land on this man, you’ll know that he’s the one who will baptize with the Holy Angels.’ 81I have witnessed it, and I testify that Emmanuel is the Christ.”

82Thus, when Emmanuel was about 30 years old, he began his ministry. 83Here is the beginning of the Gospel about Emmanuel as the Christ, the Messiah.

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*Lake Galilee*

84The next day John was standing with two of his disciples. 85As Emmanuel passed by, John said, “Look, the Lamb of Yahweh!”

86After he said it, the two disciples heard and they followed Emmanuel.

87Emmanuel turned around to look at them and asked, “What are you seeking?”

88“To be where you are, Teacher,” they replied.

89“Come and see,” Emmanuel said.

90So they went to see where his spirit dwelled, and they spent the entire day with him. 91It was about four in the afternoon when they parted. 92One of the two disciples who had heard John the Baptist’s words, and who stayed with Emmanuel, was Andrew. 93The other disciple was Mary, called Magdalene.

94Andrew found his brother Simon, telling him, “We’ve found the Messiah, the Christ!” 95Then he took him to find Emmanuel.

96Emmanuel was walking beside Lake Galilee when he saw the two brothers: Simon and his brother Andrew. 97The two, who were fishermen for John the Baptist and his followers, were casting a net into the lake.

98“Come, follow me,” Emmanuel said, “and I’ll turn you into fishers of men.”

99Immediately, the two young men dropped their nets and followed him.

100Emmanuel looked at Simon and said, “You are Simon, son of John. You will be called Cephas.’” 101Which meant Peter, or “The Rock.”[[37]](#footnote-35)

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*Bethsaida, Province of Galilee*

102Then, after John the Baptist criticized Herod Antipas, Governor of Galilee, for marrying Herodias, his brother’s wife, and for doing all manner of evil things, Antipas added this to them: 103He locked up John in prison. 104Antipas, himself, gave the orders to have John arrested, shackled, and imprisoned, because John had told him, 105“It’s unlawful for you to have your brother’s wife.” [[38]](#footnote-36)

106Though Antipas would have killed John, he was scared of the people, who considered John a prophet.

107The next day, when Emmanuel heard that John had been imprisoned by Antipas, he decided to leave for Galilee to proclaim his Gospel of Yahweh there. 108From then on, Emmanuel began to preach, “The time has come, and the Kingdom of Heaven is near! 109Repent and believe the Good News!**”**

110Finding a man named Philip, he said to him, “Follow me.” 111Philip, like Andrew and Peter, was from the town of Bethsaida.

112Then Philip found a man named Nathanael under a fig tree and told him, “We’ve found the one mentioned by Moses in the Law, the one the prophets wrote about! 113It’s Emmanuel of Nazareth, son of Joseph.”

114“Can anything good come out of Nazareth?” Nathanael quipped.

115“Let’s go and see!” Philip said.

116When Emmanuel saw Nathanael coming toward him, he said, “Here is a true man of Israel, who is never deceitful.”

117“How do you know me?” Nathanael asked.

116“Before Philip called you,” Emmanuel said, “I saw you under the fig tree.”

118“Rabbi, you are the Messiah!” Nathanael declared. “You are the King of Israel!”

119“Now do you believe because I told you that I saw you under the fig tree?” Emmanuel asked. 120“You’re going to see things much greater than that.”

121Then Emmanuel added, “Hear me when I tell you both that, from now on, you’re going to see Heaven open, with Yahweh’s Holy Angels ascending and descending to the Son of Man.”

122Emmanuel, full of the power of the Holy Angels, returned to Capernaum, in Galilee. 123He taught in the synagogues and everyone praised him, his fame spreading throughout the countryside.

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*Nazareth*

124Then Emmanuel returned to his childhood home of Nazareth, and on the Sabbath he attended synagogue, as was the custom. 125He stood up to read, and the Prophet Isaiah’s scroll was handed to him. 126Unrolling it, he found the place where it was written:

**127*The Holy Angels of Yahweh are upon me,***

***because He has anointed me***

***to announce His Good News to the humble.***

**128*He has sent me to soothe the broken-hearted,***

***liberate the imprisoned,***

***restore sight to the blind,***

***rescue the oppressed,***

***and proclaim this The Year of Yahweh’s Favor.****[[39]](#footnote-37)*

129Then Emmanuel rolled up the scroll, gave it back to the attendant, and sat down. 130The eyes of everyone in the synagogue were fixed on him, and he began by saying to them, “Today, you are witnessing the fulfillment of that scripture.”

131Everyone praised Emmanuel, amazed by the gracious words that came out of his lips. 132“Isn’t that Joseph’s son?” they asked.

133Emmanuel said to them, “I’m sure you’ll tell me that old saying, ‘Physician, heal yourself.’ 134And then you’ll tell me, ‘Let’s see you do in your hometown what they say you did in Capernaum.’”

135Then Emmanuel added, “I can tell you that no prophet is accepted in his hometown. 136And in all honesty, I can tell you that there were many widows in Israel in the Prophet Elijah’s time, when Heaven was shut for three and a half years and a severe famine gripped the land.[[40]](#footnote-38) 137Yet Elijah wasn’t sent to any of them, but to the widow Zarephath in Sidon.[[41]](#footnote-39) 138And many people in Israel had leprosy in the time of the Prophet Elisha, yet none of them was cured except Naaman, a Syrian.”[[42]](#footnote-40)

139When the people in the synagogue heard this, they were furious. 140They got up and drove Emmanuel out of town, to the edge of the hill on which their town was built, wanting to throw him off the cliff.

141But Emmanuel just walked right through the crowd and went on his way.

CHAPTER 5

Emmanuel Starts Performing Miracles

*Cana, Province of Galilee*

1In Cana, in Galilee, Emmanuel’s mother was attending the third day of a wedding festival, and Emmanuel and his disciples had been invited to the banquet.

2When the wine ran out, Emmanuel’s mother said to Emmanuel, “There’s no more wine.”

3“My dear woman,” Emmanuel protested, “must you involve me? 4My time hasn’t come yet.”[[43]](#footnote-41)

5But his mother said to the servants, “Make sure you do whatever he asks.”

6There were six stone water jars nearby—the kind used for Jewish ceremonial washing—each holding 20 to 30 gallons.

7Emmanuel said to the servants, “Fill the jars with water.” 8So they filled them to the brim.

9Then he told them, “Now draw some out and take it to the host of the banquet.”

10They did so, and when the host tasted the water—which had turned into wine—he didn’t know where it came from. 11But the servants who had drawn the water knew.

12The host called over the groom and said, “Everyone brings out their best wine first, and saves the cheaper wine for when the guests have had too much to drink. 13But you’ve saved the best for last.”

14This, Emmanuel’s first miracle, was performed in Cana, in Galilee. 15It revealed his glory, and his disciples believed in him.

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*Capernaum, Province of Galilee*

16Leaving Nazareth, Emmanuel went with his mother, brothers, and disciples to Capernaum, and stayed there awhile. 17It was by Lake Galilee, by the Zebulun and Naphtali tribal areas, and so he fulfilled the words of the Prophet Isaiah:

*18Oh, Land of Zebulun! Land of Naphtali!*

*19The Highway of the Sea, beyond the Jordan—*

*Oh, Galilee of the Gentiles!*

*20Those living in darkness have seen a great Light.*

*21For those living in the land of the shadow of death,*

*a new Light has dawned.[[44]](#footnote-42)*

22As soon as the Sabbath came, Emmanuel immediately went into the synagogue and began to teach the people. 23Everyone was amazed by his talks, because he delivered them with such authority—unlike the scribes.[[45]](#footnote-43)

24In the synagogue with him, there was a man who was possessed by a demon, an unclean spirit.

25“*Ahhhhh!*” the demon shrieked, as loudly as it could. 26“Leave us alone, Emmanuel of Nazareth! 27What do you want with us? Have you come to destroy us? 28I know who you are, ‘Holy One of Yahweh’!”

29Emmanuel rebuked it, saying, “Be quiet! Get out of him!”

30In front of everyone, the demon threw the man down and violently shook him, then left with a loud screech. 31But it never harmed the man.

32Everyone was so amazed that they asked each other, “What does this mean? 33He gives orders to evil spirits with such power and authority that they obey him and come out!”

34Emmanuel’s fame quickly spread throughout Syria and the entire region of Galilee.

35Then Emmanuel left the synagogue and went to the home of Peter and Andrew. 36When Emmanuel entered, he saw Peter’s mother-in-law lying in bed, suffering from a high fever. 37The brothers had told Emmanuel about her, asking if he could help her.

38He went to her, took her hand, and helped her to sit up. 39Standing over her, Emmanuel rebuked the fever. 40Immediately, the fever left, and the woman got up to tend to them.

41That evening at sunset, people brought all their sick and demon-possessed to Emmanuel. 42Soon, the whole town had gathered at the door. 43Emmanuel placed his hands on them, and one by one—with just a single word—he drove out the evil spirits and cured everyone who was afflicted. 44This fulfilled the words of the Prophet Isaiah: “He will relieve our suffering and bear our sicknesses.”[[46]](#footnote-44)

45Emmanuel also drove out many demonic spirits, and when they left people, they shouted, “You’re the Messiah!” 46But Emmanuel scolded them and forbid them to speak, because they knew he was the Christ.

47Early in the morning, while it was still dark, Emmanuel got up, left the house, and went to a solitary place to pray. 48Peter and his companions went to look for him, and when they found him they tried to prevent him from leaving. 49“Everyone is looking for you!” they exclaimed.

50But Emmanuel said, “I must also proclaim the Good News of the Kingdom of Yahweh in other towns, because that’s why I was sent. 51Let’s go to the neighboring towns, so I can preach there, too.”

52And so Emmanuel traveled throughout Galilee, teaching in the synagogues and preaching the Good News of the Kingdom of Yahweh. 53He drove out demons, and he could heal any kind of disease and sickness among the people. 54They brought to him those who were gravely ill with all manner of afflictions—those suffering severe pain, the demon-possessed, epileptics, the paralyzed. 55He cured them all. Soon, large crowds from Galilee, the Decapolis, Jerusalem, Judea, and the region beyond the Jordan River followed him.

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*Lake Galilee*

56One day, Emmanuel was standing on the shores of Lake Galilee, people crowding around him to hear the Word of Yahweh. 57At the water’s edge, he saw two boats. 58They had been left behind by fishermen who were washing their nets. 59One of them belonged to Simon Peter, so Emmanuel got in and asked him to row the boat a short way from shore. 60Then he sat down and taught the people from the boat.

61When he had finished speaking, he said to Simon Peter, “Go into the deep water and lower your nets.”

62“Teacher,” Simon Peter said, “we’ve worked all night and haven’t caught anything. 63But because you’ve asked us, I’ll lower the nets.”

64And after doing it, they caught such a large number of fish that their nets began to tear. 65They gestured to their partners in the other boat to help them. 66The men came over, and both boats became so full of fish that they began to sink.

67When Simon Peter saw this, he fell at Emmanuel’s feet and said, “Leave me, Teacher! 68I’m a man who doesn’t follow the traditions!”[[47]](#footnote-45)

69Simon Peter and his partners—James and his brother John, who were in the other boat with their father Zebedee, repairing the nets—were astonished by their catch of fish.

70Emmanuel called to them. 71He said to Simon Peter and the brothers, “Don’t be afraid—from now on, you’ll be fishers of men.”

72The brothers pulled their boat onshore. 73Leaving their father, Zebedee, behind with the hired men, they immediately followed Emmanuel.

74When Emmanuel entered one of the towns, a man appeared who was covered with leprosy. 75When he saw Emmanuel, he collapsed to the ground. 76“Messiah,” he begged, “if you’re willing, you could cleanse me.”

77Emmanuel, full of compassion, reached out his hand and touched the man. 78“Of course, I’m willing,” he said to him. “Be clean!”

79Immediately, the leprosy disappeared and the man was healed.

80Emmanuel quickly sent him away with a strong warning: “Make sure you don’t tell anyone about this. 81Instead, go show yourself to a priest who can act as witness, then give the appropriate offering for your cleansing, as dictated by Moses.”

82But instead, the man went out and began telling everyone, spreading the news. 83And so Emmanuel’s fame spread all the more, crowds of people coming to hear him and to be healed of their afflictions. 84As a result, Emmanuel was no longer able to openly enter a town, and he had to stay secluded in the wilderness if he wanted to pray. 85Yet, people still came to him from everywhere.

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*September 13, 31 A.D.*

*Capernaum*

86When Emmanuel again visited Capernaum a few days later, people learned which house he was staying in, and such a large crowd gathered that there wasn’t any room, not even outside the door. 87So Emmanuel preached Yahweh’s Word to them all.

88One day when Emmanuel was teaching, some Pharisees and scribes happened to be sitting there (they had come from every village in Galilee, and from Judea and Jerusalem). 89And Yahweh’s power to heal the sick was with Emmanuel.

90Four men appeared, carrying a paralyzed man on a mat, and they tried to take him into the house to lay before Emmanuel. 91When they couldn’t get him inside because of the crowd, they went on top of the house. 92Removing roofing tiles, they dug through the roof and made an opening, then they lowered the man down on his mat into the middle of the crowd, right before Emmanuel.

93When Emmanuel saw their faith, he said to the paralyzed man, “Be joyous, my friend! Your sins are forgiven.”[[48]](#footnote-46)

94The Pharisees and scribes who were sitting there wondered, “How can this man say such things? 95It’s blasphemy! Who, other than Yahweh, is able to forgive sins?”

96Immediately, Emmanuel knew from the Holy Angels what they were thinking, and he said to them, “Why are you questioning these things in your heart? 97Why are you thinking such evil thoughts? 98Which is easier: to say to this paralyzed man, ‘Your sins are forgiven’? Or to say, ‘Stand up, take your mat, and walk’? 99But you should know that the Son of Man has the earthly power to forgive sins.”

100Then he said to the paralyzed man, “I’m telling you to stand up, take your mat, and go home.”

101Immediately, in full view of the crowd—and to everyone’s astonishment—the man stood up, took his mat, and walked out. 102Then he headed home, praising Yahweh.

103When the people in the crowd saw this, they were overcome with amazement, and they sang praises to Yahweh for giving such tremendous power to a person.

104“We’ve never seen anything like this!” they declared. “We’ve seen incredible things today!”

105Then Emmanuel went back to Lake Galilee. 106A large crowd came to him, and he began to teach. 107As he walked along, Emmanuel saw a man named Levi, son of Alphaeus, sitting in his tax collector’s booth.[[49]](#footnote-47)

108“Follow me,” Emmanuel said to him.

109Levi got up, left everything behind, and followed him.

110Levi held a great banquet for Emmanuel at his house, and a large group of tax collectors ate with him and his disciples—along with many deviants, as people from the crowds had followed them there.

111When the scribes, who were Pharisees, saw Emmanuel eating with the sinners and tax collectors, they asked his disciples, 112“Why does your teacher eat and drink with such rabble?”

113Upon hearing this, Emmanuel said to them, “The healthy don’t need a healer, only the sick. 114Go learn what this means: ‘I require compassion, not Temple sacrifices.’[[50]](#footnote-48) 115I’m calling on the sinners to repent, not the God-fearing.”

116The disciples of John the Baptist, as well as all the Pharisees, were fasting for Yom Kippur,[[51]](#footnote-49) and John’s disciples came to ask Emmanuel, 117“Why are we and the Pharisees always fasting and praying, but your disciples just keep eating and drinking?”

118Emmanuel answered, “Can the guests at a wedding feast fast while the groom is with them? 119No, they can’t as long as he is with them. 120But the time will come when the groom will be taken from them, and on that day they’ll fast.”[[52]](#footnote-50)

121Emmanuel offered them this parable: **“No one cuts a piece of cloth from a new garment and sews it onto an old one. 122If he did so, not only would he damage the new garment, but the new patch wouldn’t match the old cloth. 123And the new patch might weaken the old garment and worsen the tear. 124Similarly, no one pours new wine into old wineskins. 125If they did, the wine would burst the skins and run out, ruining the wineskins. 126Instead, new wine must be poured into *new* wineskins, and both are saved.** 127No one, after drinking their old wine, ever wants the new, anyway. 128They always say, ‘The old is better.’”

129On the Sabbath, Emmanuel was walking through wheat fields, and his disciples were hungry. 130They began to pick some ears of grain, rubbing the flowers between their hands and eating the seeds.

131When the Pharisees saw this, they complained to Emmanuel, 132“Look! Your disciples aren’t allowed to do that on the Sabbath! 133Why are they doing something that’s forbidden?”

134Emmanuel said to them, “Haven’t you read what David did when he and his companions were hungry and in need? 135That was back in the time of Abiathar, the high priest, when David entered the House of Yahweh, taking the Bread of the Presence from Yahweh’s table that only the priests were allowed to eat. 136And then he also gave some to his companions. 137Haven’t you read in the Book of Law that priests in the Temple can disregard Sabbath laws and be excused?[[53]](#footnote-51) 138And I can tell you that someone far greater than the Temple priests is here. 139If you knew what these words meant—‘I require compassion, not Temple sacrifices’—you wouldn’t condemn innocent people.”[[54]](#footnote-52)

140Then Emmanuel added, “Yahweh didn’t make man for the Sabbath; the Sabbath was made for man. 141Because the Children of Man are Lord of the Sabbath.”

142Leaving that place, Emmanuel went into the synagogue to teach, and a man was there with a shriveled right hand. 143The Pharisees and scribes watched Emmanuel closely to see if he would do healing on the Sabbath, as they were looking for a reason to charge him with a crime.

144They asked him, “Is it lawful to heal on the Sabbath?”

145But Emmanuel knew their thoughts, and he said to the man with the shriveled hand, “Get up and stand in front of everyone.”

146So the man got up and stood before the crowd.

147Then Emmanuel asked the people, “Tell me which is lawful on the Sabbath: to do good or to do evil? 148To save life or to destroy it?”

149No one from the crowd answered.

150So Emmanuel asked them, “If any of you had a sheep that fell into a pit on the Sabbath, wouldn’t you grab it and pull it out? 151And how much more important is a man than a sheep! 152Therefore, it is lawful to do good on the Sabbath.”

153Emmanuel looked at everyone in anger, mourning the hardness of their hearts, then he said to the man, “Hold out your hand.”

154As the man did so, his hand completely healed and became as good as his other hand.

155The Pharisees, Herodians,[[55]](#footnote-53) and scribes were furious, and they immediately left. 156They discussed what could be done about Emmanuel, and they began plotting how to kill him. 157Aware of this, Emmanuel and his disciples left the place and headed to Lake Galilee, followed by large crowds from Galilee and Judea, Jerusalem and Idumea, the regions beyond the Jordan, and Tyre and Sidon. 158Once the people had heard about the incredible things Emmanuel had done, they flocked to him, and he healed everyone who was sick.

159Because of the crowds, Emmanuel told his disciples to get a small boat ready for him so the people wouldn’t crush him—for he had healed so many that the sick were desperate to touch him. 160Whenever their impure spirits saw Emmanuel, they bowed down before him and exclaimed, “You’re the Messiah!” 161But Emmanuel warned them not to tell anyone who he really was. 162This fulfilled the words of the Prophet Isaiah:

*163Here is My chosen servant,*

*my beloved, in whom my soul rejoices.*

*164My Holy Angels will fill him,*

*and he will announce justice for all people.*

*165He will not argue nor shout;*

*nor will he be heard in the streets.*

*166He will not snap off the damaged reed,*

*nor extinguish the flickering flame,*

*until he brings victory to justice.*

*167In his name, all people will find Hope.[[56]](#footnote-54)*

CHAPTER 6

Emmanuel Chooses His Twelve Apostles

*Near Capernaum*

1Emmanuel hiked to the top of a mountain to pray, where he spent the night in contemplation with Yahweh. 2At daybreak, he summoned his disciples. 3Of them, he selected twelve to be named as his apostles, whom he would send out to preach. 4They would also possess the power to cure sickness and to drive out demons.

5These are the names of the twelve apostles whom Emmanuel chose: 6Simon (called “Peter”) and his brother Andrew, James and his brother John, the sons of Zebedee (to whom Emmanuel gave the last name “B’nai Rakshioanerges,” or “Sons of Thunder”), Philip, Bartholomew, Mary (called Magdalene),[[57]](#footnote-55) Levi (son of Alphaeus), Simon (called “The Zealot”), Judas (son of James), Joanna (wife of Chuza, Herod’s steward), and Susanna.[[58]](#footnote-56)

7Emmanuel came down the mountain with his apostles and stood in the plains. 8A large group of his disciples was there, as were people from all over—from Judea, from Jerusalem, even from the coastal region of Tyre and Sidon. 9They had all come to hear him and to be cured of their diseases. 10When people tormented by impure spirits were cured, everyone in the crowd wanted to touch Emmanuel—for he emanated a power that healed everyone.

11Gazing at his disciples and the crowd, Emmanuel started to teach them:[[59]](#footnote-57)

**12*“Blessed are the poor, for theirs is the Kingdom of Heaven.”***

**13*“Blessed are those who are mourning, for they will be comforted.”***

**14*“Blessed are the meek, for they will inherit the earth.”[[60]](#footnote-58)***

**15*“Blessed are those who hunger and thirst for justice, for they will be well-filled.”***

**16*“Blessed are those who are weeping, for they will laugh.”***

**17*“Blessed are those who are compassionate, for they will receive mercy.”***

**18*“Blessed are those with pure hearts, for they will see Yahweh.”***

**19*“Blessed are those who create peace, for they will be called the Children of Yahweh.”***

**20*“Blessed are those who are persecuted for the cause of justice, for theirs is the Kingdom of Heaven.”***

**21*“Blessed are those who are insulted, or hated, or harmed, or rejected, or slandered with all kinds of vile words—all because of me.* 22*Rejoice and be glad, because your reward in Heaven only increases! 23(And know that their forefathers persecuted the prophets in the same way.)”***

**24*“But woe to the rich, for you have already received your luxuries!”***

**25*“Woe to the well-fed, for you will go hungry!”***

**26*“Woe to you who are laughing now, for you will soon be mourning and weeping!”***

**27*“Woe to you who are praised by men!* 28(*For other false prophets were treated in the same way by their forefathers.)”***

29*“It has been said, ‘An eye for an eye, and a tooth for a tooth.’[[61]](#footnote-59)* 30*It has been said, ‘Love your neighbor, and hate your enemy.’[[62]](#footnote-60)* 31*But I am saying to anyone who can hear me: Love your enemies, and pray for those who hate you.* 32*Pray for those who seize you for persecution, and you will be Children of Yahweh. 33Our Lord causes His sun to shine on both evil and good.* 34*He pours His rain on both the moral and the immoral.”*

35*“Listen: don’t oppose evil people.* 36*Bless those who hate you, and pray for those who harm you.* 37*If someone slaps you on one cheek, offer him the other cheek, too.”*

38*“If someone takes your coat, give him your shirt, too.* 39*Give to everyone who asks, and if anyone takes what belongs to you, don’t ask for it back.”*

40*“If someone wants to sue you to take your shirt, give him your coat, too.* 41*Give to everyone who asks, and don’t reject anyone who wants to borrow from you.”*

42*“If someone forces you to carry a burden for one mile, go two.”*

43*“Thus, with all things, treat others as you would have them treat you—for this is the Law of Moses and the Prophets.”[[63]](#footnote-61)*

44*“If you only love those who love you, what reward will you get?* 45*Even the ungodly love those who love them.* 46*And if you only behave kindly toward those who are kind to you, what reward will you get?* 47*Even the ungodly do that.”*

48*“And if you only give a greeting to your own people, are you doing more than anyone else?* 49*Don’t sinners also do that?”*

50*“And if you only lend to people who are able to pay you back, how does it benefit you?* 51*Because the ungodly also lend to sinners from whom they expect to be reimbursed.”*

52*“So love your enemies, be kind to them, and lend to them without expecting to get paid back.* 53*Then your reward will be great, and you will become Children of the Most High.* 54*Because Yahweh is merciful to the ungrateful and the wicked.* 55*Therefore, just as Our Lord is merciful, be merciful, yourself.* 56*Thereby, you will attain perfection—the perfection of Our Heavenly Lord.”*

57*“Don’t judge, so you won’t be judged.* 58*Because to the same degree that you judge others, you will be judged.”*

59*“Don’t criticize, and you won’t be criticized.”*

60*“Forgive, and you will be forgiven.”[[64]](#footnote-62)*

61*“Give, and it will be given back to you: an abundance of grain will be poured into the folds of your robe—pressed, shaken, and overflowing.* 62*Because the same measure that you use for others will be used to measure back to you.”[[65]](#footnote-63)*

63Emmanuel also gave these teachings:

64*“Can a blind man lead another blind man?* 65*Won’t they both fall into a pit?”[[66]](#footnote-64)*

66*“A student isn’t higher than the teacher, but he who attains perfection will be like his teacher.”[[67]](#footnote-65)*

67*“Why do you notice the speck of sawdust in your brother’s eye, but don’t notice the plank in your own eye?* 68*How can you say to your brother, ‘Let me take the speck out of your eye,’ when you don’t see the plank in your own eye?* 69*You hypocrite! First take the plank out of your own eye, then you will see clearly enough to remove the speck from your brother’s eye.”*

70*“Don’t give holy things to dogs.* 71*Don’t throw pearls to swine.* 72*If you do, they may trample them underfoot, then turn and tear you apart.”*

73*“Beware of the false prophets who come to you in sheep’s clothing, but inwardly are blood-thirsty wolves.”[[68]](#footnote-66)*

74*“A good tree won’t produce bad fruit, nor will a bad tree produce good fruit—every tree is recognized by its own fruit.* 75*We don’t pick figs from thorn bushes, or grapes from briers.* 76*Therefore, all good trees produce praiseworthy fruit, and rotten trees produce evil fruit.* **77*Any tree that doesn’t produce good fruit will be cut down and thrown into the fire.***78*You’ll recognize them by their fruit.”****[[69]](#footnote-67)*** 79*“Either grow a tree well, and it will produce good fruit, or grow a tree badly, and it will produce bad fruit—for a tree is recognized by its fruit.”*

80*“You Children of the Serpent! How can you, who are evil, say anything that is good?* 81*For the mouth speaks what lies in the heart.* 82*A good man produces good things from the abundance of riches stored in his heart, and an evil man produces evil things from the abundance of evil stored in his heart.*

83***“Why do you call me, ‘My Teacher! My Teacher!’, but don’t do what I say?*** 84***Not everyone who says to me, ‘My Teacher! My Teacher!,’ will enter the Kingdom of Heaven—only those who do the will of Our Lord in Heaven.*** 85***On the Day of Judgment, many of you will say to me, ‘My Teacher! My Teacher! Didn’t we prophesy in your name?*** 86***And drive out demons in your name?*** 87***And perform miracles in your name?’*** 88***And I will declare to you, ‘I never knew you! Get away from me, you evil ones!’*** 89***I can tell you that on the Day of Judgment you will have to account for every lie you have spoken, and your words will either acquit you or condemn you.”***

90*“As for anyone who comes to me, and hears my words, and puts them into practice, I will tell you what that person is like: he is like a wise man who, when he builds his house, digs deep to lay the foundation on rock.* 91*Though rains may pour, streams may flood, and winds may blow and beat the house, it won’t collapse because its foundation is on rock.”*

92*“But anyone who hears my words and doesn’t put them into practice is like a fool who builds his house directly on sand or ground, without any foundation.* 93*The moment a torrent strikes the house and the rains pour, the streams flood, and the winds blow and beat the house, it falls with a tremendous crash.”*

94After Emmanuel finished saying all these things, the people listening were astounded by his teachings—he taught with great authority, unlike their scribes.

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*Capernaum*

95Emmanuel went to the town of Capernaum. 96There, a centurion’s servant—who was very dear to his master—was seriously ill and about to die. 97The centurion had heard about Emmanuel and sent some Jewish elders to beg him to come heal his servant.

98Coming to Emmanuel, the elders entreated him, “Teacher, my servant lies at home paralyzed and suffering terribly. 99This man deserves to have you do this for him, because he loves our nation and has even built us a synagogue.”

100Emmanuel said to them, “I’ll come and heal him.” 101And he accompanied them.

102He was not far from their house when the centurion sent friends to tell him, “Teacher, don’t go to the trouble, because I don’t deserve to have you under my roof—that’s why I didn’t consider myself worthy enough to come to you, myself. 103But I know that with just one word from you, my servant would be healed. 104Because I, too, am a man with authority, having soldiers under my command. 105When I order someone, ‘Go!,’ he goes. 106And when I order someone, ‘Come!,’ he comes. 107When I say to my servant, ‘Do this!,’ he does it.”

108When Emmanuel heard this, he was amazed by the man. 109Turning to the crowd that followed him, he said, “Believe me when I say that not even in Israel have I found faith like this.110**I can tell you that many coming from east and west will take a seat with Abraham, Isaac, and Jacob in the Kingdom of Heaven.** 111**But the Israelite sons of the Kingdom of Israel will be thrown into the darkness outside, where there will be wailing and gnashing of teeth.”**[[70]](#footnote-68)

112Then Emmanuel told the men, “Go! As you believe, so is it done.”

113And the centurion’s servant was healed in that very moment. 114When the men who had been sent returned to the house, they found the servant cured.

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*Nain*

115The day after that, Emmanuel went to a town called Nain accompanied by his disciples and a large crowd. 116As he approached the town gate, a dead person was being carried out—the only son of a widowed mother. 117Many people from town were with her.

118When Emmanuel saw the woman, his heart wept for her. He said, “Don’t cry.”

119As he went to touch the coffin, the bearers froze.

120Then Emmanuel said, “Young man, I tell you to get up!”

121The dead man sat up and began to talk, and Emmanuel returned him to his mother. 122Fear overcame everyone, and they praised Yahweh. 123“A great prophet has risen among us!” they declared. “Yahweh is visiting His people through this man!”

124And news about Emmanuel spread throughout Judea and the surrounding countryside.

125John the Baptist, who was in prison, heard about what the Messiah was doing, so he sent his disciples to ask him, “Are you the One who is supposed to come, or should we look for someone else?”

126When the men approached Emmanuel, they said to him, “John the Baptist sent us to ask you, ‘Are you the One who is supposed to come, or should we look for someone else?’”

127By that time, Emmanuel had cast away many diseases, sicknesses, and evil spirits, and had given sight to many who were blind. 128So he said to the messengers, “Go back and tell John what you yourselves have seen and heard: 129The blind see, the crippled walk, the lepers are cleansed, the deaf hear, the dead are raised, and the Good News is declared to the poor. 130Blessed is the one who has faith in me.”

131As John’s disciples were leaving, Emmanuel started speaking to the crowd about John. 132“What were you looking for in the wilderness?” he asked. “Some reeds blowing in the wind? 133If not, what were you looking for? A man wearing the finest clothes? 134But listen—those who dress in the finest clothes, living in luxury, are found in the palaces of kings. 135So what were you looking for? A prophet? 136I can tell you, yes, and much more than a prophet.

137“This is what was written about John: ‘Listen! I will send my messenger to you, to prepare My way.’[[71]](#footnote-69) 138Believe me when I tell you that, of all the prophets born from women, there is none greater than John the Baptist. 139Yet, the least among those in the Kingdom of Heaven are greater than he. 140From the time of John the Baptist to now, the Kingdom of Heaven has been violently attacked, with vicious people trying to seize control of it—which the Prophets and the Law of Moses had all predicted up until John. 141So, if you prefer, you can accept that John was the Prophet Elijah who was supposed to come. 142Everyone who heard John’s words—even the tax collectors—had to acknowledge that Yahweh’s way was right, because they had been purified by John’s baptism. 143But the Pharisees and the scribes rejected Yahweh’s will, having not been baptized by John.

144“To you who can hear, listen:[[72]](#footnote-70) To what can I compare the people of this time? What are they like? 145They are like children sitting in the market, shouting to each other, ‘We played a tune for you, but you didn’t dance! 146We sang a funeral song for you, but you didn’t weep!’ 147As John the Baptist wasn’t eating bread or drinking wine when he came, people said, ‘A demon must have possessed him.’ 148But when the Son of Man came, eating and drinking wine, you said, ‘Look at that glutton and drunk, a friend of tax collectors and criminals.’ 149But Truth is revealed through one’s actions, and is vindicated by her children.”

150When Emmanuel finished instructing his twelve apostles and the crowd, he left that place to teach and preach in the towns.

CHAPTER 7

Emmanuel Challenges the Ruling Elites

*April 13, 32 A.D.*

*Second Temple, Jerusalem*

1As the Jewish holiday of Passover approached, Emmanuel went to Jerusalem.[[73]](#footnote-71) 2When he entered the Temple complex, he found people selling cattle, sheep, and doves, with money-changers sitting at tables. 3So he made a whip from some rope and drove out the people who were buying and selling there. 4He drove them all from the Temple—sheep, cattle, dove-sellers, and money-changers—hurling their coins and overturning their tables and benches.[[74]](#footnote-72)

5To the dove-sellers, Emmanuel said, “Get this out of here! Stop turning Our Lord’s house into a market!” 6His disciples recalled what the prophets had written: “Devotion to Your house will embolden me.”[[75]](#footnote-73) 7And he wouldn’t let anyone bring any goods into the Temple.

8Then Emmanuel started teaching the people in the Temple, saying, “Hasn’t it been written: ‘My house will be called a House of Prayer for all nations’?[[76]](#footnote-74) 9But you have turned it into ‘a sanctuary for villains.’”[[77]](#footnote-75)

10Then the Jewish leaders said to him, “What sign can you give to prove you have a right to do this?”

11Emmanuel answered, “Destroy this Temple, and I’ll raise it in three days.”

12“It’s taken forty-six years to make this Temple,” they replied, “and you’re going to build one in three days?”

13But Emmanuel had been talking about the temple of his body. 14(After Emmanuel resurrected from the dead, his disciples would recall what he said then. 15They trusted Scripture and the words Emmanuel had spoken.)

16Then the blind and the lame came to Emmanuel at the Temple, and he healed them. 17And when the high priests and scribes saw the wonders he was performing—with children shouting throughout the Temple, “Hurrah to the Son of David!”—they became furious.

18“Do you hear what these children are saying?” they said to Emmanuel.

19“Yes,” he replied. “But haven’t you read, ‘Yahweh expresses His glory through the lips of children and babes’?”[[78]](#footnote-76)

20And so each day Emmanuel taught at the Temple, even while the high priests, scribes, and prominent officials were all plotting to kill him. 21The Jewish leaders feared Emmanuel, because the crowds were mesmerized by his teachings, but they couldn’t find a way to do anything to him because the people craved his words.

22So while Emmanuel was in Jerusalem at the Passover Festival, many people believed in him when they saw the miracles he was performing. 23But Emmanuel couldn’t trust anyone, because he understood humanity. 24He didn’t need anyone to testify to him about people, as he knew very well what was in each person’s heart.

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*Bethany, Province of Judea*

25So Emmanuel left everyone and departed the city for Bethany, where he spent the night. 26A Pharisee was there—a man named Nicodemus, who was a Jewish leader.[[79]](#footnote-77) 27He came to Emmanuel during the night and said, “Rabbi, we know that you’re a teacher sent by Yahweh, because nobody could perform such miracles if Yahweh weren’t with him.”

28Emmanuel said to those around him, and to Nicodemus, “Now listen to me: only people who have been divinely reborn can see the Kingdom of Yahweh.”

29“But how can an adult be born again?” Nicodemus asked. 30“Can he enter his mother’s womb a second time to be reborn?”

31“I will tell you Truth,” Emmanuel answered. “Only when a person’s Soul is born through the Holy Angels and the Holy Waters can that person enter the Kingdom of Yahweh.[[80]](#footnote-78) 32The physical world begets the physical body, and Yahweh begets the Soul.[[81]](#footnote-79) 33So don’t be surprised when I say, ‘You must be divinely reborn.’[[82]](#footnote-80) 34The wind blows wherever it wants. 35You can hear its sound, but you don’t know where it comes from or where it’s going. 36It’s the same way for those born from the Holy Angels and the Holy Waters of Yahweh.”

37“How can this be?” Nicodemus asked.

38“You’re a teacher for Israel,” Emmanuel said, “and you don’t know about these things? 39I will tell you Truth: though we’ve been speaking about what we both know, and though we’ve been testifying about what we’ve both experienced, you still won’t validate our understanding of these experiences.

40If I speak to you about earthly things and you don’t believe me, how are you going to believe me when I speak about heavenly things? 41If the Son of Man—the one who came down from Heaven—isn’t still in Heaven, then no one has been in Heaven. 42Just as Moses championed the bronze snake in the wilderness,[[83]](#footnote-81) the Son of Man must also be championed so that no one who believes in him will die, but will live forever. 43Yahweh so loved the world that he gave His One True Christ, so that no one who believes in him will die, but will live forever. 44Yahweh didn’t send His Christ to the world to damn it but to save it *through* him. 45No one who believes in the Christ will be condemned, but those who don’t believe are already damned, as they don’t accept the name, ‘Yahweh’s One True Christ.’

46“So here is the judgment: The Light came into the world, but people loved darkness more than the Light, because they were all committing evil acts. 47Because those who commit depravity hate the Light, and won’t go near it for fear of their abominable actions being exposed. 48But anyone who lives by Truth will embrace the Light, so their acts will be revealed as the work of Yahweh.”

49A Pharisee named Simon invited Emmanuel to eat with him, so Emmanuel went to Simon’s house and sat down to dine. 50A woman in that town who had sinned—her name was Mary, and she was the sister of a man named Lazarus, Emmanuel’s friend[[84]](#footnote-82)—heard that Emmanuel was eating in the Pharisee’s house, and that the man had insulted Emmanuel by not offering him any water to wash his feet.[[85]](#footnote-83) 51So Mary went there with an alabaster jar of perfume. 52Weeping, she knelt behind Emmanuel’s seat, her tears wetting his feet, and she wiped them off with her hair. 53Kissing his feet, she poured perfume on them.

54When the Pharisee saw this, he said to himself, “If this man were a prophet, he would know what kind of woman she is—that a sinner is touching him.”

55Emmanuel said to the man, “Simon, I have something to tell you.”

56“Tell me, Teacher,” he said.

57“Two men owe money to a particular moneylender,” Emmanuel said. 58“One owes him five hundred *denarii*, and the other, fifty. 59But neither of them can pay him back, so the moneylender forgives both their debts. 60Now which man will love him more?”

61Simon replied, “I’m guessing the man with the bigger debt.”

62“You have judged correctly,” Emmanuel said.

63Turning to Mary, Emmanuel said to Simon, “Do you see this woman? 64I came into your house, but you didn’t give me any water for my feet. 65Yet she washed my feet with her own tears, and wiped them with her own hair. 66You wouldn’t even give me a kiss, but this woman—from the moment I first entered—hasn’t stopped kissing my feet. 67You wouldn’t anoint my head with oil,[[86]](#footnote-84) yet this woman has anointed my feet with the finest perfume. 68Which is why I can tell you that her many sins have been forgiven, as proven by her devotion. 69But whoever cannot forgive the least, loves the least.”

70Then Emmanuel said to Mary, “Your sins are forgiven.”

71The other guests started saying to themselves, “Who is this man who even forgives sins?”

72“Your faith has saved you,” Emmanuel said Mary. “Go in peace.”

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*Judean Wilderness, Near Aenon and Salim*

73After this, Emmanuel and his disciples went to the wilderness of Judea, where Emmanuel spent time with them, and they baptized. 74John had also baptized there, near Aenon near Salim, because there was plenty of water, and people kept coming to be baptized. 75Then it happened that John’s disciples and a Jew got in an argument over the issue of ceremonial washing. 76They went to John and said, “Rabbi, that man who was with you at the Jordan River crossing, the one you testified about—he is baptizing, and everyone is going to him.”

77“A person can only receive what Heaven gives him,” John replied. 78“You, yourselves, witnessed me saying, ‘I’m not the Christ but was sent ahead of him.’ 79The bride belongs to the groom. 80His best man waits and listens for his friend, and is full of joy at the sound of his friend’s voice. 81In the same way, my joy is now complete. 82The Christ must become greater, and I must become less. 83The Christ who comes from Above is above all; he who comes from the Earth belongs to the Earth, and says earthly things.

84“The Christ who comes from Heaven is above all. 85He is testifying to what he has seen and heard, but no one will believe his testimony. 86To the ones who have received his testimony, he has set his seal of authority upon them, so that Yahweh is revealed. 87The Christ—the One whom Yahweh has sent—speaks the Word of Yahweh. 88Yahweh places no limits on sending the Holy Angels and the Holy Waters. Our Lord loves the Christ and puts everything into his hands. 90Whoever believes in the Christ receives eternal life, but whoever rejects the Christ won’t see life, as Yahweh’s wrath will stay upon them.”

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*Sychar, Province of Samaria*

91Emmanuel knew that the Pharisees had heard about all the disciples he had gained, and that he was baptizing more people than John the Baptist (although, in truth, it was not Emmanuel who did the baptizing, but his disciples). 92So he left Judea and returned again to Galilee.

93He had to go through Samaria, and he came to a Samaritan town called Sychar, near the land that Jacob had given to his son Joseph. 94Jacob’s well was still there, and Emmanuel, tired from his journey, sat beside it.

95Around noon, a Samaritan woman came to draw water, and Emmanuel said to her, “May I have a drink?” 96(His disciples had gone into town to buy food.)

97The Samaritan woman said to him, “What’s this? You’re a Jew, and you’re asking me—a Samaritan woman—for a drink?” 98(Because Jews didn’t associate with Samaritans.)[[87]](#footnote-85)

99Emmanuel said to her, “If you only knew what a gift from Yahweh this is, and who’s asking you for a drink, you would have asked for water from *him*. 100And he would have given you the Holy Waters.”

101“Sir,” the woman said, “you have no bucket, and the well is deep. 102How are you going to draw out this ‘Holy Water’? 103Are you greater than our forefather Jacob, the one who gave us this well—who drank from it himself, as did his sons and livestock?”

104Emmanuel answered, “Anyone who drinks this water will be thirsty again. 105But whoever drinks the Holy Waters that I’m giving will never be thirsty. 106Indeed, the Holy Waters I’m giving will become a fountain within you, streaming you toward Eternal Life.”[[88]](#footnote-86)

107Then the woman said, “Sir, give me this Water, so I won’t be thirsty and won’t have to keep coming back here to get more water.”

108“Go call your husband,” Emmanuel instructed her, “then return.”

109“I don’t have a husband,” she said to him.

110“You’re correct when you say you have no husband,” Emmanuel agreed. 111“In fact, you’ve had five husbands, and the man you’re now with isn’t your husband. 112So what you just said is quite true.”

113“Sir, I can see that you’re a prophet!” the woman declared. 114“Our ancestors worshipped on this mountain, but you Jews say that Jerusalem is the place where we must worship.”

115“My dear woman,” Emmanuel said, “believe me: the time is coming when you won’t worship the Lord on this mountain *or* in Jerusalem. 116You Samaritans don’t know what you’re worshipping. 117But we Jews know what we’re worshipping, as salvation comes from the Jews. **118Yet the time is coming, and is now upon us, when true worshippers will glorify Our Lord with all their soul and through real worship—because Our Lord is seeking such worshippers. 119Because the Holy Angels are of Yahweh, His worshippers must glorify Him with all their soul, and through real worship.**”

120The woman said, “I know that the Messiah, called the ‘Christ,’ is coming. 121And when he does come, he’ll tell us everything.”

122“I—the one talking to you now—I am he!” Emmanuel declared to her.[[89]](#footnote-87)

123Just then, Emmanuel’s disciples returned, and they were surprised to find him talking to the woman. 124But no one asked, “What does she want?” or “Why are you talking to her?”

125The woman left behind her water jug and returned to town, telling everyone, “Come and see the man who told me everything I ever did! Could he be the Christ?”

126So the people left town and went to see Emmanuel. 127Meanwhile, his disciples urged him, “Teacher, eat something!”

128But he told them, “I have food to eat that you don’t know about.”

129His disciples asked each other, “Did someone bring him food?”

130“My ‘food,’” Emmanuel explained, “is doing the will of He who sent me, by completing His work. 131Don’t you have a saying, ‘There are still four months until harvest’? 132Listen—I’m telling you to open your eyes and look at the fields: they have already turned white and are ripe for harvest. 133Whoever labors will receive payment and will harvest a crop for eternal life—so the planter and the harvester can both rejoice. 134Thus, the saying is true: ‘One plants and another harvests.’ 135I sent you to harvest what you didn’t plant.[[90]](#footnote-88) 136Others did the hard work, and you are benefitting from their labor.”

137Meanwhile, many of the Samaritans from town believed in Emmanuel because of what the woman had said when she testified to them, “He told me everything I ever did!” 138When the people came to Emmanuel, they begged him to stay with them, so he remained there two days. 139And because of the things he said, many more people became believers.

140They said to the woman, “We don’t just believe because of what you told us, but we’ve also heard for ourselves, and we know that this man really is the Christ, the Messiah of the world!”

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*Cana, Province of Galilee*

141After staying two days with the Samaritans, Emmanuel left for Galilee. 142(Because Emmanuel himself had witnessed that a prophet isn’t respected in his own country.) 143When he arrived in Galilee, the Galileans welcomed him. 144They had seen all the wonders he did at the Passover Festival in Jerusalem, as they had been there.

145Once again Emmanuel visited Cana in Galilee, where he had turned the water into wine, and a nobleman was there whose son lay sick in nearby Capernaum. 146When this man heard that Emmanuel had arrived in Galilee from Judea, he went to him and begged him to come heal his son, who was near death.

147Emmanuel told him, “Unless you people see miracles and wonders, you won’t believe.”

148“Please come, Sir,” the nobleman entreated, “before my child dies.”

149“Go,” Emmanuel said to him. “Your son will live.”

150The man believed Emmanuel’s words and left.

151As he returned home, his servants met him with good news, telling him, “Your son is healed!”

152When the nobleman asked what time his son had gotten better, they said to him, “The fever left him yesterday, at one in the afternoon.”

153Then the father realized that it was the exact time when Emmanuel had said to him, “Your son will live.” 154So he and his whole household believed.

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*Lake Galilee*

155After all these things had happened, Emmanuel traveled to towns and villages in the region, proclaiming the Good News of the Kingdom of Yahweh. 156His twelve apostles were with him, as well as some female disciples who had been healed of illnesses and evil spirits. 157These women supported everyone from their own private wealth.

158One day Emmanuel left a house and sat by Lake Galilee to teach. 159But such a large crowd had gathered around him, people coming from every town, that he stood up and sat in a boat, leaving everyone standing onshore. 160Then he taught them many things using parables.

161In one teaching, he said, **“Now listen: Imagine a farmer who went out to plant his seeds. 162As he scattered them, some fell onto the path and were trampled, birds devouring them. 163Others fell on rocky ground where there wasn’t much soil, sprouting quickly because of the shallowness. 164But then when the sun rose, the plants got scorched and withered away because they had no roots. 165Other seeds fell into the brambles, which twisted around the seedlings, choking them so they couldn’t produce grain. 166Still other seeds fell on favorable soil, where they sprouted and thrived and produced a crop anywhere from 30 to 60 to 100 times the expected yield.”**

**167After Emmanuel said this, he shouted out, “To you who can hear, listen!”**

168His twelve apostles, and the others accompanying him, came up to him and asked privately, “Why do you use parables when you speak to the people?”

169“You’ve all been given secret knowledge about the Kingdom of Yahweh,” Emmanuel explained [quietly], “but the people out there haven’t. 170And so that’s why I speak to them using parables, because ‘though they see, they don’t comprehend what they see, and though they hear, they don’t understand what they hear’—otherwise, they would repent and have their sins forgiven.’ 171Thus, the prophecy of Isaiah has been fulfilled:[[91]](#footnote-89)

*172Though you hear, you don’t understand what you hear;*

*and though you see, you don’t comprehend what you see.*

*173Because the people’s hearts have hardened,*

*and their ears no longer hear,*

*and their eyes are shut.*

*174Otherwise, they would see with their eyes,*

*hear with their ears,*

*comprehend with their hearts,*

*repent, and I would heal them.*

175Then Emmanuel said to his disciples, “But your eyes are blessed because they see, and your ears are blessed because they hear. 176Because believe me when I tell you that many prophets and godly people have longed to see the things you see, but couldn’t see them, and they’ve longed to hear the things you hear, but couldn’t hear them.

177“So, you don’t understand the parable? Then how will you understand any of the parables? 178**This is what the parable of the farmer means. 179The ‘seeds’ are the Word of Yahweh: the farmer was planting Yahweh’s Word. 180The ‘seeds that fell on the path’ are the people who, as soon as they hear a message about Yahweh’s Kingdom, don’t comprehend it. 181And then the Devil immediately comes to snatch away the Word of Yahweh that was planted in their hearts, so they won’t believe it and be saved.**

**182“The ‘seeds that fell on rocky ground’ are the people who hear the Word of Yahweh and immediately welcome it, but because they have no roots, they will only believe for a short time. 183Then, when their faith is tested—when distress or persecution comes because of Yahweh’s Word—they quickly wither away.**

**184“The ‘seeds that fell into brambles’ are the people who hear the Word of Yahweh. 185But as they go about their lives, the worries of this world—the seduction of wealth, and the craving for material objects—ultimately choke the Word of Yahweh so it can’t produce fruit in them.**

**186“But the ‘seeds that fell on favorable soil’ are the people with a pure and noble heart, who hear the Word of Yahweh, and comprehend it, and embrace it, and who produce fruit through faith and endurance.[[92]](#footnote-90) 187These are the ones who produce crops anywhere from 30 to 60 to 100 times the expected yield. 188They are the light of the world, a city on a hill that can’t be hidden! 189No one lights a lamp and then covers it with a jug or puts it under a basket or a bed.[[93]](#footnote-91) 190Instead, it is put on a lamp stand, so all who enter can see the light, and so it can give light to everyone in the house. 191In the same way, let your light shine before everyone, so they can see your good deeds and glorify Our Lord in Heaven. 192Because there is nothing secret that won’t be exposed, and nothing hidden that won’t be known or revealed.[[94]](#footnote-92)**

**193Emmanuel turned to the crowd and shouted to them again: “To you who can hear, listen!”**

**194Then he added: “But be careful about what you listen to, and how you’re listening. 195The same standard you use to measure will be measured back to you—and even more so for those who can hear. 196To those who have faith, more will be given, and it will ever-multiply. 197But for those without faith, everything they possess will be taken from them.”**

**198Then Emmanuel said, “This is what the Kingdom of Yahweh is like: a man scatters seeds onto the ground. 199Then night and day, regardless of whether he is asleep or awake, the seeds sprout and grow—though he doesn’t know how. 200All by itself, the soil produces a crop: first stalks, then ears, then kernels in the ears. 201And when the crop is ripe, the man immediately puts his sickle to it because it’s harvest time.”**

**202Emmanuel offered them another parable: “The Kingdom of Heaven is like a man who planted good seeds in his field. 203But while everyone was asleep, his enemy came and planted weeds among the wheat, then scurried away. 204And as the wheat sprouted and formed kernels, weeds also appeared.**

**205So the man’s servants came to him and said, ‘Sir, look! Didn’t you plant good seeds in your field? 206Then where did all these weeds come from?’**

**207“‘An enemy did this,’ he told them.**

**208“So the servants asked, ‘Do you want us to go pull them up?’**

**209“‘No,’ he said, ‘because while pulling the weeds, you may also uproot the wheat. 210Let both grow together until harvest. 211Then at harvest time I’ll tell the reapers: First pull up the**

**weeds and tie them in bundles and burn them, then collect the wheat and put it inside my barn.’”[[95]](#footnote-93)**

**212As Emmanuel left the crowd to go into a house, his disciples came up to him again and said, “Please explain to us the parable of the weeds in the field.”**

**213“The ‘man who planted the good seeds’ is the Son of Man,” he told them. 214“The ‘field’ is the world, and the ‘good seeds’ are the Children of the Kingdom of Yahweh. 215The ‘weeds’ are the Children of Evil, and the ‘enemy who planted them’ is the Devil. 216The ‘harvest’ is the End Time, and the ‘reapers’ are the Holy Angels.[[96]](#footnote-94)**

**217“Just as the weeds will be eradicated and burned in the fire, so it will be at the End Time for the Children of Evil. 218The Son of Man will send out his Holy Angels, and they will eradicate from Yahweh’s Kingdom all sources of iniquity, and everyone who has harmed others. 219They will hurl them into the fiery furnace, where there will be wailing and gnashing of teeth. 220Then the godly will shine as brightly as the sun in Our Lord’s Kingdom.**

**221Emmanuel turned back to the crowd and shouted to them again: “To you who can hear, listen: the Kingdom of Heaven is like treasure hidden in a field. 222When a man finds it, he reburies it, then joyfully goes to sell everything in order to buy the field. 223Similarly: the Kingdom of Heaven is like a merchant searching for fine pearls. 224When he finds one of great value, he goes and sells everything he has in order to buy it. 225Similarly: the Kingdom of Heaven is like a net that has been lowered into a lake, catching all kinds of fish. 226When it’s full, the fishermen pull it onto shore. 227Then they sit down to separate the fish, putting the good ones into baskets and throwing the bad ones away. 228This is how it will be at the End Time. 229The Holy Angels will come to separate the depraved from the godly, and will hurl them into the fiery furnace, where there will be wailing and gnashing of teeth.”**

230Then Emmanuel turned to his disciples and asked, “Do you understand everything now?”

231“Yes,” they replied.

232“Therefore,” he added, “every scribe who teaches about the Kingdom of Heaven is like a patriarch who will present new treasures, as well as old.”

233After Emmanuel had finished his parables, he went away.

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*Nazareth*

234Emmanuel left that place and returned to his hometown, accompanied by his disciples. 235When the Sabbath came, he began teaching everyone in the synagogue, and the many people listening were astonished.

236“Where did this come from?” they asked. “How did this man get such wisdom and miraculous power? 237And how can he perform miracles? 238Isn’t this the carpenter’s son? 239Isn’t his mother’s name ‘Mary’? 240And aren’t his brothers James, Joseph, Simon, and Judas? 241And aren’t all his sisters with us? 242So where did this all come from?”

243And they were offended by Emmanuel.

244Emmanuel said to them, “Prophets are only dishonored in their hometowns, or among relatives and family members.”

245Because of everyone’s lack of faith, Emmanuel couldn’t perform any miracles there except to place his hands on a few sick people to heal them. 246He was amazed by everyone’s lack of faith.

247Then Emmanuel went from village to village, teaching. 248One day, when he was addressing a crowd, his mother and brothers came to see him, but they weren’t able to speak to him because of the crowd. 249So they stood nearby and summoned him.

250A crowd was sitting around Emmanuel, and someone told him, “Hey! Your mother and brothers are standing nearby, wanting to speak with you!”

251Emmanuel said to everyone, “Who is my mother? And who are my brothers?”

252Then he pointed to those sitting around him and said, “There is my mother! 253And there are my brothers! 254They are those who hear the Word of Yahweh and act on it. 255Anyone who does the will of Our Lord in Heaven is my brother, sister, and mother.”

CHAPTER 8

Emmanuel’s Fame Grows

*Gerasenes Region, Near Lake Galilee*

1In the evening, Emmanuel boarded a ship with his disciples. 2“Let’s go over to the other side of the lake,” he told them.

3So they left the crowd behind and set out, carrying Emmanuel in the ship, other boats accompanying them.

4As they sailed, Emmanuel fell asleep. 5Suddenly, a violent windstorm arose on the lake, waves flooding the ship, nearly capsizing it. 6Everyone was in grave danger, but Emmanuel just slept on a cushion in the stern.

7The disciples ran over and woke him up, saying, “Teacher, Teacher! Save us! We’re about to die! 8Teacher, don’t you care that we’re about to die?!”

9So Emmanuel got up. He scolded the wind and the raging sea. “Quiet! Be calm!”

10Immediately, the storm subsided and everything became completely calm.

11“Oh you, of such little faith!” Emmanuel said to his disciples. 12“Why are you so scared? How can you have no faith?”

13The men were dumbfounded, and they asked each other, “Who is this man? 14He can command even the wind and sea, and they obey him!”

15They sailed to the Gerasenes region, across the lake from Galilee Province. 16When they arrived on the other side and disembarked, Emmanuel was immediately met by a naked man from a cemetery who was possessed by an evil spirit. 17He had been demon-possessed for a long time, and he was so violent that no one could pass him on the road. 18The man lived among the graves rather than in a house, and no one could restrain him, even with chains.

19When the man had seen Emmanuel from afar, he cried out and ran over. 20Falling at Emmanuel’s feet, he bowed before him and shouted at the at the top of his voice, “What do you want with me, Emmanuel, Messiah of the Highest God? 21In the name of Yahweh, I beg you not to torture me before my judgment time!”

22Because Emmanuel was ordering the demon, “Leave this man, evil spirit!”

23Many times, the demon had seized control of the man. 24And even if he was bound with shackles and chains, the demon tore apart the shackles and broke the chains, driving the man into the wilderness. No one could subdue him. 25And always, night and day, from the mountainsides and the tombs, the man wailed and sliced himself with rocks.

26Then Emmanuel asked the man, “What is your name?”

27“My name is Army,” a demon replied, “as there are many of us.” 28Because a multitude of evil spirits had entered the man, and they kept begging Emmanuel not to send them away into the Abyss.

29On a nearby hillside, there was a large herd of pigs feeding, and the demons begged Emmanuel for permission to enter them. 30“If you cast us out,” they said, “send us to the pigs so we can enter them.”

31Emmanuel said to them, “Go!”

32The demons left the man and immediately entered the pigs. 33Then the whole herd—of about two thousand animals—stampeded off a cliff into the lake and drowned.

34When the herdsmen saw what had happened, they fled to report it throughout the town and countryside, and everyone ran to see what had happened. 35When they reached Emmanuel, they found the demon-possessed man—who had previously been possessed by the Devil and his armies—sitting calmly at Emmanuel’s feet, clothed and at peace. 36The people were terrified.

37Those who had witnessed everything told the crowd what had happened to the demon-possessed man, and also to the pigs. 38Then all the people of the Gerasenes region implored Emmanuel to leave them and their country, because they were overcome by fear. So Emmanuel got back into the ship to go back across the lake.

39As he was embarking, the man who had been purged of the demons begged to come with him. 40But Emmanuel sent him away.

41“Go home to your own people,” he told him, “and proclaim what Yahweh has done for you, and how He had compassion for you.”

42So the man went off and began to preach in the Ten Cities[[97]](#footnote-95) about the incredible things that Emmanuel had done for him, and everyone was astonished.

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43Meanwhile, Herodias, Herod Antipas’ wife, held a grudge against John the Baptist. 44She wanted to kill him, but she couldn’t because Antipas feared John. 45(Antipas knew that John was a righteous and holy man, and so he preserved John’s life. 46When Antipas heard John, he was baffled by him, yet he listened eagerly.) 47But then an opportune time came: Antipas, for his birthday, had given a banquet for the nobles, military commanders, and leading men of Galilee. 48When Herodias’ daughter came in to dance, she so pleased Antipas and his guests that the king said to the girl, “Ask me for anything you want, and I’ll give it to you.” 49And then he gave her his oath: “I will give you anything you ask for, up to half of my kingdom.”

50So she went out and said to her mother, “What should I ask for?”

51“The head of John the Baptist,” Herodias replied.[[98]](#footnote-96)

52Prompted by her mother, the girl hurried back to the king with her request: “I want you to bring me the head of John the Baptist on a platter—right away!”

53The king was greatly distressed, but because of his oath, and the guests, he didn’t want to refuse her. 54So the king immediately sent for an executioner, issuing orders to have John beheaded in prison, and telling the man to bring back John’s head.

55The executioner went off, beheaded John in prison, and brought back his head on a platter. Then he presented it to the girl, and she gave it to her mother.

56When John’s disciples heard about this, they came to get his body and place it in a tomb. 57Then they went to tell Emmanuel.

58As soon as Emmanuel heard what had happened to John, he left by boat to a solitary place to be alone.

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*Near Lake Galilee, Galilee Province*

59When Emmanuel had crossed by ship to the other side of Lake Galilee, a large crowd gathered around him on the lakeshore to welcome him. 60They had all been waiting for him.

61While Emmanuel was speaking to them, the head of the local synagogue, a man named Jairus, approached and fell at his feet. 62He pleaded earnestly with him to come to his house because his only daughter, a girl of nearly twelve, was dying.

63“Please,” he entreated, “my little girl is on the verge of death. 64I beg you to come and place your hands on her, so she’ll heal and live.”

65As Emmanuel and his disciples went with Jairus, a large crowd followed and nearly crushed him.

66Just then, there was a woman who had been chronically bleeding for twelve years, and no one could heal her. 67She had suffered tremendously under many physicians, and had spent everything she had, yet instead of getting better she was only getting worse. 68When she heard about Emmanuel, she went through the crowd and approached him from behind, touching the edge of his robe. 69She said to herself, *If I can just touch his robe, I’ll be healed.*

70Immediately, her bleeding stopped, and she could feel that her body had been cured of the affliction.

71Emmanuel suddenly realized that some energy had left him. 72He turned to the crowd and asked, “Who touched me?”

73When everyone denied it, Simon Peter and the disciples said, “Teacher, the entire crowd has been touching you, and yet you’re asking, ‘Who touched me?’”

74But Emmanuel kept looking around to see who had done it. 75“Someone touched me,” he said, “because I know that energy left me.”

76The woman trembled in fear, realizing that she hadn’t escaped notice. 77Then, knowing what had happened within her, she came and fell at Emmanuel’s feet, telling him the truth. 78In front of everyone, she explained why she had touched him and how she had been instantly healed.

79Emmanuel said to her, “Be joyful, my daughter! Your faith has healed you. 80Go in peace, free from your suffering.”

81While Emmanuel was speaking, some men came to tell Jairus (the head of the synagogue), “Your daughter has died, so why are you still bothering the Teacher?”

82But as soon as Emmanuel heard their words, he said to Jairus, “Don’t be afraid. Just believe, and she’ll be healed.”

83When they arrived at the synagogue leader’s house, Emmanuel wouldn’t allow anyone to go in with him except Simon Peter, John, his brother James, and the girl’s father and mother. 84As Emmanuel went inside, he saw a noisy crowd and great commotion, with musicians playing, and people weeping and wailing in mourning for her.

85“Why are you so upset, and crying?” Emmanuel scolded them. 86“Don’t cry! Go away! The girl isn’t dead but asleep.”

87They all just laughed at him, because they knew she had died.

88But Emmanuel sent everyone outside, then he went with the girl’s father and mother to where the child was lying. 89Holding the girl’s hand, he said to her, “*Talitha koum*!” (“Little girl, get up!”).

90Her soul returned, and she immediately stood up and started to walk around. 91Seeing this, her parents were overwhelmed with astonishment.

92Emmanuel gave them strict orders not to tell anyone what had happened, and he asked that the girl be given something to eat. 93Still, news about it spread throughout the entire region.

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*June 2, 32 A.D.*

*Pool of Bethesda, Jerusalem*

94Later, there was a Jewish festival called *Shavuot*,[[99]](#footnote-97) and so Emmanuel traveled to Jerusalem. 95Near the Sheep Gate in Jerusalem there was a place with five vaulted pavilions encircling a baptismal pool, called *Bethesda* in Aramaic.[[100]](#footnote-98) 96Many sick people lay there—the blind, lame, paralyzed—waiting for the waters to start shaking. 97Because an angel of Yahweh came down to the baptismal pool at certain times to churn the water, and whoever entered the moving water first was cured of whatever disease afflicted him.

98A man was there who had been sick for 38 years. 99Emmanuel saw him lying there, and knew how long he had been waiting, so he said to him, “Do you want to be healed?”

100“Sir,” the sick man replied, “I have no one to help me into the pool when the water starts shaking. 101Whenever I try to get in, someone always gets there ahead of me.”

102So Emmanuel said to him, “Get up, pick up your mat, and walk.”

103In that instant, the man was cured, and he picked up his mat and walked.

104However, this took place on the Sabbath, so some of the Jewish leaders said to the healed man, “It’s the Sabbath! You’re not allowed to carry your mat!”

105So he told them, “The man who healed me said to me, ‘Pick up your mat and walk.’”

106“Who is this person who told you to pick it up and walk?” they demanded.

107The healed man had no idea who he was, as Emmanuel had slipped away into the large crowd that was there.

108Later, Emmanuel found the man in the Temple and said to him, “Look, you’re healed! But don’t sin again or something far worse may happen to you.”

109The man left to inform the Jewish leaders that Emmanuel was the one who had healed him. 110Which is why they started persecuting Emmanuel and wanted to kill him: because he “did such things on the Sabbath.”[[101]](#footnote-99)

111But Emmanuel gave them this reply, “Before, and even now, Our Lord and I are working.”

112Which made them all the more desperate to kill him—not only was he breaking their Sabbath laws, but he had also described Yahweh as his equal, and so they thought he was equating himself to Yahweh.[[102]](#footnote-100)

113And so Emmanuel said, “I will tell you Truth: the Christ can do nothing of his own volition—only what he sees Our Lord doing. 114Because whatever Our Lord does, the Christ will also do, as Our Lord loves His Christ and shows him everything He’s doing. 115And He will show him even greater acts than these, just to astound you. 116Because just as Our Lord raises the dead and gives them life, the Christ gives life to whomever he chooses. Our Lord doesn’t do the judging, but entrusts that judgment to the Christ so everyone will honor the Christ just as they honor Our Lord. 118And so anyone who doesn’t honor the Christ doesn’t honor Our Lord Who Sent Him.

**119“Here is Truth: whoever hears my words and believes in the One who sent me receives life. 120He won’t face Judgment but will pass from death to life. 121In all honesty, I can tell you that the time is coming—is already here—when the dead will hear the voice of the Christ, and those who hear it will live. 122For just as all Souls are part of Yahweh, Yahweh has entrusted these Souls to His Christ, so they’ll be part of him, too. 123And He has also given His Christ the power to judge, as he is the Son of Man. 124So don’t be surprised by this, because the time is coming when everyone in the grave will hear the Christ’s voice, and they’ll come out. 125And for those who have done**

**good, to a resurrection of life. 126And for those who have committed evil, to a resurrection of damnation.[[103]](#footnote-101)**

127“Yet, I can do nothing on my own. 128As I hear from Yahweh, I judge, and my judgment is fair, because I’m not concerned with my own will, but with the Will of the One who sent me. 129I can testify for myself, but my testimony isn’t valid. 130There is Someone Else testifying on my behalf, and I know that the evidence He gives about me is true.

131“You’ve contacted John, and he has testified to Truth. 132And though I don’t acknowledge the testimony of men, I’m telling you these things so you can be saved. 133John was a lamp that blazed and gleamed, and for a while you were willing to bask in his light. 134But I have more significant testimony than John’s. 135Because the job that Yahweh has given me to finish—the very job that I’m doing—proves that Yahweh sent me.

136“Our Lord who sent me has testified about me, but you’ve never heard His voice nor seen what He looks like. 137So His word doesn’t live within you, because you don’t believe the one He sent. 138You rummage through the Scriptures, because you believe they’re your source for eternal life. 139Yet, those Scriptures are the witnesses that testify about me! 140But you won’t come to me to be saved, because I don’t allow anyone to worship me as a god. 141I know you! I know that you don’t have love for Yahweh within you. 142And so even though I’ve come as Our Lord’s representative, you don’t accept me. 143But if someone comes as his *own* representative, you’ll accept *him*. 144So if you’re busy worshipping each other as gods, but don’t seek the glory that can only come from worshipping Yahweh, how will you ever believe?

145“But don’t think *I* will be the one to indict you before Yahweh. 146Your accuser is *Moses*, the source of your Scriptures, in whom you’ve placed all your trust. 147Because if you actually believed in Moses’ teachings, you’d believe in *me*, considering what Moses wrote about me. 148But as you don’t believe what he wrote, how are you going to believe anything I say?”

149Then Emmanuel summoned his twelve apostles, and he gave them the power and authority to drive out demons and to heal every disease and sickness. 150Then he sent them out to proclaim the Kingdom of Yahweh and to cure the sick.

151Emmanuel gave them the following command: “Don’t travel the roads of the Gentiles, and don’t enter any Samaritan town. 152Instead, go to the sheep who have been lost from the House of Israel. 153And as you go, proclaim this message: ‘The Kingdom of Heaven is very close!’ 154Heal the sick, cleanse the lepers, raise the dead, drive out demons. 155As you have received at no cost, give at no cost. 156Don’t accept any gold or silver or copper for your purses.”

157Emmanuel instructed them not to bring anything with them on the journey—no staff, no bag of provisions, no bread, no money, no extra robe or sandals.

158“Because the worker will earn his keep,” Emmanuel assured them. 159“And whenever you enter a town or village, ask who’s moral there, and stay there until you leave town. 160And whenever you enter a house, greet the family. 161If the family is moral, your greeting of peace will bless them. 162But if it isn’t, your greeting will return to you.

163“And if people won’t welcome you or listen to your words, when you leave the place knock off the dust from the soles of your feet as a testament against them. 164Believe me when I say that Sodom and Gomorrah will have an easier time on the Day of Judgment than that town. 165So when people persecute you in one place, flee to another. 166Believe me when I tell you that you won’t be done with the towns of Israel until the Son of Man returns.

167“A disciple isn’t higher than the teacher, nor is a servant higher than the master.[[104]](#footnote-102) 168It is enough for disciples to be like their teachers, and for servants to be like their masters. 169And so if the servants call the master of their house, ‘Beelzebub, Lord Feces,’ how much more despicable will the family members be! 170Those who love their father or mother more than me aren’t worthy of me. 171Those who love their son or daughter more than me aren’t worthy of me. 172**Whoever won’t pick up the cross to follow me isn’t worthy of me.[[105]](#footnote-103) 173Whoever tries to demonically possess his soul will destroy it, and whoever surrenders his soul to Yahweh, for my sake, will save it.[[106]](#footnote-104) 174Whoever welcomes you welcomes me, and anyone who welcomes me welcomes Yahweh, who sent me. 175Whoever welcomes a prophet, as a prophet, will receive a prophet’s reward. 176And anyone who welcomes a godly person, as a godly person, will receive a godly person’s reward. 177And if someone gives even a cup of cold water to one of these meek because he’s my disciple—believe me when I tell you that the person will never lose his reward**.”

178So Emmanuel’s disciples headed out, traveling through the villages to proclaim the Good News and to preach repentance to the people. 179And they cast out many demons, and anointed many sick people with oil, healing people everywhere.[[107]](#footnote-105)

180When Herod Antipas,[[108]](#footnote-106) the Roman governor of Galilee, heard reports about Emmanuel (for his name had become well-known), he became concerned. 181He said to his officials, “It’s John the Baptist! 182He has resurrected from the dead, which is why he can do miraculous things.” 183Other people said, “He’s the Prophet Elijah.” 184And still others said, “He’s a prophet—one of the ancient prophets has resurrected.”

185Then Herod said to his officials, “I beheaded John! So who is this man I’ve been hearing so much about?” 186And he wanted to see him.

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*August 2, 32 A.D.*

*Wilderness Near Bethsaida*

187Later, Emmanuel crossed to the other side of Lake Galilee (where it was called the Sea of Tiberias). 188As his apostles returned, they gathered around Emmanuel and reported to him everything they had done and taught.

189Then Emmanuel said to them, “Let’s go alone to a remote place to rest for a while,” because there were so many people coming and going that they didn’t even have a chance to eat.

190So they left alone by boat, heading secretly to a town called Bethsaida. 191But many people saw them leaving and recognized them. 192Running on foot from the nearby towns, they followed them and got there ahead of them.

193When Emmanuel went ashore and saw the large crowd, he welcomed everyone, speaking to them about the Kingdom of Yahweh. 194He pitied them—for they were like sheep without a shepherd—so he healed their sick and began teaching them many things. 195And the large crowd followed him everywhere when they saw the miracles he performed.

196So Emmanuel hiked up a mountain to be with his disciples as the Jewish fasting holiday of *Tish'a B'Av* approached.[[109]](#footnote-107) 197When it was nearly evening, his apostles came up to him and said, “This is a remote place, and it’s getting late. 198Send the people away, so they can go to the villages and farms to find lodging and food—because there’s nothing for them to eat here.”

199But Emmanuel told them, “They don’t need to leave. You give them something to eat.”

200Around that time, another large crowd had gathered, and they had nothing to eat. 201Emmanuel called over his disciples and said, “I feel sorry for these people—they’ve already been with me for three days and have no food. 202If I send them home hungry, they’ll collapse along the way because some of them have come a long distance.”

203“But where in this wilderness could we find enough bread to feed so many people?” they said.[[110]](#footnote-108)

204Emmanuel looked up and watched the large crowd approaching. 205Then he said to Philip, “Where can we buy bread for all these people?”

206But Emmanuel asked this just to test him, already knowing what he was going to do.

207“Even 200 *denarii*—a year’s wages—wouldn’t buy enough bread for them all to have a piece!” Philip protested.

208Andrew, another of Emmanuel’s apostles, said to him, “Over here, there’s a boy with five barley loaves and two fish, but what difference will that make when there are so many people?”

209“Check how many loaves you have,” Emmanuel said.

210So they checked.

211“We don’t have more than the five loaves of bread and two fish,” his apostles reported. 212“Unless we go and buy food for all these people.”

213Because there were about 5,000 men.

214“Bring them to me,” Emmanuel said.

215Then Emmanuel gave everyone directions to sit in groups on the grass. 216So they sat in groups of about 100 or 50 each.

217Taking the five loaves and the two fish, Emmanuel gazed heavenward and blessed them. 218Then he broke them in half and kept handing loaves and fish, one by one, to his disciples to give to the people who were sitting down—as much as they could eat.

219After everyone had eaten their fill, Emmanuel said to his disciples, “Gather the leftovers. Don’t waste anything.”[[111]](#footnote-109)

220So they collected them, filling twelve baskets with bread and fish leftovers. 221About 5,000 men had eaten, not counting the women and children. 222When the people saw the miracle that Emmanuel had performed, they exclaimed, “This must be the Prophet who is coming to the world!”

223Emmanuel knew they were going to try to seize him to make him king, so he urged his disciples to get into a boat and travel on to Bethsaida (near Capernaum), while he sent away the crowds.

224Then, after Emmanuel dismissed the crowds, he headed alone up a mountain to pray.

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*Lake Galilee*

225When evening came, his disciples went down to Lake Galilee, where they boarded a boat and headed back to Capernaum. 226It was already getting dark, but Emmanuel had not yet joined them.

227By nightfall, their boat was already far from land and in the middle of the lake. 228Emmanuel was still alone on the mountain, and he could see his disciples straining at the oars, the waves churning, the wind roaring and assailing them.

229Just before dawn, Emmanuel went to them, walking on the lake. 230He had intended to pass by them, but after they had rowed about three or four miles, they saw him—walking on the lake, coming directly toward the boat. 231The men started shrieking in terror.

232“It’s a ghost!” they all exclaimed.

233Emmanuel quickly said to them, “Don’t worry, it’s me! Don’t be scared!”

234“Teacher, if it’s you,” Simon Peter said, “order me to come to you on the water.”

235“Come,” Emmanuel said.

236Peter climbed out of the boat and walked on the water. 237He headed toward Emmanuel, but when he saw how violent the winds were, it terrified him—and then he began to sink.

238“Teacher, save me!” he screamed.

239Immediately, Emmanuel reached out and grabbed him, saying, “Oh you, of little faith! Why did you doubt?”

240So the disciples allowed Emmanuel to get into the boat, and as soon as he joined them, the winds stopped. 241Then, instantaneously, the boat arrived at its destination. 242The men were utterly amazed—their hearts had been so closed that they still hadn’t believed, even after witnessing the miracle of the loaves.

243Those onboard bowed down to Emmanuel, saying, “It’s true! You *are* the Messiah!”

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*Gennesaret, Province of Galilee*

244After they had crossed, they arrived in the region by Gennesaret, in Galilee Province, and disembarked. 245When they came onshore, people immediately recognized Emmanuel and they ran throughout the surrounding countryside, announcing it. 246People brought their sick to him, carrying them on mats to wherever they heard he was.

247The next day, the crowd milling on the opposite side of the lake in Bethsaida noticed that no other boats were there except for the one taken by the disciples, and that Emmanuel had not been in the boat with them because they had left alone. 248But some boats from the city of Tiberias had landed near where the crowd had eaten the bread blessed by Emmanuel. 249So when everyone realized that neither Emmanuel nor his disciples were there anymore, they got into those boats and headed to Capernaum to look for Emmanuel.

250When the people found Emmanuel on the opposite side of the lake, they asked him, “Teacher, when did you get here?”

251“I will tell you Truth,” Emmanuel answered. “You’re not looking for me because you saw the miracles I performed, but because you filled yourselves with the loaves. 252Don’t work for food that spoils, but for food that lasts eternally—which the Son of Man gives you. 253Because Yahweh has placed the Seal of the Lord upon him.”

254Then they asked him, “What is required of us to perform Yahweh’s work?”

255Emmanuel answered, “This is Yahweh’s work: to believe in the one He sent.”

256“What miracle can you perform,” they asked, “so we can see it for ourselves and believe you? What will you do? 257Our forefathers had manna to eat in the wilderness, because it is written in Scripture: ‘He gave them bread from Heaven to eat.’”[[112]](#footnote-110)

258“In all honesty,” Emmanuel said to them, “Moses didn’t give you bread from Heaven—the true bread from Heaven only comes from Yahweh.[[113]](#footnote-111) 259And the Bread of Yahweh descends from Heaven to give life to the world.”

260“Sir,” they said to him, “give us this bread forever!”

**261“I am giving you the Bread of Life,” Emmanuel told them, “and I am giving you the Holy Waters, which are the Holy Waters of Heaven that only come from Yahweh. 262He who comes to me will never hunger, and he who believes in me will never thirst.[[114]](#footnote-112) 263But as I told you, you’ve seen me and you still don’t believe. 264Whoever Our Lord has given to me will come to me. 265And I’ll never send away anyone who comes to me, because I haven’t descended from Heaven to do my will, but to do the will of The One Who Sent Me. 266And it is the will of The One Who Sent Me that no one He gave to me should be lost, but will be raised at the End Time.[[115]](#footnote-113) 267Because it is Our Lord’s will that everyone who sees the Christ and believes in him will have eternal life, and I will raise them at the End Time.**”

268Then the Jewish leaders began whispering about Emmanuel because he had said, “‘I give the Bread that comes from Heaven.’” 269They said, “Isn’t this Emmanuel, the son of Joseph, whose father and mother we know? 270How, then, can he say, ‘I give the Word that comes from Heaven’?”[[116]](#footnote-114)

271Emmanuel said to them, “Stop whispering to each other. **272No one is able to come to me unless Our Lord Who Sent Me brings that person to me, and I will raise him at the End Time. 273It is written in the books of the Prophets: ‘They will all be taught about Yahweh.’[[117]](#footnote-115) 274And so everyone who has heard Yahweh, and who has learned from Him, comes to me. 275Not that anyone has seen Our Lord except he who is from Yahweh—*he* has seen Our Lord.**

276“Hear me when I tell you that whoever believes in the Word of Yahweh through me has eternal life. Yahweh’s Word is the Bread of Life and leads to the River of the Waters of Life.[[118]](#footnote-116) 277Your forefathers ate manna in the wilderness, and they still died. 278But this is the Bread that comes from Heaven, and so no one who eats of it will die. 279The Word of Yahweh is the living bread that comes down from Heaven. 280Anyone who eats this Bread will live forever. 281The Bread that I will also offer is my body, which I will give to save the world.”[[119]](#footnote-117)

282Then the Jews began arguing among themselves, “How can this man give us his body to eat?”

283Emmanuel said to them, **“Here is Truth: unless you eat the Bread from Heaven, you won’t have life. 284Anyone who eats the Bread from Heaven has eternal life, and I will raise that person at the End Time. 285For the Word of Yahweh is real food, and the Holy Water is real drink. 286Whoever eats the Bread from Heaven that I give you will dwell in me, and I, in them. 287Just as the living God sent me, and I live because of Yahweh, the one who eats of the Word of Yahweh will live because of me. 288This is the Bread that comes from Heaven, leading to the Holy Waters. 289Unlike your forefathers who ate manna and died, whoever feeds on this Bread will live forever.”**

290Emmanuel said this while teaching in the synagogue in Capernaum. 291When many of his disciples heard it, they said, “That’s a difficult teaching. Who can listen to it?”

292But Emmanuel was aware that his disciples were whispering about it, so he said to them, “Did that offend you? 293But what if you were to see the Son of Man ascending to where he had come from? 294It is the Holy Angels who breathe the Soul into the body; there’s no benefit to the body. 295The words that I’m saying to you—they’re from the Holy Angels, and they are for your Soul. 296But there are some of you who don’t believe.”

297For Emmanuel had known from the beginning who wouldn’t believe him, and who would betray him.

298Then he added, “That’s why I told you that no one can come to me unless Yahweh permits it.”

299Because of what Emmanuel said at that time, many of his disciples turned back and would no longer follow him.

300Then Emmanuel asked the twelve apostles, “So do you also want to leave?”

301Simon Peter said to him, “Teacher, who would we go to? 302You have given the Word of eternal life. 303We believe and know that you are the Messiah, the Christ of the ever-living Yahweh.”

304“Didn’t I choose you twelve?” Emmanuel said. “And yet one of you is a Devil.”

305He was talking about Simon Peter—the one from the twelve who would betray him.[[120]](#footnote-118)

CHAPTER 9

Emmanuel Prepares to Be Martyred

*Bethsaida, Province of Galilee*

1Wherever Emmanuel went—whether into villages, towns, or the countryside—people laid their sick in the marketplaces. 2They implored Emmanuel to let them touch the edge of his robe, as all who touched it were cured.

3Then Emmanuel arrived in Bethsaida. 4Some people brought a blind man to him and begged Emmanuel to touch him. 5Emmanuel took the blind man’s hand and led him out of town. 6Then he spit on the man’s eyes and touched them.

7“Can you see anything?” Emmanuel asked him.

8The man looked around and said, “I see men—they look like walking trees.”

9Emmanuel touched his eyes again. 10When the man reopened them, his sight was restored and he could see everything clearly.

11Emmanuel sent him home, saying, “You shouldn’t go back into town, nor should you tell anyone in town about this.”

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*Region of Caesarea Philippi*

12Emmanuel and his disciples arrived in the region of Caesarea Philippi, and he and his disciples traveled to the different villages. 13While Emmanuel was praying by himself, his disciples standing nearby, he asked them, “What are people saying about me, the Son of Man? Who do they say I am?”

14“Some say you’re John the Baptist,” the disciples responded. 15“Others say you’re the Prophet Elijah. Or the Prophet Jeremiah. Or ‘an ancient prophet who resurrected.’”

16Then Emmanuel asked them all, “And who do *you* say I am?”

17“You are Yahweh’s Christ!” Simon Peter declared. “The Christ of the Living Yahweh.”

18Emmanuel said to him, “You’re blessed, Simon, son of John. 19Because it wasn’t flesh and blood that revealed this to you, but Our Lord in Heaven.”[[121]](#footnote-119)

20Then Emmanuel gave strict orders to his disciples not to tell anyone that he was Emmanuel the Christ.

21Some Pharisees and scribes from Jerusalem had gathered near Emmanuel, and when they saw some of his disciples eating bread with “defiled”—or ceremonially unclean—hands, they criticized them. 22 Now the Pharisees (and Jews in general) don’t eat without first ceremonially washing their hands and saying a blessing, thereby upholding ancestral traditions. 23They won’t even eat produce from the market unless it is washed first. 24And there are a great many other traditions that they uphold, such as the cleansing of cups, pots, and brass vessels, and the washing of sheets that cover the dead.

25So the Pharisees and scribes asked Emmanuel, “Why don’t your disciples live according ancestral traditions, instead of eating bread with defiled hands? 26They don’t ceremonially wash their hands before they eat!”

27“And why do you disobey Yahweh’s commandments for *your* traditions?” Emmanuel asked them. “You hypocrites! 28The Prophet Isaiah prophesied well about you, for it is written:

*These people praise Me with their lips,*

*but their hearts are far from Me.*

*29Futilely do they worship Me,*

*teaching beliefs dictated by men.*”[[122]](#footnote-120)

30Then Emmanuel said to them, “You disobey Yahweh’s commandments, but uphold the traditions of men, constantly nitpicking over the washing of vessels, cups, and other such trivial things. 31Moses said, ‘Honor your father and mother,’[[123]](#footnote-121) and, ‘Anyone who curses his father or mother will be put to death.’[[124]](#footnote-122) 32Yet, whenever someone calls something *korban* (or, ‘an offering to Yahweh’) that could help his father or mother, you say he no longer has to honor his father and mother with it. 33And so you negate the Word of Yahweh with your ‘tradition.’ You do many such things like this.”

34Emmanuel called over the crowd and said to the people, “Hear me, everyone, and understand: Nothing external can enter a person and defile him; he is defiled by what *leaves* him. 35A person isn’t defiled by what enters his mouth, but by what *leaves* his mouth.

36“To you who can hear, listen!”

37Then some disciples came up to Emmanuel and said, “Do you know the Pharisees were offended when they heard that?”

38Emmanuel replied, **“Every plant not planted by Our Heavenly Lord will be pulled up by the roots. 39So let them be—they are the blind guiding the blind. 40And if the blind leads the blind, both will fall into a pit.”**[[125]](#footnote-123)

41After Emmanuel left the crowd and went home, Simon Peter said to him, “Teacher, explain the parable to us.”

42“Are you still so lacking in understanding?[[126]](#footnote-124)” Emmanuel asked. “Don’t you understand that nothing external can enter a man to defile him. 43This is because what enters the mouth doesn’t go into the heart but into the *stomach*, and from there through the intestines, and is then expelled from the body—thus all food is clean.”

44But then he added: “But the things leaving a person’s mouth come from the heart, and this is what defiles him. 45Because evil thoughts come from *within*, from the heart—adultery, sexual immorality, theft, murder, greed, corruption, deceit, lust, the evil eye, slander, blasphemy, arrogance, foolishness. 46All these evils come from within, defiling a person, but eating with unwashed hands doesn’t defile anyone.”

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*Region of Tyre and Sidon, Phoenicia*

47Emmanuel left the Caesarea Philippi region and traveled to the region of Tyre and Sidon, in Phoenicia. 48He tried entering a house without anyone knowing, but he couldn’t hide himself. 49Suddenly, a Canaanite woman from Syrian Phoenicia heard about him and fell at his feet.

50“Have mercy on me, my Teacher, Son of David!” she pleaded. 51“My daughter is horribly possessed by a demon.”

52The woman was Greek—a Gentile—and she implored Emmanuel to drive the demon out of her daughter.

53But Emmanuel wouldn’t say a word to her. 54So his disciples came up to him and said, “Send her away—she keeps shouting at us.”

55To test her faith, Emmanuel said to her, “I’ve been sent only to the lost sheep from the House of Israel.”

56But the woman bowed down before him. “My Teacher, help me!” she begged.

57“But the children need to be fed first,” Emmanuel told her. 58“It’s not right to take their bread and throw it to the dogs.”

59“Yes, that’s true, my Teacher,” she agreed, “but the dogs under the table can eat the children’s crumbs that fall from the master’s table, and live.”

60“Woman, your faith is tremendous,” Emmanuel said to her. “As you wish, so be it. 61You can go now. Because of what you said, the demon has left your daughter.”

62And her daughter was cured in that very moment. 63When the woman got home, she found her daughter lying in bed, the demon gone.

64Emmanuel left the shores of Tyre, heading through Sidon to Lake Galilee and the Ten Cities region. 65Then he hiked up a mountain and sat down.

66Some people brought a man to him who was deaf and dumb, and they begged Emmanuel to place a hand on him. 67Emmanuel pulled the man away from the crowd. 68He put his fingers into the man’s ears, then spit on his fingers and touched the man’s tongue.

69Gazing heavenward, Emmanuel sighed deeply and said to the man, “*Ephphatha*!” (which means “Be open!” in Aramaic). 70All at once, the man’s ears opened, the knot in his tongue released, and he began speaking freely.

71Emmanuel ordered the crowd not to tell anyone, but the more he ordered them not to, the more widely they announced it. 72The people were completely astonished, saying, “He does incredible things! 73He can make the deaf hear and the mute speak!”

74Large crowds came to Emmanuel, bringing those who were paralyzed, blind, mute, sick—and many others. 75They placed them at Emmanuel’s feet, and he healed them all. 76Everyone was astounded when they saw the mute speaking, the sick cured, the paralyzed walking, the blind seeing. 77And they praised the God of Israel.

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*Dalmanutha Region (near Magadan)*

78After Emmanuel sent the crowd away, he went into a boat with his disciples and traveled to the area around Dalmanutha, near Magadan. 79It was then that Emmanuel began to reveal to his disciples that he would soon be going to Jerusalem.

80He said, “The Son of Man will have to suffer agonies, and he will be rejected by the leaders, high priests, and scribes. 81Then he’ll be killed, but he will resurrect after three days.

82Emmanuel spoke so nonchalantly about this that Simon Peter pulled him aside and started scolding him. 83“Never, Teacher!” he said. “This will never happen to you!”

84Emmanuel turned to Simon Peter and rebuked him. “Get out of my way, Satan!” he said. 85“You’re an impediment to me! You aren’t concerned with Yahweh’s Will, but with man’s will.”

86Emmanuel called over his disciples, and he said to them, “Whoever wants to be my disciple and follow me must sacrifice—and carry his own cross—from the moment he wakes to the moment he goes to sleep. 87Because anyone who tries to demonically possess his soul will destroy it, and whoever surrenders his soul to Yahweh for my sake, and for my Gospel, will save it.[[127]](#footnote-125) 88How does it benefit someone to conquer the entire world, but to lose or surrender his soul to the Devil? 89What could possibly be worth trading one’s soul? **90Because whoever is ashamed of me or my Word in this adulterous and depraved generation, so, too, will the Son of Man—when he comes with Yahweh’s glory, accompanied by Yahweh’s Holy Angels—be ashamed of that person. 91And then he’ll pay back everyone according to what they have done.”**

92Then Emmanuel added, **“Believe me when I tell you that there are some standing here who, before they taste death, will see the Son of Man coming with the Kingdom of Yahweh, with power.”**[[128]](#footnote-126)

93Six days later, Emmanuel took Simon Peter, James, and John (the brother of James) with him, and he hiked up a high mountain to pray. 94As he started praying, he transformed before them. 95His face gleamed like the sun, and his clothes became resplendently white like snow, whiter than any launderer in the world could bleach them.

96Suddenly, two men—Moses and the Prophet Elijah—appeared before the disciples, and they were glorious to behold. 97They talked with Emmanuel about his departure from the world, which he would fulfill in Jerusalem.

98Simon Peter and his companions fell heavily asleep, and when they woke, they saw the glory of Emmanuel and the two men standing beside him.

99As the men were leaving Emmanuel, Simon Peter muttered, “Teacher, it’s great to be here! 100Let’s put up three tents here—one for you, one for Moses, and one for Elijah!”

101He didn’t know what he was saying. 102They were all terrified.

103Then suddenly, while Simon Peter was speaking, a bright cloud appeared and enveloped them. 104In shock, they watched Moses and Elijah enter the cloud.

105Then a voice from the cloud boomed, “This is My beloved Christ, in whom I rejoice! Hear him!”

106When the disciples heard this, they fainted from fear.

107Emmanuel came over to them. 108Touching them, he said, “Get up. Don’t be scared.”

109When they gazed all around, they saw no one else but Emmanuel. 110They kept what had happened to themselves, telling no one at that time what they had seen.

111The next day, as they all headed down the mountain, Emmanuel ordered them, “Don’t tell anyone about the vision you saw until the Son of Man has resurrected from the dead.” 112The disciples kept repeating the phrase to themselves—“resurrected from the dead”—wondering what it meant.

113Then they asked Emmanuel, “Why do the scribes say that the Prophet Elijah must ‘come first’?”

114“Of course, Elijah must come first,” Emmanuel said, “to restore everything.[[129]](#footnote-127) 115And it’s also written that the Son of Man must suffer greatly and be rejected. 116And I can tell you that Elijah has already come—but they didn’t recognize him. 117And they did anything they wanted to him, as was written about him in Scripture. 118In the same way, the Son of Man will suffer at their hands.”

119Then the disciples understood that Emmanuel had been talking about John the Baptist.

120As they reached the other disciples, they saw a large crowd around them, some scribes arguing with them. 121As soon as everyone saw Emmanuel, they were overcome with surprise and ran to greet him.

122Emmanuel said to the disciples, “What are you and those men arguing about?”

123Suddenly, a man in the crowd shouted, “Teacher! I’m begging you to see my son—he is my only child and he suffers horrendously.” 124The man came up to Emmanuel and kneeled before him. 125“Teacher, have mercy on my son! 126A spirit keeps possessing him. 127It throws him to the ground, and then he starts screaming and shaking so violently that he froths at the mouth, and convulses, and stiffens. 128The spirit won’t stop attacking him, and it almost never leaves. 129I begged your disciples to cast it out, but they couldn’t.”

130Emmanuel said to everyone, “Oh, you doubting, depraved generation! 131How long do I have to be with you? How long do I have to endure you? Bring your son here.”

132So they brought the boy to him. 133When he saw Emmanuel, the demonic spirit immediately threw the child into a convulsion. 134The boy fell to the ground, writhing and frothing at the mouth.

135Emmanuel asked the boy’s father, “How long has this been going on?”

136“Since childhood,” he said. “The demon often throws him into the fire or water, trying to kill him. 137If there’s anything you can do, have mercy on us! Help us!”

138Emmanuel said to him, “Only if you can believe—anything is possible for the one who believes.”

139The boy’s father started sobbing, and he said through his tears, “I do believe! Help my lack of faith!”

140When Emmanuel saw the crowds running over, he rebuked the demon, saying, “You deaf and mute-making spirit—I command you to leave that boy and never enter him again!”

141The spirit shrieked, violently shook the boy, then left. 142And the child was healed in that moment. 143But the boy looked so lifeless that many said, “He’s dead.”

144Emmanuel took the boy by the hand and lifted him up, and he stood. 145Then he gave the boy to his father, and everyone was astounded by the mightiness of Yahweh.

146Later, after Emmanuel had gone home, his disciples came up to him and asked him privately, “Why couldn’t we purge that spirit?”

147“Because of your lack of faith,” Emmanuel said. 148“Here is Truth: even with faith the size of a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it’ll move. 149Nothing is impossible for you. But that kind of demonic spirit only leaves through prayer and fasting.”

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*Capernaum*

150They left that place and passed through Galilee, but Emmanuel prevented anyone from knowing that he was there, as he was teaching his disciples. 151While they were marveling about all the things that he had done, Emmanuel said to them, “Listen carefully to my words: The Son of Man will soon be handed over to men, and they will kill him. 152Then, on the third day, he will resurrect.”

153This greatly upset the disciples. 154But they didn’t understand what Emmanuel was talking about—the meaning had been hidden from them by Yahweh, so they couldn’t perceive it. 155And they were afraid to ask him about it.

156When Emmanuel and his disciples arrived in Capernaum, the men who collected two silver coins per person as tax came to Simon Peter and asked, “Isn’t your teacher going to pay the two *drachma*?”

157“Yes,” he assured them.

158As Simon Peter entered their house, Emmanuel stopped him from speaking, saying, “What do you think, Simon? 159From whom do the kings of the Earth collect duties and taxes? From their own children, or from others?”

160“From others,” Simon Peter said.

161“So *their* children are free,” Emmanuel commented. 162“But so we won’t offend them, go to the lake and cast your line. 163Take the first fish that you catch and open its mouth, and you’ll find a four *drachma* coin inside. 164Take it and give it to them for me and you.”

165Once Emmanuel was in the house, he asked his disciples, “What were you arguing about on the way here?”

166They didn’t say anything, because along the way they had been arguing about which of them was the greatest.[[130]](#footnote-128)

167But Emmanuel knew the thoughts in their hearts. 168He sat down and called over the twelve apostles, saying, “Anyone who wants to be first will be last among everyone—the servant to all.”[[131]](#footnote-129)

169Emmanuel picked up a little boy and placed him before them. 170Then he held the child in his arms and said, “Whoever welcomes one of these little children on my behalf, welcomes me. 171And whoever welcomes me is also welcoming the One who sent me.[[132]](#footnote-130) 172Because the least among you will be the greatest.”

173“Teacher,” John said, “we saw someone driving out demons in your name, and we tried to stop him because he wasn’t one of us.”

174“Don’t stop him,” Emmanuel said, “because anyone who is not against you is for you. 175No one who performs a miracle in my name can later say anything evil about me. 176Believe me when I tell you that anyone who gives you even a cup of water in my name, because you belong to the Christ, definitely won’t lose his reward.”

177When Emmanuel saw large crowds gathering around him, he gave orders to his disciples to cross to the other side of Lake Galilee. 178All of a sudden, as they were walking along a road, a scribe came up to Emmanuel and said, “Teacher, I’ll follow you wherever you go.”

179“Foxes have dens and birds of the air have nests,” Emmanuel said, “but there is no place where the Son of Man can even lay his head.”

180Then Emmanuel said to another disciple, “Follow me.”

181But the man said to him, “Teacher, first let me go and bury my father.”

182“Follow me,” Emmanuel repeated, “and let the dead bury the dead. 183You go preach the Kingdom of Yahweh.”

184“*I’ll* follow you, Teacher,” another man said, “but first let me go and say goodbye to my family.”

185“No one who looks back after putting a hand on the plow is fit for the Kingdom of Yahweh,” Emmanuel told him.[[133]](#footnote-131)

CHAPTER 10

Emmanuel Preaches at the Temple in Jerusalem

*October 7, 32 A.D.*

*Second Temple, Jerusalem*

1After that, Emmanuel traveled around Galilee. 2He didn’t go to Judea, though, as Jewish leaders there wanted to kill him.

3When it was almost *Sukkot*, the Jewish Festival of Tabernacles,[[134]](#footnote-132) Emmanuel’s brothers said to him, “Leave here and go to Judea, so your disciples can see the miracles you’re performing. 4Because no one who wants to be famous does anything in secret. 5If you’re going to do these things, then show yourself to the world!”

6Not even Emmanuel’s own brothers believed in him.[[135]](#footnote-133)

7And so Emmanuel told them cryptically, “For you, any time suffices, but my time isn’t here yet. 8The world doesn’t hate you—but it hates me, because I am testifying against it and against the evil things it has done. 9You go to the festival. 10I’m not going right now, because my time hasn’t arrived yet.”

11Having said that, Emmanuel remained in Galilee.

12But after his brothers had left for the festival, Emmanuel also went—though in secret, not openly. 13Jewish leaders were looking for Emmanuel at the festival, asking, “Where is he?” 14There was a lot of whispering about Emmanuel among the people. 15Some said, “He’s a good man.” 16Others said, “No, he’s deceiving everyone.” 17But no one would speak openly about Emmanuel for fear of the Jewish officials.

18It wasn’t until the middle of the festival that Emmanuel went to the Temple to teach.

19The Jews in the crowd were astonished and asked, “How does this man know the Scriptures without ever being taught?”

20“My teachings aren’t mine,” Emmanuel explained. “They come from the One who sent me. 21Anyone who wants to do the will of Yahweh will know if I’m speaking Yahweh’s teachings or my own. 22Whoever speaks his own words seeks personal glory, but whoever seeks the glory of the One who sent him—*that* person is trustworthy, and no evil will be found in his heart. 23Didn’t Moses give you the Law? 24Yet not one of you follows it. 25Why do you want to kill me?”

26“You must be possessed by a demon!” some people in the crowd exclaimed. “Who’s trying to kill you?”

27“I performed one miracle on the Sabbath,” Emmanuel said, “and you were all shocked. 28And yet, because Moses gave you circumcision (not that it is from Moses, but from the forefathers), you circumcise boys on the Sabbath. 29Now if a boy can be circumcised on the Sabbath without the Law of Moses being broken, how can you be angry at me for curing a person on the Sabbath? 30Don’t judge things superficially—judge morally, with discrimination.”

31Then some of the people from Jerusalem began to ask, “Isn’t this the man they’re trying to kill? 32But here he is, speaking freely, and they’re not saying anything to him. 33Do the authorities know that he’s actually the Christ? 34But we know this man and where he’s from! 35When the Christ comes, *no* *one* will know where he’s from.”

36Then Emmanuel, who was teaching in the Temple, shouted to them: “So you know me and where I come from? 37I didn’t come for myself, but for He who sent me, Who Is True. 38You don’t know Him, but I know Him, because I am *from* Him, and *He* sent me.”

39Then the men tried to seize Emmanuel, but no one could get their hands on him because his time hadn’t come yet. 40Still, many in the crowd believed in him. 41They said, “When the Christ comes, will he perform greater miracles than this man has?”

42When the Pharisees and high priests heard the crowd whispering these things about Emmanuel, they sent guards to arrest him.

43And so Emmanuel said to the crowd, “I’ll only be with you for a little while longer, then I’ll go back to the One who sent me. 44You’ll look for me, but you won’t find me. Where I’ll be, you can’t follow.”[[136]](#footnote-134)

45Then the Jews asked each other, “Where is this man going where we can’t find him? 46Will he go to those of us scattered among the Greeks, and teach the pagans? 47What did he mean when he said, ‘You’ll look for me, but you won’t find me’? and ‘Where I’ll be, you can’t follow?”

48On the last day of the festival—the great day of the feast—Emmanuel stood up in the Temple and loudly announced to the crowd, “If anyone is thirsty, let him come to me and drink.[[137]](#footnote-135) 49Because Scripture tells us that for the person who believes in me, the River of Holy Waters will flow from his heart.”

50Emmanuel was speaking about when his believers would receive the gift of the Holy Angels—but the Holy Angels had not yet been given, as Emmanuel had not yet been martyred.

51On hearing his words, some people said, “This man must be a prophet.”

52Others said, “He is the Christ, the Messiah.”

53But some people asked, “How can the Christ come from Galilee? 54Doesn’t Scripture say that the Christ will come from the lineage of King David, and from Bethlehem, David’s village?”

55So there was division among the people regarding Emmanuel. 56And though some of them wanted to arrest him, no one put a hand on him.

57And so the guards returned to the high priests and Pharisees, empty-handed.

58“Why haven’t you brought Emmanuel?” they demanded.

59“No one has ever spoken like him before,” the guards said.

60“Did he fool you, too?” the Pharisees asked. “Have any of our leaders, or the Pharisees, ever believed in him? 61Only that detestable mob that doesn’t know the Law.”

62Nicodemus, a Pharisee who had previously gone to Emmanuel under the cover of night[[138]](#footnote-136), asked, “Does our law condemn a person without first hearing from him to find out what he’s done?”

63“Aren’t you also from Galilee?” they said. “Check and you’ll find that no prophet comes from Galilee.”

64Then they all went home.

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65Emmanuel went to Mount Olive to spend the night, and early the next morning he returned to the Temple. 66As the crowds started gathering around him and he was sitting down to teach, some scribes and Pharisees dragged in a woman who had been caught committing adultery.

67They made her stand before the crowd, then they said to Emmanuel, “Teacher, this woman was caught in the act of adultery! 68In the Law, Moses orders us to stone such a woman, but what do you have to say?”

69They said this to trap Emmanuel, so they would have a reason to accuse him. 70But Emmanuel just squatted and started writing on the ground with his finger, as if he hadn’t heard them.

71When they kept demanding an answer, Emmanuel stood up and said, “Anyone here who’s sinless—you throw the first stone at her.”

72Then he squatted again to write on the ground.

73The people who had heard him felt guilty and began to leave, one after the next, beginning with the oldest and ending with the youngest. 74Finally, Emmanuel was alone, the woman still standing there.

75When he stood up and saw no one but her, he asked, “Woman, where are the people who were accusing you? 76Did anyone condemn you?”

77“No one, Teacher,” she whispered.

78“Then I don’t condemn you, either,” Emmanuel said. “Go, and don’t sin again.”

79Once again, Emmanuel addressed the crowd.

80“I am the Light of the world!” he declared. “If you follow me, you won’t walk in darkness but will find the Light of life.”

81To which the Pharisees quipped, “If you testify for yourself, your testimony isn’t valid!”

82“Even if I testify for myself, that testimony is still true,” Emmanuel said, “because I know where I came from and where I’m going. 83But you have no idea where I came from or where I’m going. 84You judge according to the rules of men, whereas I’m not judging anyone. 85And even if I did judge, my judgments would be Truth, because I wouldn’t be doing it on my own but through Yahweh, Who sent me. 86In your own law, it’s written that two witnesses are needed for testimony to be considered valid. 87I am testifying for myself, and Our Lord Who Sent Me is testifying for me.”[[139]](#footnote-137)

88“Where is Our Lord to testify for you?” the Pharisees asked.[[140]](#footnote-138)

89“You don’t know me *or* Our Lord,” Emmanuel said. “Because if you knew me through the prophecies, you’d also know Our Lord.”

90Emmanuel spoke these words while teaching in the Temple, right before the offerings area. 91But no one arrested him because his time hadn’t yet come.

92Again, Emmanuel addressed the crowd. 93“I’m going away,” he said, “and you’ll look for me, but you’ll die in sin because you lack the faith to go where I’m going.”[[141]](#footnote-139)

94Then the Jews said, “He’s going to get himself condemned to death for saying, ‘Where I’m going, you lack the faith to come.’”

95“You’re from below, I’m from above,” Emmanuel said to them. “You’re from this world, but I’m not from this world.[[142]](#footnote-140) 96That’s why I said you would die in sin. 97Because if you don’t believe that I am he, you’ll die in sin.”

98Then they said to him, “Who are you?”

99“Exactly who I’ve been saying from the beginning,” Emmanuel said. “I have much to say in judgment against you. 100The One who sent me is trustworthy, and I’m telling the world only what I heard from Him.”

101They didn’t understand that he was talking about Our Heavenly Lord.

102So Emmanuel said, “When you see the Son of Man resurrected, you’ll know that I am he, and that I do nothing for myself, and speak only what Yahweh taught me. 103The One who sent me remains with me. 104Our Lord never abandons me, because I’m always doing what pleases Him.”

105As Emmanuel said these things, many people believed in him.

106To those Jews who believed in him, Emmanuel said, “If you champion my Word, then you truly are my disciples. 107And you’ll know Truth, and Truth will set you free.”

108“We’re Abraham’s descendants!” the Jewish leaders protested. “No one has ever enslaved us! How can you say we’ll be ‘set free’?”

109“Hear me when I tell you that anyone who sins is enslaved to sin,” Emmanuel said, “and a slave isn’t a legitimate member of a family—only a freeman belongs to it forever. 110So when the Christ frees you from sin, you are most assuredly free. 111I know you claim to be descended from Abraham, but you want to kill me because my Word has no place in your heart. 112I speak about what I’ve seen with Our Lord, and you speak about what you’ve seen with your own pagan fathers.”

113“Abraham is our father!” they declared.

114“If you were Abraham’s children,” Emmanuel said, “you’d be behaving like Abraham. 115But see! Now you want to kill me, a man who told you Truth that he heard from Yahweh. 116Abraham wouldn’t do such a thing, so you’re behaving like your pagan fathers.”

117“We weren’t born illegitimately!” they raged. “We all worship the Lord, Himself, Who Is One!”[[143]](#footnote-141)

118“If Yahweh were your Lord,” Emmanuel said, “you would love me, because I’ve come here on behalf of Yahweh. 119I haven’t come for my own sake—Yahweh sent me. 120So why don’t you understand what I’m saying? 121It’s because you’re unable to hear what I’m saying. 122You belong to ‘your Lord,’ the Devil. 123You seek to fulfill ‘your Lord’'s lusts. 124He has been murdering people from the very beginning, and he never upholds Truth because there is no honesty within him. 125*Lying* is his language—for he is Falsehood, the Father of Deception.[[144]](#footnote-142) 126And so when I speak Truth, you don’t believe me! 127Which one of you can find me guilty of sinning? 128Why don’t you believe me when I speak Truth? 129Whoever is of Yahweh can hear Yahweh’s words. 130But obviously, because you can’t hear them, you’re *not* of Yahweh.”[[145]](#footnote-143)

131“It’s not true that we’re Samaritans!”[[146]](#footnote-144) the Jewish leaders said. “You’re demon-possessed!”

132“I’m not demon-possessed, but am honoring Our Lord,” Emmanuel countered. “And you are dishonoring me. 133I don’t seek glory for myself, but there is Someone seeking and judging. 134In all honesty, I can tell you that whoever obeys my Word will never see death.”

135Then the Jewish leaders said to him, “Now we know a demon is in you! Abraham died, as did the Prophets. 136Yet, you say ‘if someone obeys my words, he’ll never taste death.’ 137Are you greater than our father, Abraham? 138He died, and the Prophets also died. 139So who do you think you are?”

140“If I glorified myself,” Emmanuel said, “that glory would mean nothing. 141It’s Our God Yahweh—the One you call ‘your Lord’[[147]](#footnote-145)—who honors me. 142Though you don’t know Him, I know Him. 143(If I said I didn’t know Him, I would become a liar like you.) 144But I do know Him, and I obey His Word. 145Your father, Abraham, looked forward to seeing my time on Earth. 146And seeing it, he rejoiced.”

147“You aren’t even fifty years old yet,” they said, “and you’ve seen Abraham?”

148Emmanuel said, “I will tell you Truth: before Abraham existed, I existed.”

149Hearing this, they grabbed rocks to stone him, so Emmanuel made himself invisible and passed through their midst. 150Leaving the Temple, he went on his way.

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151As Emmanuel walked along, he saw a young man who had been blind from birth.

152Emmanuel’s disciples asked him, “Teacher, who sinned—the man or his parents—to make him be born blind?”

153“Neither the man nor his parents sinned,” Emmanuel said. “This happened so that a miracle of Yahweh could be revealed through him. 154While it’s still day, I must work the miracles of the One who sent me, because night is coming, when no one will be able to work. 155While I am in the world, I am the Light of the world.”[[148]](#footnote-146)

156After saying this, Emmanuel spit on the ground and made some mud with the saliva, then anointed the blind man’s eyes with it.

157“Go wash off in the Pool of Siloam (meaning the “Departure Pool”),” Emmanuel instructed him.

158So the young man went there and washed, and returned able to see.

159His neighbors, and those who had seen him before as a beggar, asked, “Isn’t this the man who would sit and beg?”

160“It’s him!” some people agreed.

161Others said, “He just looks like him.”

162So the young man said, “I’m him.”

163“How are you able to see?” they asked him.

164“A man named ‘Emmanuel’ made some mud and anointed my eyes with it,” he told them. 165“Then he said, ‘Go wash in the Pool of Siloam.’ 166So I went there and washed, and then I could see!”

167“Where is Emmanuel?” they asked.

168“I don’t know,” he said.

169The people brought the young man to the Pharisees. 170It was on the Sabbath when Emmanuel made the mud that had opened the man’s eyes, and so the Pharisees asked the man how he had gotten his sight back.

171“Emmanuel put mud on my eyes,” he said, “and then I washed, and I could see.”

172Some of the Pharisees said, “Emmanuel isn’t from Yahweh, because he doesn’t respect the Sabbath.”

173Others said, “But how could a sinner perform such miracles?”

174So they were in disagreement.

175Then they asked the blind man, “What do you have to say about the man who gave you your sight back?”

176“He’s a prophet!” the man declared.

177But the Jewish leaders still didn’t believe that the man had been blind and had his sight restored until they sent for his parents.

178Questioning them, they asked, “Is this your son, who you say was ‘born blind’? How is he able to see now?”

179“We confirm that this is our son,” his parents answered, “and that he was born blind. 180But how he’s able to see now, or who gave him his sight back, we don’t know. 181He’s old enough—you ask him, as he can speak for himself.”

182His parents said that because they were afraid of the Jewish leaders, who had already decreed that anyone declaring Emmanuel as the Messiah would be banned from the synagogue. 183That was why they said, “He’s old enough—you ask him.”

184So again, the Pharisees called over the young man who had been blind, and they said to him, “Give your thanks to Yahweh, because we know that the man who healed you is a sinner.”

185“I don’t know if he’s a sinner or not,” he said. “All I do know is that I was blind, and now look—I can see!”

186So they asked him again, “What did he do to you? 187How did he give you your sight back?”

188“I already told you,” he said, “but you didn’t listen to me. 189So why do you want to hear it again? 190Do you also want to become his disciples?”

191They cursed him. 192“You can be *that* man’s disciple,” they said, “but we’re disciples of Moses. 193We know that Yahweh spoke to Moses, but as for that man—who knows where he’s from.”

194“Well, that’s amazing!” the young man said to them. “You don’t know where he’s from, yet he gave me my sight back. 195We know that Yahweh doesn’t listen to sinners, but Yahweh will listen to anyone who worships Him and does His will. 196Never, since the beginning of the world, has anyone heard of someone giving sight back to a person who was born blind. 197That man couldn’t have done it if he wasn’t from Yahweh.”

198“You were born full of sin,” the Pharisees said to him, “and yet you’re lecturing us?” 199And they threw him out.

200When Emmanuel heard that they had thrown him out, he found him and said, “Do you believe in the Son of Man?”

201The young man asked, “Who is he, my Teacher, so I can believe in him?”

202“You’ve already seen him,” Emmanuel said. “He is the one talking to you now.”

203“Teacher, I do believe!” he exclaimed. 204And he bowed down before Emmanuel.

205**“I’ve come to this world for judgment,” Emmanuel said, “so that those who are blind will see, and those who see will be found blind.”**

206Some Pharisees nearby heard his words and said, “We’re not blind!”

207Emmanuel said to them, “If you were blind, then your sins would be absolved. 208But since you’re still saying, ‘we are the ones who see,’ your sins stay with you. 209I will tell you Truth: whoever doesn’t enter the sheep’s pen by the gate, but by some other way, is a thief and a robber. 210But the person entering by the gate is the sheep’s shepherd, and the gatekeeper opens the gate for him, and the flock hears his voice. 211He calls his sheep by name and leads them out. 212And when he has brought out all of his own, he goes ahead of them, and his sheep follow because they know his voice. 213But they won’t follow a stranger—they will flee from him because they don’t listen to the voice of strangers.”

214Though Emmanuel had given them this parable, the Pharisees didn’t understand what he was saying to them.

215And so Emmanuel said again, **“Hear me when I tell you: I am the gate for the sheep.[[149]](#footnote-147) 216The people who came before me were thieves and robbers, and the sheep didn’t listen to them. 217But I am the gate. 218Whoever comes through me will be saved, and they can go in and out freely to find pasture. 219A thief doesn’t come except to steal and kill and destroy. 220I’ve come so that all can have life, and have it more abundantly.**

221“I am the good shepherd, and the good shepherd gives his life for the sheep. 222A hired man isn’t the shepherd, and he doesn’t own the sheep. 223So, when he sees a wolf coming, he abandons the flock and runs away. 224Then the wolf attacks the sheep and scatters them.[[150]](#footnote-148) 225The hired man runs away because he is an employee and doesn’t care about the sheep. 226But I am the good shepherd. 227I know my sheep and they know me—just as Yahweh knows me and I know Yahweh. 228And I will give my life for the sheep.

**229“And there are other sheep that aren’t from this flock, that I also have to lead. 230They’ll hear my voice, and they’ll become one flock with one shepherd.**[[151]](#footnote-149) 231This is the reason why Our Lord loves me: because I will sacrifice my life in order to have it returned to me. 232No one can take my life from me—I must offer it, myself. 233And so I have the power to give it and the power to receive it back. 234I received this authority from Our Lord.”

235Again, there was dissension among the Jews who heard Emmanuel’s words. 236Many of them said, “He’s demon-possessed and crazy! Why are you listening to him?”

237But others said, “These aren’t the words of someone who’s demon-possessed! 238Can a demon give sight to the blind?”

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*December 14, 32 A.D.*

*Solomon’s Pavilion, Jerusalem*

239In winter, it was time for the Festival of Dedication in Jerusalem. 240Emmanuel was in the Temple complex, walking in Solomon’s pavilion, when Jewish authorities surrounded him, saying, “How long are you going to keep us in suspense? 241If you are the Messiah, just say so.”

242Emmanuel said to them, “I already told you, but you didn’t believe. 243The miracles I do in Our Lord’s name attest to who I am, but you don’t believe because you aren’t my sheep—just as I told you. 244My sheep hear my voice, and I know them, and they follow me. 245I give them eternal life, so they’ll never die. 246And no one will ever steal them from my hands. 247Our Lord, who gave them to me, is greater than all things, and no one can steal them from Our Lord’s hand. 248Our Lord and I are one.”

248The Jewish leaders again grabbed rocks to stone him.

250Emmanuel said to them, “I’ve shown you many incredible miracles from Our Lord. 251Which one of those miracles are you going to stone me for?”

252“We aren’t stoning you for any miracles,” they said, “but for blasphemy! 253Because though you’re just a man, you’re trying to make yourself into a god.”

254Emmanuel said to them, “Isn’t it written in your Law, ‘I said, ‘You are gods’?’[[152]](#footnote-150) 255If he called those who could receive the Word of Yahweh “gods”—and you can’t dismiss Scripture—then how can you say to the one whom Yahweh blessed and sent into the world, ‘You blasphemy,’ just because I said, ‘I am the Christ’? 256If I’m not performing Our Lord’s miracles, then don’t believe in me. 257But if I am doing them—even if you don’t believe in me—believe in the miracles, so you can know and understand that Our Lord is in me, and I am in Our Lord.”

258Again they tried to grab him, but he escaped from their hands.

CHAPTER 11

Emmanuel’s Greatest Miracle

*Jordan River, Province of Perea*

1Emmanuel left Jerusalem and traveled beyond the Jordan River to the place where John the Baptist had first baptized, and he stayed there.[[153]](#footnote-151) 2Many people came to him, saying, “Though John didn’t perform any miracles, everything John said about this man is true.”

3And many people believed in Emmanuel.

4At that time, there was a man who was sick—Lazarus from Bethany, the brother of Mary and her sister Martha. 5This Mary, whose brother Lazarus was sick, was the same woman who had anointed Emmanuel’s feet with perfume and wiped his feet with her hair.[[154]](#footnote-152) 6Then afterwards, she had sat at Emmanuel’s feet and listened to his every word.

7So Lazarus’ sisters sent a message to Emmanuel: “Teacher, listen! The one you love is sick!”

8When Emmanuel heard this, he said, “The sickness is not going to end in death. 9It is for the glory of Yahweh, so that the Christ can be exalted through it.”

10Now Emmanuel greatly loved Martha, and her sister Mary, and Lazarus. 11After Emmanuel had heard that Lazarus was sick, he stayed two more days where he was, then he said to his disciples, “Let’s go back to Judea again.”

12“Teacher,” they said, “not long ago the Jews had been trying to stone you, and you want to go back there again?”

13“Aren’t there twelve hours to the day?” Emmanuel responded. “Anyone who walks during the day won’t stumble, because he’ll see by the Light of this world. 14But if anyone walks at night, they’ll stumble because they won’t have the Light.”[[155]](#footnote-153)

15After saying this, Emmanuel added, “Our friend Lazarus has fallen asleep. 16I’m going to go wake him up.”

17“Teacher, if he’s sleeping, he’ll recover!” the disciples said.

18They thought Emmanuel had been saying that Lazarus was asleep—but Emmanuel had actually been talking about his death.

19So Emmanuel told them simply, “Lazarus is dead. 20And for your sake, I’m glad I wasn’t there so you can believe. 21Anyhow, let’s go to him.”

22Then Thomas—also called Didymus, or “the Twin”—said to the rest of the disciples, “Let’s go, too, so we can die with him!”

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*Bethany, Province of Judea*

23Emmanuel and his disciples traveled along, and they came to the village where Martha lived. 24After arriving, Emmanuel learned that Lazarus had already been in the tomb for four days. 25And as Bethany was near Jerusalem (less than two miles away), many Jews had visited Martha and Mary to comfort them about their brother.

26When Martha heard that Emmanuel had come, she went out to meet him, leaving Mary at home. 27Martha was distracted by all the funeral preparations that had to be made, and she said to Emmanuel, “Teacher, don’t you care that my sister left me to do all the work by myself? 28Tell her to help me!”

29“Martha, Martha,” Emmanuel said, “you’re worried and upset about so many things. 30But only one thing is important—that good reward of life that Mary has chosen for herself, which won’t be taken from her through death.”

31“Teacher,” Martha said, “if you had been here my brother wouldn’t have died. 32Yet, I know—even now—that Yahweh will give whatever you ask for.”

33“Your brother will rise again,” Emmanuel assured her.

34“I know he’ll rise again,” Martha said, “in resurrection at the End Time.”

35“*I* am the resurrection, and life,” Emmanuel said. “Whoever dies and believes in me will live. 36And whoever lives and believes in me will never die. 37Do you believe that?”

38“Yes, Teacher,” she said. “I believe you are the Messiah, the Christ, who is supposed to come to the world.”

39After she said this, she went off privately to call over her sister Mary, telling her, “The Teacher has come and is asking for you.”

40As soon as Mary heard this, she got up quickly and went to him.

41Emmanuel hadn’t yet entered the town, and was still where Martha had met him. 42When the Jews in the house, who had been comforting Mary, noticed how quickly she got up and left, they followed her, saying, “She must have gone to the tomb to mourn.”

43Mary reached the place where Emmanuel was, and when she saw him, she fell at his feet. 44“Teacher,” she cried, “if you had been here, my brother wouldn’t have died!”

45When Emmanuel saw her and the others crying, his spirit was deeply disturbed and alarmed.

46“Where have you put Lazarus?” he asked.

47“Come and see, Teacher,” they said.

48Then Emmanuel started weeping.

49“Look how much he loved him!” the Jews said.

50But some of them muttered, “He returned sight to a blind man, so why couldn’t he have kept this man from dying?”

51Emmanuel, in anguish, arrived at the tomb. It was a cave with a stone in front of the entrance.

52“Move away the stone,” he said.

53Martha, the sister of the dead man, said, “Teacher, it will smell really bad—he’s been in there for four days.”

54“Didn’t I tell you that if you believe, you’ll see the glory of Yahweh?” Emmanuel said.

55So they moved the stone from where the corpses were placed.

56Then Emmanuel looked up and said, “Lord, I thank You for hearing me! 57I know that You always hear me, but I’m saying this for the people standing here, so they can believe that You sent me.”

58After speaking, Emmanuel shouted loudly, “Lazarus, come out!”

59The dead man emerged, his hands and feet bound with funeral wrappings, a cloth tied around his face.

60Emmanuel said to them, “Unwrap him and let him go.”

61When many of the Jews visiting Mary saw what Emmanuel had done, they believed in him. 62But some went to the Pharisees to report what he had done.

63The high priests and Pharisees called for a meeting of the Sanhedrin.[[156]](#footnote-154)

64They asked each other, “What are we going to do? 65This man is performing too many miracles. 66If we let him continue, soon everyone will believe in him, and then the Romans will come and take away both our Temple and our nation.”[[157]](#footnote-155)

67Then one of them named Caiaphas, who was High Priest that year, said to them, “You don’t know anything! 68You don’t realize that it would benefit us to kill one sinless man for the sake of the people. 69Then the whole nation won’t be destroyed.”

70He did not say this just for himself—rather, as High Priest for that year, he was making a prophecy that Emmanuel would be killed for the Jewish nation. 71And not just for the nation, but also to unify Yahweh’s children who were scattered abroad. 72So from that day on, they made plans to sacrifice him.[[158]](#footnote-156)

73As a result, Emmanuel no longer appeared publicly among the Jews in Judea. 74Instead, he went to a region near the wilderness, to a village called Ephraim, where he stayed with his disciples.

CHAPTER 12

Emmanuel Sends Out His Disciples

*January - February, 33 A.D.*

*Samarian Wilderness*

1Emmanuel traveled to all the towns and villages in Samaria, teaching in the synagogues, preaching the Good News about the Kingdom of Yahweh, and healing every disease and sickness among the people. 2When he saw the crowds, he was overcome with compassion for them, because they were despairing and lost, like sheep abandoned by their shepherd.

3So Emmanuel appointed 72 more disciples, sending them ahead of him in pairs to every town and place where he would be going. 4And he said to his disciples, “There is an abundant harvest, but not enough workers. 5So pray to the Lord of the Harvest to send workers into His fields.[[159]](#footnote-157) 6Go on your way, but listen: I’m sending you out like lambs among wolves. So be as crafty as snakes, and as innocent as doves.

7“Beware of men, because they’ll hand you over to councils and will beat you in their synagogues.[[160]](#footnote-158) 8Don’t bring a purse or a bag or sandals, and don’t greet anyone on the road. 9When you first enter a house, say, ‘Peace be upon this house.’ 10And if there is a Child of Peace there, your greeting of peace will bless them. 11If not, it will return to you. 12And stay in the same house, eating and drinking whatever is given to you—because the worker is worth his wages. 13Don’t go from house to house. 14When you enter a town that welcomes you, eat whatever is offered to you. 15Heal the sick who are there, telling them, ‘The Kingdom of Yahweh is close to you.’ 16But when you enter a town that doesn’t welcome you, go into the street and say, ‘As testimony against you, we’re wiping off the very dust of your town that sticks to our feet. 17And know this: the Kingdom of Heaven is very close to you.’ 18I can assure you that the land of Sodom and Gomorrah will find it more bearable on Judgment Day than that town will.”

19Then Emmanuel began to denounce the towns in which most of his greatest miracles had occurred, because the people had not repented: **“Woe to you, Chorazin! Woe to you, Bethsaida! 20Because if the great miracles that had been done for you had been done in Tyre and Sidon, those people would have repented long time ago, sitting in sackcloth and ashes.[[161]](#footnote-159) 21But I can assure you that Tyre and Sidon will find it more bearable on Judgment Day than you! 22And you, Capernaum—will you be exalted to Heaven? 23No, you will descend to Hades! 24Because if the miracles performed in you had been performed in Sodom, it would still be here. 25And I can assure you that it will be more bearable for Sodom on Judgment Day than for you! 26**Whoever hears my disciples will be hearing me. 27Whoever rejects my disciples will be rejecting me. And whoever rejects me is rejecting the One who sent me.”

27Later, the seventy-two disciples returned joyfully, saying, “Teacher, even the demons submit to us through your name!”

28“I’ve been watching Satan fall like lightning from Heaven!” Emmanuel told them. 29“Listen—I’ve given you authority to squash the serpents and scorpions, and to annihilate the enemy’s power![[162]](#footnote-160) 30Nothing will harm you. 31But don’t rejoice about the spirits submitting to you—rejoice that your names are written in Heaven.”

32It was then that Emmanuel rejoiced with the Holy Angels, saying, “I thank you, Yahweh, Lord of Heaven and Earth, for hiding these things from the clever and learned, and for revealing them to children! 33So be it, Lord, for this is what pleases you.”

34Turning to his disciples, he said, “Our Lord entrusts everything to me. 35No one knows who the Christ is except Our Lord, and no one knows who Our Lord is except the Christ—with the exception of those to whom the Christ has chosen to reveal Him. 36Come to me, all of you who suffer and are heavily burdened, and I will give you rest. 37Put on my yoke and learn from me, for I’m gentle and humble at heart, and you’ll find rest for your souls. 38My yoke is peaceful and my load is light.”

39Then he spoke privately to his disciples, “Blessed are the eyes that can see what you see. 40Know that there have been many prophets and kings who have longed to see what you have seen, but couldn’t, and who have longed to hear what you have heard, but couldn’t.”

41In that moment, a scribe stepped forward to test Emmanuel. 42He said to him, “Teacher, what should I do to inherit eternal life?”

43“What’s written in the Law of Moses?” Emmanuel asked. “How do you interpret it?”

44He said, “‘Love the Lord, Yahweh, with all your heart, and with all your soul, and with every thought, and with every action.’ 45And, ‘Love your neighbor as you would yourself.’”

46Emmanuel said to him, “You’ve answered correctly. Do that, and you’ll live.”

47But the man, to be righteous, wanted to make sure he understood correctly, so he asked Emmanuel, “And who is my neighbor?”

48Emmanuel, welcoming his question, said to him, “There was a man traveling from Jerusalem to Jericho, when bandits attacked him. 49They stripped him of his clothes, beat him, and left him for dead. 50Now by chance, there was a priest coming that way, and when he saw the man he passed on the other side of the road.[[163]](#footnote-161) 51Similarly, when a Levite reached the place and saw the man, he also passed on the other side. 52But then there was a Samaritan who was traveling, who reached the place where the man was. 53And when he saw the man, he felt compassion for him, and he went to bandage his wounds, pouring in oil and wine. 54Then he put the man on his own donkey, and brought him to an inn to take care of him. 55The next day when he needed to leave, he took out two *denarii* and gave them to the innkeeper, saying to him, ‘Take care of him, and if you need to spend more, I’ll repay you when I come back.’

56“Now, which of those three do you think was a neighbor to the man attacked by bandits?”

57“The one who showed mercy to him,” the scribe answered.

58“Go and behave likewise,” Emmanuel said to him. 59“And regarding righteous behavior, make sure you’re not really doing it just so other people will notice. 60Otherwise, you’ll have no reward from Our Lord in Heaven. 61So when you give to charity, don’t sound your horn about it like one of those hypocrites in the synagogues and marketplaces who wants to be worshipped by men. 62Believe me when I tell you: they have already received their reward. 63And when you give charity, don’t let your left hand know what your right hand is doing, so your charity will be done secretly. 64Because Our Lord, Who Sees What Is Done In Secret, will reward you openly.”

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65Later, when Emmanuel had just finished praying in a private place, one of his disciples said to him, “Teacher, teach us how to pray, just as John the Baptist had taught his disciples.”

66“When you pray,” Emmanuel said, “don’t be like the hypocrites who love to pray standing in the synagogues and on the street corners, so others can see them. 67Believe me when I tell you: they have already received their reward. 68But you, when you pray, go into a private room. 69And after you have locked the door, pray to Our Lord secretly. 70And Our Lord, who sees what is done in secret, will reward you openly. 71And when you pray, don’t blather on like the pagans, who think they’ll be heard because of all their talking. 72Don’t be like them, because Our Lord knows what you need even before you ask Him.”

73Then Emmanuel told them, “So this is how you should pray. When you pray, say:

74*‘Our Lord in Heaven,*

*Your Name Yahweh is holy!*

75*Let Your Kingdom come!*

76*May Your will be fulfilled on Earth as it is in Heaven.*

77*Give us, each day, enough bread for our needs.*

78*And just as we have forgiven the failings of others, forgive our failings.*

79*Don’t lead us into temptation and rescue us from evil!*

80*Because the Kingdom is Yours,*

*filled with Your power and Your glory forever.'*”[[164]](#footnote-162)

81Then Emmanuel said, “If you forgive people who have sinned, Our Heavenly Lord will forgive you. 82But if you don’t forgive people, Our Lord won’t forgive your sins, either.[[165]](#footnote-163) 83And when you fast, don’t become gloomy-faced like the charlatans, who appear unwashed so people will notice them when they’re fasting. 84Believe me when I tell you: they have already received their reward. 85But you, when you fast, wash your face and anoint your head, so no one will notice that you’re fasting secretly—except Yahweh. Then Our Lord, who sees what is done secretly, will reward you openly.”

86Then Emmanuel said to them, “Suppose one of you has an acquaintance, and you go to him at midnight and say, ‘My friend, let me have three loaves of bread, because a friend has just stopped by on a trip, and I don’t have anything to offer him.’

87“And let’s say the man inside tells you, ‘Don’t bother me! I’ve already locked the door, and my children are in bed with me. 88I can’t get up to give you anything.’

89“I can assure you he won’t get up to give his acquaintance some bread because of their friendship. 90Rather, it will be because of the man’s *persistence* that his friend will get up to give him all the bread he needs. 91And so I say to you: Ask, and it will be given to you. 92Search, and you will find. 93Knock, and it will open to you. 94Because anyone who asks, receives. 95And anyone who searches, finds. 96And anyone who knocks, opens.

97“If any of you fathers had a son who asked for bread, would you give him a stone? 98Or, if he asked for a fish, would give him a serpent? 99Or, if he asked for an egg, would give him a scorpion? 100If the ungodly among you know how to give good gifts to their children, then all the more will Our Heavenly Lord give the Holy Angels, and good things, to whomever asks Him. 101Therefore, with all things, treat others as you would have them treat you—for that is the Law of Moses and the Prophets.”[[166]](#footnote-164)

102As Emmanuel traveled on from there, two blind men followed him, shouting, “Have mercy on us, Son of David!”

103As Emmanuel was entering a house, the blind men approached him, so Emmanuel said to them, “Do you believe I’m able to do this?”

104“Yes, Teacher,” they said to him.

105Then Emmanuel touched their eyes and said, “According to your faith, so be it.”

106Immediately, their sight returned.

107Emmanuel gave them strict orders: “Make sure no one knows about this.” 108But as soon as they left, they told everyone in the area. 109As Emmanuel and his disciples exited the house, some people brought to Emmanuel a man who was mute and demon-possessed. 110So Emmanuel purged the demon that caused muteness, and as soon as the demon left, the man could talk.

111The people were astounded, saying, “This has never been seen in Israel before!”

112Then Emmanuel went to another house, but a crowd had gathered so quickly that he and his disciples couldn’t even enter the house to eat some food.

113When some people heard about the healing Emmanuel had just done, they came over to try to arrest him, saying, “He’s crazy!”

114The scribes and Pharisees who had come from Jerusalem said, “Beelzebul, the prince of devils, has possessed him! 115It is through Beelzebul, the head Devil, that he casts out demons!”

116Others, wanting to test Emmanuel, demanded a miracle from Heaven, and so they brought to him a blind, mute, demon-possessed man. 117Emmanuel healed him, and the man was able to both see and talk. 118Everyone in the crowd was amazed, and they said, “Isn’t this the Son of David?”

119When the Pharisees heard about it, they said again, “The demons aren’t being cast out by him, but by Beelzebul, the prince of devils!”

120But Emmanuel knew their thoughts. 121So he called them over and spoke to them using a parable: **“How can Satan cast out Satan? 122If a kingdom is internally divided, that kingdom will be destroyed. 123If a family is internally divided, that family can’t survive. 124Any kingdom that is internally divided will be destroyed, and any family that is internally divided will collapse. 125So if Satan casts out Satan, he is divided and is opposing himself. 126How, then, could his kingdom survive? 127His end must come.**

128“And if I’m casting out demons through Beelzebul, what are your people using to cast them out? 129Your exorcists will judge you for accusing them of using Beelzebul. 130But if I cast out demons through the Holy Angels and the power of Yahweh, then there is no doubt that the Kingdom of Yahweh is near you. 131Because when a strong, fully armed man guards his house, no one can enter and his possessions are safe. 132Indeed, no one can enter a strong man’s house and take all his things without first tying him up.

133“But if someone comes who is stronger, he will conquer the man, take his trusted armor, and distribute the plunder. 134Anyone who isn’t with me is against me, and anyone who doesn’t gather with me, scatters. 135When an impure spirit leaves a person, it wanders through desert places, seeking rest. 136Finding none, it says, ‘I’ll return to the home I left.’ 137And if it should come and find the house vacant, spotless, and neatly furnished, then it will go and get seven spirits more wicked than itself, and they will enter and live there. 138And so the man ends up worse than before—this is how it will be with this godless generation.”

139Emmanuel said all these things because some people had said, “He’s possessed by an impure spirit.” 140As Emmanuel said them, a woman in the crowd shouted, “Blessings to the womb that bore you, and to the bosom that suckled you!”

141“And blessings to those who hear the Word of Yahweh and follow it!” Emmanuel replied.

142Then, in response to Emmanuel, some of the Pharisees and scribes said to him, “Teacher, we want to see a sign from you.”

143As the crowds gathered around Emmanuel and pressed upon him, he shouted, “This evil, degenerate generation demands a sign! 144But the only sign it will get is the sign of the Prophet Jonah. 145Just as Jonah was a sign to the Ninevites when he spent three days and three nights in the belly of a whale, so will the Son of Man be a sign to this generation when he spends three days and three nights in the heart of the Earth. 146The Queen of Sheba would stand in judgment against the people of this generation, and would condemn them—for she came from the farthest ends of the Earth to hear the wisdom of King Solomon, and suddenly someone greater than Solomon is here. 147The men of Nineveh—who repented when Jonah was preaching—would also stand in judgment against this generation, and would condemn it. 148Because suddenly someone greater than Jonah is here, and you don’t even recognize him.

149“No one lights a lamp and puts it in a closet, or puts it under a basket. 150Instead, it is put on a lamp stand, so all who enter the room can see the light.[[167]](#footnote-165) 151The light within a person is in the eyes. 152When your eyes are clear, your whole body is full of light. 153But when your eye is evil, your body is full of darkness. 154And if your only light is darkness, how great that darkness must be! 155So be careful not to let the light within you become dark. 156If your whole body is full of light, with no part in darkness, then it will glow brilliantly like a lamp radiating light, and it will be a beacon for all to see.”

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157As Emmanuel was speaking, a Pharisee invited him to dine. 158So he went inside the man’s house and sat down for a meal, but the Pharisee was shocked when he saw that Emmanuel didn’t do the ceremonial washing before eating.[[168]](#footnote-166)

159Emmanuel rebuked the man, saying, “Woe to you, scribes and Pharisees! You Deceivers! 160You keep the outside of your cup and plate spotlessly clean, while your inner world is full of criminality and depravity. 161You blind Pharisees! First clean what is *inside* the cup and plate, so the outside can also become clean. 162You blind fools! Isn’t the internal created by the same One who created the external? 163Because when you are guided from within to be charitable, then suddenly everything about you becomes clean.

164“But woe to you, Pharisees! You give away a tenth of your mint, cumin, and other herbs, as required by the Law of Moses, but you disregard justice and acting from a love of Yahweh. 165The more important matters of the Law—justice, mercy, faith—are just as important as not neglecting the tithing. 166You should have practiced these things. 167You blind guides! You pick out gnats, but swallow sins as large as camels.

168“Woe to you, scribes and Pharisees! You Deceivers! You are like whitewashed tombs that look stunning externally, but inside they’re full of rotting bones of the dead and all manner of filth. 169In the same way, you appear upstanding to people externally, but inside you’re full of depravity and hypocrisy.

170“Woe to you, Pharisees! You love the foremost seats in the synagogues, and being recognized and greeted in the market.

171“Woe to you, scribes and Pharisees! You Deceivers! You are like unmarked graves that people step on without knowing.”

172One of the scribes said to Emmanuel, “Teacher, by saying that, you’re also insulting us.”

173“Woe to you, too, scribes!” Emmanuel said. “You burden people with loads too heavy to bear, while you yourselves won’t even lift a finger to help them.

174“Woe to you, scribes and Pharisees! You Deceivers! You build tombs for the prophets whom your forefathers had killed, and decorate the graves of the righteous. 175Then you say, ‘If we had been alive in the days of our forefathers, we wouldn’t have joined them in shedding the blood of the prophets.’ 176So you’re admitting that you’re the children of those who murdered the prophets! 177And you’re admitting that you approve of the acts of your fathers—they did the murdering of the prophets, and you built the tombs. 178So go ahead, then, and finish the sins of your forefathers, as you can only raise yourselves to the level of your forefathers.

179“You snakes! You Children of the Serpent! How can you escape your sentence to Hell? 180Because of this, the wisdom of Yahweh said, ‘Listen! I will send you prophets and apostles, sages and writers. 181Some you will murder, some you will crucify. 182Others, you will flog in your synagogues, or persecute from town to town.[[169]](#footnote-167) 183And in such a way, **the current generation will be held accountable for all the spilled blood of the prophets: for spilling the very Souls that are the foundation of the universe. 184And thus, all the righteous blood that has been shed on Earth will come back to you—from the blood of Abel, to the blood of Zechariah, son of Berekiah, whom you murdered between the Temple and the altar. 185Yes, I can assure you that all these things will be upon this generation. 186I can assure you that this generation will be held accountable for it all. 187Woe to you, scribes, for taking away the Keys to Knowledge! 188You wouldn’t enter the rooms of knowledge, yourselves, and then you prevented anyone else from entering.”**

189As Emmanuel was saying these things to them, the Pharisees and scribes became extremely offended and hostile, and they began assailing him with questions. 190They were plotting against him in every way, trying to catch something from his mouth that they could use to indict him.

191Meanwhile, huge crowds had gathered, people threatening to trample each other, so

Emmanuel escaped from the crowds and left the village. 192When the disciples also left, they realized they had forgotten to take bread with them, and they didn’t have more than one loaf.

193“Watch out!” Emmanuel warned them. “Beware of the yeast of the Pharisees, Sadducees, and Herod—which is duplicity.”

194His disciples discussed this among themselves. “He said that because we didn’t bring any bread,” they concluded.

195Aware of their discussion, Emmanuel said, “Hey you, of little faith! Why are you talking about having no bread? 196Can’t you perceive or understand yet? Are your hearts so closed? 197Though you have eyes, can’t you see? And though you have ears, can’t you hear? 198Don’t you remember anything? Don’t you remember when I broke the five loaves into five thousand? 199How many baskets of leftovers did you collect?”

200“Twelve,” they answered.

201“Don’t you understand yet?” Emmanuel asked. “Why can’t you comprehend that I wasn’t talking about bread? 202Rather, I was warning you about the hidden, evil deceptions of the Pharisees and Sadducees.”

203Then his disciples understood that he wasn’t telling them to beware of yeast in bread, but to beware of the false beliefs of the Pharisees and Sadducees.

**204“So don’t be scared of them,” Emmanuel said, “because there is nothing secret that won’t be exposed, and nothing hidden that won’t be revealed.[[170]](#footnote-168) 205What is said in darkness will be heard in the light! 206And what is whispered in the ear in private rooms will be shouted from the rooftops! 207Don’t be scared of those who can kill the body, as there’s nothing more they can do after that, because they can’t kill the soul. 208But I will forewarn you about Who you should fear: fear the One who can destroy both soul and body in Hell. 209Fear the One who, after killing the body, has the power to throw souls into Hell. 210Yes, I tell you, fear Him**!

211“Aren’t two sparrows sold for a penny for sacrifices? 212And yet not one of them will fall to the ground unless Our Lord wills it. 213Not one of them is forgotten by Yahweh.[[171]](#footnote-169) 214Even the hairs of your head are all counted. 215So don’t be scared—you are worth much more than sparrows! 216And I can tell you that anyone who champions me before others, I will champion before Our Lord in Heaven and the Angels of Yahweh. 217But whoever rejects me before others, I will reject him before Our Lord in Heaven and the Angels of Yahweh. 218Believe me when I tell you that the sons of men will be forgiven all manner of sin and slander that they commit, but anyone who blasphemes against the Holy Angels will never be forgiven—he is condemned to eternal damnation. 219And anyone who slanders the Son of Man will be forgiven, but anyone who blasphemies against the Holy Angels won’t be forgiven, neither in this world nor in the coming world.[[172]](#footnote-170)

220“So when they bring you to the synagogues, and to the judges, and to the authorities, don’t worry about how you’ll defend yourselves or what you’ll say, because at that time the Holy Angels will tell you what you should say.”[[173]](#footnote-171)

221Then someone in the crowd yelled to Emmanuel, “Teacher, tell my brother to divide his inheritance with me!”

222“Sir, who appointed me as judge or referee between the two of you?” Emmanuel scolded.

223Then he said to everyone, “Be careful! Watch out for all forms of greed, because a person’s life isn’t about how much he possesses.”

224Then Emmanuel told the people a parable: **“There was a rich man whose land produced abundant crops, so the man asked himself, ‘What am I going to do? 225Because there’s no place for me to store my crops.’ 226So the man said, ‘This is what I’ll do! I’ll tear down my barns and build bigger ones, where I’ll store my grain and produce. 227Then I’ll be able to say to myself, ‘You have enough stored up to last for many years, so take it easy now—eat, drink, and be merry!’”**

**“228But Yahweh said to the man, ‘You fool! Your life will be demanded from you tonight. 229So who’s going to get all these things you’ve accumulated?’ 230This is how it will be with anyone who stores up things for himself but isn’t generous toward Yahweh.**

231“So I’m telling you not to worry about your life and what you’re going to eat or drink, or about your body and what you’re going to wear. 232Isn’t peace of mind worth more than food, or more than the body, or more than clothes? 233One’s soul is worth more than all those things. 234Consider the birds in the sky—they don’t plant or harvest or hoard, nor do they have any storehouses or barns. 235Yet Yahweh, Our Heavenly Lord, provides for them. 236And don’t you matter so much more than birds? 237Which one of you, by worrying, could add even a second to your life? 238If you can’t even do that small thing, why do you worry about the rest of it?

239“And why do you worry about clothes? 240Look at how the lilies in the field grow. 241They don’t labor or weave, but I can tell you that not even King Solomon in all his splendor was arrayed like them. 242If that is how Yahweh clothes the grass, which today is in the field and tomorrow is thrown into the fire, all the more will he clothe you—oh, you of little faith! 243So don’t worry, saying, ‘What am I going to eat?’ or, ‘What am I going to drink?’, or ‘What am I going to wear?’ 244Because the ungodly care about such things. 245Our Heavenly Lord knows that they’re all necessary for you, but first seek the Kingdom of Yahweh and His Righteousness, and then all those things will be provided for you.”

246“So don’t worry about tomorrow, because tomorrow will worry about itself. 247The concerns of each day are enough for the day. 248Don’t be scared, little flock—it is Our Lord’s greatest joy to give you the Kingdom! 249Don’t hoard treasures for yourself on Earth, which can be destroyed by moths and rust, and which thieves can break into and steal. 250Sell what you have, and offer the proceeds to the poor. 251Give yourself a treasure that won’t grow old—a treasure in Heaven that will never be lost, which no thief can molest nor moth destroy. 252Because wherever your treasure is, your heart will be there, too.

**253“Keep your belts fastened for work, and your lamps lit, like servants waiting for their master to return from a wedding banquet. 254So when he does come and knock, you can immediately open the door for him. 255Blessed are those servants who are found awake when the master returns![[174]](#footnote-172) 256I can tell you that he will dress himself as a servant, and will have *them* sit at the table, and will come and wait on *them*. 257Blessed are those servants whose master finds them ready, even if he comes in the middle of the night or before dawn. 258But understand this: If the owner of the house had known at what time a thief was coming, he would have kept watch and not let his house be broken into. 259So you must also be ready, because the Son of Man will return at a time when you won’t expect him.”**[[175]](#footnote-173)

260Then Simon Peter interrupted, “Teacher, is this parable meant for us, or for everyone?”

261Emmanuel just continued speaking, **“Who is the trustworthy and wise house servant, whom the master puts in charge of the other servants in his household to give them their food rations at the proper time? 262The servant is blessed who is found doing his work when the master returns! 263I can tell you with certainty that the master will have him manage all his possessions.**

**264“But suppose the servant is wicked, and says to himself, ‘My master is going to be gone a long time,’ and then he starts beating his fellow servants, and eating and drinking with reprobates, and getting drunk. 265The servant’s master will return on a day, and at an hour, that is not expected nor known, and he will punish him severely.[[176]](#footnote-174) 266He will relegate him a place with the ungodly, where there will be wailing and gnashing of teeth! 267The servant who knows his master’s will, but neither stays awake nor does what the master wants, will be severely punished. 268But the one who unwittingly does immoral things will be beaten with just a few blows. 269Much will be asked from those who have already been given a lot. 270And from those already entrusted with a lot, more will be required of them.**

**271“I have come to set fire to the world, and how I wish it were already burning! 272But I must be baptized with yet another baptism, and am being restrained until it occurs.[[177]](#footnote-175) 273Do you think that I came to bring harmony to the world? 274No. Here is Truth: I didn’t come to bring harmony, but the *sword*—to defeat the ungodly. 275Here is Truth: I came to divide the godly from the ungodly. 276Because from now on, five members of a single family will oppose each other—three against two, and two against three. 277There will be father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law. 278‘A man’s enemies will be his own family members.’**[[178]](#footnote-176)

279Then some Pharisees and Sadducees came over and began to argue with Emmanuel, tempting him by demanding a sign from Heaven.

280Emmanuel sighed from deep in his soul, then said, “The evil, degenerate generation demands a sign! 281But it will receive no sign except the sign of the Prophet Jonah.”

282Then Emmanuel said to the crowd, “When you see a cloud rising in the west, immediately you say, ‘There’s going to be a storm.’ 283And when you see the south wind blowing, you say, ‘It’s going to get hot.’ 284And that’s what happens. In the evening, you say, ‘It’ll be fair weather, because the sky is red.’ 285Then in the morning, you say, ‘Today it’ll be stormy, because the sky is red and overcast.’ 286You liars! If you can interpret the appearance of the earth and the sky, why can’t you recognize this time? 287Why don’t you, yourselves, judge what’s true?

288If you’re on your way to the local authorities with your opponent, make every effort to reconcile with him or he could bring you before the Judge—who will then turn you over to the jailer, who will then throw you into prison. 289Believe me, you won’t get out of there until you’ve paid your last coin.”[[179]](#footnote-177)

290It was then that some people interrupted Emmanuel and told him about some executed Galileans, whose blood had been mixed with their own Temple sacrifices by Roman Governor Pontius Pilate.[[180]](#footnote-178)

291Emmanuel said to them, “Do you think those Galileans were worse sinners than all other Galileans because they suffered such a thing? I can tell you, no. 292Unless you all repent, you’ll die in the same way. 293And what about when the tower in Siloam fell and killed those eighteen people—do you think they were worse sinners than anyone else in Jerusalem? I can tell you, no. 294Unless you all repent, you’ll die in the same way.”

295Then Emmanuel finished with this parable: “There was a man who had planted a fig tree in his vineyard. 296When he came to look for fruit on it, he didn’t find any, so he said to the gardener, ‘Look! For the last three years I’ve come to get fruit from this tree, and I haven’t found any. 297So cut it down—it’s wasting space.’ 298But the gardener man said to him, ‘Sir, leave it alone for one more year, so I can dig around it and fertilize it. 299Then if it bears fruit next year, great! 300And if not, you can cut it down.’”

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301One Sabbath, Emmanuel was teaching in a synagogue, and a woman was there who, for eighteen years, had been possessed by an evil infirmity spirit. 302She was hunched over and could not stand upright.

303When Emmanuel saw her, he called her over and said, “Woman, you are free from your affliction!”

304He placed his hands on her, and immediately she stood up straight. 305Then she praised Yahweh.

306But the head of the synagogue responded with fury because Emmanuel had healed on the Sabbath. 307So he said to the crowd, “There are six days when you’re allowed to work. So come to be healed on those days, not on the Sabbath.”

308“You hypocrites!” Emmanuel said to him. “On the Sabbath, don’t you each untie your ox or donkey from the stall, and lead it out for water? 309And look! Here is a daughter of Abraham whom Satan has shackled for eighteen years. 310Shouldn’t she be released from her bondage on the Sabbath?”

311Emmanuel’s enemies felt ashamed after he said that, while the people rejoiced about all the incredible things he had done.

312Then Emmanuel gave the crowd another parable: **“What is the Kingdom of Yahweh like? To what can it be compared? 313The Kingdom of Heaven is like a grain mustard seed that a man took and planted in his field. 314Though it’s smaller than any other seeds on Earth, once planted, it grows to become larger than any other plant, with great branches springing forth, birds of the air able to nest in its shade.”**

315And Emmanuel used many such parables to speak the Word to the people in a way that they could understand.

316Again, Emmanuel asked, “What is the Kingdom of Yahweh like?”

317He told them another parable: “The Kingdom of Yahweh is like a small amount of yeast that a woman mixes into 60 pounds of flour until the dough is fully leavened and makes enough loaves to feed the entire community.”

318Emmanuel said everything to the crowd using parables. 319He didn’t speak to the people except through parables. 320But when he was alone with his disciples, he explained everything to them. 321And so the Prophet Asaph’s words were fulfilled, which said: “I will open my mouth with parables. 322I will reveal secrets hidden since before the creation of the world.”[[181]](#footnote-179)

CHAPTER 13

Emmanuel Speaks in Parables

*March, 33 A.D.*

*Province of Samaria*

1Emmanuel passed through towns and villages of Samaria, teaching as he made his way to Jerusalem for the annual Passover pilgrimage. 2On the way, someone asked him, “Teacher, are only a few going to be saved?”

3Emmanuel said to everyone, **“Make every effort to enter through the narrow door, because the door is wide and the road is vast leading to destruction, and most travel on it. 4But how small is the door, and how modest the road, that leads to salvation of the Soul, and only a few can find it. 5Because I can tell you that many will want to get through that narrow door, but won’t be able to. 6After the master of the house gets up to lock the door, you’ll be left standing outside, knocking at it, crying, ‘Master! Master! Open up!’**

**7“And he’ll say to you, ‘I assure you, I don’t know you or where you’re from!’**

**8“Then you’ll start saying, ‘But we ate and drank together, and you taught on our streets—’**

**9“But he’ll say, ‘I don’t know you or where you’re from! Get away from me, you evildoer!’**

**10“There will be wailing and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets in the Kingdom of Yahweh, with yourselves thrown out. 11And people will come from the East and the West, from the North and the South, to take their seats in the Kingdom of Yahweh.[[182]](#footnote-180) 12And know this: those who are last will become first, and those who are first will become last.”[[183]](#footnote-181)**

13At that moment, some Pharisees approached Emmanuel. 14“You need to leave here!” they warned. “Herod wants to kill you!”

15But Emmanuel said, “Go tell that fox, ‘Listen! I'm going to cast out demons and perform miracles today and tomorrow. 16Then, on the third day, I’ll be done with my work.’ 17Because I *must* do my work today and tomorrow, and leave the day after, as it’s not possible for a prophet to be killed outside of Jerusalem. 18Oh, Jerusalem! My Jerusalem, who murdered the Prophets and stoned the Ones sent to you! 19How many times have I wanted to gather your children together as a hen gathers her chicks beneath a wing? 20But you wouldn’t allow it, and now look—your people have been left devastated. 21**I can tell you this: you won’t see me again until the time when you can say, ‘Blessed is he who comes in the Name of Yahweh.’**”

22Then it happened that Emmanuel went to dine in the home of one of the leading Pharisees, where he was carefully watched. 23And suddenly a man appeared before him who suffered from edema in the body.[[184]](#footnote-182)

24So Emmanuel asked the Pharisees and scribes, “Is it lawful to heal on the Sabbath?”

25When they wouldn’t answer him, he clasped the man, healed him, and let him go.

26Then Emmanuel said to the Pharisees, “If one of you had a son—or an *ox*—that fell into a deep pit on the Sabbath, wouldn’t you immediately pull it out?”

27But they still wouldn’t answer him.

28Then Emmanuel noticed the guests who had chosen the best seats at the table, and he told them a parable: 29**“If someone invites you to a wedding, you don’t want to sit in the place of honor, as someone worthier might show up. 30Then the host who invited you both will have to come to you and say, ‘Give this man your seat,’ and ashamed, you’ll have to take the very last seat. 31So when you’re invited, go and sit in the lowest place, so when your host comes, he can say to you, ‘Friend, move to a more honored seat!’ 32And you’ll be exalted in the presence of everyone dining with you. 33Because anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.”[[185]](#footnote-183)**

**34Then Emmanuel said to the man who had invited him, “When you give a luncheon or dinner, don’t invite your friends, or brothers, or relatives, or wealthy neighbors. 35Otherwise, they might invite you in return, repaying the favor. 36Instead, when you hold a banquet, invite the poor, the injured, the crippled, the blind. 37Then—because they can’t pay you back—you’ll be blessed, and you’ll be repaid at the Resurrection of the Righteous.”**

38When one of the guests heard this, he declared to Emmanuel, “Blessed is the one who will eat bread in the Kingdom of Yahweh!”

39Emmanuel, responding to the guest, gave another parable: **“The Kingdom of Heaven can be compared to a king who prepared a wedding feast for his son and invited many guests.**[[186]](#footnote-184) **40At mealtime, he sent his servant to tell the guests, ‘Come, because everything is ready now.’**

**41“But no one would come. Every person began to make excuses.**

**42“So the king sent out more servants, saying to them, ‘Tell my guests, ‘Look, dinner is prepared! 43My oxen and fattened calves have been slaughtered, and everything is ready. 44Come to the wedding feast!’**

**45“But the invitees just scoffed. 46The first said to him, ‘I just bought a field, and I need to go see it. I hope you’ll excuse me.’ 47Another said, ‘I just bought five yoke of oxen, and I’m going to try them out. I hope you’ll excuse me.’ 48Still another said, ‘I just got married, so I’m not able to come.’ 49Others seized the king’s servants, treated them cruelly, and killed them.**

**50“A servant returned and reported all this to his master, and the king was outraged. 51He sent out his armies, destroying the murderers and burning down their cities. 52Then he said to his servants, ‘The wedding is ready, but those who were invited aren’t worthy to be there. 53So go now into the streets and alleys of town, and invite as many people as you can to the wedding feast. 54Bring here the poor, the injured, the crippled, and the blind.’**

**55“So the servants went into the streets and gathered as many people as they could find—both bad and good—and the wedding hall was full of guests. 56Then a servant said to the king, ‘Master, I’ve done what you ordered, but there’s still more room.’**

**57“So the king said to his servant, ‘Go to the highroads and the hedgerows, and urge them to come here so I’ll have a full house. 58Because I can assure you, none of the people who were invited will get a taste of my dinner!’**

**59“Then, when the king entered the wedding hall to view his guests, he noticed a man who wasn’t wearing wedding attire. 60So he said to him, ‘Friend, how did you get in here without wedding clothes?’**

**61“The man couldn’t respond.**

**62“So the king told his servants, ‘Tie him up hand and foot, and throw him into the dark outside, where there will be wailing and gnashing of teeth! 63Because though many are invited, few are chosen.”**

64Huge crowds traveled with Emmanuel, and he turned to the people and said, “Anyone coming to me who doesn’t love me more than his father and mother, and brothers and sisters, and wife and children—and even his own soul—can’t be my disciple. 65And anyone who won’t carry a cross to follow me can’t be my disciple. 66Which one of you, when you plan to build a tower, doesn’t sit down first to calculate the cost to see if you have the money to finish it? 67Because if you were to lay the foundation but couldn’t finish, everyone would see it and mock you, saying, ‘This man started building, but couldn’t finish!’ 68Or what king, wanting to go to war against another king, won’t first sit down to discuss whether, with ten thousand men, he’ll be able to stand against someone coming with twenty thousand? 69If not, then when the enemy is still far off he’ll send an envoy to ask for peace terms. 70In the same way, anyone who isn’t willing to sacrifice everything can’t be my disciple.[[187]](#footnote-185)

71“Every sacrifice for Yahweh *seasons* you. 72Indeed, everyone who is seasoned will have the Holy Flame within their hearts.[[188]](#footnote-186) 73You are the salt of the Earth. 74But if salt loses its taste, how can it season anything again? 75It can’t be used in soil, or even in the manure pile. 76It’s not good for anything after that, and can only be thrown out and crushed by the feet of men. 77So keep the saltiness *within* yourselves, and you’ll be at peace with one another.[[189]](#footnote-187)

78“To you who can hear, listen!”

79As all the tax collectors and sinners gathered close to hear Emmanuel, the Pharisees and scribes muttered, “This man welcomes sinners and dines with them!”

80So Emmanuel told them this parable: “Who among you, if he had a hundred sheep and lost one of them, wouldn’t leave behind the other ninety-nine in the pasture to search for the lost one until he found it? 81And when he found it, wouldn’t he rejoice and lay it across his shoulders? 82I can tell you, he’s happier about that one sheep than about the ninety-nine others that didn’t get lost. 83And when he got home, wouldn’t he call over his friends and neighbors and say to them, ‘Celebrate with me, because I found my lost sheep!’? 84I can tell you that when even one sinner repents, there is more rejoicing in Heaven than over ninety-nine righteous people who don’t require any repentance.

85“And what woman, if she had ten silver coins and lost one of them, wouldn’t light a lamp, sweep the house, and search thoroughly until she found it? 86And when she found it, she’d call over her friends and neighbors and say to them, ‘Celebrate with me, because I found my lost coin!’? 87In the same way, I can assure you that the Angels of Yahweh rejoice over even one sinner who repents. 88Because the Son of Man has come to save what was lost.”

89Then Emmanuel said, “There was a man who had two sons. 90The younger one said to his father, ‘Father, give me my share of your property.’ 91So he divided his wealth between the two sons. 92A few days later, the younger son packed everything he had and traveled to a distant country, where he wasted his savings on a wild life.

93“After he had spent everything, a severe famine struck the country, and he became destitute. 94So he went and started working for a local person, who sent him into the fields to feed the hogs. 95Gratefully, he filled his stomach with the husks the pigs were eating, as no one would give him anything to eat. 96Then he came to his senses, and he said to himself, ‘My father’s many servants have plenty of food, while I’m dying of hunger over here. 97I’ll get up and go to my father and say to him, ‘Father, I’ve sinned against Heaven and you. 98I’m no longer worthy to be called your son. 99Consider me one of your hired servants.’

100“So he got up, and he returned to his father.

101“And when the young man was still a long way off, his father saw him. 102Filled with compassion, he ran to his son, wrapped his arms around him, and kissed him.

103“Then the son said to him, ‘Father, I’ve sinned against you and Heaven! 104I’m not worthy to be called your son.’

105“But the father said to his servants, ‘Bring out the best robe and put it on him! 106And put a ring on his finger, and sandals on his feet! 107Bring over the fattened calf and kill it. 108Let’s feast and be merry, because my son was dead but is alive again! 109He was lost but now is found!’

110And they began to celebrate.

111“Meanwhile, the older son was in the field. 112And as he approached the house, he heard music and dancing. 113So he called over one of the servants and asked what was going on.

114“‘Your brother has returned!’ the man replied. “And because he came back safe and sound your father has killed the fattened calf.’

115“The older brother was furious and wouldn’t go into the house. 116So his father came out and pleaded with him to come in.

117“But the older brother said to his father, ‘Look, all these years I’ve served you and never at any time have I disobeyed your orders. 118Yet, you never even gave me a baby goat so I could have a celebration with my friends. 119But as soon as this son of yours comes home—who wasted his entire fortune on whores—you kill the fattened calf for him!’

120“The father said to him, ‘My son, you are always with me, and everything I have is yours. 121But it’s proper to celebrate and rejoice, because your brother was dead but is alive again! 122He was lost but now is found!’”

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123Then Emmanuel looked at his disciples and said, **“There was a rich man whose manager had been accused of squandering his wealth. 124So he called him in and asked, ‘What’s this I’ve been hearing about you? 125Give me a report of your conduct, as you can no longer be my manager.’**

**126“The manager said to himself, ‘What am I going to do? Because my master is going to take my job away! 127I can’t do digging, and I’d be ashamed to beg. 128But I know what I’ll do, so people will still welcome me into their homes after I lose my management job.*’***

**129“So he called in everyone who owed money to his master, and he asked the first person, ‘How much do you owe my master?’**

**130“’Eight hundred gallons of oil,’ the man replied.**

**131“So the manager told him, ‘Take out your bill, sit down right now, and write down ‘400 gallons.’**

**132“Then the manager asked another man, ‘And how much do you owe?’**

**133“‘One thousand bushels of wheat,’ the man replied.**

**134“The manager told him, ‘Take out your bill and write down ‘800 bushels.’**

**135“Later, the master praised the dishonest manager for being clever—because the people of the Earth are smarter than the people of Light when it comes to dealing with their own kind. 136Listen: use the money of evil to make friends for yourselves now, so that when the money runs out, these friends will welcome you into the eternal dwelling place of Yahweh. 137Whoever can be trusted with little can also be trusted with much. 138But whoever is dishonest with little will also be dishonest with much.**

139“So if you haven’t been honest in handling the money of evil, who will believe that you’re trustworthy? 140And if you haven’t been trustworthy with what belongs to someone else, who will give you what belongs to you? 141No servant can serve two masters. 142Either you’ll renounce one and love the other, or you’ll be loyal to one and will reject the other. 143You can’t serve both Yahweh and money.”

144When the Pharisees, who loved money, heard all this, they scoffed at Emmanuel.

145Emmanuel said to them, “You are people who must justify yourselves in the eyes of others, but Yahweh knows your hearts. 146What is highly valued by men is detestable in the eyes of Yahweh. 147The Law of Moses and the Prophets existed until John the Baptist. 148Since then, the Kingdom of Yahweh has been declared, and everyone has been crowding into it. **149Don’t think that I’ve come to destroy the Law of Moses and the Prophets—I didn’t come to destroy, but to *fulfill*. 150Here is Truth: even when Heaven and Earth disappear as all the prophecies are fulfilled, not one letter or apostrophe will vanish from the Law. 151And so anyone who breaks even the least of the commandments, or teaches others to do so, will be considered the least in the Kingdom of Heaven. 152But anyone who follows them, and teaches others to do so, will be considered the greatest in the Kingdom of Heaven. 153Because I can assure you that unless your morality is greater than that of the scribes and Pharisees, you won’t enter the Kingdom of Heaven.**

154“You’ve heard Yahweh say to the ancients, ‘Don’t commit murder.’ 155And so whoever still commits murder is condemned to the judgment of damnation.[[190]](#footnote-188) 156And I can tell you that anyone who gets angry with his brother for no reason must also face the judgment of damnation. 157Anyone who says to his brother, ‘*Raca!*’‘I spit on you!,’ is condemned before the Sanhedrin court, but anyone who says to his brother, ‘You’re a hopeless fool!,’ is condemned to the fires of Hell.[[191]](#footnote-189) 158So if you’re bringing your offering to the altar, and there you remember that your brother has something against you, leave your offering before the altar and depart. 159First go to reconcile with your brother, then come to present your offering.[[192]](#footnote-190) 160Reconcile quickly with your accuser while on the way to court, before he turns you over to the judge, and the judge turns you over to the jailer, and you are thrown into prison. 161Believe me, you won’t get out of there until you’ve paid your very last cent.”[[193]](#footnote-191)

162“You’ve heard the ancients say, ‘Don’t commit adultery.’[[194]](#footnote-192) 163But I can tell you that anyone who looks at a woman lustfully has already committed adultery in his heart. 164So if your right eye causes you to transgress, gouge it out and get rid of it. 165Because it’s better for you to enter Life with one eye than to have two eyes and be thrown into Hell—where the devouring maggots never die, and the fires can’t be extinguished. [[195]](#footnote-193) 166And if your right hand causes you to transgress, cut it off and get rid of it. 167Because it’s better for you to lose only one part of your body than for the whole thing to be cast into Hell—where the devouring maggots never die, and the fires can’t be extinguished.

168“And if your foot causes you to transgress, cut it off and get rid of it. 169Because it’s better for you to enter Life crippled than to have two feet and be cast into Hell—where the devouring maggots never die, and the fires can’t be extinguished.

170“It has been said, ‘Anyone who divorces his wife must give her a divorce notice.’[[196]](#footnote-194) 171But I can tell you that any man who divorces his wife to marry another woman is committing adultery—unless it is for the reason of sexual infidelity. 172And any man who marries a divorced woman is committing adultery.

173“And again, you’ve heard the ancients say, ‘Don’t make false vows, but fulfill your promises to Yahweh.’[[197]](#footnote-195) 174But I’m telling you, don’t make any vows—don’t swear by Heaven, because it is Yahweh’s throne. 175And don’t swear by the Earth, because that is Yahweh’s footrest. 176And don’t swear by Jerusalem, because it is the city of the Great King. 177Nor should you swear by your own head, as you can’t even turn a single hair white or black. 178Keep your communication to ‘Yes, yes,’ or ‘No, no,’ because anything more than that comes from evil.”

179Emmanuel looked at his disciples and said, “Temptations are inevitable, and temptations are necessary for the Soul to attain righteousness, but woe to the person when they come! 180Woe to the world because of the temptations of sin!”

181Suddenly, in that moment, one of the disciples interrupted Emmanuel to ask, “Who is the greatest in the Kingdom of Heaven?”

182Emmanuel called over a little boy and placed him in their midst, and he said, “Here is Truth: unless you change and become like little children, you’ll never enter the Kingdom of Heaven. 183So anyone who humbles himself as much as this child will also be the greatest in the Kingdom of Heaven. 184And anyone who welcomes a little child like this, in my name, welcomes me.[[198]](#footnote-196)

185“But if anyone forces even one of these little ones—who believe in me—to commit a sin, it would be better for that person if a millstone were hung around his neck and he was cast into the sea to drown than to go where he is going: to Hell. 186So be very careful, and take care that you don’t loathe any of these little ones, because I can tell you that their guardian angels in Heaven always look upon the face of Our Lord in Heaven, as it is the will of Our Lord in Heaven that not even one of these little ones should perish.

187“In addition, if your brother commits a sin against you, go and reprimand him privately. 188If he listens to you and repents, forgive him because you’ve won him back to Yahweh. 189And even if he sins against you seventy times in a day, then comes back seventy times seven times to say, ‘I repent,’ you must forgive him. 190But if he won’t listen, take one or two other people along, as ‘every accusation must be supported by the testimony of two or three witnesses.’[[199]](#footnote-197) 191If he still refuses to listen, then tell the church. 192And if he refuses to listen to the church, then consider him no better than a tax collector or heathen.”

193Then Simon Peter approached Emmanuel and asked, “Teacher, how many times can my brother sin against me, with me forgiving him? Up to seven times?”

194Emmanuel answered, “I didn’t say ‘up to seven times,’ but ‘up to seventy times seven.’ 195So the Kingdom of Heaven is like a king who wanted to settle financial affairs with his servants. 196And as he began settling the bills, someone was brought to him who owed him a very large sum of money. 197As the man had no way to pay, the king ordered that he be sold, along with his wife, children, and everything he had, to pay back the debt. 198Hearing this, the servant fell to the ground before the king and pleaded, ‘Master, be patient with me—I’ll pay it all back!’

199“His master felt compassion for him, and so he set him free, forgiving his debt. 200But after the servant left, he found one of the other servants who owed him a hundred silver coins. 201So he grabbed him and started choking him, saying, ‘Pay back what you owe!’ 202The fellow servant threw himself at the man’s feet and pleaded, ‘Be patient with me—I’ll pay it all back!’ 203But the man refused to be patient, and went and threw him into prison until he could repay what he owed.

204“When his fellow servants saw what was done, they were appalled, and they went to tell their king everything that had happened. 205So the master summoned the servant and said to him, ‘Oh, you evil servant! I forgave all your debt because you begged me to. 206So shouldn’t you also feel compassion for your fellow man, just as I felt compassion for you?’ 207The king was furious, and handed the man over to the jailer to be tormented until such a time as he could pay back everything he owed. 208And in such a way will *you* be treated by Our Lord in Heaven if you don’t sincerely forgive every one of your brother’s sins.”

209The apostles responded to Emmanuel by exclaiming, “Increase our faith!”

210Emmanuel said to them, “Even if you had faith as small as a mustard seed, you could still say to this mulberry tree, ‘Pull yourself up by the roots and plant yourself in the sea,’ and it would obey you. 211Which one of you, if you had a servant coming in from plowing or tending sheep in the fields, would immediately say to him, ‘Come over and eat’? 212Instead, you would say to him, ‘Make me some supper, then stay ready to serve me until I have eaten and drunk. 213Later, you can eat and drink.’ Doesn’t the master then have gratitude to his servant for following his commands? 214Thus, it should be the same with you. 215When you have only done everything that you have been ordered to do, you should say, ‘We’re unworthy servants! We have only done what we were required to do.”

216“I will tell you Truth: every Soul you convert on Earth to Yahweh will go to Heaven. 217But those lost on Earth will also be lost in Heaven. 218And I can also assure you that if two [or more] of you are in agreement regarding any earthly affairs, it will be done for you by Our Heavenly Lord if you petition Him. 219Because wherever two or three gather in my name, I am in their midst.”[[200]](#footnote-198)

CHAPTER 14

Emmanuel Journeys to His Death

*March, 33 A.D.*

*Road from Samaria to Judea*

1As the time approached for Emmanuel to ascend to Heaven, he traveled resolutely to Jerusalem for the Passover pilgrimage, going along the border between Samaria and Galilee toward the Jordan River Road. 2As he entered one of the villages, he encountered ten lepers who stood at a distance, shouting at him, “Emmanuel! Teacher! Have pity on us!”

3As soon as Emmanuel saw them, he said, “Go present yourselves to the priests!”

4As they left to go to the priests, they were all cured.

5One of the men, when he saw that he had been healed, approached Emmanuel, praising Yahweh at the top of his voice. 6The man—who was a Samaritan—threw himself to the ground at Emmanuel’s feet and thanked him.

7“Weren’t all ten of you healed?” Emmanuel asked. “Where are the other nine? 8Hasn’t anyone been found to return and give glory to Yahweh, except this foreigner?”

9And Emmanuel said to the man, “Stand up and go. Your faith has healed you!”

10Then Emmanuel sent messengers ahead of him, who went into a Samaritan village to make arrangements for him. 11But the people there didn’t welcome Emmanuel because he was on his way to Jerusalem.[[201]](#footnote-199)

12When the disciples James and John saw this, they said, “Teacher, do you want us to call down fire from Heaven to destroy them, as the Prophet Elijah did?”[[202]](#footnote-200)

13But Emmanuel turned and scolded them. “You don’t understand the Holy Angels who exist within you!” he said. **14“The Son of Man didn’t come to destroy the lives of men, but to *save* them.”**[[203]](#footnote-201)

15As Emmanuel and his disciples traveled to another village, Emmanuel was asked by some Pharisees when the Kingdom of Yahweh would come.

16“The Kingdom of Yahweh isn’t something that can be observed,” Emmanuel said. 17“People won’t be saying, ‘Look! It’s over here!’ or ‘Look! It’s there!’ 18Because the Kingdom of Yahweh already exists within you.”[[204]](#footnote-202)

19Then he turned to his disciples and said, “**The time is coming when you’ll long for the day that the Son of Man returns, but you won’t see that day. 20If people say to you, ‘Look! Here he is!’ or ‘Look! There he is!,’ don’t go chasing after them. 21Because on the day of the Son of Man’s return, lightning will flash in the heavens and light up the sky from one end to the other.[[205]](#footnote-203)**

**22“But first he must suffer many agonies in this life and, in his next life, be rejected by the generation who is going to witness the End Time.[[206]](#footnote-204) 23Just as it was in the time of Noah, so it will be when the Son of Man returns—in the time before the flood, people were eating and drinking, and marrying women, and being given in marriage, until the very day Noah entered the ark. 24They had been oblivious until the flood came and destroyed them all.**

**25“It was the same in the time of Lot—people were eating and drinking, buying and selling, planting and building. 26But on the day that Lot left Sodom, fire and sulfur rained down from Heaven and destroyed them all.**

**27“So it will be on the day when the Son of Man is revealed and returns. 28At that time, no one on the roof should go down to get the possessions inside his house. 29Nor should anyone in the field go back for anything. 30Remember Lot’s wife! 31Whoever tries to save his life will lose it, and whoever loses his life for my sake will save it.**

**32“Listen: on that night, two people will be in the same bed—one will be taken away, and the other will be left behind. 33Two women will be grinding grain together—one will be taken away, and the other will be left behind. 34Two men will be in the field—one will be taken away, and the other will be left behind.”**

**35“Taken where, Teacher?” Emmanuel’s disciples asked.**

**36“They will be taken to where the vultures gather,” Emmanuel said, “where there are corpses.”**[[207]](#footnote-205)

**37Then Emmanuel told his disciples a parable about how one must always pray and never lose faith. 38“In a city,” Emmanuel said, “there was a judge who neither feared Yahweh nor respected men. 39And in that city, there was a widow who kept coming to him, saying, ‘Get me justice against my enemy!’**

**40“For a while, the judge refused to help her. 41But then he said to himself, ‘Even though I don’t fear Yahweh, and don’t care about anyone else, this widow keeps bothering me. 42But if I get her justice, it’ll be the end of her coming here to harass me.’”**

**43Then Emmanuel said, “Hear the words of that ungodly judge. 44Won’t Yahweh bring justice all the more to his Chosen Ones, who cry out to Him day and night? 45Will He refuse to help them? 46I can assure you, He will bring them swift justice! 47Indeed, when the Son of Man returns, Yahweh will bring faith to the entire planet.”**

48Then Emmanuel directed this parable to the people in the crowd who were certain that they were better than everyone else, and who detested humanity: 49**“Two men went to the Temple to pray—one a Pharisee, the other a tax collector. 50The Pharisee stood by himself and prayed, saying, ‘Yahweh, I thank you that I’m not like other men—like those crooks, villains, and degenerates—or even like this tax collector here! 51I fast twice a week, and I give away a tenth of all I possess.’**

**52“But the tax collector stood far off and wouldn’t even look heavenward. 53He pounded his chest and said, ‘Yahweh, have pity on me, a sinner!’**

**54“I can assure you that the tax collector went home more righteous than the Pharisee. 55Because anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.”**[[208]](#footnote-206)

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*Samaria-Judea Border*

56Emmanuel left that region, and when he reached the pilgrimage road to Jerusalem (by the northern crossing of the Jordan River), he continued south to the border of Samaria and Judea. 57Large crowds followed him there, and as was his custom he taught and healed them.

58Then some Pharisees came to him to test him, asking, “Is it legal for a man to divorce his wife for any reason?”

59“What did Moses decree?” Emmanuel asked them.

60“Moses permitted a man to write up a divorce certificate and separate from her,” they said.[[209]](#footnote-207)

61Emmanuel said to them, “Haven’t you read that Yahweh, who made them from the beginning, ‘created them as male and female?’[[210]](#footnote-208) 62This is why a man will leave his father and mother to become united with his wife, and ‘the two will become one body.’[[211]](#footnote-209) 63Thus, they are no longer two bodies, but *one* body. 64And what Yahweh has unified, no one should separate.”

65“Then why,” the Pharisees asked, “did Moses decree that you can give a written notice of divorce in order to separate from her?”

66“Moses allows you to divorce your wives because of how hard your hearts are,” Emmanuel said. “But it wasn’t that way in the beginning.”

67When Emmanuel and his disciples were back in the house, his disciples brought up the issue again.

68So Emmanuel said to them, “Any man who divorces his wife to marry another woman is committing adultery—unless it’s for the reason of sexual infidelity. 69And if she divorces her husband to marry another man, she is also committing adultery.”

70“If this is the situation between a man and his wife,” the disciples exclaimed, “it’d be better not to get married!”

71“Not everyone can accept these words,” Emmanuel said. 72“They’re only given to the people I’ve chosen. 73Now, there are eunuchs who were born that way from their mothers’ wombs. 74Then there

are eunuchs who were made that way by others. 75Then there are ‘eunuchs’ who made themselves that way for the sake of the Kingdom of Heaven.[[212]](#footnote-210) 76Anyone who can comprehend these words, let him receive them.”

77Then people brought their babies and little children to Emmanuel, so he could touch them and pray for them. 78But when the disciples noticed, they scolded the people.

79Emmanuel saw this, and he was very displeased. 80Calling over the children, he said to his disciples, “Let the little children come to me, and don’t prevent it! 81Because the Kingdom of Yahweh is meant for those who are like them. 82Here is Truth: if a person can’t welcome the Kingdom of Yahweh as a small child can, he won’t ever enter it.”

83Then he took the little children in his arms, placed his hands on them, and blessed them. 84After that, he traveled on, continuing his journey to Jerusalem. 85Suddenly, a local official ran up and kneeled before Emmanuel, asking, “Benevolent Teacher, what should I do so my Soul will receive eternal life?”

86“Why do you call me ‘benevolent’?” Emmanuel said. “There is only One who is benevolent, and that’s Yahweh. 87But if you want your Soul to enter into eternal life, obey the Commandments.”

88“Which ones?” the man asked.

89“You know the commandments,” Emmanuel told him. 90“’You will not worship any gods but the One True God Yahweh. 91You will not make any idols. 92You will not use Yahweh’s Name for evil. 93You will keep the Sabbath. 94You will not commit murder. 95You will not commit adultery. 96You will not steal. 97You will not speak lies about anyone. 98You will not cheat anyone. 99You will honor your father and mother. 100And you will love your neighbor as yourself.’”[[213]](#footnote-211)

101Then the young man said to Emmanuel, “Teacher, I’ve obeyed them all since my childhood. 102What am I lacking?”

103Emmanuel gazed upon him lovingly and said, “You’re only lacking one thing. 104If you’d like to attain perfection, go sell all your possessions and give the money to the poor, then you’ll have treasure in Heaven. 105Then come, carry the cross, and follow me.”

106When the young man heard these words, he was crestfallen, and he walked away distraught—for he had great wealth.

107Emmanuel saw how disappointed he was, and he said to his disciples, “How difficult it is for the wealthy to enter the Kingdom of Yahweh! 108I can assure you that it is extremely difficult for rich men to enter.”

109The disciples were shocked by his words.

110So Emmanuel repeated himself: “Children, let me say it again—it is extremely difficult for those who trust in money to enter the Kingdom of Yahweh! 111Indeed, it would be easier for a camel to pass through the eye of a needle than for a rich person to enter Yahweh’s Kingdom.”

112The disciples were even more shocked when they heard this, and they said, “Then who can be saved?”

113Emmanuel gazed upon them. 114“For men, it’s not possible,” he said. “But what is impossible for men is possible with Yahweh. 115Everything is possible with Yahweh.”

116Then Simon Peter began to say to him, “Look—we gave up everything to follow you! 117What will it get us?”

118Emmanuel said, “I will tell you Truth: **Everyone who gave up a home, or brothers, or sisters, or father, or mother, or wife, or children, or property for the sake of my name, and for the sake of the Gospel and the Kingdom of Yahweh, will receive exponentially more in the coming Age than those homes, and brothers, and sisters, and mothers, and children, and property. 119Because, despite persecution, your Soul will inherit eternal life at the End Time, as most who are first will be last, and those who are last will be first.”**

120Then Emmanuel said, **“The Kingdom of Heaven is like a landowner who went early in the morning to hire workers for his vineyard.[[214]](#footnote-212) 121After agreeing to pay the workers a silver coin for the day, he sent them into his field.**

**122“At about nine in the morning, he saw other workers standing in the market with nothing to do, so he told them, ‘Go into the vineyard, too, and I’ll pay you whatever is fair.’**

**123“So the workers went there.**

**124“Again, the landowner went at noon and at three o’clock to do the same. 125At about five in the afternoon, he went and found more workers standing around.**

**126‘Why have you been standing here all day doing nothing?’ he asked.**

**127“‘Because no one hired us,’ they said.**

**128“‘Go into the vineyard, too,” he told them, “and I’ll pay you whatever is fair.’**

**129“When evening came, the owner of the vineyard said to his manager, ‘Call over the workers and give them their wages, starting from the last worker hired to the first.’**

**130“So the workers hired around five o’clock came, and each man received a silver coin.**

**131“When the men hired first came, they assumed that they would get more—but each man also received a silver coin. 129When they got it, they started complaining to the landowner. 132“‘These last men only worked for an hour,” they said. “But you’ve made them equal to us, who bore the brunt of the work and the heat of the day!’**

**133“The landowner said to one of the men, ‘Friend, I did you no wrong! 134Didn’t you agree to work for a silver coin? 135Take what is yours, and go! 136I’m going to give these men whom I hired last exactly what I gave you. 137Aren’t I allowed to do what I want with my own money? 138Or is your eye evil toward me because I’m being generous?’**

**139“And so the last will be first, and the first will be last—because though many are invited, few are chosen.”**

140The disciples were awe-struck as they traveled the road to Jerusalem with Emmanuel leading them, and they followed him in reverential fear. 141Then Emmanuel again called aside his twelve apostles and began to tell them what was going to happen to him.

142“Listen,” he said, “we’re going up to Jerusalem, and everything that has been written by the Prophets about the Son of Man is going to be fulfilled.[[215]](#footnote-213) 143The Son of Man will be handed over to the high priests and scribes, who will condemn him to death. 144Then they will hand him over to the Gentiles, who will mock him, and flog him, and spit on him, and insult him. 145Then the high priests and scribes will torture him and kill him. 146Then three days later, he will resurrect from Sheol, alive again.”[[216]](#footnote-214)

147But the apostles didn’t understand what he had just said. 148The words had been hidden from them, and so they didn’t know what Emmanuel was talking about.

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*Jericho, Province of Judea*

149As Emmanuel approached the town of Jericho accompanied by his disciples and a huge crowd, a blind man named Bartimaeus, son of Timaeus, was sitting by the road, begging.

150As he heard the crowd going by, he asked what was going on.

151“Emmanuel of Nazareth is passing,” people told him.

152When he heard that it was Emmanuel, he started shouting, “Teacher! Son of David! Have mercy on me!”

153Many people scolded him and ordered him to be quiet, but he shouted all the more, “Son of David! Have mercy on me!”

154So Emmanuel stopped and ordered the man to be brought to him.

155So people called to the blind man. “Don’t worry!” they said. “Get up! He’s asking for you!”

156Tossing away his cloak, the blind man got up and went to Emmanuel. 157And when he was near, Emmanuel said, “What do you want me to do for you?”z

158“Teacher,” he said, “I’d like to see.”

159Emmanuel felt compassion for him and touched his eyes. 160“Your sight is restored,” he said. “Your faith has healed you. 161Go on your way.”

162Instantly, the man could see, and he followed Emmanuel along the road, praising Yahweh.

163And the people in the crowds, when they had seen it, also praised Yahweh.

164As Emmanuel entered Jericho and made his way through town, there happened to be a man named Zacchaeus—who was the head tax collector, and was very rich—who wanted to get a look at Emmanuel. 165But because he was so short, he couldn’t see over the heads of the crowd. 166So he ran ahead of everyone and climbed a sycamore tree in order to see Emmanuel, who was going to pass that way.

167When Emmanuel reached the spot, he looked up and saw Zacchaeus, and he said, “Zacchaeus, hurry and come down because I need to stay at your house today.”

168So Zacchaeus came down quickly, and welcomed Emmanuel joyfully.

169When everyone saw this, people began muttering, “He’s going to be the guest of a man who’s a sinner!”

170But Zacchaeus protested and said to Emmanuel, “Listen, Teacher! I’m going to give half of my possessions to the poor. 171And if I’ve cheated anyone out of anything, I’ll compensate that person for four times as much!”

172“Today Life has come to this house!” Emmanuel declared. “Because Zacchaeus is also a son of Abraham, and the Son of Man came to find and save what has been lost.”

173While the crowd listened to these things, Emmanuel began to tell them a parable—for he was close to Jerusalem, and the people believed that the Kingdom of Yahweh was imminent.

174Emmanuel said: **“The Kingdom of Heaven is like a nobleman who traveled to a faraway land to be given a kingship, who would then return. 175So he called over his servants and handed them ten gold *mina* coins, telling them, ‘Use this money to conduct my business until I get back.’ 176To one man he gave five gold coins; to another, he gave two; and to another, one—each according to his ability.**

**177“Then the nobleman promptly left on his trip.**

**178“But the people of his city hated him, and they sent a delegation after him, telling everyone: ‘We don’t want this man ruling over us!’**

**179“Then the servant who had received the five gold coins went and invested them, making another five. 180And likewise, the man who had been given two gold coins earned two more. 181But the man who had received one gold coin had gone and dug a hole in the ground, and hidden his master’s money.**

**182“Some time later, when the nobleman returned after having receiving his kingship, he summoned those servants to whom he had given the coins, so he could find out how much each man made through trading.**

**183“The first servant, who had received five gold coins, said, ‘Master, you entrusted me with five gold coins. 184Now look—in addition to them, I’ve earned five more!’**

**185“His master said to him, ‘Excellent, you good and trustworthy servant! 186Because you have proven yourself trustworthy with small things, I will make you a ruler over great things. 187You will rule over ten cities! 188Come and experience your master’s joy!**

**189“Then the second servant came and said, ‘Master, you entrusted me with two gold coins. 190Now look—in addition to them, I’ve earned you two more!’**

**191“His master said to him, ‘Excellent, you good and trustworthy servant! 192You have proven yourself trustworthy with small things, so I will make you a ruler over great things. 193You will rule over four cities! 194Come and experience your master’s joy!’**

**195“Then the servant who had received one gold coin came and said, ‘Master, here is your gold coin, which I kept hidden in a handkerchief. 196I was scared of you, because you’re a demanding man. 197You harvest what you haven’t planted, and gather what you never scattered.[[217]](#footnote-215) 198So I was scared of you, and I went and hid your coin in the ground. 199See—take what is yours!’**

**200“His master said to him, ‘I'll judge you by your own words, you evil, lazy servant! 201You know that I’m a demanding man, harvesting what I haven’t planted, and collecting what I haven’t invested, and gathering what I haven’t scattered. 202So why didn’t you invest my money in the exchange, so that when I returned I could have gotten it back with interest?’**

**203“Then he said to the servants standing around, ‘Take the coin from him and give it to the man who has ten coins.’**

**204“‘But Master,’ they said to him, ‘he already has ten coins!’**

**205“‘I can tell you,” the master said, “that those who have received will be given more, and it will ever-multiply. 206But those who haven’t received will have all their possessions taken from them. 207So throw that worthless servant into the darkness outside, where there will be wailing and gnashing of teeth! 208And as for my enemies who didn’t want me ruling over them—bring them here and execute them before me!’”**

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*Road from Jericho to Jerusalem*

209After Emmanuel had said these things, he traveled on, heading to Jerusalem. 210The Jewish Passover was approaching, and many people had left the countryside early to purify themselves in Jerusalem before the holiday. 211They kept searching for Emmanuel, and they asked each other as they stood in the Temple, “What do you think? Will he avoid the festival?” 212At that time, the high priests and Pharisees had decreed that anyone with knowledge of where Emmanuel was should report it, so they could arrest him.

213As Emmanuel approached Bethpage and Bethany by the hill called Mount Olive, he sent out two of his disciples, telling them, “Go to the village opposite from us, and as soon as you enter you’ll find a tethered donkey colt that has never been ridden before. 214Untie it and bring it here. 215If anyone asks you, ‘Why are you untying it?,’ tell them this: ‘Our Teacher needs it, and he’ll send it back soon.’”

216All of this happened in order to fulfill the words of the Prophet Zechariah:

217*Tell the Daughter of Zion:*

*Look! Your King is coming to you,*

*humble and riding on a donkey—*

*on just a colt, the foal of a donkey.*[[218]](#footnote-216)

218The disciples went and did what Emmanuel had ordered. 219They headed off and found everything exactly as Emmanuel had told them, with the colt tied to an outside door by the road. 220As they untied it, its owners asked them, “What are you doing, untying that colt?”

221They answered in the way that Emmanuel had told them: “Our Teacher needs it.”

222So the owners let them go, and they brought the colt to Emmanuel. 223Then they threw their cloaks over it, and Emmanuel rode on it.

224As he traveled along, a huge crowd of people spread their cloaks on the road, while others cut palm fronds from the trees and laid them on the road. 225When Emmanuel reached the place where the road descended toward Mount Olive, the crowd of disciples began to loudly cheer and praise Yahweh for all the miracles they had seen. 226The crowds going ahead, and the crowds following, shouted, “Hosanna to the Son of David! 227Blessed is the King who comes in the Name of Yahweh! 228Peace from Heaven! 229Blessed is the Kingdom of Our Father David—which is coming! 230Glory in the highest Heavens!”

231But some Pharisees in the crowd said to Emmanuel, “Teacher, silence your disciples!”

232Emmanuel said to them, “I can tell you that if these people were to be silenced, the stones themselves would immediately start shouting.”

233When Emmanuel neared Jerusalem, he gazed upon the city and wept for her. 234And he said, “If only you knew, this very day, what would bring you peace! 235But now it is hidden from your sight. 236The day will come when your enemies will lay trenches around you, and surround you, and strangle you from all sides. 237They will reduce you—and your children within you—to dust, and won’t leave a single stone standing. 238All because you didn’t recognize the time when you would be visited.”

CHAPTER 15

Emmanuel Teaches the Crowds

*Late March, 33 A.D.*

*Road from Bethany to Jerusalem*

1When Emmanuel entered Jerusalem and the Temple, the whole city was abuzz, people asking, “Who is that?”

2“It’s the Prophet Emmanuel of Nazareth, from Galilee!” declared the crowd.

3Emmanuel looked around the Temple, but with evening approaching he headed to Bethany with the twelve apostles. 4The next day, as they left Bethany to return to the city, Emmanuel was hungry. 5When he saw a fig tree in the distance, he went to it to see if, by chance, it had any fruit. 6But when he got there, he found nothing but leaves—it wasn’t yet the season for figs.

7So he said to the tree, “From now on, no one will eat any of your fruit.”

8And his disciples heard him.

9Then evening came, and Emmanuel and his disciples left Jerusalem to return to Bethany. 10As they passed on the same road, they saw that the fig tree had dried up from the roots.

11When the disciples saw it, they were astonished. 12“How quickly that fig tree dried up!” they said.

13Simon Peter remembered what Emmanuel had said earlier. 14“Teacher!” he exclaimed. “Look! That fig tree you cursed has dried up!”

15“Have the faith that comes from Yahweh,” Emmanuel said to them all. 16“Here is Truth: If you have faith and don’t have doubt in your heart, not only will you be able to do what was done to that fig tree, but if you say to that mountain, ‘Rise and throw yourself into the sea!’—and there is no doubt in your heart, and you believe that what you said will happen—then it will be done. 17And so I’m telling you that if you ask for anything in prayer, and if you have faith, and if you believe that you already have those things that you desire, you’ll receive them.[[219]](#footnote-217)

18“And when you’re standing there praying, if you have anything against anyone, forgive them—so Our Lord in Heaven will also forgive your transgressions.[[220]](#footnote-218) 19But if you don’t forgive them, then Our Lord in Heaven won’t forgive your sins.”

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*Second Temple, Jerusalem*

20Once again, Emmanuel and his disciples returned to Jerusalem. 21And it happened that on one of the days when Emmanuel was teaching the people in the Temple and preaching the Gospel, some high priests, scribes, and Jewish leaders approached him.

22They interrupted him and said, “Tell us by what power you’re doing these things! 23Who gave you the power?”

24“And I’ll also ask *you* something,” Emmanuel retorted. 25“If you answer me, then I’ll tell you by what power I do these things. 26So did John the Baptist’s baptizing come from Heaven or from men? 27Where did it come from? Tell me.”

28The Jewish leaders, priests, and scribes discussed it among themselves. 29“If we say, ‘From Heaven,’” they said, “he’ll ask, ‘Then why didn’t you believe in John?’ 30But if we say, ‘From men,’ then we’ll have to fear the people, as the crowd will stone us because they’re convinced that John was a true prophet.”

31So they said to Emmanuel, “We don’t know.”

32“Then I can’t tell you by what power I do these things,” Emmanuel replied. 33“Now give me your opinion: There was a man who had two sons, and he went up to the first one and said, ‘Go work in my vineyard today.’

34“But the boy said, ‘I won’t!’ 35Then afterward he regretted it, so he went.

36“Then the father went to the other son and said the same thing. 37And the boy told him, ‘I’ll go, sir!’ But he didn’t go. 38So which of the two sons did what his father wanted?”

39“The first,” they replied.

40Emmanuel said to them, “In all honesty, I can tell you that the tax collectors and prostitutes will enter the Kingdom of Yahweh before you! 41Because John the Baptist came to you on the road of righteousness, but you didn’t believe in him—though the tax collectors and prostitutes did believe in him. 42And yet, even after witnessing that, you wouldn’t repent so you could believe in him.”

43Then Emmanuel began to tell the people this parable: **“There was a landowner who had planted a vineyard. 44He enclosed it by a wall, dug out a wine reservoir, and built a watchtower. 45Then he rented it out to some laborers before traveling abroad for a long time. 46At harvest time, he sent some servants to the laborers to collect his share of the fruit from the vineyard—but the laborers grabbed the servants, beating up one, killing another, and stoning a third.**

**47“So again, the landowner sent out some servants—more than before. 48But the laborers did the same things to them: they threw stones at them and hit them on the head, and they beat them and humiliated them. 49And after treating them horrendously, they sent them away with nothing.**

**50“And so the landowner sent yet another servant. 51But they killed him. So he sent many more, and they beat up some of them, and killed others.**

**52“Finally, the owner of the vineyard said, ‘What am I going to do?’ 53I’ll send my most beloved son—they will respect him when they see him!’**

**54“But when the laborers saw his son, they said to each other, ‘That’s the heir! 55Come on, let’s kill him and take his inheritance, so it’ll be ours!’ 56So they grabbed him and threw him from the vineyard, and murdered him.”**

**57Then Emmanuel asked the crowd, “So when the owner of the vineyard returns, what is he going to do to those laborers?”**

**58“He’ll come and completely annihilate those evil men!” the people declared. 59“And then he’ll rent his vineyard to those who will give him their fruit at harvest time.’**

60Hearing this, the high priests, scribes, and Jewish leaders exclaimed, “God forbid!”

61Emmanuel stared straight at them and said, “Haven’t you ever read in Scripture:

**62*The stone thrown away by the builders***

***has become the Cornerstone!***

**63*It is Yahweh’s doing,***

***and it is marvelous to behold!*[[221]](#footnote-219)**

**64“So I’m telling you that the Kingdom of Yahweh will be taken away from you, and it will be given to the people for producing good fruit. 65Anyone who falls on that stone will be crushed, and anyone it falls on will be pulverized.”**

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66After the high priests and Pharisees heard Emmanuel’s parable, they realized that he was speaking against them. 67They wanted to arrest him right away, but they were scared of the people, who believed that Emmanuel was a prophet.

68So they left, but they watched him closely after that. 69They sent out some Pharisees and Herodians[[222]](#footnote-220) as spies masquerading as righteous people, hoping to trap Emmanuel through his words so they could hand him over to the judges and authority of the Roman governor, Pontius Pilate.

70Their spies approached Emmanuel and said, “Teacher, we know that you’re honest, speaking and teaching truthfully. 71Nor do you favor anyone, because you’re not concerned with external appearances, and you teach the true way of Yahweh. 72So tell us what you think—is it right or not to pay taxes to Caesar? 74Should we pay, or should we not pay?”

75But Emmanuel was aware of their evil scheming, and he said to them, “Why are you trying to trick me, you Deceivers! 76Show me the coin used to pay the tax. 77Bring me a *denarius* coin so I can see it.”

78So they brought him a *denarius* coin.

79Then Emmanuel asked them, “Whose image and inscription are on the coin?”

80“Caesar’s,” they said.

81“So give to Caesar what belongs to Caesar,” Emmanuel said, “and give to Yahweh what belongs to Yahweh.”

82When they heard these words, they were astounded by him. 83Unable to trap him through his words before the crowd, they left him and went away.

84Then some Sadducees—who don’t believe there is resurrection into Heaven or Hell—came up to Emmanuel.[[223]](#footnote-221) 85They said to him, “Teacher, Moses wrote that if a man dies leaving behind a wife but no children, his brother should marry his widow to produce offspring for his brother. 86Now, there were seven brothers. 87The first got married but died without leaving behind any of his children, so he left his wife to his brother. 88Then the second brother took her as his wife, but he died without leaving behind any of his seed. 89And then the third brother married her—and so forth with all seven brothers—until all seven had married her, and died, without leaving behind children. 90Then the woman finally died, too. 91So at the resurrection, when they ‘rise,’ whose wife will she be? 92Because all seven brothers had married her.”[[224]](#footnote-222)

93Emmanuel said to the Sadducees, “You’re confused because you don’t comprehend the Scriptures or the power of Yahweh. 94The children of this Earthmarry, and are given in marriage. 95But those who are deemed worthy will receive a new span of life after resurrecting from death, and they will neither marry nor be given in marriage, but will be like the angels of Yahweh that are in Heaven. 96Nor can they die anymore, because they are indeed angels, and—being children of resurrection—they are the Children of Yahweh.

97“But regarding the resurrection of the dead, haven’t you read in the Book of Moses what Yahweh told Moses through the burning bush? 98When Yahweh said to Moses, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob,’ it was revealed through the burning bush that the dead will be resurrected.[[225]](#footnote-223) 99Yahweh is not the God of death, but of *life*, as everything has life through Him. 100You are greatly confused!”

101When the people in the crowd heard this, they were amazed by Emmanuel’s teaching. 102Even some of the scribes said to him, “Well spoken, Teacher!”

103Now when the Pharisees heard that Emmanuel had silenced the Sadducees, they pulled each other aside. 104Then one of them, a scribe, approached Emmanuel and tested him with a question.

105“Teacher,” he said, “what is the greatest commandment in the Law? 106Which commandment is the most important?”

107Emmanuel said to him, “This is the first and greatest commandment of all:

108*Listen, People of Israel!*

109*Yahweh is our God!*

110*Yahweh Is All Things!*

111*Love your Lord, Yahweh,*

*with all your heart, and with all your soul,*

*and with every thought, and with every action.* [[226]](#footnote-224)

112Then Emmanuel said, “And the second most important commandment is similar to it:

113*Love your neighbor as yourself.* [[227]](#footnote-225)

114“There are no commandments greater than these,” Emmanuel said. 115“All the Laws of Moses and the Prophets originate from these two commandments.”

116The scribe said to Emmanuel, “Well done, Teacher! You have spoken Truth—that Yahweh Is One, and He is the Only God. 117And a man should love Him with all his heart, and with all his thoughts, and with all his soul, and with every action. 118And he should love his neighbor as himself. 119This is much more important than burnt offerings and sacrifices.”[[228]](#footnote-226)

120When Emmanuel saw that the scribe had answered wisely, he said to him, “You aren’t far from the Kingdom of Yahweh.”

121After that, the Pharisees, Sadducees, and scribes didn’t dare to ask Emmanuel any more questions.

122As Emmanuel taught in the Temple, he asked some Pharisees, “Why do the scribes say that Christ is the son of David? 123What do you think about the Christ? Whose son is he?”

124“He’s the son of David,” they said to him.

125“Then why does David call him ‘Master’ through the Holy Angels?” Emmanuel asked. 126“As David himself said through the Holy Angels, in the *Book of Psalms*, ‘Yahweh told my master, ‘Sit by my right side, while I place your enemy beneath your feet like a footrest.’[[229]](#footnote-227) 127So if David calls the Christ ‘Master,’ then how can the Christ be his ‘son’?”

128The huge crowd listened to Emmanuel, enraptured. 129No one was able to respond—nor did anyone, from that day forward, dare to ask any more questions.

130Then, while all the people were listening, Emmanuel addressed the crowds and his disciples: “The scribes and Pharisees have occupied Moses’ seat, and so whatever laws they want you to follow, obey and do them. 131But don’t act as they do, because they’re Deceivers. 132They fasten loads that are too heavy and hard to bear and place them on the shoulders of men, but they themselves won’t lift a finger to move them. 133Beware of the scribes, who love strutting in long robes. 134All their acts are intended to be seen by other people. 135They make their *tefillin* bigger, and their *tzitzit* longer.[[230]](#footnote-228) 136They love being recognized and greeted in the bazaar, and they seek the most important seats in synagogues and the places of honor at functions. 137Woe to you, scribes and Pharisees! You Deceivers! You cheat widows out of their homes, and make a show with elaborate prayers. You will receive the worst judgment! 138“So don’t call them, ‘Rabbi,’ because you have only one rabbi, as you are all brothers. 139And don’t call anyone on Earth ‘Lord,’ because you have only One Lord, The One Who Is In Heaven.[[231]](#footnote-229) 140And don’t call yourself, ‘Teacher,’ because you have only one teacher, the Christ. 141Whoever is the greatest among you will be your servant,[[232]](#footnote-230) because whoever exalts himself will be humbled, and whoever humbles himself will be exalted.[[233]](#footnote-231)

142“Woe to you, scribes and Pharisees! You Deceivers! 143You keep men locked out of the Kingdom of Heaven, yet you don’t enter yourselves nor do you allow anyone else to go in. 144Woe to you, scribes and Pharisees! Deceivers! You journey across oceans and continents just to gain a single convert, but after he becomes one, you make him twice as much a Son of Hell as you are. 145Woe to you, you blind guides! You say, ‘It doesn’t matter if someone takes an oath by the Temple, but if someone swears by the gold of the Temple, he is obligated. 146You fools! You blind men! Which is greater: the gold, or the Temple that makes the gold holy?[[234]](#footnote-232)

147“And you say, ‘It doesn’t mean anything if someone takes an oath by the altar, but anyone swearing by the offerings on it, he is obligated.’ 148You blind men! Which is greater: the offering, or the altar that makes the offering holy? 149So anyone who takes an oath ‘by the altar’ not only swears by it, but by anything on it. 150And anyone who takes an oath ‘by the Temple’ swears by it and by He who dwells in it. 151And anyone who takes an oath ‘by Heaven’ swears by Yahweh’s Throne and by He who sits upon it.”

152Then Emmanuel—who sat opposite the area in the Temple where offerings were made—looked over and watched as people in the crowd threw money into the Temple treasury box. 153Many wealthy people threw in large amounts, but then a destitute widow came and dropped in two small copper coins, worth a pittance.

154Emmanuel called over his disciples and said to them, “In all honesty, that poor widow has given more than all the people who have thrown offerings into the treasury box, because they gave from a surplus, but she—in her poverty—gave everything that she had to live on.”

CHAPTER 16

Emmanuel’s Prophecy about the End Time

*Mount Olive, Jerusalem*

1As Emmanuel was leaving the Temple to travel on, one of his disciples came up to him and pointed to its buildings.

2“Teacher,” he said, “look at those magnificent stones! And those buildings and decorations to Yahweh!”

3“Do you see all those magnificent buildings?” Emmanuel said to him. “The day will come when not a single stone will be left standing. 4*Every single one* will be torn down.”

5As Emmanuel sat down on Mount Olive, opposite the Temple, Simon Peter, James, John, Mary Magdalene, and Andrew came up to him privately. 6“Teacher,” they said, “can you tell us when that will happen? 7**What are the signs of your Return, and of the End Time, so we can know when it’s about to occur?”**

**8“Don’t be deceived,” Emmanuel warned them, “because many will pretend to be me, claiming, ‘I’m the Messiah,’ and, ‘The day is near.’ 9And they will fool a great many people. 10Don’t follow them. 11You will hear of wars, and rumors of revolutions, but don’t be alarmed. 12These things must happen, but it’s not the End yet because nation will attack nation, and kingdom will attack kingdom. 13There will be large earthquakes in different places, and famines, and uprisings. 14There will be terrifying events, and miraculous signs from Heaven, and severe storms. 15These are the pains of giving birth to the New Age.[[235]](#footnote-233)**

**16“But you must be careful.[[236]](#footnote-234) 17Just before all of this happens, they will seize you and hand you over to their councils, and to their dungeons and places of worship to be tortured and killed. 18And the nations will all hate you because of me.[[237]](#footnote-235) 19And after that, you will be brought before kings and governors on my behalf—this will be your chance to serve as witnesses before them and the evil ones (but first my Gospel must be proclaimed to all the nations). 20At that time many people will be shocked, and they will betray and hate each other. 21And many false prophets will appear to deceive the masses.[[238]](#footnote-236) 22And because of this prevalence of evil, most people’s love will grow cold.[[239]](#footnote-237) 23But he who endures to the End will be saved,[[240]](#footnote-238) and this Gospel of the Kingdom of Yahweh will be proclaimed across the world as a testimony for all nations. 24Then the End will come.[[241]](#footnote-239)**

**25“And when they try to arrest you and hand you over, don’t be anxious about what you’re going to say to defend yourselves. 26Don’t think about it beforehand—just say whatever comes to mind in the moment, because it’s not you speaking, but the Holy Angels of Our Lord speaking through you. 27Indeed, I will give you words and wisdom that none of your adversaries will be able to survive or refute.**

**28“You will even be betrayed by your father and brothers, and by your relatives and friends—and they will send some of you to death. 29Brother will betray his brother to the death, and the father, his son. 30Children will attack their own parents, and have them sent to death.[[242]](#footnote-240) 31And everyone will hate you because of me. 32But not a hair on your head will perish. Endure to the End, and you will win your life. 33He who endures to the End will be saved.**

**33“So when Jerusalem is surrounded by armies, you will know that its destruction is at hand. And when you see ‘the horrendous crimes that cause devastation’ described by the Prophet Daniel existing in a holy place where they don’t belong[[243]](#footnote-241) (the reader will know what this means), then those in Judea should flee to the mountains. 34Those already in the city should escape, and those in the countryside should not enter the city. 35No one on the roof should come down, nor enter his house to get anything.[[244]](#footnote-242) 36No one in the field should go back to get his cloak. 37For these are days of vengeance, to fulfill all that has been written in Scripture. 38Woe to pregnant women and nursing mothers at that time![[245]](#footnote-243) 39There will be great suffering in the land, and fury against the people. 40Pray that their flight will not happen in winter or on the Sabbath. 41They will fall by the sword, and will be taken prisoner by every nation. 42And the infidels will trample on Jerusalem until their time is finally over.[[246]](#footnote-244) 43For these days of great suffering haven’t been seen since the beginning of all creation—and will never be equaled again. 44If these days weren’t shortened by Yahweh, no one would survive. 45But for the sake of His Chosen Ones, whom He selected, He will shorten them.[[247]](#footnote-245) 46At that time, if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!,’ don’t believe it. 47For false Christianities and lying ‘prophets’ will appear to perform acts and wonders that may even deceive His Chosen Ones.[[248]](#footnote-246)**

**48“So be warned: I have told you everything ahead of time.**

**49“So if people tell you, ‘There he is, out in the desert,’ don’t go out. 50Or, ‘Here he is, in the secret inner room,’ don’t believe it. 51Because the return of the Son of Man will happen when lightning flashes in the east and lights up the sky all the way to the west.[[249]](#footnote-247) 52They will be taken to where the vultures will gather, where there are corpses.”[[250]](#footnote-248)**

**53“On earth, the nations will be in distress, alarmed by roaring from the sea and tidal waves. 54Immediately after those days of suffering, there will be signs in the sun, and the moon, and the stars:[[251]](#footnote-249) 55‘The rising sun will go dark, and the moon won’t give its light. 56Stars will fall from the sky.’ 57There will be a cataclysm that will cause hearts to fail from the sheer terror of what has been unleashed on the world, because the power of Heaven will be roused. 58And then the sign of**

**the Son of Man will appear in the sky, and all the people of the Earth will mourn. 59But then they will see the Son of Man coming from the clouds, with tremendous power and glory.[[252]](#footnote-250) 60And with a loud trumpet call he will send out his Holy Angels, and they will gather his Chosen Ones from the four winds, from one end of the heavens to the other—from the farthest ends of the Earth to the farthest ends of Heaven.[[253]](#footnote-251) 61When these things start to happen, be encouraged and lift your heads, because your liberation is imminent.”**

62Emmanuel gave them this analogy: **“Look at the fig tree and other trees. 63When they sprout leaves, you can see it for yourselves and know that summer is near. 64Now learn this lesson from the fig tree: When its branches get tender and its leaves sprout, you know that summer is near. 65In the same way, when you see these things happening, know that the Son of Man and the Kingdom of Yahweh are near—right at the door. 66Believe me when I tell you that all these things will happen to this generation. 67Heaven and Earth will vanish, but my Word will never be destroyed. 68So be careful not to let your hearts get consumed with debauchery, drunkenness, or the cares of this world, or that day will suddenly close upon you like a trap. 69For it will affect everyone on the entire planet.**

**70“But regarding the day or hour, no one knows. 71Not the angels in Heaven or the Christ—only Our Lord.[[254]](#footnote-252) 72So stay awake! Be ever vigilant, and pray that you’ll be worthy enough to escape all that is going to happen, and that you’ll be able to stand before the Son of Man. 73Because you don’t know the time when Yahweh will come.**

**74“It’s like a nobleman who went on a trip, leaving his servants in charge of his house, each man assigned tasks and the porter ordered to stay awake. 75So stay awake! Because you don’t know when the master of the house will return—whether in the evening, or at midnight, or when the roosters crow, or in the morning. 76Otherwise, he may suddenly return and find you sleeping. 77What I’ve said to you, I’m saying to everyone: Stay awake![[255]](#footnote-253)**

**78“At that time, the Kingdom of Heaven will be like ten virgins who carried their lamps and went out to meet the groom, and five of them were wise, and five were foolish. 79The foolish ones brought their lamps, but they didn’t bring any oil with them. 80But the wise ones brought oil flasks along with their lamps. 81However, because the groom was late, they all lay down and fell asleep.**

**81“Then, in the middle of the night, someone shouted, ‘Look! The groom is coming! Go meet him!’ 82So all the young women woke up and prepared their lamps, and the foolish said to the wise, ‘Give us some of your oil, as our lamps have gone out.’**

**83“But the wise said, ‘Why? There won’t be enough for both of us. 84Instead, go to the oil-sellers and buy some for yourselves.’**

**85“Then, while the young women were gone buying some, the groom appeared, and the ones who were ready went into the wedding hall with him, and the door was shut. 86Later, the other virgins returned, and they said, ‘Master! Master! Open the door for us!’**

**87“But the groom said, ‘Here is Truth: I don’t know you.’**

**88“So stay alert! Because you won’t know the day or hour when the Son of Man returns. 89When the Son of Man comes in his splendor, accompanied by all the angels, he will take his seat on the throne of glory. 90And all the nations will gather before him, and he will separate them as a shepherd divides his sheep from the goats. 91He will put the sheep to his right, and the goats to his left.[[256]](#footnote-254) 92And the King will say to those on his right side, ‘Come, you who are blessed by Our Lord—inherit the Kingdom that has been prepared for you since the creation of the world. 93For I was hungry, and you gave me food. 94I was thirsty, and you gave me drink. 95I was a stranger, but you invited me in. 96I was naked, and you gave me clothes. 97I was sick, and you nursed me. 98I was in prison, and you visited me.’**

**99“And the godly will say to him, ‘When did we feed you when you were hungry? Or give you drink when you were thirsty? 100When did we invite you in as a stranger? Or give you clothes when you were naked? 101When did we come to you when you were sick or in prison?’**

**102“And the King will say to them, ‘I will tell you Truth:** **you did one of those things for the least of my brothers or sisters, you did it for me.’**

**103“But he will also say to those on his left side, ‘Get away from me, you cursed, into the inextinguishable flames prepared for you by the Devil and his fallen angels. 104For I was hungry, but you didn’t give me any food. 105I was thirsty, but you didn’t give me any drink. 106I was a stranger, but you didn’t invite me in. 107I was naked, but you didn’t give me clothes. 108I was sick, and in prison, and you didn’t visit me.**

**109“Then the ungodly will also say to him, ‘Master, when did we see you hungry, or thirsty, or as a stranger, or naked, or sick, or in prison, and didn’t help you?’**

**110“And he will say to them, ‘I will tell you Truth:** **when you didn’t do one of those things for the least of my brothers and sisters, you didn’t do it for me.’**

**111“Then they will head to eternal punishment, while the godly Souls will go to eternal life.’”**

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*March 27, 33 A.D.*

*Bethany*

112Six days before Passover, Emmanuel went to Bethany—where his friend Lazarus lived, whom he had raised from the dead. 113Lazarus’ family hosted a dinner there for Emmanuel, with his sister Martha serving, and Lazarus was one of the people reclining at the table with Emmanuel.

114Then Mary, Lazarus’ other sister, took a pound of very expensive, perfumed anointing oil containing pure spikenard and poured it on Emmanuel’s head, anointing him. 115Then she anointed his feet with the oil, wiping it in with her hair, and the house erupted with the fragrance of perfume.

116Then Judas Iscariot, son of Simon—a disciple who would betray Emmanuel—said, “Why hasn’t this perfume been sold for 300 *denarii* and the money given to the poor?!”

117Judas hadn’t said that because he cared about the poor, but because he was a thief. 118As keeper of the money bag, he often helped himself to whatever was inside.

119Emmanuel said to him, “Leave her alone. Why are you bothering her? 120She’s done a magnificent thing for me. 121She was saving this oil for the day of my burial, to anoint me with it.[[257]](#footnote-255) 122You’ll always have the poor, and you can help them anytime you want, but you won’t always have me. 123And I can assure you that wherever this Gospel is preached across the world, what this woman did will also be told, in memory of her.”

124Meanwhile, a large crowd of Jews had learned that Emmanuel was there and came over—not just because of him, but also to see Lazarus, whom Emmanuel had raised from the dead. 125So the Jewish high priests discussed how they could also kill Lazarus, because he was the reason why many Jews were abandoning the established traditions and believing in Emmanuel’s teachings instead.

126The next day, the huge crowds heading to the Passover festival heard that Emmanuel was going to Jerusalem. 127The people in the crowd took palm fronds and went out to meet Emmanuel, shouting, “Hosanna! Blessed is the King of Israel who comes in the Name of Yahweh!”

128And Emmanuel, when he found a young donkey, sat on it. 129Because it was written: “Don’t be scared, Daughter of Zion! 130Look—your king is coming to you, riding a donkey’s colt!”[[258]](#footnote-256)

131At first, Emmanuel’s disciples didn’t understand any of this. 132But after Emmanuel was glorified through his resurrection, they would remember what had been written about him by the Prophets, and they would remember everything they had done with him. 133But the people who had been with Emmanuel when he called Lazarus from the tomb and raised him from the dead—they testified about it. 134And for this reason, people thronged around Emmanuel and wanted to meet him after hearing about the miracles that he had performed.

135So the Pharisees said to each other, ‘Don’t you see that we’ve accomplished nothing? 136Look—the whole world is following him!”

137There were some Greek Jews among those who went to worship at the festival in Jerusalem. 138They approached Philip, who was from Bethsaida in Galilee, with a request, saying, “Sir, we’d like to see Emmanuel.”

139So Philip went to tell Andrew, and Andrew and Philip told Emmanuel.

140So Emmanuel taught them, saying, “The hour has come for the Son of Man to be glorified. 141Truly, in all honesty, I can tell you that if a wheat seed falls into the soil and dies, it stays a seed and perishes, forsaken. 142But if it sprouts, then it will produce abundant fruit. 143Those who love earthly desires will lose them, but those who hate earthly desires will save their Souls for eternity. 144If any man wants to serve me, he must follow me—so wherever I am, he’ll be there, too. 145Our Lord will reward anyone who serves me.

146“And now my soul is in anguish, and what should I say? ‘Dear Lord, save me from this hour’? 147No. Rather, I should say, ‘This hour is why I came!’[[259]](#footnote-257) 148Lord, glory to Your Name!”

149Then a voice boomed from Heaven, “My Name has already been glorified by you, and it will be glorified by you again!”[[260]](#footnote-258)

150The people in the crowd who heard the voice would say that it sounded like thunder. 151Others would say that an angel had spoken.

152Emmanuel said to them, “That voice was not for my sake, but for yours. 153Now, judgment is coming to this world, and the ruler of this world, Satan, will be cast down into Hell. 154And when I am raised from the Earth through resurrection, I will draw all people to me.”[[261]](#footnote-259)

155Emmanuel said this to foreshadow how he would die.

156Someone from the crowd said to him, “We’ve heard from Scripture that the Christ will remain forever.[[262]](#footnote-260) 157So how can you say that the Son of Man will be ‘raised’? 158Who is this Son of Man?”

159“The Light will be with you for a little longer,” Emmanuel replied. 160“Walk while you still have the Light, so darkness won’t overtake you. 161Because those who walk in darkness don’t know where they’re going. 162While the Light is still with you, believe in it so you’ll be Children of Light.”

163After Emmanuel said these words, he left, hiding himself from everyone.

CHAPTER 17

Emmanuel Is Betrayed

*Wednesday, March 30, 33 A.D.*

*Jerusalem*

1During the day, Emmanuel taught in the Temple, and each evening he left for the hill called Mount Olive to spend the night. 2Then all the people would come early in the morning to the Temple to listen to him.

3In two days, it would be Passover—the Festival of the Unleavened Bread—and the Jewish high priests, scribes, and leaders met in the court of Caiaphas, the high priest, to plan how they could secretly arrest Emmanuel and execute him. 4They were looking for a way to secretly kill him, as they greatly feared the people, who believed that Emmanuel was the Christ, the Messiah. 5So they said, “Not during the festival, or the people may riot.”

6Then the Adversary, the Devil, entered Judas, called Iscariot, who was one of Emmanuel’s disciples. 7And Judas went to discuss with the Jewish high priests and leaders how he could betray Emmanuel.

8“What will you give me if I get Emmanuel for you?” Judas asked them.

9They were overjoyed, and they made an agreement to give him 30 silver coins.[[263]](#footnote-261)

10So Judas agreed, and he looked for a convenient opportunity to betray Emmanuel when the crowds weren’t around.

11Though Emmanuel had performed many miracles in the presence of the Jewish leaders, they still didn’t believe in him. 12This fulfilled the words of the Prophet Isaiah, who said, “Lord, who has believed our message? 13And who has the power of Yahweh revealed?”[[264]](#footnote-262) 14Despite those miracles, the Jewish leaders couldn’t believe. 15Because, as it says elsewhere in *Isaiah*,

*He has blinded their eyes and closed their hearts!*

16*So they can neither see with their eyes,*

*nor feel with their hearts,*

*and come back to Me so I can heal them!*[[265]](#footnote-263)

17The Prophet Isaiah said these things when he foresaw Emmanuel’s glory, and Isaiah was speaking about Emmanuel.

18There were also many Jewish leaders who believed in Emmanuel, though they couldn’t admit it or the Pharisees would have thrown them out of the synagogue. 19And so they loved the good opinion of men more than the good opinion of Yahweh.

20Emmanuel shouted out in the Temple, “Anyone who believes in me is not only believing in me, but in the One who sent me! 21Anyone who looks at me is looking at the One who sent me! 22I’ve come as a Light for the world, so that no one who believes in me will stay in darkness. 23As for the person who hears my words but doesn’t keep them—I won’t judge him or her. **24Because I haven’t come to judge the world, but to save the world. 25But there *is* Someone who judges the people who reject me and won’t accept my words. 26And this One will judge them at the End Time based on the words I’ve spoken. 27Because I wasn’t speaking my own words, but was speaking the Word of Our Lord who sent me.** 28Yahweh dictates what I should say, and how I should speak. 29And I know that Yahweh’s commandments give the Soul eternal life. 30So I say exactly what Our Lord tells me to say.”

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*Thursday, March 31, 33 A.D.*

*Jerusalem*

31It was nearly the Festival of Passover—the Festival of Unleavened Bread—when the Passover lambs needed to be sacrificed.[[266]](#footnote-264) 32Emmanuel knew the hour had come for him to depart from the world and return to his Lord. 33But he loved his own who were in the world—and he would love them to the very end.

34Emmanuel sent for Simon Peter and John, telling them, “Go and prepare a meal for us, so we can all eat.”

35They asked him, “Where would you like us to prepare the meal for you?”

36“Listen,” Emmanuel told them, “Go into the city, and when you’re just entering a man will meet you there carrying a jug of water. Follow him. 37When he goes into a house, follow him in and say to the owner, ‘My Teacher has said that his time is near, and he’d like to know where a guest room is, so ‘I can eat a meal with my disciples.’

38The owner will show you a large upstairs room, completely furnished and prepared. 39Get everything ready for us there.”

40So the disciples left and entered the city. 41They did as Emmanuel had instructed them, finding everything just as he had described. 42Then they prepared a meal. 43When evening came, when the hour had come, Emmanuel arrived with his apostles and disciples who were always with him. 44Then they all sat down to eat.

45As they ate supper, the Devil had already put it into the heart of Judas Iscariot, son of Simon, to betray Emmanuel. 46But Emmanuel knew that everything came from Yahweh, from His Hands.[[267]](#footnote-265) 47He knew he came from Our Lord and would go back to Our Lord.

48So Emmanuel stood over the meal and removed his robe. 49Then he took a towel and tied it around his waist. 50Then he poured water into a basin and started washing the disciples’ feet, wiping them off with the towel around his waist.[[268]](#footnote-266)

51Then he reached Simon Peter, who said, “Teacher, you’re washing my feet!”

52“You won’t understand what I’m doing now,” Emmanuel said to him, “but later you will.”

53“You’ll never wash my feet, ever!” Simon Peter exclaimed.

54“If I don’t wash you,” Emmanuel said, “you won’t have your reward with me.”

55“Then not only my feet, Teacher,” Simon Peter said, “but my hands and my head!”

56Emmanuel said to him, “Whoever has purified his body in a *mikvah* bath only needs to wash his feet to be completely clean.[[269]](#footnote-267) 57So you’re clean, but not completely clean.”

58Because Emmanuel knew who was going to betray him—that was why he said to Simon Peter, “You aren’t completely clean.”[[270]](#footnote-268)

59After Emmanuel had washed his disciples’ feet, he put back on his robe and sat down again.

60Then he said to them, “Do you know what I’ve done for you? 61You call me ‘Rabbi,’ and ‘Teacher,’ and what you say is correct—I am. 62So if I, your ‘Teacher’ and ‘Rabbi,’ washed your feet, you should also wash each other’s feet. 63Because I’ve set an example for you: that you should do for others as I have done for you. 64I will tell you Truth: no servant is greater than his master, nor is an apostle greater than the one who sent him. 65If you understand this, you’ll be blessed to put it into practice.[[271]](#footnote-269)

66“I’m not speaking to all of you now, as I know the ones I’ve chosen. 67But so Scripture will be fulfilled: ‘The one who eats my bread has turned traitor against me.’[[272]](#footnote-270) 68I’m telling you now before it happens, so that when it does happen, you’ll believe I am.[[273]](#footnote-271) 69I will tell you Truth: whoever accepts the ones I’ve sent, accepts me. 70And whoever accepts me, accepts Yahweh who sent me.”

71Then Emmanuel said to them, “I’ve been looking forward to sharing this meal with you before my suffering, because I can tell you that I won’t eat like this again until the Kingdom of Yahweh has been accomplished on Earth.”

72After Emmanuel said this, his Soul was in anguish.

73So while his disciples were sitting and eating, Emmanuel testified about what was going to happen to him: 74“I will tell you the absolute Truth: one of you who is eating with me is going to betray me.”

75Then Emmanuel picked up a cup of wine and said a blessing over it.

76“Take this wine and share it with each other,” he said, “because I will tell you Truth: I won’t drink again from the fruit of the vine until the Kingdom of Yahweh comes, when I’ll drink it reborn in Our Lord’s Kingdom.”

77Then, as his disciples ate, Emmanuel picked up a loaf of bread and blessed it. 78Breaking it in half, he handed it to them, saying, “This is my Gospel, the Word of Yahweh. 79Take the bread and eat it, in memory of me.”[[274]](#footnote-272)

80And they ate the bread.

81Then Emmanuel picked up another cup of wine and uttered a final blessing for the bread they had just eaten.[[275]](#footnote-273) 82After blessing it, he handed the cup to his disciples and they all drank from it.

83Then Emmanuel said to his disciples, “Listen—you know the Feast of Passover is tomorrow evening, and that the Son of Man is going to be handed over for crucifixion. 84This cup creates the New Covenant. 85The wine in this cup is my blood that will be shed on behalf of the many for the forgiveness of their sins.[[276]](#footnote-274) 86The same person who dipped his hand into the seasoning bowl with me will betray me. 87His hand is near mine, on this table. 88So the Son of Man will definitely go, as was prophesied. 89But woe to the man who betrays the Son of Man! 90It would’ve been better for that man if he had never been born!”

91The twelve apostles began to ask each other which of them would do such a thing. 92The disciples stared at each other, wondering who he was talking about. 93Then they all became extremely upset, and each man started to ask Emmanuel, “Teacher, is it me?”

94Then Judas the Traitor said, “Teacher, surely it isn’t me!”

95Emmanuel responded, “Then you have put this matter to rest.”

96Sitting there was Mary Magdalene, the apostle whom Emmanuel loved the most, who always had his ear. 97So Simon Peter gestured to her that she should ask Emmanuel which apostle he was talking about.

98She leaned across Emmanuel’s chest and whispered in his ear, “Teacher, who is it?”

99Emmanuel whispered back, “I’ll dip a piece of bread and give it to him—he is the one.”

100Then Emmanuel dipped a piece and offered it to Judas Iscariot, son of Simon.[[277]](#footnote-275) 101After Judas received the bread, the Devil entered him.

102“What you’re going to do, do it quickly,” Emmanuel said to him.

103But no one sitting there knew the reason why Emmanuel had said that to Judas. 104Some of the disciples thought that, because Judas had the money bag, Emmanuel was telling him to buy what was needed for the feast, or to give something to the poor.

105Immediately after receiving the piece of bread from Emmanuel, Judas fled from the room—and it was after sunset, and the stars were out.[[278]](#footnote-276)

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106After Judas had left, Emmanuel said, “Now the Son of Man is glorified, and Yahweh is glorified through him! 107And if Yahweh is glorified through the Son of Man, then Yahweh, Himself, will glorify the Christ, and He will do it soon. 108My little children, I won’t be with you much longer. 109You’ll look for me, but as I said to the Jewish leaders, and as I’m saying to you now: where I’m going, you can’t follow.[[279]](#footnote-277) 110So I am giving you a new command: *Love each other*. 111Just as I have loved you, *love each other*. 112By doing so, by having love for each other, everyone will know that you are my true followers.”

113“Teacher, where are you going?” Simon Peter asked him.

114“Where I’m going now, you can’t follow,” Emmanuel told him. “But you’ll follow me afterwards.”

115“Teacher, why can’t I follow?” Simon Peter protested. “I’d give my life for you!”

116“Would you really die for me?” Emmanuel said. 117“But now here is Truth: Before the rooster crows, you’ll deny knowing me three times.”

118Then Emmanuel said to all the disciples, “Don’t let your hearts be troubled. 119Trust in Yahweh, and also in me. 120There are many rooms in Our Lord’s house. 121If that wasn’t the case, would I have told you that I’m going to prepare a place for you there? 122And if I’m going to prepare a place for you, I’ll come back myself to welcome you. 123Because wherever I am, you’ll be there, too. 124You know how to find the way to where I’m going.”

125Thomas said to him, “Teacher, we don’t know where you’re going, so how can we know the way?”

126Emmanuel said to him, “I am the Way, Truth, and Life. No one can find Our Lord except through me. 127If you have known me, then you have also known Our Lord. From now on, you will know Him and see Him through me.”

128Philip said to him, “Teacher, show us Yahweh, and that will be enough for us.”

129“I’ve been with you this whole time, Philip,” Emmanuel said, “and you still don’t know me? 130Anyone who has seen me has seen Our Lord. 131So how can you say, ‘Show us Yahweh?’ 132Don’t you believe that I am with Yahweh, and that Yahweh is with me? 133The words I’m speaking aren’t coming from me; rather, they’re coming from Our Lord, Who lives within me. 134Trust that I am with Yahweh, and that He is with me—or at least believe in me because of the miracles that Yahweh performed through me! 135I will tell you Truth: anyone who believes in me, and in the miracles performed through me, will be able to do similar things—or will perform even greater acts—because I will be back with Our Lord. 136So if you ask for anything in my name, I’ll do it for you so Yahweh can be glorified through His Christ. 137You can ask for anything in my name, and I’ll do it.”[[280]](#footnote-278)

138Then Emmanuel said, “If you love me, you’ll obey my commandments, and I’ll make a request from Yahweh. 139So Yahweh can dwell within you forever, He will give you another Ally: the Angels of Truth—the Holy Angels, whom the world is unable to acknowledge because it hasn’t seen Yahweh and doesn’t know Him. 140But *you* know Yahweh because He lives with you, and is inside you.

141“I won’t orphan you—I’ll come to you after a short time. 142Soon, the world will no longer see me, but *you* will see me. 143And if I live again, *you* will also live again. 144On that day, you’ll know that I am with Our Lord, and that you are with me, and that I am with you. 145And anyone who respects my commandments and obeys them—that is the person who loves me. 146Anyone who loves me will be loved by Our Lord. 147And I will love him, and will show myself to him after resurrecting.”

148Judas (not Judas Iscariot) said to Emmanuel, “Teacher, why are you going to show yourself to us, but not to the world?”

149“Anyone who loves me will obey my words,” Emmanuel said, “and Our Lord will love him. 150Then we’ll come to show ourselves to him, and we’ll always stay with him. 151But anyone who doesn’t love me won’t obey my words—and the words you hear aren’t from me, but are from Yahweh, Who sent me.

152“I’m telling you these things while I’m still with you. 153But the Ally—which is the Holy Angels, whom Our Lord will send in my name—will teach you everything, and will help you to recollect everything I’ve told you. 154So I’m going, leaving you in peace. 155I give you my peace, but I don’t give to you as the world gives. 156Don’t allow your hearts to be worried or fearful. 157You heard me say that I’m going away but will return to you. 158If you loved me, you’d rejoice that I’m going to Yahweh, as He is greater than I am! 159So listen: I’ve told you everything beforehand, so that when it happens, you can believe.”

160Then James and John, the sons of Zebedee, approached Emmanuel and said, “Teacher, we’d like you to do us a favor.”

161Emmanuel said to them, “What do you want me to do for you?”

162“Let one of us sit on your right side,” they said, “and the other on your left, to be in your glory!”

163“You don’t know what you’re asking,” Emmanuel told them. 164“Can you drink from the same cup that I’m drinking from? 165Or be baptized with the same baptism that I’m experiencing and will experience?”

166“We can!” they assured him.

167Then Emmanuel said, “You will, indeed, drink from the cup that I’m drinking from, and you will be baptized with the baptism that I’m now experiencing and will later experience.[[281]](#footnote-279) 168But it’s not my decision to let you sit on my right or left side. 169Those seats have already been reserved for others; they have been given to the ones whom Our Lord has prepared for them.”

170When the other ten apostles heard about this, they were really annoyed with James and John. 171Then there arose an argument among the apostles about which one of them could be considered the greatest.[[282]](#footnote-280)

172Emmanuel interrupted them and called them all over. 173Then he said, “You know that the Gentiles’ kings and princes wield authority over the people, and those who rule over the kings and princes are called ‘benefactors.’ 174But it won’t be this way with you. **Instead, whoever is the greatest among you will also be the humblest. 175And whoever is a leader will be like a servant. 176Anyone who seeks greatness among you must be your servant. 177And anyone who wants to be your greatest leader will be everyone’s servant. 178Just as the Son of Man didn’t come to be served, but to serve, and to give his life as an offering to free the many.[[283]](#footnote-281) 179So then, who is greater: the one sitting at the table, or the one who serves? 180Is it the person who is seated? 181But yet, I’ve been a servant to you. 182You are the ones who championed me during my trials, and for this I will entrust you with a Kingdom, just as Our Lord entrusted me with one. 183And you’ll be able to eat and drink at the table in my Kingdom.”**

184Then Emmanuel said to his disciples, “You will all sever your relationship with me tonight. 185For it is written: ‘I will strike the shepherd, and decimate the sheep in his flock.’[[284]](#footnote-282) 186But after I’ve resurrected, I’ll send to you the Holy Angels, who will lead you into Galilee.”[[285]](#footnote-283)

187“Even if everyone denies you, I won’t!” Simon Peter exclaimed.

188“Simon, Simon,” Emmanuel chided. “Listen! Satan has demanded all of you, in order to separate you like wheat from me and Our Lord. 189But I am imploring you not to lose faith. 190In the past, when you came back to me, you strengthened your brothers.”[[286]](#footnote-284)

191“Teacher, I’m prepared to go to prison or to death with you!” Simon Peter declared.

192“I will tell you Truth, Peter,” Emmanuel said to him. “Tonight, before the rooster crows, you’ll deny knowing me *three* times.”[[287]](#footnote-285)

193“Even if I have to die with you,” Simon Peter insisted more strongly, “I’ll never deny you in any way!”

194And the other disciples all said likewise.

195“When I sent you out without money, bag, or sandals,” Emmanuel said to them, “did you find yourselves needing anything?”

196“Not a thing,” they all admitted.

197Then Emmanuel said, “From now on, whoever has money should bring it—and his bag, too. 198And whoever doesn’t have a sword should sell his robe to buy himself one. 199Because I’m telling you, what was written must be fulfilled through me: ‘And he was condemned with criminals.’[[288]](#footnote-286) 200Indeed, this is the prophecy about my end.”

201Some disciples said, “Teacher! Look! Here are two swords!”

202“They’re enough,” Emmanuel muttered. 203“I won’t say much more to you after this. 204The Devil, that dark prince of this world, is coming, but he has no power over me. 205I do what Our Lord commands, so the world will know that I love Him. 206Get up, let’s leave this place!”

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*April 1, 33 A.D.*

*Mount Olive, Jerusalem*

207Emmanuel left, as usual, for Mount Olive, where he liked to spend the night. 208Singing a song of praise to Yahweh, his disciples also followed him.

209When Emmanuel arrived, he said to them, “Pray that you won’t fall into sin. 210I am the true vine, and Our Lord is the Gardener. 211He throws away any of my branches that don’t bear fruit, and prunes any branches that do bear fruit, so they can produce even more fruit. 212You’ve already been pruned by the words I’ve told you. 213Stay faithful to me, and I will remain with you. 214The branch can’t bear fruit by itself unless it’s attached to the vine—nor can you, unless you stay with me. 215I am the vine; you are the branches. 216Anyone who stays with me, and me with him, will produce abundant fruit. 217Because without me, you can do nothing. 218If a person doesn’t stay faithful to me, he is like a discarded branch that withers away. 219The branches are then gathered and thrown into the flames, and burnt away. 220But if you stay faithful to me, with my words living in you, you can ask for anything you want, and it will happen.[[289]](#footnote-287) 221Our Lord is glorified in this way: by producing abundant fruit for Him, and by being my true followers.

222“As Yahweh loves, so have I loved you. 223*Stay in my love.* 224If you obey my commandments, you will stay in my love. 225Just as I’ve kept Our Lord’s commandments and stay in His love. 226I’ve told you things so my joy can remain within you, and so your own joy can be realized. 227Here is my commandment: *Love each other as I have loved you*. 228There is no greater love than this: to give up your life for your friends. 229If you do what I’ve ordered, then you are my friends. 230I’m no longer calling you servants, because a servant doesn’t know what his master is doing. 231And I’ve always called you friends, because I’ve revealed to you everything that I’ve heard from Yahweh. 232You didn’t choose me—I chose you, appointing you to go out and produce fruit for Yahweh that will endure. 233So anything you ask from Our Lord in my name, Yahweh will give to you.

234“I’m ordering you to do all of these things, so you’ll love each other. 235If the world hates you, realize that it hated me long before you. 236If you were of this world, it would love you like its own. 237But because you aren’t one of them, and because I selected you from them, the world will hate you.[[290]](#footnote-288) 238Remember what I told you: No servant is higher than his master. 239If they persecute me, they will also persecute you. 240If they obey my Word, they will also obey yours. 241But because of my name they’ll persecute you, for they won’t know the One Who sent me. 242If I had not come and spoken to them, they would be without sin. 243But now they have no excuse for their sins. 244Whoever hates me also hates Our Lord. 245If I hadn’t done miracles before their very eyes that no man had ever done, they would be without sin. 246But now, having seen those miracles, they still hate me and Our Lord. 247This fulfills what was written in their Scripture: ‘They hated me without reason.’[[291]](#footnote-289)

248“When the Ally comes, whom I’ll send to you from Yahweh—those Angels of Truth who come from Yahweh—the Ally will testify about me. 249And you must also testify, because you’ve been with me from the beginning.[[292]](#footnote-290) 250I’ve told you all this so you won’t lose faith. 251They will throw you out of the synagogues. 252In fact, the time is coming when the people who murder you will think they’re offering a sacrifice to Yahweh.[[293]](#footnote-291) 253And they’ll do these things to you because they don’t know Our Lord or me.

254“I’ve told you this, so that when the time comes you’ll remember I mentioned it. 255I didn’t tell you in the beginning, because I was still with you, but now I’m going back to the One Who sent me. 256Yet, no one is asking me, ‘Where are you going?’ 257Instead, grief has filled your hearts because I told you these things. 258But I will tell you Truth—it’s for your own good that I’m going away. 259Because if I weren’t going away, the Ally wouldn’t come to you. 260But when I leave, I’ll send him to you. 261And when the Angels of Truth comes, he’ll reveal the world’s ungodliness, immorality, and injustice. 262Its ungodliness, because people didn’t believe in me. 263Its immorality, because I went to Yahweh and won’t be seen anymore. 264And its injustice, because the dark prince of this world, the Devil, is being brought to trial.[[294]](#footnote-292)

265“I have many more things to tell you, but you can’t bear to hear them right now. 266But when the Holy Angels, those Angels of Truth, come, they’ll guide you to absolute Truth, because they won’t be speaking, themselves, but will be divulging what they hear from Yahweh, and revealing the future to you.[[295]](#footnote-293) 267The Ally will honor me, because he will receive from me and will disclose to you. 268Everything that Yahweh has is mine. 269And so I’m telling you that the Holy Angels will receive from me and will disclose to you. 270Soon, you’ll no longer see me. Then, a short time later, you’ll see me again.”

271Then his disciples asked each other, “Why did he say to us, ‘Soon, you’ll no longer see me. Then, a short time later, you’ll see me again’ and ‘I’m going to Yahweh’?”

272And then they said, “Why did he say ‘soon’? We don’t know what he’s talking about.”

273Emmanuel, knowing they wanted to ask him about it, told them, “Are you questioning each other about this because I said, ‘Soon, you’ll no longer see me. Then, a short time later, you’ll see me again’? 274I will tell you Truth: you will cry and grieve while the world rejoices, and you will be in despair—but your despair will turn to elation. 275A woman experiences pain during labor because her time has come. 276But as soon as she delivers the child, she forgets her suffering because of her joy about a new person being born into the world.

277“And so now you feel sorrow, but I’ll see you again, and then your hearts will rejoice, and no one will be able to take away your joy. 278At that time, you won’t ask me for anything. 279I will tell you Truth: anything you ask from Yahweh in my name, He’ll give you. 280Up until now, you haven’t asked for anything in my name. 281Ask, and you’ll receive—and your joy will overflow.[[296]](#footnote-294) 282Though I’ve been talking to you in parables, the time will come when I’ll no longer speak metaphorically about Yahweh, but will speak literally. 283At that time, you’ll ask for things in my name, but I won’t say that I’ll ask Yahweh for you. 284Indeed, Yahweh Himself loves you, because you loved me and believed that I came from Him. 285I originated from Yahweh and came into the world. 286Now, I’m leaving the world and returning to Yahweh.”

287“Look!” Emmanuel’s disciples exclaimed. “Now you’re talking literally without giving a parable! 288And we realize that you know everything, so there’s no need for anyone to question who you are. 289For this reason, we know you came from Yahweh!”

290“Do you really believe now?” Emmanuel asked. 291“Listen, the time is coming—indeed, it has already come—when you’ll be scattered, each to his own home. 292And you’ll abandon me. 293Yet, I’m not abandoned because Yahweh is with me, and I’ve told you this so you can find solace through me. 294In this world, you’re going to experience persecution, but don’t worry: I’ve already defeated the evil of the world.”[[297]](#footnote-295)

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295After Emmanuel said all this, he gazed heavenward and prayed. 296“Lord,” he said, “the time has come. 297Glorify your Christ, so your Christ can glorify You. 298Just as You have granted me power over all living things, grant eternal life to the Souls of the ones You have given me. 299This is eternal life for the Soul: knowing that You are Yahweh, and that I, Emmanuel, am the Christ sent by You.

300“I’ve glorified you on Earth by completing the mission that you assigned me. 301And now, Yahweh, exalt me in your Presence with the same glory that we shared before the world was created! 302I have revealed Your Name to the ones who You selected for me from the people of the world. 303They were yours, and You gave them to me, and they have obeyed your Word.

304“Now they know that absolutely everything I’ve received is from You, because I gave them the words You gave me, and they accepted them. 305And they know with certainty that I came from You, and they believe that You sent me. 306I’m praying for them. 307I’m not praying for the world, but for the ones you’ve given me—because they’re yours. 308Everything that is mine is yours, and everything that is yours is mine. 309And my followers have glorified me. 310From this point forward I’m no longer a part of this world, but they are still part of it. 311Oh, Holy Lord, I’m coming to you! 312Through Your Name, protect the ones You’ve given me, so they will stay united like You and me. 313While I was with them, I protected them through Your Name. 314I protected those ones whom you selected for me so Scripture could be fulfilled, and not one of them perished except for the Son of Eternal Damnation.[[298]](#footnote-296)

315“So now I’m coming to You, and I’m speaking these things while I’m still in this world, so my disciples can be filled with Yahweh’s Grace. 316I’ve given them your Word, and the world has hated them because they’re not from this world—just as I’m not from it. 317I’m not praying for You to remove them from the world, but for You to protect them from evil. 318They don’t belong in this world any more than I do.

319“Bless them through your Truth! 320Your Word *is* Truth. 321Just as you sent me into the world, I’ve also sent them into the world. 322For their sake, I’ll purify myself through self-sacrifice, so they can also be purified by Truth. 323I’m not only praying for them, but for anyone who believes in me through my disciples’ testimonies about me. 324In such a way, everyone can become One with each other through Your Word. 325Just as You, my Lord, are with me, and I am with You, may they also become One with us so the whole world can believe that You sent me. 326I gave my disciples the glory that You gave me, so they might become One, just as we are One—I with them, and You with me—so they can attain perfection in the One, and so the world can know that You sent me, and that You loved them as You loved me.

327“Oh, Lord! How I wish that those you selected for me could be where I am, so they could see the glory You’ve given me. 328Because You’ve loved me since before the creation of the world! 329Oh, Noble Lord! The world hasn’t known You, but I’ve known You! 330And anyone who knows that You sent me, they know You, too. 321And I’ve revealed Your Name to my disciples, and I am still revealing it, so that your love for me will exist in them, and so I can be with them.”

CHAPTER 18

Emmanuel Is Arrested

*Late Evening; Friday, April 1, 33 A.D.[[299]](#footnote-297)*

*Garden of Gethsemane*

1Emmanuel and his disciples left Mount Olive and crossed Kidron Creek to a place called Gethsemane, where there was a garden. 2As they entered it, Emmanuel said to everyone, “Sit here while I go and pray.” 3(Judas Iscariot—Emmanuel’s betrayer—knew the place, as Emmanuel often met there with his disciples.)

4Emmanuel went with Simon Peter, Mary Magdalene, and the two sons of Zebedee, James and John. 5He was overcome with grief, awe, and anguish. 6“My Soul is in the most wretched despair!” he said to them. 7“Stay with me, keep me company.”

8Emmanuel walked a short distance, then fell down with his face to the ground about a stone’s throw away from his disciples. 9He prayed for it to be possible, somehow, for the hour to pass him by.

10“Oh, *Abba*! Papa!” he said. “Oh my Lord, everything is possible for You! 11If it be Your will, take this cup from me! Let this cup pass me by! 12But I know it isn’t my will, but Your will. 13May *Your* Will be done, not mine!”

14Then a holy angel from Heaven, the Archangel Michael, appeared to Emmanuel to give him strength.[[300]](#footnote-298) 15In his anguish, Emmanuel prayed more fervently, his sweat dripping to the ground like blood.

16When Emmanuel rose from praying and returned to his disciples, he found them asleep, exhausted from their despair.

17Emmanuel said to Simon Peter, “Simon, why are you sleeping? 18Couldn’t you keep watch for me for even an hour? 19Guard yourself, and pray that you won’t fall into sin by falling asleep! 20Because though the spirit is willing, the physical body is easily tempted.”

21Then Emmanuel left a second time to pray. 22And he said, “Oh, Lord, if this cup can’t pass by without my having to drink from it, then may Your will be done.”

23When he returned again, he found his disciples sleeping and unable to keep their eyes open. 24Nor did they know what to say to him.

25So Emmanuel left them and went away for a third time. 26Again, he prayed, repeating the same words.

27When Emmanuel returned to his apostles, he said to them, “Are you still sleeping and resting? 28No more of this! The time has come! 29Look—the Son of Man is going to be handed over to the criminals. 30Get up! Let’s go! My betrayer is here!”

31While Emmanuel was still speaking, a crowd suddenly arrived led by Judas Iscariot, one of Emmanuel’s disciples. 32Judas was accompanied by a detachment of soldiers and officers carrying lanterns and torches, and brandishing swords, clubs, and other weapons. 33The Jewish high priests, scribes, and officials had given Judas the soldiers.

34Emmanuel, knowing everything that was going to happen to him, stepped forward and asked them, “Who are you looking for?”

35“Emmanuel of Nazareth,” they said.

36“That’s me,” he said.

37Judas, Emmanuel’s betrayer, was also standing with the soldiers. 38But as soon as Emmanuel said “that’s me,” they all fell back and stumbled to the ground.

39Then Emmanuel asked them again, “Who are you looking for?”

40“Emmanuel of Nazareth,” they repeated.

41“I said it’s me,” he told them, “so if you’re looking for me, let the others go.”

42This was to fulfill what Emmanuel had said earlier: “I haven’t lost any of the ones You gave me.”[[301]](#footnote-299)

43Judas had arranged to give the men in the crowd a signal. 44He told them, “Whoever I kiss—that’s him. 45Arrest him and take him away under close guard.”

46Immediately, Judas walked up to Emmanuel. “Greetings, Teacher!” he said.

47And he gave Emmanuel a kiss.

48Then Emmanuel said to Judas, “Friend, why have you come? 49Are you betraying the Son of Man with a kiss?”

50When Emmanuel’s followers saw what was going to happen, they said to Emmanuel, “Teacher, should we attack them with our swords?”

51Then Simon Peter, who was standing nearby, drew his sword. 52And he attacked the high priest’s servant (whose name was Malchus), cutting off his right ear.

53“Enough of this!” Emmanuel shouted. 54And he touched the servant’s ear, healing it.

55Then Emmanuel said to Simon Peter, “Put your sword away! 56Because anyone who draws a sword will die by the sword. 57Don’t you think I could pray to Our Lord, and He would immediately send more than twelve legions of angels to assist me? 58Am I not supposed to drink the cup that Our Lord has given me?”[[302]](#footnote-300)

59Then the detachment of soldiers, its commander, and the Jewish officials rushed forward to seize Emmanuel. 60Grabbing him, they restrained him and tied him up.

61While this happened, Emmanuel said to the high priests, officers, and Jewish leaders: “So you come out here with your swords and clubs to arrest me like some bandit! 62Every day I was with you in the Temple, teaching, but you didn’t arrest me there. 63And now this is when you take action—at night, when darkness reigns. 64But how else can Scripture be fulfilled, which said it must be this way? 65So this is happening to fulfill the words of the Prophets!”

66Then all the disciples abandoned Emmanuel, and fled.

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*Before sunrise; Friday, April 1, 33 A.D.*

*Palace of the High Priest, Jerusalem*

67The guards who had arrested Emmanuel took him to the palace of Caiaphas, the high priest, where all the Jewish high priests, scribes, and leaders had gathered before the Sanhedrin court. 68Simon Peter and Mary Magdalene followed the soldiers from a distance. 69Simon Peter was wearing a linen tunic around his body, and when the soldiers heard them following, they grabbed Simon Peter—who twisted free from the garment and ran away naked.

70Initially, the soldiers and Jewish leaders brought Emmanuel before Annas, who was the father-in-law of Caiaphas, the high priest for the year. 71But Annas sent Emmanuel, shackled, to Caiaphas. 72(Caiaphas was the one who had advised the Jewish leaders, “It would benefit us to sacrifice one innocent man for the sake of the people.”[[303]](#footnote-301))

73Meanwhile, Simon Peter and Mary Magdalene were still following Emmanuel from a distance, and they went all the way to the high priest’s palace in Jerusalem. 74When they arrived at the palace, Mary—who was known to the high priest—was allowed to enter the courtyard along with Emmanuel, but Simon Peter had to stay outside the gate. 75So Mary asked for permission for Simon Peter to come in, ordering the door girl to let him inside, and Simon Peter waited in the courtyard for Emmanuel to finish being questioned by Caiaphas.[[304]](#footnote-302)

76Because it was cold, the servants and soldiers started a charcoal fire in the middle of the courtyard to warm themselves, and Simon Peter stood with them to warm up. 77When the people sat down together, Simon Peter sat down with them to await the outcome for Emmanuel. 78Then the door girl noticed him warming himself and approached, and she studied him intently. 79“This man was also with Emmanuel, the Nazarene of Galilee!” she announced to everyone. 80“Aren’t you one of that man’s disciples?”

81“No, I’m not!” Simon Peter exclaimed.

82Then he denied it before everyone, saying: “Woman, I don’t know him! I have no idea what you’re talking about!”

83At the same time, inside the palace, the high priest was interrogating Emmanuel about his disciples and teachings.

84“I spoke openly to the people,” Emmanuel was telling him. 85“I always taught in the synagogues and the Temple, where the Jews gather. 86I’ve never spoken in secret. 87So why are you questioning me? 88Ask the people who heard me. Look—they know what I said.”

89As soon as Emmanuel had spoken, a nearby guard slapped him in the face. 90“Is that how you talk to the high priest?!” he raged.

91“If I said something wrong,” Emmanuel told him, “attest to what was wrong about it. But if I spoke correctly, what gave you the right to hit me?”

92Meanwhile, Simon Peter was still sitting by the fire, warming himself. 93Then some people asked him, “Aren’t you also one of that man’s disciples?”

94But Simon Peter denied it again. 95“No, I’m not!” he swore. “I don’t know the man!”

96After about an hour had passed, the people who were standing around approached Simon Peter again. 97“There’s no denying it,” one man insisted. “You must be one of them because you’re a Galilean—your accent gives you away! 98You were also with Emmanuel, as he’s a Galilean!”

99So Simon Peter left for the entranceway. 100But when the door girl saw him again, she announced to the people who were there, “He’s one of them! 101This man was also with Emmanuel of Nazareth!”

102One of the high priest’s servants, a relative of the man whose ear Simon Peter had cut off, said, “Didn’t I see you with Emmanuel in the garden of Gethsemane?”

103Then Simon Peter began cursing, and he declared to everyone: “I don’t know who you’re talking about!”

104In that moment, while he was still speaking, a rooster crowed.

105At the same time, guards were leading Emmanuel through the courtyard to take him to the Sanhedrin (with Mary Magdalene following), and Emmanuel turned to look directly at Simon Peter. 106Then Simon Peter remembered Emmanuel’s words, how Emmanuel had told him: “I will tell you Truth: today, before the rooster crows, you’ll deny knowing me three times.”[[305]](#footnote-303)

107Simon Peter left the courtyard, weeping bitterly.

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*Dawn, ~6 a.m.; Friday, April 1, 33 A.D.*

*Sanhedrin, Jerusalem*

108As soon as it was dawn, at about six in the morning, the Jewish leaders, high priests, and scribes came together and had Emmanuel brought before the Sanhedrin. 109They were all looking for false testimonies to use against him so they could execute him, but they couldn’t get anything useful. 110Though many corruptible witnesses appeared to give false testimony against Emmanuel, their testimonies didn’t jibe.

111Finally, two false witnesses stepped forward. 112One of them said, “We heard that man say, ‘I can destroy this Temple of Yahweh and rebuild it in three days.’”

113The other man said, “We heard him say, ‘I will destroy this Temple made by human hands, and in three days I will build another one not made by human hands.’”[[306]](#footnote-304)

114But even their accounts didn’t agree.

115Then the high priest stood before everyone and said to Emmanuel, “Have you nothing to say about their testimony against you?”

116Emmanuel stayed silent and wouldn’t answer him.

117So the high priest said, “I order you, in the name of God, to tell us if you’re the Christ, the Messiah! 118Are you the Christ of the Blessed One?! Tell us!”

119“If I told you,” Emmanuel said to him, “you wouldn’t believe me. 120And if I asked *you*, you wouldn’t answer me. 121It is you who are saying ‘the Christ.’ 122But what I’m saying is that, from this moment forward, the Son of Man will sit in the power of the Right Hand of Yahweh, coming from the clouds of Heaven!”

123“So *you* are the Messiah?” they all exclaimed.

124“You just declared that I am,” Emmanuel said.

125Then Caiaphas, the high priest, tore at his robe in rage. 126“He blasphemed! Why do we need any more witnesses? 127We’ve heard it for ourselves, from his own mouth! 128So what’s your decision?”

129They all decided that he deserved to die.

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*Early morning, ~6:30 a.m.; Friday, April 1, 33 A.D.*

*Palace of the Roman Governor*, *Jerusalem*

130Very early in the morning, the high priests had a discussion with the Jewish leaders, scribes, and members of the Sanhedrin about how they would execute Emmanuel. 131When Judas Iscariot, who had betrayed Emmanuel, saw that Emmanuel had been condemned to death by the Sanhedrin, he repented and returned the thirty silver coins to the high priests and leaders.

132“I’ve sinned!” he told them. “Innocent blood is going to be spilled!”

133“Why should we care?” they said to him. “That’s your problem.”

134So Judas threw the thirty silver coins onto the floor of the Temple and left. 135Then he went to hang himself.

136“It’s not lawful to put these coins into the Temple treasury,” the high priests said as they picked them up. 137“It’s blood money.”

138So they discussed it, and they decided to use the coins to buy a potter’s field as a burial place for foreigners. 139(Which is why, to this day, the place is called the “Field of Blood.”)

140It was then that the words of the Prophet Zechariah were fulfilled: The people of Israel paid thirty silver coins for Yahweh’s own prophet. 141As preordained by Yahweh, the high priest paid a potter thirty silver coins for his plot of land.[[307]](#footnote-305)

142Tying up Emmanuel, the soldiers and Jewish leaders led him away from the palace of Caiaphas, the high priest, and took him to the *pretorium*, or palace of the Roman Governor, to hand him over to Pontius Pilate for execution. 143But it was early morning, and because the Jews didn’t want to defile themselves by entering the residence of a Gentile before they had eaten their Passover meal, Pilate had to come out to them.[[308]](#footnote-306)

144“What are your charges against this man?” Pilate demanded.

145“We wouldn’t be bringing him to you if he weren’t a criminal,” they told him.

146“You take him and judge him according to your own laws,” Pilate said.

147“But we’re not allowed to execute anyone,” the Jews said.

148And so Emmanuel’s words were fulfilled regarding his manner of death.[[309]](#footnote-307)

149So Pilate went back inside his palace and had Emmanuel (and Mary Magdalene, who had been accompanying him) brought in.[[310]](#footnote-308) 150As Emmanuel stood before the governor, Pilate said to him, “You are the King of the Jews?”

151“Is it you asking,” Emmanuel said, “or did someone tell you to ask me?”

152“Am I a Jew?” Pilate quipped. 153“It was your own people, and the Jewish high priests, who brought you to me. 154So what have you done?”

155“My Kingdom isn’t of this world,” Emmanuel said to him. 156“If my Kingdom were of this world, then my supporters would have fought to prevent me from being handed over to the Jews. 157But my Kingdom is not of this world.”[[311]](#footnote-309)

158“So *you* are King?” Pilate said to him.

159“You declaredit,” Emmanuel said. “You’re the one calling me King.[[312]](#footnote-310) 160The reason why I was born, the reason why I came into the world, was so I could bear witness to Truth. 161Anyone who lives by Truth will hear my voice.”

162“What is ‘Truth’?” Pilate muttered.

163After saying that, he returned to the Jews outside and said to them, “I don’t find this man guilty of anything.”

164So the Jews started to slander Emmanuel. “We found him tricking the people, and refusing to pay his taxes to Caesar,” they lied. 165“And he’s been claiming that he’s a king, and the Christ!” 166The Jewish high priests and leaders falsely accused him of many things, but Emmanuel said nothing.

167“Aren’t you going to say anything?” Pilate asked him. 168“Look at all the things they’re charging you with! Don’t you hear them?”

169But to Pilate’s astonishment, Emmanuel stayed silent. 170He had no response, not a single word.[[313]](#footnote-311)

171Again, Pilate said to the high priests and the crowd, “I don’t find this man guilty of anything.”

172But the Jews became insistent. 173“He’s been inciting people all over Judea with his teachings!” they exclaimed. “First in Galilee, and now in this place!”

174When Pilate heard about Galilee, he asked if Emmanuel was a Galilean. 175And when he learned that Emmanuel was under Herod Antipas’ jurisdiction, he immediately sent him to Antipas—the Jewish governor of Galilee—who happened to be in Jerusalem at the time for Passover.

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176When Herod Antipas saw Emmanuel, he was delighted. 177He’d wanted to see him for a long time, as he’d heard many things about him and was hoping to see Emmanuel perform a miracle. 178Antipas asked him many questions, but Emmanuel wouldn’t answer. 179And then, standing nearby, were the Jewish high priests and scribes, violently accusing Emmanuel. 180So Antipas and his officers insulted him, and made a mockery of him by dressing him in a fine robe.

181Then Antipas sent Emmanuel back to Pilate. 182(And on that day, Antipas and Pilate lost their dislike for each other and became friends). 183So Pilate called together the high priests and leaders of the Jewish people, and he said to them, “You brought this man before me as someone who is ‘tricking the people.’ 184But listen! I interrogated him in front of you, and I didn’t find him guilty of any of the things you’re accusing him of. 185Nor did Herod, because he sent him back here. 186Now look, he’s done nothing that deserves execution, so I’ll just punish him and let him go.”

187Because it was customary during every Passover festival for the Roman governor to release a prisoner to the people—whomever they wanted.

188At the time, there was a well-known prisoner named Barabbas, who had committed murder during a revolt and had been imprisoned with some other insurrectionists. 189So a crowd of Barabbas followers came and began shouting for Pilate to follow the custom and release Barabbas.

190But Pilate said to them, “As it’s your custom for me to release a prisoner to you during the Passover festival, would you like me to release Emmanuel, who is called ‘the Christ,’ the ‘King of the Jews’?”

191Because Pilate knew that the high priests had handed over Emmanuel to him because of jealousy.

192But the people all shouted out, “Not that man! Barabbas!”

193Then the Jewish high priests and leaders incited the crowd, urging them to ask for Barabbas’ release, and to demand that Emmanuel be executed.

194So the whole crowd shouted, “Get rid of this man and release Barabbas to us!”

195Now Barabbas was an outlaw who had been thrown into prison for starting a revolt in town, and for murder. 196And so Pilate, wanting to free Emmanuel instead, tried speaking to the crowd again.

197“Which of those two do you want me to release to you?” Pilate asked.

198“Barabbas!” the people demanded.

199“Then what do you want me to do with this man, Emmanuel, who is called ‘the Christ’ and the ‘King of the Jews’?”

200“Crucify him!” the people all shouted. “Let him be crucified!”

201“Why?” Pilate said. “What crime has he committed?”

202They just shouted even louder, chanting, “Crucify him! Crucify him!”

203So Pilate addressed them for a third time: “What crime has this man committed? 204I haven’t found him guilty of anything deserving death! 205So I’ll have him flogged and then I’m letting him go.”

206But the people furiously demanded that Emmanuel be crucified. 207Then the calls of the Jewish mob, and of the high priests, escalated.

208Hoping to pacify the crowd, Pilate released Barabbas to them, a man who had been imprisoned for treason and murder, and handed over Emmanuel to his soldiers to be flogged. 209After that, he would give Emmanuel to the Jewish mob for crucifixion.[[314]](#footnote-312)

210So Pilate let Emmanuel be taken away to be flogged. 211Pilate’s entire guard was called out, and they dragged Emmanuel into the palace, the soldiers all gathering around him. 212They twisted together a crown of thorns and put it on his head. 213Stripping off his tunic, they draped a purple robe around him and put a staff in his right hand, saluting him in mockery. 214Then they kept hitting him across the head with the staff, spitting on him.[[315]](#footnote-313)

215“Hail, King of the Jews!” the soldiers said, genuflecting before him. 216And they kept slapping him across the face.

217After mocking Emmanuel, they stripped off the purple robe and put back on his own clothes.

218Once again, Pilate came out of his palace to address the crowd.

219“Listen!” he said, “I’m bringing him out to you so you can know that I don’t find him guilty of anything.”

220When Emmanuel emerged still wearing the crown of thorns, Pilate said to the Jews, “Here he is!”

221As soon as the Jewish high priests and leaders saw him, they shouted, “Crucify him! Crucify him!”

222“*You* take him and crucify him,” Pilate said. “I don’t find him guilty of anything.”[[316]](#footnote-314)

223“We have our own laws!” the Jews said to him. “And by our laws he must die, because he was claiming to be the Messiah!”

224When Pilate heard these words, he became deeply concerned, and he went back inside the palace with Emmanuel.

225“Where are you from?” he asked Emmanuel.

226But Emmanuel wouldn’t answer.

227“Why won’t you talk to me?” Pilate asked. 228“Don’t you know I have the power to crucify you or to free you?”

229“You can have no power over me unless it is given to you from above,” Emmanuel said to him. 230“But the person who handed me over to you has committed even more of a sin than you.”

231After hearing that, Pilate went back outside and made every effort to free Emmanuel. 232But the Jews kept shouting, “If you release that man, you’re not Caesar’s friend! 233Because anyone who makes himself into a king is defying Caesar!”

234When Pilate heard these words, he ordered that Emmanuel be brought out again. 235Then he sat on the Judge’s Seat at a place called “The Pavement” (which in Hebrew was called *Gabbatha*). 236While he was sitting on the Judge’s Seat, his wife sent him a message saying: “Don’t get involved with that holy man! 237Today, in a nightmare, I suffered agonies because of him.”

238The sun had risen, and it was about seven in the morning; it was now time to prepare the Passover lambs for sacrifice around noon.[[317]](#footnote-315) 239So Pilate said to the Jews, “Here is your king!”[[318]](#footnote-316)

240But the Jewish mob shouted, “Get rid of him! Get rid of him! Crucify him!”

241“You want me to crucify your king!” Pilate exclaimed.

242The high priests shouted, “We have no king but Caesar!”[[319]](#footnote-317)

243When Pilate saw that there was no way to get the people to be reasonable, and that a riot would soon start, he picked up some water and washed his hands before the crowd.

244“I’m innocent of the shedding of this man’s blood!” Pilate declared. 245“You take care of it yourselves!”

246Then all the people said, “His blood will be upon us and our children!”

247So Pilate agreed to their demands. 248And he made a sign to put on the cross above Emmanuel. 249It read:

THIS IS EMMANUEL OF NAZARETH

KING OF THE JEWS[[320]](#footnote-318)

250The Jewish high priests complained to Pilate, “Don’t write ‘King of the Jews,’ but, ‘*He said* Iam the King of the Jews.’”

251“What I wrote, I wrote,” Pilate said.[[321]](#footnote-319)

252Finally, Pilate handed over Emmanuel to the Jewish mob to be crucified. 253Then people spit on him, and punched him. 254The Jewish guards covered Emmanuel’s head, and they kept hitting him and slapping him across the face.[[322]](#footnote-320)

255“Prophesize to us, Messiah!” they jeered. “Who just hit you?!”

256And they spoke many more blasphemies against Emmanuel.[[323]](#footnote-321) 257Then they grabbed him and dragged him away.

CHAPTER 19

Emmanuel Is Martyred on the Cross

*Morning, ~8 a.m.; April 1, 33 A.D.*

*Golgatha*

1As the mob led Emmanuel along, the soldiers grabbed a man from Cyrene[[324]](#footnote-322) named Simon (father of Alexander and Rufus), who was coming in from the fields, and they forced him to carry Emmanuel’s cross.[[325]](#footnote-323) 2A huge crowd of people also followed behind Emmanuel, including many women who wept and wailed for him.

3Emmanuel turned to them and said, “**Daughters of Jerusalem, don’t weep for me. 4Weep instead for yourselves, and for your children. 5Because the day is going to come when you’ll say, ‘How fortunate are the childless women, and the barren wombs, and the breasts that never nursed!’[[326]](#footnote-324) 6On that day, people will say to the mountains, ‘Collapse upon us!’ And to the hills, ‘Hide us!’[[327]](#footnote-325) 7Because if during times of plenty, they cut down all the trees to crucify the righteous, what will they do during times of drought, when there are no more trees?”**

8Then the mob arrived with Emmanuel at the place called *Golgatha*, which in Aramaic means “The Place of Skulls.” 9There, the mob crucified Emmanuel in the middle of two bandits, who were on either side of him.[[328]](#footnote-326) 10Thus, the words of Scripture were fulfilled: “He was condemned with criminals.”[[329]](#footnote-327)

11“Forgive them, Lord,” Emmanuel said, “for they don’t know what they’ve done.”

12By the time the men had crucified Emmanuel, it was after nine in the morning. 13Then they sat down to guard him. 14Above his head, they posted the charge against him:

THIS IS EMMANUEL OF NAZARETH

KING OF THE JEWS

15Many Jews read the sign, as the place where Emmanuel was crucified was near Jerusalem, and the sign was written in Aramaic, Latin, and Greek.

16After men from the Jewish mob had crucified Emmanuel, they divided his clothes into four piles—one pile for each man. 17But Emmanuel’s tunic didn’t have any seams and had been woven from the top down, as one piece. 18So they said to each other, “We don’t want to tear it. 19Let’s cast lots to decide who gets it.”

20This fulfilled the prophecy from Scripture which said, “They divided my clothes among them, and cast lots.”[[330]](#footnote-328) 21And so the Jewish mob did these things.

22The people passing by shouted insults at Emmanuel, and shook their heads, saying, “So, you who are going to ‘destroy the Temple and rebuild it in three days,’ save yourself! 23If you’re the Messiah, get down from that cross!”

24And the crowd stood there and watched, taunting him.

25The Jewish leaders, high priests, and scribes were also among them, and they mocked Emmanuel. 26“He saved everyone else,” they jeered, “but he can’t save himself! 27If he’s the Messiah and Yahweh’s chosen, let’s see the ‘King of Israel’ get down from that cross now so we can believe in him! 28He trusts in Yahweh, so let Yahweh save him now—if Yahweh wants him! 29Because he said, ‘I’m the Messiah.’”

30And the Jewish guards also came up to Emmanuel and mocked him. 31“If you’re the King of the Jews,” they said to him, “save yourself!”

32They offered Emmanuel some narcotic wine mixed with myrrh, but he wouldn’t drink it.[[331]](#footnote-329)

33One of the criminals who was crucified with Emmanuel also taunted him, saying, “If you’re the Messiah, save yourself and us!”

34But the other criminal reprimanded him. 35“You’ve gotten the same punishment as him, so aren’t you afraid of Yahweh? 36And our punishment is just, because we’re paying for our deeds. 37But that man hasn’t done anything wrong!” 38Then the man said to Emmanuel, “Teacher, remember me when you enter your Kingdom!”

39And Emmanuel said to him, “I assure you, you’ll be in paradise with me today.”

40Standing below Emmanuel’s cross was his mother and her sister Mary (wife of Clopas), and Mary Magdalene. 41When Emmanuel saw his mother standing there with Mary Magdalene, the apostle he loved most, he said to his mother, “Woman, there is your daughter!”

42Then he said to Mary Magdalene, “There is your mother!”

43And from that moment forward, Mary Magdalene took Emmanuel’s mother into her own home.

44Then, from noon until three in the afternoon, darkness fell upon the land.[[332]](#footnote-330)

45At about three in the afternoon, Emmanuel loudly shouted, “*Eloi, Eloi, lema sabachthani*!” 46Which meant: "My Lord! My Lord! For this I was born!"[[333]](#footnote-331)

47(When some of the people standing nearby heard this, they said, “Listen! He’s calling to the Prophet Elijah!”)[[334]](#footnote-332)

48After that, Emmanuel knew that everything had been accomplished. 49But so Scripture could be fulfilled, he said, “I’m thirsty.”[[335]](#footnote-333)

50There was a jug of narcotic wine nearby. 51Immediately, someone ran to get a sponge. 52Soaking it in the wine, the person tied the sponge to the end of a hyssop stalk, then lifted it to Emmanuel’s mouth and gave him a drink.

53But people said, “Don’t bother him! Let’s see if Elijah comes to save him and take him down!”

54After Emmanuel had been given the wine, he loudly shouted, “It is done![[336]](#footnote-334) 55Lord, I deliver my spirit into Your hands!” 56Letting out a loud cry, Emmanuel took his last breath and bowed his head, releasing his spirit to Yahweh.

57Then the sun turned black. 58And the curtain covering the holiest place in the Temple tore in half, from top to bottom, just as the Jewish high priests were pouring blood from sacrificed lambs over the Temple altar. 59And the Earth shook, and stones shattered, and tombs broke open. 60And the bodies of a great many saints who had been kept asleep after death, awakened.[[337]](#footnote-335) 61(They would emerge from their graves after Emmanuel’s resurrection and enter Jerusalem, the Holy City, appearing to a great many people.)

62When a Roman officer, who was guarding the two criminals, saw Emmanuel take his last breath, and witnessed the earthquake and other events, he became terrified and praised Yahweh. 63“That man was truly righteous!” he declared. “He must have really been the Messiah!”[[338]](#footnote-336)

64When the people—all those who had gathered to watch the spectacle of Emmanuel’s crucifixion—witnessed what was happening, they beat their chests in remorse and shame and went home.

65The people who knew Emmanuel from before were standing a short distance away, including the women who had accompanied him from Galilee to Jerusalem, taking care of him. 66Among them were Mary Magdalene, Mary (the mother of James Jr. and Joseph), and Salome (the mother of the Zebedee boys, James and John, Emmanuel’s two apostles).

67As evening approached, the Jewish leaders didn’t want the crucified men to stay on the cross.[[339]](#footnote-337) 68It was Preparation Day—an especially holy Sabbath day—so they asked permission from Caiaphas to break the men’s legs to ensure that they would die quickly, so their bodies could be removed before the Sabbath commenced at sundown. 69So some Jewish soldiers came and broke the legs of the first man who had been crucified with Emmanuel. 70Then they broke the legs of the other man. 71But when they came to Emmanuel, they discovered he was already dead, so they didn’t break his legs.[[340]](#footnote-338) 72Instead, one of the soldiers pierced Emmanuel in the side with his spear, and immediately blood and water came out.

73The person who witnessed these things, Mary Magdalene, recorded them all as they happened, and her record is true. 74And she verifies that she has spoken Truth, so you can trust her account.[[341]](#footnote-339) 75What happened fulfilled these words from Scripture: “Not a single bone will be broken.”[[342]](#footnote-340) 76And it also fulfilled another prophecy from Scripture: “They will look upon the person whom they pierced.”[[343]](#footnote-341)

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77During the evening, a wealthy man named Joseph arrived. 78He was from the Judean town of Arimathea, and he awaited the Kingdom of Yahweh. 79Joseph had been one of Emmanuel’s disciples (though in secret, fearing the Jewish leaders), and he was a prominent member of the Sanhedrin. 80He was honorable and moral, and hadn’t agreed with the other council members’ decision and actions regarding Emmanuel.

81Bravely, Joseph went to see Caiaphas to plead for Emmanuel’s body. 82Caiaphas was surprised to hear that Emmanuel had already died, so he called for his commander to ask if it was true. 83Once Caiaphas had confirmed it with the man, he ordered that Emmanuel’s body be given to Joseph, who had come to carry it away.[[344]](#footnote-342) 84Nicodemus (the Pharisee and secret disciple who had met previously with Emmanuel during the night) accompanied Joseph, bringing a 75-pound mixture of myrrh and aloe.[[345]](#footnote-343) 85Joseph bought the finest, purest linen, then the men took down Emmanuel’s body from the cross, soaked the linen with embalming herbs according to Jewish burial rites, and wrapped the body with the cloth.

86Near the place where Emmanuel had been crucified, there was a garden, and in that garden was a new tomb belonging to Joseph that had been cut from the rock, that hadn’t been used for anyone yet. 87Because it was the day for preparation of the Passover lambs, and because the tomb was nearby, Joseph and Nicodemus placed Emmanuel there. 88Then it was time to prepare the slaughtered lambs for Passover, the Sabbath about to begin, so they rolled a large stone before the entrance of the tomb and left.

89The women who had been following Emmanuel from Galilee—Mary Magdalene, Mary (mother of Joseph), Salome (the mother of Emmanuel’s two apostles, James and John), and others—sat across from the tomb and watched over it during Emmanuel’s interment. 90Then they returned home to prepare embalming herbs and perfumes. 91They stopped their work on the Sabbath, as required by the Law, but as soon as the Sabbath ended, while it was still dark, they bought perfumed herbs so they could go to anoint Emmanuel’s body. 92Very early on Sunday, just as the sun was starting to rise at the beginning of the week, they went to the tomb with the herbs they had prepared, accompanied by the other women.

93But they asked each other, “Who’s going to roll away that stone in front of the tomb for us?”

94When they arrived, however, they saw that the stone—which was huge—had already been rolled away from the entrance. 95And when they stepped inside the tomb, they couldn’t find Emmanuel’s body anywhere. 96As they pondered this, they suddenly saw two young men in long, glimmering white robes standing next to them

97The women bowed down before them in terror, so one of the men said to them, “Don’t be scared! 98I know you’re looking for Emmanuel of Nazareth, who was crucified. 99Why are you looking for the living among the dead? 100He’s not here because he has risen, just as he said he would. 101Come see the place where he was lying. 102Look—that’s the place where they put him. 103Remember what he said to you when he was in Galilee: ‘The Christ will be handed over to evil men to be crucified. And on the third day, he will resurrect.’”

104The women recalled Emmanuel’s words.

105“Now go quickly,” the angel said, “and tell his disciples, and Peter, that he resurrected from the dead. 106Tell them, ‘He will bring the Holy Angels to you, who will lead you into Galilee. 107You’ll see him there, just as he told you.’ 108Remember what I’ve said!”

109The women quickly fled from the tomb, shaking and astonished—but also overjoyed. 110Too afraid to speak to anyone, they ran to tell Emmanuel’s disciples the Good News.

CHAPTER 20

Emmanuel Resurrects as Prophesied

*Early morning; Sunday, April 3, 33 A.D.*

*Golgatha, Jerusalem*

1Mary Magdalene, Joanna, Mary (the mother of James), Salome, and the other women went to report everything to the apostles and disciples. 2But their words seemed preposterous to the others, and they didn’t believe them. 3Then Mary Magdalene ran up to Simon Peter and said, “Someone has taken our Teacher from the tomb! 4We don’t know where they put him!”

5So Simon Peter and Mary Magdalene left and went to the tomb. 6They ran there together, but Mary outran Peter. 7Arriving first, Mary stooped to peer inside the tomb, and she saw linen wrappings lying around, but she wouldn’t go inside. 8Then Simon Peter arrived after her, and he entered the tomb and also saw the linen wrappings. 9The cloth that had been placed over Emmanuel’s face wasn’t with the wrappings, but had been neatly folded and put to the side.

10Finally, Mary Magdalene went in, and she witnessed it and believed. 11But neither disciple yet understood that, according to Scripture, Emmanuel was supposed to resurrect from the dead.

12Then Simon Peter returned home, but Mary stayed outside the tomb, crying. 13And as she wept, she stooped to look inside the tomb again—and she saw two angels in white sitting where the body of Emmanuel had been, one at the head and one at the foot of where he had been.

14They said to her, “Dearest, why are you crying?”

15“Because they’ve taken away my Teacher,” she sobbed, “and I don’t know where they put him.”

16After saying this, she glanced and saw Emmanuel standing before her—but she didn’t realize it was him.

17“My dear,” Emmanuel asked, “why are you crying? 18Who are you looking for?”

19Thinking Emmanuel was the gardener, Mary replied, “Sir, if you’ve taken him, please tell me where you put him and I’ll go get him.”

20“Mary!” Emmanuel said to her.

21She turned around and exclaimed in Hebrew, “*Rabboni*!” Which means, “Teacher!”

22“You mustn’t come near me,” Emmanuel warned, “because I haven’t ascended to Our Lord yet. 23But go to my disciples and tell them, ‘I’m going up to Our Lord and to your Lord, to my God and to your God.’”[[346]](#footnote-344)

24So Mary Magdalene went to tell the disciples that she had seen their Teacher, and that he had said those things to her.

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*Monday, April 4, 33 A.D.*

*Jerusalem*

25It was after sunset on Sunday.[[347]](#footnote-345) 26The disciples had locked all the doors where they were staying, for fear that the Jewish leaders would come to arrest them. 27As they were talking about what Mary

Magdalene had seen and heard, Emmanuel suddenly appeared and stood in their midst.[[348]](#footnote-346)

28“Peace be with you,” he said to them.

29The disciples rushed to him and fell to the ground, clutching his feet. 30But they were shocked and terrified, thinking they were seeing a ghost.

31“Why are you scared?” Emmanuel chided them. “Why is there doubt in your heart? 32Look at my wrists and feet—it’s me! 33Touch me and see for yourselves. 34A ghost doesn’t have flesh and bones, like I do.”

35After he said this, he showed the disciples his wrists and feet, and his side where the soldier’s spear had pierced him.[[349]](#footnote-347) 36And the disciples rejoiced at the sight of their Teacher.

37“Peace be with you,” Emmanuel said to them again. “Just as Our Lord sent me, I am sending you the Holy Angels.”

38After saying this, he blew at them.

39“Receive the Holy Angels,” he said. 40“If you forgive anyone of his sins, he will be forgiven. 41And if you condemn anyone of his sins, he will be condemned.”

42And since the disciples still didn’t believe what they were seeing—despite their joy and amazement—Emmanuel said to them, “Do you have any food here?”

43His disciples gave him a piece of boiled fish, and a honeycomb.

44Emmanuel took them and ate in front of the disciples. 45“When I was still with you,” he said to them, “I told you that everything written about me in the Law of Moses, the books of the Prophets, and *Psalms* must be fulfilled.”

46Then Emmanuel opened their minds so they could understand the Scriptures, and he said to them, “This is what was written: ‘It was necessary for the Messiah to suffer, then to resurrect from death on the third day.[[350]](#footnote-348) 47And in his name, repentance and forgiveness of sins will be preached to all nations, starting in Jerusalem.’ 48And you are the witnesses to these things. 49Now listen: I’m sending what Our Lord promised you—the Holy Angels. 50But wait in the city of Jerusalem until you are filled with the power of Heaven.”

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*Monday, April 4, 33 A.D.*

*Road to Emmaus, Province of Judea*

51Two of Emmanuel’s disciples decided to walk together to a village called Emmaus, about seven miles from Jerusalem, and they were talking to each other about everything that had happened. 52As they talked and discussed, Emmanuel himself came up and walked alongside of them, but their eyes prevented them from recognizing him.

53So Emmanuel said to them, “What is this conversation you’re having with each other as you’re walking?”

54They stopped, looking dismayed. 55One of them, named Cleopus, said to him, “You’ve just been in Jerusalem and you don’t know what’s happened there in the last few days?”

56“What’s happened?” Emmanuel asked them.

57“All the things that happened with Emmanuel of Nazareth!” they exclaimed. 58“He was a prophet whose acts and words were mighty before Yahweh and the people. 59Our high priests and leaders arrested him and condemned him to death, and then they crucified him.[[351]](#footnote-349) 60We had hoped he’d be the one to save Israel. 61And also, it’s only been three days since all of that happened. 62And some women from our group baffled us, because when they went early to his tomb, they couldn’t find his body. 63So they came to us and said they saw angels there who claimed he’s alive. 64So some of us went to the tomb, finding it exactly as the women had said. 65And we couldn’t find Emmanuel’s body, either.”

66Emmanuel said to them, “Oh, you without the wisdom or understanding to believe what the Prophets have said! 67Didn’t the Messiah have to suffer those things in order to enter into Yahweh’s glory?”

68Then, starting with Moses and the Prophets, Emmanuel explained to them everything in Scripture that was about him.

69When the two men had almost reached their village, Emmanuel seemed to be going farther. 70So the men pleaded with him, “Stay with us! 71The day’s almost over, and it’s getting dark.”

72So Emmanuel went to stay with them. 73And after he had sat down to eat with them, he picked up the bread, blessed it, and broke it in half. Then he gave it to them.

74Suddenly, the two men’s eyes could see, and they recognized Emmanuel. 75But in that moment, he vanished before them.

76Then they said to each other, “Weren’t our hearts on fire when he was talking to us on the road, explaining Scripture to us?”

77They immediately got up and returned to Jerusalem. 78There, they found the apostles gathered with the other disciples. 79And the apostles told the two men, “Our Teacher has definitely resurrected! He appeared to Simon Peter!”

80So the two men talked about what had happened to them along the road, and how they had recognized Emmanuel when he broke the bread.

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*Saturday, April 9, 33 A.D.*

*Jerusalem*

81One of Emmanuel’s disciples, Thomas (called Didymus, or “The Twin”), wasn’t with the other disciples when Emmanuel came. 82So they told him later, “We saw our Teacher!”

83But Thomas said to them, “Unless I can see the nail marks on his wrists and put my finger into the wounds, and stick my hand into the wound on his side, I won’t believe.”

84Eight days later, when the disciples were again inside the house with the doors locked—and Thomas was with them—Emmanuel appeared and stood in their midst.

85“Peace be with you,” he said to everyone.

86Then Emmanuel said to Thomas, “Put your finger here in my wound. 87And look at my wrists. 88Now put your hand there—stick it into my side. 89Stop doubting and believe.”

90“My Rabbi! My Messiah!” Thomas said to him.

91Emmanuel said to him, “Because you’ve seen me, Thomas, you believe now. 92Blessed are those who haven’t seen but still believe!”

93Then Emmanuel led his disciples as far as Bethany, where he suddenly stopped and raised his hands to bless them. 94And as he blessed them, he parted from them and was carried up to Heaven.

95The disciples bowed down to Emmanuel. 96Then they returned to Jerusalem in bliss, and spent all their time worshipping in the Temple, praising Yahweh.

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*Lake Galilee, Province of Galilee*

97Emmanuel performed many more miracles in the presence of his disciples that aren’t written in this book. 98But these ones have been written down so you can know that Emmanuel is the Messiah, the Christ—and so by knowing this, you can have life in his name.

99Later on, Emmanuel again showed himself to his disciples by Lake Galilee. 100He revealed himself in the following way.

101They were all together: Simon Peter and Thomas (called “Didymus”); Nathanael (from Cana, in Galilee) and the Zebedee boys, James and John; Mary Magdalene and the two other female apostles; and the others.[[352]](#footnote-350)

102Then Simon Peter said to everyone, “I’m going fishing.”

103“We’ll go with you,” they all said.

104So everyone went to get into a boat, but they didn’t catch anything that night.

105When it was morning, Emmanuel was standing onshore, but the disciples didn’t know it was him. 106So Emmanuel said to them, “My children, do you have any fish?”

107“No,” they said to him.

108“Throw your net on the right side of the boat,” Emmanuel advised them, “and you’ll find some.”

109So they cast it there. 110And there were so many fish inside the net that they weren’t able to haul it in.

111Then Mary Magdalene, the apostle whom Emmanuel loved, declared to Simon Peter: “It’s our Teacher!”

112Simon Peter, as soon as he heard her, wrapped his tunic around his waist (for he was half-dressed) and jumped into the lake. 113The other disciples followed by boat—they weren’t far from land, only about 100 yards—and hauled in the net full of fish. 114When they reached the shore, they saw burning coals with fish resting on them, and bread.

115Emmanuel said to them, “Bring some of the fish you’ve just caught.”

116So Simon Peter went and dragged the net—full of 153 giant fish—onshore. 117And despite there being so many, the net never tore.[[353]](#footnote-351)

118“Come and eat!” Emmanuel said to everyone.

119None of the disciples was brave enough to ask Emmanuel who he was, though they already knew he was their Teacher.

120Emmanuel walked over to them. 121Picking up the bread, he handed it to them. 122Then he did the same with the fish. 123This was the third time that Emmanuel had appeared to his disciples after resurrecting from death.

124After they had finished eating, Emmanuel said to Simon Peter, “Simon, son of John, do you love me more than the bread and fish miracles that I perform?”

125“Yes, Teacher,” Simon Peter said. “You know that I love you!”

126“Nourish my lambs,” Emmanuel said.

127Then Emmanuel asked him again, a second time, “Simon, son of John, do you love me?”

128“*Yes*, Teacher,” Simon Peter said. “You know that I love you!”

129“Take care of my sheep,” Emmanuel said.

130Then Emmanuel asked a third time, “Simon, son of John, do you love me?”

131Simon Peter became upset because Emmanuel had asked him a third time if he loved him. 132So Simon Peter said to him, “Teacher, you know everything! 133You know that I love you!”

134“Nourish my sheep,” Emmanuel said. 135“I am telling you Truth: When you’re young, you’ll dress yourself and walk anywhere you want. 136But when you become old, you’ll reach out your hands, and someone else will dress you and take you where you don’t want to go.”

137Emmanuel said this in order to reveal how Simon Peter would die for the glory of Yahweh.[[354]](#footnote-352)

138After telling him this, Emmanuel said to Simon Peter: “Follow me.”

139Simon Peter turned and saw Mary Magdalene, the apostle whom Emmanuel loved, following them—the one who had leaned across Emmanuel’s chest during the last supper to ask him, “Who is going to betray you?”

140When Simon Peter saw her, he asked, “Teacher, what about *her*?”

141“If I want her to stay until I return,” Emmanuel said, “why is that your concern? 142Just follow me.”[[355]](#footnote-353)

143Then rumors spread among Emmanuel’s followers that Mary Magdalene wasn’t going to die.

144But Emmanuel never said she “wasn’t going to die.” 145Rather, he said, “If I want her to stay until I return, why is that your concern?”

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146And I, Mary Magdalene, am the same apostle who witnessed all these things and wrote them down, so we know my testimony is true.

147There were also many more things that Emmanuel did. 148But even if they were recorded, one after the next, I don’t think the world would have enough room for all the books that would have to be written.

149Peace be with you, dear Friend of Yahweh.

# APPENDIX

Revelations Revealed in the *Restored Gospel*

Line Chart for the Books of *John* and *Luke*

Prayer of Protection for *The Gospel of Emmanuel the Christ*

Praise Yahweh, The One True God Of All Things!

REVELATIONS REVEALED IN THE *RESTORED GOSPEL*

THE VINDICATION OF LAZARUS

Emmanuel’s greatest miracle—the resurrection of his good friend Lazarus, who had been dead for four days—was one of the most heavily doctored parts of the *Gospel*. We are told in *Gospel 16:124-125* that the Jewish leaders were plotting to kill Lazarus because his miraculous resurrection had brought too many people to Emmanuel and his teachings:

*A large crowd of Jews had learned that Emmanuel was there and came over—not just because of him, but also to see Lazarus, whom he had raised from the dead. So the high priests discussed how they could also kill Lazarus, because he was the reason why many Jews were abandoning the established traditions and believing in Emmanuel’s teachings instead.*

Obviously, the resurrection of Lazarus had been considered such a major threat to the rule of the satanic Jewish leaders that they added a spurious section to the *Gospel of Luke* (*Luke 16:19-31*) that turned Lazarus into a detestable beggar.

Thus, in this *Gospel*, we restored Lazarus’s reputation after 1,800 years of slander by the Christian Church.

THE VINDICATION OF MARY MAGDALENE

Mary Magdalene was also slandered by the scribes because she was Emmanuel’s head female apostle who “had Emmanuel’s ear” and was his “most beloved.” Emmanuel even asked her to care for his mother after he died:

*Standing below Emmanuel’s cross was his mother and her sister Mary (wife of Clopas), and Mary Magdalene. When Emmanuel saw his mother and the apostle he loved [Mary Magdalene] standing there, he said to his mother, “Woman, there is your daughter!” Then he said to Mary Magdalene, “There is your mother!” And from that moment forward, Mary Magdalene took Emmanuel’s mother into her own home.*

*—Gospel 19:40-42*; *John 19:25-27*

Any mention of Mary Magdalene’s obvious role in Emmanuel’s ministry, and of her authorship of *John* and *Luke*, was erased from the *Gospels* nearly 2,000 years ago. Scribes called her “the other disciple” or Emmanuel’s “most beloved disciple,” changing the pronoun from “she” to “he” and all but erasing Mary from Emmanuel’s story. Later, poor translations would make it sound as if Mary had been reclining upon Emmanuel’s bosom like a lover during the Last Supper—when she had only been leaning across him to ask him a question on Simon Peter’s behalf. Indeed, for centuries she was even slandered as a prostitute.

Two thousand years later, Mary has been put back into the story where she was removed, and she has been given back her rightful authorship of the greatest work of spiritual literature ever written. In truth, as one can see from the Luke/John Line Chart, the *Restored Gospel* is Mary Magdalene’s book. The original texts of *Mark* and *Matthew* were so heavily cut up and excised and destroyed, that if it weren’t for Mary’s *John* and *Luke* we would know nothing about the true life and miracles of Emmanuel the Christ. Emmanuel Word survived into the 21st century through the grace of Mary Magdalene’s account.

Here, we learn that Magdalene was the writer of one of the *Gospel* accounts:

*Rumors spread among the followers that Mary Magdalene wasn’t going to die. But Emmanuel never said that she “wasn’t going to die”—rather, [he said,] “If I want her to stay until I return, why is that your concern?”* ***That disciple is the same person who witnessed all these things and wrote them down****—so we know that her testimony is true.*

—*Gospel 20:141-145*; *John 21:23-24*

Just as they attempted to erase Emmanuel’s gospels and ministry from existence, the ruling Jewish leaders also attempted to erase the presence of Mary Magdalene and the rising influence of the feminine that resulted from her ministry following Emmanuel’s crucifixion. Two thousand years of misogyny inevitably followed.

We learn a lot about Mary Magdalene through the *Restored Gospel*: she was the daughter of a well-educated Jewish Pharisee or Sadducee elite (likely a Sanhedrin member), who had direct access to the palace of the high priest, who was fluent in written and spoken Greek and Aramaic, who was a highly advanced spiritual adept, who had the talent and brilliance to pen *John*/*Luke*, and who was the only one of Emmanuel’s apostles with the bravery and loyalty to stay with him throughout his arrest, trial, and crucifixion.

*This* Mary Magdalene was the same woman whom the Christian Church slandered as a prostitute for nearly 2,000 years. Only very recently, in the late 20th century, did the Vatican finally admit that they had been wrong about Mary. (Interestingly, it would not be until the 20th century that the satanic Roman Catholic Church would finally acknowledge and canonize Joan of Arc. Their aversion to exalting and canonizing female spiritual leaders cannot be denied.) Considering Mary Magdalene’s profound contribution to Christianity and the world, and her bravery and devotion to preserving the Word of Emmanuel Christ, it is time that she is offered the same respect and reverence as the male figures in the *Gospel* and Scriptures.

EMMANUEL’S CONCERNS ABOUT SIMON PETER

Modern Christianity has been founded on the *New Testament*, which focuses on the teachings and deeds of Emmanuel’s apostle, Simon Peter. As we learn from the *Restored Gospel*, the satanic scribes wanted Simon Peter to have more authority and validity than Emmanuel. Indeed, most people are taught to view the *Gospels* as an unreliable collection of “nice oral stories,” with many Christians doubting whether Emmanuel had actually lived. Instead, Christians focus largely on the fraudulent *New Testament* books about Peter and Paul (like *Acts*, *Romans*, etc.), which form the basis of modern Christianity.

In the process, Christians have placed Emmanuel and his *Gospel* beneath that of Simon Peter and a spurious character called “Apostle Paul.” To use Emmanuel’s own words, the Christian Church “put the student higher than the teacher.” (“Apostle Paul” and his writings appeared years after Emmanuel was crucified; Emmanuel never knew him, and he was never Emmanuel’s apostle. Never has “Apostle Paul” spoken for Emmanuel or Yahweh.)

Certainly, when one reads the complete, reassembled *Restored Gospel*, it is laughable to believe that the immature, naive, impulsive Simon Peter—a fisherman and country boy—could ever become greater to Christians than Emmanuel, himself. (“Christianity,” after all, was named after Emmanuel the Christ.) Not only did Simon Peter question Emmanuel, but he denied knowing Emmanuel three times, leaving him on the cross to die. In the *Restored Gospel*, Emmanuel himself expresses concerns about Simon Peter’s ability to stay on the path of righteousness. Emmanuel warns us that Simon Peter would, like Judas Iscariot, betray him:

*Emmanuel said to him, “Whoever has purified in the bath only needs to wash his feet to be completely clean. And you’re clean, but not completely clean.” Because* ***Emmanuel knew who was going to betray him—that was why he said [to Simon Peter], “You aren’t fully clean.****”*

—*Gospel 17:56-58*; *John 13:10-11*

Emmanuel knows the reason why Simon Peter will betray him, so he repeatedly warns Simon Peter not to elevate himself higher than Yahweh. In the satanic cults popular during the time, men believed that they, themselves, could be gods; thus, in *Gospel 17:64*; *John 13:16*, Emmanuel warns Simon Peter not to falsely believe that he could become greater than Yahweh, Himself: “I will tell you Truth: no servant is greater than his master, **nor is an apostle greater than The One who sent him**.” And again in *Gospel 8:167-168*; *Matthew 10:24*, Emmanuel warns him: “A disciple is not higher than the teacher, nor is a servant higher than the master.”

There is no doubt that Emmanuel was very concerned about Simon Peter’s ability to stay on the path of Yahweh and not to fall to the temptations of the satanic cults. There are numerous instances when Emmanuel admonishes Peter and expresses his concerns about him:

*Emmanuel said, “Simon, Simon—listen!* ***Satan has claimed you****, in order to separate you like wheat [from me and Our Lord]. But I’ve implored you not to lose all faith. In the past, when you came back to me, you strengthened your brothers.”*

—*Gospel 17:188-190*; *Luke 22:31-*2

*Emmanuel asked a third time, “Simon, son of John, do you love me?”* ***Peter was upset because Emmanuel had asked him a third time if he loved him.***

—*Gospel 20:130-131*; *John 21:17*

Finally, we learn about the fate of Simon Peter in *Gospel 20:135-138*; *John 21:18-19*:

*“I am telling you Truth: When you’re young, you dress yourself and walk anywhere you please. But when you become old, you’ll reach out your hands, and* ***someone will dress you and take you where you don’t want to go****.” Emmanuel said this in order to reveal how Peter would die for the glory of Yahweh. After telling him this, he said to Peter, “Follow me.” Emmanuel said to Peter, “Follow me.”* [Emmanuel would not be asking his apostle to “follow him” unless he was concerned about Peter leaving the path of Yahweh.]

THE “HOLY TRINITY” AND “DIVINE JESUS”

It is clear from the *Restored Gospel* that Emmanuel the Christ did not want anyone worshipping him as a god. This was because the satanic, polytheistic cults of the time worshipped men—like the Roman emperors—as gods. This was considered blasphemy to those who worshipped the One True God, Yahweh, and the Jews considered it a capital offense. Emmanuel stated (in *Gospel* *8:140-144*; *John 5:40-43*):

*“You won’t come to me to be saved, because I don’t allow people to worship me [as a god]... And so though I’ve come as Our Lord’s* ***representative*** *[i.e., not as a god, but as a messenger], you don’t accept me. But if someone comes as his own representative, you’ll accept him. So if you’re busy worshipping each other [as gods], but don’t seek the glory that can only come from Yahweh, how will you ever believe?”*

In the 2nd century A.D., the satanic Marcionites turned Emmanuel into a god whom they called “Jesus,” so they could conform with the Roman pagan cults of the time. The Romans were mercilessly slaughtering all monotheistic, Yahweh-worshipping Jews and Christians, and to avoid persecution and death the Marcionites created the satanic “Divine Jesus” and “Holy Trinity” gods that were meant to reflect the triune gods of the pagans (for example, “Father Lucifer, Son of Lucifer, Holy Spirit of Lucifer”). This is why Emmanuel tells us in the *Gospel* that the most important commandment to follow is what is found in the Jewish *Shema* prayer: “Yahweh is Our God, Yahweh is One.”

EMMANUEL’S ACCEPTANCE OF HIS MARTYRDOM

For centuries, satanic Church leaders have wanted the public to believe that Emmanuel had been abandoned by Yahweh, his God, when he was dying on the cross. Thus, all modern translations claim that Emmanuel’s declaration on the cross (in *Gospel 19:45*; *Matthew 27:46*), “*Eloi, Eloi,* *lema* *sabachthani!*”, means, “My Lord! My Lord! Why have You forsaken me?” But the Aramaic translation gives the true meaning, “My Lord! My Lord! For this I was born!"

As Emmanuel, himself, repeatedly explains, it was his destiny to die on the cross, and so he willingly accepted his fate. He says in (*Gospel 10:32-34*; *John 10:18*), “**No one can take my life from me—I must offer it, myself.** And so I have the power to give it and the power to receive it back. I received this authority from Our Lord.” When Simon Peter tried to prevent Emmanuel from going to Jerusalem to fulfill his destiny, Emmanuel fiercely scolds him:

*Emmanuel turned to Simon Peter and rebuked him. “Get out of my way, Satan!” he said. “You’re an impediment to me! You aren’t concerned with Yahweh’s Will, but with man’s will.”*

—*Gospel 9:84-85*; *Matthew 16:23* and *Mark 8:33*

In the *Gospel,* Emmanuel reminds His disciples that will be going to Jerusalem to be killed by the Jewish leaders. He explained to them (in *Gospel 9:80-81*; *Matthew 16:21*, *Mark 8:31*, and *Luke 9:22*): “The Son of Man would have to suffer agonies, and be rejected by the Jewish leaders, high priests, and scribes—and be killed. Then, after three days, he would resurrect.” Before Emmanuel is crucified, he speaks about his death on the cross as something whose “time hasn’t come yet” (see *Gospel* ; *John 7:30* and *John 8:20*). Then finally, when his time arrives, Emmanuel acknowledges that he must fulfill Yahweh’s will:

And now my soul is in anguish, and what is there to say? “Dear Lord, save me from this hour”? Rather, “This hour is why I came!”

—*Gospel 16:146-147*; *John 12:27-28*

When Emmanuel is about to die on the cross, he knows that he has fulfilled Yahweh’s will. Thus, he shouts out (in *Gospel 19:54-55*; *John 19:30*, *Luke 23:46*), “It is done! Lord, I deliver my spirit into Your hands!” By reaffirming that he is fulfilling Yahweh’s will, Emmanuel was acknowledging the truth of Yahweh’s prophecies about him. He knew that his *Gospel* would be shared for generations, until the End Time when he returned.

LINE CHART for the BOOKS of JOHN and LUKE

LUKE and JOHN were originally *one* book. The book had been divided around 70 A.D. by scribes in the early Christian Church. In the 2nd century A.D., the *Gospel* was further corrupted by the heretic Marcion of Sinope, who formed a satanic cult around Emmanuel’s life and ministry. After the Jewish leaders and Romans had killed all of Emmanuel’s Christian followers, Marcion turned the real-life Emmanuel into a fictional “Divine Jesus” who, like Zeus or Osiris, was believed to be a god. Marcion’s “Divine Jesus” cult, which featured a satanic “Holy Trinity” god and a “Holy Father” pope god, eventually became the Roman Catholic Church.

To see how LUKE and JOHN fit together, one can examine the chart on the following page. Please note that the book of LUKE was meant to be seen by the public. However, JOHN was not, because it contained topics that were considered secret to the cult; thus, only high-level members of the satanic cults were allowed to see it. For this reason, JOHN has survived to the 21st century A.D. nearly intact, with very few corruptions.

Duplicate lines (i.e., LUKE and JOHN lines that are identical) are highlighted. They indicate that a scribe had added a transitional (or, sometimes, instructional) line to LUKE or JOHN, to hide the fact that the original *Gospel* story had been divided. Usually, these duplicate lines occur toward the end of the story to make the two accounts appear to be self-contained, separate accounts of Emmanuel’s crucifixion.

1:1-18

1:1-80

2:1-52

~~3:23-38~~ \*[added]

3:1-3

1:19-23

3:4-15

1:24-25

1:26 / ~~3:16a~~

1:27 / ~~3:16b~~

3:16c-18

4:1-13

1:28-31

3:21-22

1:32-34

3:23

1:35-42

3:19-20

1:43-51

4:14-30

2:1-11

2:12 / ~~4:31a~~

4:31b-44

5:1-39

6:1-49

7:1-35

2:13-14

2:15a / ~~19:45~~

2:15b-17

19:46

2:18-22

19:47-48

2:23-25

3:1-21

7:36-50

3:22-36

4:1-53

~~4:54~~ \*[added]

8:1-56

5:1-47

9:1-9

6:1

9:10-11

6:2-4

9:12-13

6:5-9

9:13-14a

9:14b-15 / ~~6:10~~

6:11 / ~~9:16~~

6:12-13 / ~~9:17~~

6:14-71

9:18-50

9:57-62

7:1-53

8:1-59

9:1-41

10:1-42

11:1-2

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11:3-16

10:38

11:17-20

10:40-42

11:21-54

10:1-37

11:1-54

12:1-59

13:1-35

14:1-35

15:1-32

16:1-18

~~16:19-31~~ \*[added]

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21:1-36

12:1-36

21:37-38

22:1-6

12:37-50

22:7 / ~~13:1a~~

13:1b

22:8-14

13:2-20

22:15-16

13:21

22:17-23

13:22-38

14:1-29

22:24-38

14:30-31

22:39-40

15:1-27

16:1-33

17:1-26

18:1-2

22:41-47

18:3-9

22:47-49

18:10 / ~~22:50~~

22:51

18:11-12

22:52-54

18:13

18:24

18:14-16

18:18

22:55-56

18:17

22:57

18:19-23

18:25a / ~~22:58a~~

22:58b / ~~18:25b~~

22:59

18:26

22:60 / ~~18:27~~

22:61-62

22:66-71

18:28a / ~~23:1~~

18:28b-33a

18:33b / ~~23:3a~~

18:34-37a

23:3b

18:37b-38

23:2

23:4-17

18:39-40a

23:18

18:40b

23:19-23

23:25

19:1-15

23:24

19:19

19:21-22

22:63-65

19:16

23:26-32

19:17 / ~~23:33a~~

19:18 / ~~23:33b~~

23:34a

23:38

19:20

19:23-24a / ~~23:34b~~

19:24b

23:35-37

23:39-43

19:25-27

23:44

19:28-30

23:46

19:30

23:45

23:47-49

19:31-37

23:50-51 / ~~19:38a~~

19:38b

19:38c / ~~23:52~~

19:38d-39

19:40 / ~~23:53a~~

19:41-42a

19:42b / ~~23:53b~~

23:54-56

24:1 / ~~20:1a~~

24:2 / ~~20:1b~~

24:3-11

20:2

20:3 / ~~24:12a~~

20:4

20:5 / ~~24:12b~~

20:6-19a

24:36a

20:19b / ~~24:36b~~

24:37-39

20:20a / ~~24:40~~

20:20b-23

24:41-49

24:13-35

20:24-29

24:50-53

20:30-31

21:1-25

Prayer Of Protection for *The Gospel of Emmanuel the Christ*

*Holy! Holy! Holy!*

We invoke the Name of Yahweh, The One True God Of All Things—

and we invoke the Name of Emmanuel, His Christ, and the Names of the Holy Angels—and we ask for Grace and Truth to bless the person reading these words.

We invoke the Mind and Heart of Yahweh, The One True God Of All Things—

we invoke The Holy Angels and The Holy Waters, and the Christ—and we ask for the Word of Yahweh to bless the person reading these words.

Yahweh, we ask You to sanctify and protect this book, and to reveal Your Word through it, and to imbue this book with Your Wisdom and Compassion.

Please use this book to bring Yahweh, Emmanuel the Christ, the Holy Angels, the Holy Waters, and the Holy Angels of Truth to the reader. We ask you to banish any forces of evil put upon Your Word in this Gospel by anyone who has used it for evil purposes over the centuries—anyone who has disassembled it, altered it, concealed it, added to it, excised from it, reviled it, slandered it, desecrated it, misrepresented it; anyone who has pretended to champion it or has fooled the people with it or have used it in dark rituals: without delay, bring to them their preordained judgment and destruction, visit upon them the consequences of their depravation and evil deeds, annihilate them through the Might of Your Right Hand, banish them forever to the deepest, farthest corners of Hell—so that this book will be purified and Your Word will reign in the world, forever and ever.

Dear Yahweh, without delay, we ask that You cast the following demons, and the human Souls associated with them, into the never-ending fires of Hell through the might of Your Word as revealed in the *Gospel of Emmanuel the Christ*:

The demon whose name is “Babylon,” who possesses the Devil’s Nation at the End of the Age.

The demon whose name is “The Wounded Beast,” who possesses the Second Satanic Nation at the End of the Age.

The demon named “The Antichrist,” who possesses the man ruling the Devil’s Nation called “Babylon” at the End of the Age—who harmed the Holy Ones and the Lamb, and who has harmed the loyal followers of the Lamb, and who has destroyed the Earth. May he wish he had never been born.

The demon named “The False Prophet,” who possesses the man who succeeded the Antichrist,

who rules the Devil’s Nation called “Babylon” at the End of the Age—who harmed the Holy Ones and the Lamb, and who has harmed the loyal followers of the Lamb, and who has destroyed the Earth. May he and his loyal followers wish they had never been born.

The demon named “The Beast,” who possesses the woman who ruled, and rules, the nation called “The Wounded Beast” at the End of the Age—who harmed the Holy Ones and the Lamb, and who has harmed the loyal followers of the Lamb. May she wish she had never been born.

The demons who possess the souls of the Children of the Serpent, and their offspring, and their minion, at the End of the Age—those who have plundered the Earth and all her beings, who have ravaged the children and the innocents, whose greed is limitless and whose depravity is boundless: give them their just rewards: cast them into their preordained agonies. May they all wish they had never been born.

The demons—and the human souls possessed by them—who control the Holy Land now called “Israel” and the Holiest sites of the Holy Land, who have desecrated those sites with their secret crimes, who have pierced and injured and desecrated the Holy Ones and the Lamb, who have harmed the loyal followers of the Lamb and have destroyed the Earth: for them and their minion, reserve the greatest of agonies in Hell. May they all wish they had never been born.

All demons, priests, fathers, coven heads, workers, officials, treasurers, overseers, popes, diplomats, followers of the Satanic Baphomite cults, and any cult member who personally oversaw or participated in the harming of the Holy Ones and the Lamb and the loyal followers of the Lamb. May they all wish they had never been born, and may their agonies in Hell far surpass any agonies ever before seen or imagined.

Dear Yahweh, Our Heavenly Lord, we ask You to cast all these demonic beings—and their human Souls—into the deepest recesses of Hell to receive their preordained and everlasting agonies, “where the devouring maggots never die.” And we ask You to cast down all other unclean, unwholesome demonic spirits, and any Fallen Angels and Fallen human Souls who existed, exist, and may exist in all manifested and unmanifested realms until the end of time.

Dear Yahweh, Our Heavenly Lord, we ask You to banish from this book and from the Word of Emmanuel the Christ: any curses, hexes, spells, witchcraft, black magic, demonic assignments, malefice and the evil eye; any diabolic infestations, oppressions, possessions; anything that is evil and sinful; any jealousy, treachery, envy; any physical, psychological, moral, spiritual, and diabolical ailments; any enticing spirits, deaf, dumb, blind, mute, and sleep-making spirits; any new-age spirits, occult spirits; any Gnostic, Luciferian, Illuminati, Secret Society, Knights Templar, Freemason, Political, Baphomet, Holy Spirit, Holy Father, Holy Son, Holy Trinity, Satanic spirits; any invocations or slanders or acts or subversions by the Children of the Serpent; any religious spirits, antichrist spirits, hungry ghost spirits, titan spirits; any spirits that invert, slander, desecrate Your Word; and all demonic or impure spirits that have not yet been mentioned, including the demons of old age, sickness, death, darkness, depravity, greed, and unholy acts. Cast them all into the farthest recesses of Hell to receive their eternal damnation and destruction.  
  
By the power of Yahweh Almighty, in the name of Emmanuel the Christ, our Savior, we order any molesting powers to leave this book and the Word of Emmanuel the Christ forever and to be cast into the everlasting Lake of Fire, so they may never be able to come near this Gospel, or near any object or being in the Universe.

May the words of this prayer and of the *Gospel of Emmanuel the Christ* protect and bless all who read them. May they protect and bless the Two Witnesses and the Lamb, who have been appointed by Our Lord Yahweh since the beginning of all creation to bring His Kingdom back to Earth at the End Time. May these words protect and bless the loyal followers of the Lamb—those who still remain with us, as well as those who have returned Home to You. (Peace be upon them, and Gratitude, and Grace. For there is no greater honor than to give up one’s life for one’s friends, or to fight on behalf of Yahweh, The One True God Of All Things, Who rewards all His loyal followers with Life and Blessings at the End Time.)

May this prayer, and the words of the *Gospel of Emmanuel the Christ*, also protect those who have repented and returned to Yahweh and His Word, who need Yahweh’s Patience, Mercy, and Love as they learn the path of righteousness.

And may this prayer, and the words of the *Gospel of Emmanuel the Christ*, protect the 144,000 righteous whose names have been written in the Book of Life since the beginning of time, and who will be attending the Wedding of the Lamb.

May this prayer be bound to the *Gospel of Emmanuel the Christ*—to the sacred Word of Yahweh as spoken through Emmanuel the Christ—for all eternity. And may this prayer protect that Word now and until the end of time, even if this prayer is removed from the book.

Peace and Blessings to the Reader now, and forever,

In the Name of Yahweh,

And in the Name of Emmanuel, the Christ.

Amen.

PRAISE YAHWEH!

The One True God Of All Things

*“In the name of Allah,*

*the All-Merciful,*

*the Mercy-Giving.*

*Lord of All the Worlds,*

*the All-Merciful,*

*the Mercy-Giving,*

*Master of Judgment Day.*

*It is You alone we worship,*

*and to You alone*

*we ask for help.*

*Guide us along the straight way—*

*the way of those*

*upon whom*

*You have bestowed grace.*

—*Surat Al-Fatihah, 1:1-7*

*‘Our Father in Heaven,*

*Your Name is holy!*

*Let Your Kingdom come!*

*May Your will be fulfilled on Earth as it is in Heaven.*

*Give us, each day, enough bread for our needs.*

*And just as we have forgiven the failings of others, forgive our failings.*

*Don’t lead us into temptation and rescue us from evil!*

*Because the Kingdom is Yours,*

*filled with Your power and Your glory forever.'*

—*Gospel 12:74-80*

Oh house-builder! You have now been seen—you won’t build that house again. All your rafters are shattered, your main beams are destroyed. My mind has attained the Pure State and the end of all attachments.

—*Dhammapada*, Verse 154

Psalm 37

Do not fret because of those who are evil  
    or be envious of those who do wrong;  
for like the grass they will soon wither,  
    like green plants they will soon die away.

Trust in Yahweh and do good;  
    dwell in the land and enjoy safe pasture.  
Take delight in Yahweh,  
    and He will give you the desires of your heart.

Commit your way to Yahweh;  
    trust in Him and He will do this:  
He will make your righteous reward shine like the dawn,  
    your vindication like the noonday sun.

Be still before Yahweh  
    and wait patiently for Him…

For those who are evil will be destroyed,  
    but those who hope in Yahweh will inherit the land.

A little while, and the wicked will be no more;  
    though you look for them, they will not be found.  
But the meek will inherit the land  
    and enjoy peace and prosperity…

The salvation of the righteous comes from Yahweh;  
    He is their stronghold in time of trouble.  
Yahweh helps them and delivers them;  
    He delivers them from the wicked and saves them,  
    because they take refuge in Him.

—King David

*I understand the wounds that have not healed in you.*

*They exist because God and Love have yet to become real enough*

*To allow you to forgive the dream.*

—Hafiz

“I get no pleasure from the death of anyone,” declares the Lord Yahweh. “Repent and live.”

—*Ezekiel 18:32*

*Yahweh is our God!*

*Yahweh is One!*

*Love your Lord, Yahweh,*

*with all your heart, and with all your soul,*

*and with every thought, and with every action.*

*—Gospel: 15:109-111*

# The

# RESTORED GOSPEL

# of

# EMMANUEL the CHRIST

Reassembled and Restored by Jake Sturm

Translated by Kira Salak, Ph.D.

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INTRODUCTION FROM THE RESTORER

“This Gospel of the Kingdom of Yahweh will be proclaimed across the world as a testimony for all nations. Then the End will come.”

—*Matthew 24:14*; *Gospel 16:23-24*

“Heaven and Earth will vanish, but my Word will never be destroyed.”

—*Matthew 24:35*; *Gospel 16:67*

Yahweh, The One True God Of All Things, in His Boundless Mercy and Love, wishes to free the people of the world. They have been forced into a prison of the mind by a secret, worldwide System of slavery that is so diabolical, so inescapable, that most people don’t even know that it exists. Yet, the System controls every aspect of their lives, from conception to death, and it is responsible for all the tragedy and suffering that they have ever experienced. Because this System depends on torture and deception for its existence, it is impossible to escape from it without knowing Truth. And because Truth can only come from Yahweh and His Holy Angels, people must find their way back to Him if they are to save themselves.

To return Truth to the people, Yahweh has shown my wife and I how to restore the *Gospel* back to the original, monotheistic teachings that He gave to humanity 2,000 years ago through the Christ. In this Second Edition of the *Gospel*, all satanic, polytheistic corruptions added after the early 1st century A.D. have been removed. The Word of Yahweh is now fully restored. Thus, through the pages of *The Gospel of Emmanuel the Christ*, readers now have the Truth that they need to free themselves from the satanic System.

The attached *Gospel of Emmanuel the Christ* was written in the early 1st century A.D. by one of Emmanuel’s Twelve Apostles, Mary Magdalene. This *Gospel* is her testimony about the truth of the existence of Yahweh and the Christ; it is also her testimony about how Yahweh’s prophecies from Scripture were fulfilled through the life of His Christ. In addition, her testimony gives unequivocal evidence that the Jewish leaders of her time were actually secret members of a satanic Baphomet cult that had been deceiving and harming the masses for centuries. Not long after Emmanuel was crucified, after his supporters like Magdalene were all arrested or killed (likely around the time of the Nero persecutions), scribes in the satanic cults divided and corrupted Magdalene’s *Gospel* to create the books of *John* and *Luke*. There were also two other *Gospel* testimonies (likely written by male apostles; see *Gospel 17:249*) that gave the same story and message as Magdalene’s testimony. These two accounts were heavily disassembled and corrupted in the 2nd to 3rd centuries A.D., then turned into the books of *Mark* and *Matthew*.

For the previous edition, I restored the *Gospel* back to its original form by reuniting the two books of *John* and *Luke* into a single, chronological story. Then I added the two books of *Mark* and *Matthew*—which occasionally contained text that had been excised from the original Magdalene testimony—to *John* and *Luke*. It had become obvious that the four books of *John, Luke, Matthew*, and *Mark* were giving the same testimony that validated the existence and miracles of Emmanuel the Christ. By the time I finished reassembling the *Gospel* (in December 2017 A.D.), Emmanuel’s story was in its proper chronological and geographical order for the first time in two millennia, allowing readers to precisely follow his journeys and ministry. (It had been a short-lived ministry, lasting less than 2½ years.) When I was done, my wife translated every line from the original Greek and Aramaic manuscripts into English, and put the entire text into a highly readable Narrative Version that restored Magdalene’s testimony to its original form.

For our previous edition of the *Gospel*, we also focused on repairing the *Gospel’s* most heavily edited and damaged scenes, which include: the Last Supper; the beginning of *Luke* (which was altered to make it appear as if the *Gospels* were oral traditions); the beginning of *John* (in which Yahweh was turned into a pantheon god); every scene in which Mary Magdalene appeared (the scribes needed to erase her status as an apostle and *Gospel* writer); the trial and crucifixion scenes (to make it appear as if the Romans, not the Jews, had crucified the Christ); and the spurious lines that turned Simon Peter into the founder of the Christian Church.

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For this Second Edition of the *Gospel*, we focused on returning the *Gospel* to a monotheistic text by removing its many polytheistic, satanic corruptions (such as the scribal additions about eating the Christ’s flesh and drinking his blood). One of the most obvious changes we made was replacing the name “Jesus” with “Emmanuel,” which is the Christ’s true name. Emmanuel’s name had been changed to “Jesus” in the 2nd-3rd centuries A.D. by scribes belonging to the Cult of Marcion. The Marcionites, named after an early Christian heretic named Marcion of Sinope, were Church clergymen and elites who secretly practiced Satanism, and they put the name “Jesus” into the divided Gospels to turn Yahweh’s Christ into an incarnation of Satan (i.e., into the Antichrist). To the Marcionites, Jesus represented a living, manifested incarnation of Satan, the Great Deceiver. They believed that Satan spoke and acted through Jesus, fooling the world into believing that he was the Jewish Messiah. This Deceiver Jesus, as an incarnation of Satan, was purely evil, yet he had a fake light side that he showed to the public, who believed that he was an exemplar of morality.

This light/dark Satanism is represented by an androgynous, satanic goat-god called Baphomet—a cult deity that represents the deceptive nature of Satan. After Emmanuel was crucified, the satanic Jewish Baphomet cults (whom Emmanuel denounced in the *Gospel*) co-opted Emmanuel’s life and miracles to create their Deceiver Jesus character; it was the ultimate deception against humanity, and it lasted 2,000 years. To understand how Yahweh’s Emmanuel had been turned into Satan’s Jesus, and to understand what Emmanuel was fighting against, we must take a moment to discuss the Baphomet cults—especially the Jewish Baphomet cults that were responsible for corrupting the Gospels and creating the “Divine Jesus” ruse.

The Baphomet goat-god, which is often depicted on satanic pentagrams, is androgynous: he is both masculine and feminine at the same time. Baphomet’s masculine nature embodies evil/immorality, and his feminine nature embodies goodness/morality. Yet, his feminine nature—his goodness—isn’t real but is a deception through which Satan fools the masses (for it is through their fake “goodness” and “morality” that Satanists deceive people). Likely, the Baal (or “Bel”) and Molech cults followed by the Jews, as described in the Old Testament and other Jewish texts, were Baphomet cults in which the people worshipped Baal or Molech gods by offering animal sacrifices in a religion that was very similar to Judaism. On the other hand, the priests and royalty believed that these gods were actually an extension of Satan, and that they demanded human sacrifices in exchange for granting the Jewish leaders total power over the people.

To the leaders of Jewish society, the world was divided between “The Truth,” which was known only to them, and “The Lie,” which was given to the masses. These kinds of light-dark cults have existed for millennia, from India to Egypt to England, and they are the most popular form of governance used today. For centuries, elites in the Baphomet cults have marveled over the power of The Lie and its ability to fool the masses. (One of the best modern examples of a Baphomet cult is the medical system. Because all doctors are secret members of a satanic Baphomet medical cult, they present themselves to the public as heroes and exemplars of humanity. In truth, however, they are state-sanctioned rapists and murderers, whose job is to secretly torture and human-sacrifice patients for the satanic governments. But because Satan has fooled the masses and blinded them to truth, people can only see the fake “light” side of the doctors, and so they willingly hand themselves over to be slaughtered.)

Through the early Baphomite cults, First Temple priests and Jewish royals must have also marveled over the power of The Lie, leading them to corrupt Judaism into a Baphomite cult. Elites in the satanic cults taught that Yahweh and the *Torah*, the first five books of the Old Testament, were just satanic deceptions used to fool the people through “false” laws of morality. High-level elites also created a Jewish Baphomet cult for lower-level royalty and priests that was in between the extremes of light and dark (i.e., it was a more moderate form of Satanism), through which initiates transitioned from the morality of the light cult to the depravity of the dark cult. In this “transitional” cult, followers were told that Yahweh was a lesser god who was at war with Satan.

Thus, cult members believed in three versions of Yahweh: 1) a moral “light” God for the people; 2) a lesser pantheon god who was at war with Satan; and 3) an incarnation of Satan in his feminine form, manifesting as the Great Deceiver (i.e., as Baphomet). In addition, new cult members were transitioned from morality to depravity by being offered greater and greater levels of secret “truth.” Ultimately, when the new members left behind the “deceptions” of the light cult for the “truths” of the dark cult, they graduated into “true illumination.” (This “illumination” was, of course, accompanied by satanic ceremonies in which they committed heinous acts against Yahweh and humanity, like child murder and cannibalism—acts that guaranteed that Yahweh would send their wretched Souls to Hell upon death.) For millennia, these light-dark Baphomet cults have controlled all large, war-oriented civilizations (such as Egypt, Babylon, Rome, Nazi Germany, etc.). In modern times there are two primary Baphomet sects in control of the world: the Luciferians/Illuminati (who view Yahweh as a deception and as an incarnation of Satan), and the Satanists (who descend from the “transitional” cults that teach that Satan and Yahweh are at war).

Back in Emmanuel’s time, like today, the priests and elites thanked Satan for giving them total control of the world by secretly committing human sacrifices and other acts of barbarity in Satan’s name. Back in Emmanuel’s time, like today, the priests and elites believed that they were the Earth’s “illuminated” who knew the truth of things: that Satan was god and ruled Heaven and Earth; that all power only came from Satan; and that the masses were ignorant, lowly, powerless fools who worshipped a false light god. In truth, however, the Jewish priests and elites—like today’s priests and elites—had sunk into the lowest parts of their minds through their Satanic worship, and they were no longer able to reason or think rationally. This is why all the Baphomet-based kingdoms, like the kingdoms of Israel or Egypt or Babylon, were easily defeated (or they collapsed internally). It was because of these Baphomet cults that the Jewish priests and royalty had lost their First and Second kingdoms, and it is the reason why they will soon lose their Third kingdom.

On the other hand, the “lowly” masses—those who had actually worshipped Yahweh and followed His Law—were brought into the highest parts of their minds. And through their faith, they were given the powers of innovation and creativity, allowing them to create the greatest art, literature, inventions, etc.—everything that had become the foundation of civilization. Thus, while the royalty and elites of the world had degenerated into a race of Lower Mind criminals and barbarians through their satanic cults, the masses had elevated themselves, and humanity, toward true illumination through their Higher Mind and Yahweh.

World leaders have been running their kingdoms through these deception-based Baphomet cults for more than 6,000 years (yet, every one of them has been violently destroyed by Yahweh). In modern times, all nations and guilds are controlled by the satanic cults, and no one can attain a position of wealth or power without being a member in good standing. (The entire world is, in truth, controlled by a great satanic mafia.) Most of the elites who are revered or respected by the masses—the politicians, businessmen, monarchs, entertainers, government officials, lawyers, judges, doctors, popes, priests, rabbis, movie directors, editors-in-chief, etc., etc.—are all secret members of the Baphomet cults, and they have committed heinous acts to be in their current positions. The U.S. one dollar bill epitomizes the principles of the modern Baphomet cults: on the front of the bill are the public symbols that represent freedom and Christian morality; on the back are the elite symbols (like the “pyramid of illumination”) that represent slavery and Satanism.

In Emmanuel’s time, publicly, the Jewish high priests and royalty pretended to be upstanding leaders, praising Yahweh and conducting animal sacrifices on behalf of the masses’ “light” cult; but secretly, they engaged in human sacrifice and other abominations on behalf of Satan as part of their dark cult—in other words, Judaism was once again a satanic Baphomet cult. The secret Satanism of the Jewish leaders is described in detail throughout the *Gospel*, and it was one of the truths that Emmanuel kept revealing to the masses.

In Emmanuel’s time, the Roman empire had also been based in Baphomism: the masses worshipped the Emperor as a merciful man-god, whereas the Roman priests and royalty secretly worshipped the Emperor as the incarnation of Satan. (It is the same with the modern Roman Catholic Church: the masses worship the Pope as an all-loving man-god, whereas world leaders, elites, and the satanic clergy worship the Pope as a living incarnation of Satan.) In Emmanuel’s time, the Jewish priests and leaders called the Roman Emperor their King (see *Gospel 18:246*), because they believed that he was the incarnation of Satan. Undoubtedly, Pilate knew about the Baphomet cults and why the Jewish priests were announcing their loyalty to the Roman Emperor, which is why he despised them and declared Emmanuel the true King of the Jews.

The ministries of John the Baptist and Emmanuel had both been battling the Jews’ satanic Baphomet cults by trying to get the people to see the truth about their leaders. Meanwhile, the Jewish priests, scribes, and Pharisees could not comprehend that Emmanuel was sent by Yahweh, as they believed that Yahweh was a fictional god made up by their gentile ancestors. (Recall that the Babylonians had fathered entire generations among the Jewish slaves. When these Jewish half-breeds returned to Judea to try to recreate the Jewish nation and religion, they inevitably incorporated many of the pagan principles of their Babylonian captors.) Because the Jewish leaders secretly believed that all power came from Satan, they concluded that Emmanuel was a secret Satan-worshipper who, like them, was deceiving the public. This is why the rabbis and priests keep accusing Emmanuel of being demonic. (Likely, Jewish scribes in the 1st-2nd centuries divided and corrupted the *Gospel* to hide the fact that they were all secretly worshipping Satan instead of Yahweh.)

Marcionite cult members actually saw their fictional man-god “Jesus” as the Antichrist, come to enslave the world through deception. Church leaders worshipped this Jesus as the “son,” or incarnation, of “father” Satan, and as the embodiment of all that was evil. The 2nd-century scribal insertions into the divided *Gospels* were meant to teach cult members how to worship their Divine Jesus through secret cult practices like human sacrifice or the rape of innocents. Meanwhile, Church leaders gave the masses a “light” version of Christianity (which taught that Divine Jesus was the savior of the world) that allowed Church elites to control the masses and bilk them through tithing—just as the Jewish leaders did in the time of Emmanuel through the false Yahweh they had created. Thus, Divine Jesus Christianity is actually a satanic Baphomite cult, in which Jesus, like his father, Satan, is viewed as a Great Deceiver and incarnation of evil.

To prove that Satan was real, and that Yahweh was a satanic deception, 1st century Jewish Baphomites human-sacrificed Emmanuel to Satan on the cross. But Yahweh raised Emmanuel from death to prove that He was The One True God, and that Satan was a false god who had no power. Because Emmanuel said in his *Gospel* that his Word—Yahweh’s Truth—would never be destroyed (see *Gospel 16:67*), the Jewish priests and scribes divided and corrupted the *Gospel* around 60 A.D., inserting text into the story to make it appear as if Emmanuel’s resurrection had never occurred. Thus, because Yahweh had beaten Satan and his followers through Emmanuel’s resurrection, the Satanists tried to negate the truth of that resurrection through their corruptions to the *Gospel*. Their descendents, the Jewish Baphomites of the 2nd century, did further damage by transforming the *Gospel* from a monotheistic text that exalted Yahweh into a satanic, polytheistic text that praised Satan. This corrupted version of the *Gospel*, broken into the four books of *John*, *Luke*, *Mark*, and *Matthew*, is still usedfor “light” and “dark” Christianity to this day.

When the Cult of Marcion evolved into the Roman Catholic Church, the four corrupted books of *John*, *Luke*, *Matthew*, and *Mark* became the central texts of polytheistic Christianity. High-ranking clergy could make any satanic corruptions to the *Gospel* that they wanted, and the unknowing masses would readily accepted them as the standard beliefs of Christianity. Yet ironically, by co-opting Emmanuel’s *Gospel*, the cults unwittingly preserved Yahweh’s Word for the last 2,000 years. (Which is why Emmanuel said in *Gospel 8:209-211* that the “weeds” would be allowed to grow with the “wheat” until Harvest Time). Once again, Yahweh proved his power over Satan and the Satanists by using them to preserve the Gospels until they could be restored in the early 21st century. All of the corruptions to the Gospels described below that were repaired in this second edition all were done to transform Emmanuel the Christ of the One True God into the Baphomet Jesus, the son of Satan, and each one reveals secrets of the Baphomet cults. Let us now look at these additional changes.

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The Marcionites also created a triune god (called the “Holy Trinity”) around their Divine Jesus hero: Jesus became the “Son” of Satan, Satan became the “Father,” and Satan’s head demon became the “Holy Spirit/Holy Ghost.” Thus, to properly restore the *Gospel*, we needed to remove all text that supported the “Holy Trinity” corruption. This included replacing the words “Son of God” with the original words “the Christ”or “the Messiah.” We also used the word “Lord” to replace all satanic mentions of “the Father” (“the Father”refers to Satan*,* which is why the Catholic Pope is called the“Holy Father”:Catholic cult members consider him the living incarnation of Satan). In those instances when the word “Lord” was the correct word—such as when Emmanuel says “My Lord!” on the cross—we left the word unchanged. But whenever someone called Emmanuel “Lord”—another major satanic corruption—we changed the word back to the original Hebrew word meaning “rabbi” or “teacher.” Finally, the words “Holy Spirit” were replaced with the original words, “Holy Angels.”The “Holy Spirit” is actually the head demon invoked by satanic worshippers during their ceremonies, and it has no place in Emmanuel’s *Gospel*. (Satanists believe that this demon is responsible for possessing people, and for impregnating women with Satan’s spawn during satanic rape ceremonies.)

Another major corruption that we fixed in this Second Edition was to replace “God” with “Yahweh.” The word “God” is general and ambiguous, and can refer to anything or anyone that is believed to be a god—like Zeus, Osiris, Satan, Divine Jesus, the Crocodile deity of Papua New Guinea, George Washington, the Easter Bunny, etc. The ambiguous term “God” likely came from Judaism, from the Jewish mandate that “Yahweh” must always be replaced with the word for “God/Lord” (*Adonoi* in Hebrew) in speech, writing, and prayer. Notably, the Jewish tradition of replacing “Yahweh” with “God/Lord” started around the time of the Roman occupation of Judea (most likely, it came from the Pharisees, who followed dubious oral traditions that weren’t part of the Torah).

Prayers made in the true Name of Yahweh and in the true Name of Emmanuel the Christ are extremely powerful prayers against dark forces; simply reading the Names of Yahweh and Emmanuel in the restored *Gospel* bestows blessings upon the reader. This is why translators from the satanic cults removed the Name of Yahweh from the *Gospel* and the books of the Old Testament. (Eventually, the Old Testament books will also need to be cleansed of their satanic corruptions.) By using “God” in the *Gospel* and Old Testament, Satanists prevented anyone from invoking the True Name of Yahweh for protection against the Devil. (Similarly, by using the false name “Jesus” in their corrupted *Gospels*, Satanists prevented anyone from invoking the Christ’s true name, Emmanuel, for protection.)

When the Satanist uses the word “God,” he knows that the word actually represents Satan (or it represents one of his other false gods, like “Lucifer,” “Satan,” “Baal,” “the Devil,” “Baphomet,” etc.). For example, when the Satanist quotes the *Gospel* and says, “With God, all things are possible,” he is actually saying, “With Satan, all things are possible.” The Baphomet Satanist always inverts everything—good becomes bad, and bad becomes good.. Thus, whenever Christian parishioners have used the terms “Jesus,” “God,” “Son of God,” “the Father,” etc. during Church services or prayers, they have unwittingly invoked Satan. Every Sunday Mass at the Vatican with the “Holy Father” (or Pope) is, in truth, a satanic public mass, with millions of parishioners simultaneously invoking the name of Satan.

As the Marcionites were a Baphomet cult, they created a “light” version of Christianity for the masses that promoted Yahweh’s Ten Commandments and Laws. Though this Christianity incorporated the satanic concepts of a “Holy Trinity” and “Divine Jesus,” it also emphasized the morality of the *Gospel* teachings and encouraged people to be kind to each other. To the masses who followed this “light” Christianity, Jesus was the manifested “god-Son” of a moral God called “the Father,” and Jesus heard the voice of God through an entity called the “Holy Spirit/Holy Ghost.” Meanwhile, the true life and ministry of Emmanuel the Christ was lost to history.

In this Second Edition, to return Emmanuel’s ministry to the world, we removed all Marcionite corruptions that added satanic principles or rituals to the *Gospel*. For example, scribes had altered Emmanuel’s “last supper” scene to make it seem as if Emmanuel was encouraging cannibalism by entreating his followers to eat his flesh and drink his blood. Though such a notion is patently satanic, Catholics still symbolically eat Jesus’ “flesh” and drink his “blood” every Sunday. (Similarly, Christians around the world celebrate “Christmas” every year on December 25th, believing it to be a holiday that honors the birth of the Christ. In truth, however, Emmanuel was not born on December 25th; rather, “Christmas” is a satanic holiday that commemorates the winter solstice, which cult members traditionally celebrate with orgies and human sacrifice ceremonies. The true birth of Emmanuel has not been celebrated in 2,000 years.) Among our other changes was the removal of several lines that added a “Holy Trinity” triune god to the text.

In this Second Edition, we also needed to make restorations to the list of Emmanuel’s twelve apostles. Judas Iscariot—who was just a follower/disciple of Emmanuel—was removed from the list. (We are told in the *Gospel* that Emmanuel consulted with Yahweh about his apostle choices. We are also told that Emmanuel “knew what was in each person’s heart.” Certainly, he would not have selected Judas as an apostle.) There were also two other names that are likely fictional: Thaddaeus and Matthew. (We learn from the *Restored Gospel* that Matthew, the tax collector, was actually named Levi.) While there did appear to be a Thomas (called “The Twin”), he was only a disciple, not an apostle.

Notably, the *Restored Gospel* indicates that there were three *female* apostles, one of whom was Mary Magdalene (the apostle whom Emmanuel “loved most,” who took care of Emmanuel’s mother after his crucifixion). Likely, the other two were Susanna and Joanna (we know who they were because scribes had inserted their names into another part of the text). It is likely that scribes had removed the three female apostles from Emmanuel’s apostles list to prevent women from entering the clergy or having an equal role in society. (Female compassion and virtue has long been an impediment to satanic cult members, who detest the morality of the Feminine.) In this Second Edition, we returned the names of the three female apostles to Emmanuel’s original apostles list, and we removed the three males names that had been added to replace them. When scribes removed the women from the list, they created 2,000 years of misogyny and oppression of women. May this restored *Gospel* raise the Feminine back to her rightful place in religion, history, and society.

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To summarize, we repaired three major corruptions in this *Restored Gospel*:

1. Scribes divided the *Gospel* between the 1st – 3rd centuries A.D. to destroy the power of Yahweh’s Word by putting events out of chronological order, and by creating spurious texts for their light/dark Christian Baphomet cults (cults that were hiding the crimes of the Jewish leadership). Thus, to restore Yahweh’s Word, we reassembled the divided, corrupted Gospels of *John, Luke, Mark,* and *Matthew* into one *Gospel*.
2. Around 90 A.D., after the destruction of the Second Jewish Temple, the Jewish leadership needed to create a tithing cult to replace their lost Temple taxes. Thus, they placed apostle Simon Peter as the head of the early Christian Church and completely erased Magdalene’s role. To undo this damage, we put Mary Magdalene back into the text as Emmanuel’s apostle and writer of the *Gospel*.
3. Around the 2nd century, after the failed Jewish revolution and the near extermination of all Jews in Judea by the Romans (which included a banning of all worship of Yahweh, The One True God), the remaining Jewish leaders needed to make Christianity conform with the beliefs of their Roman occupiers. So they added satanic/pagan corruptions to the *Gospel*, which included: removing the Name of Yahweh from the text, deifying Emmanuel by turning him into a man-god named “Jesus,” adding a “Holy Trinity” triune god, and changing the Holy Angels to a “Holy Spirit/Holy Ghost.” Thus, to restore this *Gospel*’s original, monotheistic text, Yahweh and Emmanuel were added back, and all satanic/pagan corruptions were removed.

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More than 3,000 years ago, during the period of the First Jewish Temple, Jewish elites, thinking they were more powerful than Yahweh, removed eternal punishment from Judaism. They also worshipped Satan through their false gods, committed abominations like human sacrifice, defiled their holy books with satanic corruptions, and turned Judaism into a satanic Baphomet religion. For these abominations, Yahweh sent the Babylonians to destroy the Jewish people, Temple, and nation. The few Jews who hadn’t been slaughtered were sent to Babylon as slaves or scattered across the world as a despised race.

Then, 2,000 years ago, during the period of the Second Jewish Temple, Jewish elites, thinking they were more powerful than Yahweh, reinstated the Baphomet cults and again worshipped Satan through human sacrifice—even human-sacrificing Yahweh’s Christ to Satan. They also killed Yahweh’s followers, defiled His holy *Gospel*—which is the Word of Yahweh—with satanic corruptions, and turned Christianity into a satanic Baphomet religion. For these abominations, Yahweh sent the Romans to destroy the Jewish people, Temple, and nation. The few Jews who hadn’t been slaughtered were enslaved and scattered across the world as a despised race.

Today, the satanic world leaders and elites, thinking they are more powerful than Yahweh, continue to enslave the world through their Baphomet cults. They continue to commit human sacrifice and other abominations against Yahweh, and they continue to hide from the world Yahweh’s restored *Gospel* and His returned Christ. Yet, they imagine that their fate will be different from the fate of the Jewish elites who came before them. They imagine that their wealth and power will allow them to escape the plagues—the pandemics of COVID-19 and radiation sickness from tritium explosions—that Yahweh has sent upon them. Not surprisingly, these two plagues came from weapons that were likely created in Israel by Jewish elites (which the current satanic president of the U.S.A. used against his own citizens and the people of the world). As the satanic world leaders will soon discover, all their power and wealth cannot not save them from what is coming. Destruction of the planet and everyone on it will be the inevitable outcome of their actions, and then their wretched Souls will go to Hell to experience eternal agonies. Because Yahweh is King, and Hell does exist, and they cannot escape Yahweh’s Judgment.

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Yet, all that man destroyed will be restored through the Word of Yahweh!

In the Name of Yahweh and Emmanuel the Christ, may the words in this restored *Gospel* finally end humankind’s rebellion against Yahweh, and may Truth finally be spoken to the people.

In the Name of Yahweh and Emmanuel the Christ, may humankind know about the returned Christ and the recent miracles of Yahweh.

In the Name of Yahweh and Emmanuel the Christ, may this *Gospel* translation cast into Hell the satanic Divine Jesus, Holy Spirit, and Father Lucifer/Satan (and all the satanic priests and leaders who perpetuate those corruptions). May Yahweh again resurrect Emmanuel the Christ from death, and open the gates of Heaven for the followers of the true, mortal Christ by restoring humanity to life.

In the Name of Yahweh and Emmanuel the Christ, may all that is hidden be revealed, and may everything that has been whispered in the secret rooms be shouted from the rooftops! May the world be restored through Yahweh’s Grace and Truth.

Praise Yahweh, The One True God Of All Things, and praise His Savior, Emmanuel the Christ, now and forever!

— Baruch Abrahamer

(Jake Sturm)

December, 2020 A.D.

INTRODUCTION FROM THE TRANSLATOR

When I saw the reassembled *Restored Gospel of Emmanuel Christ* for the first time, with the four *Gospels of Mark, Matthew, Luke, and John* combined into a single story, I realized immediately that I was holding the greatest masterpiece of spiritual literature ever written. For the first time in 2,000 years, the true story of the life and death of Emmanuel the Christ (known to modern readers as Jesus Christ) was in its correct chronology, every scene complete. I was holding Emmanuel’s original testimony—the actual Word of Yahweh—written shortly after he died on the cross. Emmanuel’s enemies, the Jewish leaders in the satanic cults, had tried to destroy this testimony by dividing it into the four books that they called *Mark, Matthew, Luke,* and *John*. These books were comprised of fragments from Emmanuel’s original testimony, having no clear plot and incoherent translations. Thus, most modern readers, including men and women in the Muslim and Jewish faiths, dismiss the *Gospels*—and their protagonist Emmanuel the Christ—as “mythology” rather than fact.

But unlike the mythological Odysseus, Emmanuel Christ *really* *lived*. And his miracles *actually* *occurred*. A man named Emmanuel of Nazareth actually lived—and gruesomely died—to rescue humanity from its enslavement by the satanic cults.

Clearly, the reassembledtestimony ofEmmanuel the Christ needed a proper translation so that readers could finally access Yahweh’s Truth after 2,000 years. As a novelist, scholar, and poet who received her Ph.D. in the English language—who has lived in the Far East, and who has studied and appreciated the religions of both East and West—I decided that I would offer the world its first *literary*, *spiritual* translation of Emmanuel’s rediscovered testimony. I called this book *The Restored* *Gospel of Emmanuel the Christ*, and my translation attempts to capture the *wisdom* and *understanding* of Emmanuel’s words, so the reader can hear the Word of Yahweh.

All good translations involve a two-step process. First, there must be a literal translation from the original language. This is the job of a trained linguist, who strives to give as close a translation to the original language as possible. One should be grateful for all those individuals who have worked tirelessly over the centuries to master languages like Aramaic, Hebrew, and Greek, so that they could give us their best literal translations of the Bible. (For it is through their efforts that Yahweh’s Word has been preserved.)

However, all good translations involve a second step: a literary translation. This is the job of a trained writer. The writer takes the raw, literal text and makes it a comprehensible and meaningful to the reader. This second step—though usually absent from most modern translations of the Bible—is as important as the first step, for without an accessible translation, Yahweh’s Truth becomes incomprehensible or distorted, and the reader cannot clearly hear His Truth. Consider, for example, the following literal translations of *Luke 12:42* (which I translated as, “These things are just as important as not neglecting [the tithing]”):

“But it behooved you to do these things, and those not to neglect.”

“These were necessary for you to have done, and the same by no means to have left undone.”

“These ought you to have done, and not to leave the other undone.”

“You should have practiced the latter without leaving the former undone.”

“These it was necessary for you to do and not that you should forsake the other!”

Over the centuries, because theologians and linguists have focused primarily on literal translations of *Gospel* passages, they have often lost the greater meaning and vitality of the original sentences. This has forced modern readers to slog through incoherent sentences and archaic speech, instead of effortlessly immersing themselves in the wisdom of the text. Newer Bible translators have tried to solve this problem by producing translations with modern vernacular and simplified language. But this is forcing the *book* to accommodate the *reader*, rather than the other way around. It was not, in my view, a proper solution. In addition, when translators don’t understand a line from the *Gospel*, they often make a “best guess.” These “best guesses” can be completely random and wholly unreliable. For though biblical scholars might have the genius and intellect to be able to learn ancient languages (and we should laud them for that ability and praise their gift) it does not mean that they can comprehend the spiritual truths they are translating.

Therefore, my intention was to create a *literary* translation of Emmanuel’s *Gospel* testimony that strictly follows the Greek, but which makes it possible for readers to understand the book’s *spiritual* teachings. Always, I understood that I was translating Yahweh’s Word, and this was a solemn responsibility for me; indeed, I saw this translation as my way of protecting and preserving Yahweh’s Truth (after two millennia of butchery to His *Gospel*). Rarely, and only when considered necessary, did I add text to the Narrative Version of the *Gospel*. In nearly every case, it was for the sake of clarification, and it consisted of just a few words. (For example, so readers would know what a Roman *pretorium* is without having to interrupt their reading, I added “the Roman governor’s palace.”) My additions are all marked by brackets in the larger *Restored Gospel of Emmanuel the Christ*, but I removed the brackets for the Narrative Version.

In addition, to create the Narrative Version, I needed to combine the texts of the four *Gospels* books—*Mark, Matthew, Luke,* and *John*. As the *Restored Gospel* shows, most of the individual sentences in the four books are either identical to each other or are very similar. (To fully understand what I mean, readers should peruse the pages of *The Restored Gospel of Emmanuel the Christ*.) When *Gospel* lines were similar but not identical, I chose the line which I felt conveyed the best or clearest meaning. In addition, when lines were similar, but slightly different, I chose to give *both* lines, even if they read redundantly. Again, my intention was to preserve as much of Yahweh’s Word as possible. When lines were similar but each contained new information, I chose to integrate the lines into one. For example, note these three similar lines:

*Matthew 22:43* “As David said,

*Luke 20:42*   “As David himself said in the *Book of Psalms*,

*Mark 12:36* “As David himself said through the Holy Angels,

In the Narrative Version, the three lines became:

“As David himself said in the *Book of Psalms*, through the Holy Angels…”

While staying as faithful as possible to the literal translations, I tried to glean the true *sentiment* from the jumbled, often archaic or incoherent lines. Ancient idiomatic expressions needed to be replaced with modern ones. Syntax needed to be adjusted. The English language is a remarkable “mutt” language, infused with words from many foreign sources, and so it offered me an abundance of synonyms. (Speakers of other languages often marvel at the word choices offered by English, and are perplexed by the subtle nuances in meaning. Does one say “small” or “little”? “Pail” or “bucket”?) A single English sentence might borrow words from French, German, Welsh, and Algonquin. For this reason, English is a poet’s language, and it is probably one of the best languages to use for a literary translation of the restored *Gospel*.

There are, however, many unique considerations related to this English-language translation. To begin with, this is an *American* English translation; one would expect British or Australian English to use different words or expressions in certain cases. In addition, as the English language likes past, present, and future progressive tenses, I used them throughout this translation. English also prefers using contractions, especially in dialogue (generally, when English is written without contractions, it sounds too archaic and highbrow for most native speakers to accept). As my objective for the translation was to present a story that could be read cleanly and easily, I often used contractions in dialogue. In addition, to avoid pronoun reference problems, or to clarify who “he” or “they” are, etc., I used proper nouns (for example, “he” might become “Emmanuel,” or “they” might become “the disciples,” etc.). Finally, for the sake of readability, I chose to change many of the dialogue tags from the *Gospel*’s standard “they said/she said/he said” to “they declared” or “she answered” or “he quipped,” etc.

Regrettably, the English language has declined in modern times, as evidenced by the widespread acceptance of pidgin expressions and idiomatic phrases in place of advanced vocabulary. For example, modern English speakers prefer to say “he came up to” instead of “he approached,” or “bring it up” versus “mention it”—and so forth. Sadly, spoken and written English is now mostly comprised of idioms and phrasal verbs, making it almost impossible for non-native speakers to learn the language fluently. (The degeneration of English is most certainly a result of the global RF/MF mind-control system, which has forced humanity into a part of the brain that is incapable of conceptual or analytic thought, and has no interest in nuances of language, sophisticated vocabulary, or advanced grammar.) In an effort to salvage the English language, I avoided using idiomatic phrases and phrasal verbs whenever possible.

Finally, it should be mentioned that many translators over the centuries were members of satanic cults, and so they intentionally altered or mistranslated *Gospel* lines to add satanic concepts into the text (for example, around the 2nd century A.D., they changed Emmanuel’s name to “Jesus”). Perhaps one of the most egregious satanic mistranslations in the *Gospels* was *Matthew* 27:46/ *Mark* 15:34, in which translators claimed that Emmanuel’s words on the cross, “*Eloi, Eloi, lema sabachthani?*,*”* meant, “My Lord, my Lord, why have You forsaken me?” As one can easily see in the Narrative Version of the *Gospel*, Emmanuel willingly accepted his destiny, so he would not have uttered the words, “My Lord, My Lord, why have You forsaken me?” For this reason, I chose to use the standard Aramaic translation, “My Lord, My Lord, for this I was born!”, which is obviously the most accurate. However, there is a profound difference between those two translations—between the despair and hopelessness of the Greek translation, and the grace and triumph of the Aramaic one. How many readers over the centuries, after reading the faulty Greek translation, believed that Yahweh had abandoned Emmanuel on the cross? Were they able to stay faithful to Yahweh, believing that He might someday “forsake” them, too?

Still, the Word of Yahweh, when properly translated, immediately brings readers into the Higher Mind and connects them to Yahweh. For this reason, an accurate literary translation of the reassembled *Gospel of Emmanuel the Christ* is essential for the new world that is coming. After two millennia of war, bloodshed, and tyranny caused by the satanic cults, humanity must finally embrace the mercy and redemption offered by Emmanuel. For it is not a matter of *if* the Savior will return, but *when*. And we, as the human stewards of the planet, must be ready for the Christ’s return.

May this translation bring the Reader to Yahweh and His Grace and Truth.

—Kira Salak, Ph.D.

December, 2020 A.D.

# The

# GOSPEL

# of

# EMMANUEL the CHRIST

**KEY to the *RESTORED GOSPEL***

Words in blue are from the *Book of Luke*.

Words in red are from the *Book of John*.

Words in purple are from the *Book of Mark*.

Words in green are from the *Book of Matthew*.

CHAPTER 1

Preface

1:1 In the beginning was the Word [i.e., *logos*, the First Thought]. And the Word was with ~~God~~ Yahweh [i.e., The One God Who Is All Things and All Thought that Existed, Exists, and Will Exist]. And the Word was with ~~God~~ Yahweh.[[356]](#footnote-354)

1:2 In the beginning, ~~God~~ Yahweh created [all manifested reality] through the Word.

1:3 And through ~~God’s~~ Yahweh’s Word, everything came into being. Without ~~God’s~~  Yahweh’s Word, nothing could exist.

1:4 [In the beginning,] ~~God~~ Yahweh [created] all Souls through [the Word].[[357]](#footnote-355) The Light of humankind [i.e., the Christ] existed, exists, and will exist among these Souls.

1:5 That Light gleams brilliantly in the darkness, and darkness cannot overcome it.

1:6 There was a man sent by ~~God~~ Yahweh, whose name was John [the Baptist].

1:7 He came as a witness to testify about the Light, so that through him everyone could believe.

1:8 John, himself, was not the Light; he came only to testify about it.

1:9 ~~Jesus~~ Emmanuel the Christ[[358]](#footnote-356) is that true Light, who brings enlightenment to every person manifested in the world.

1:10 He came to the world, and though the world was transformed through him, the world did not recognize him.

1:11 He came to his own people, but they did not welcome him.

1:12 Yet, to those who did receive him, to those who believed in his Name, he gave the power to become Children of ~~God~~ Yahweh —

1:13 Not children born of blood, or of fleshly desire, or of man’s desire, but of ~~God~~ Yahweh.

1:14 His Word lived among us, manifested in the flesh. We saw His glory through the glory of His one and only Christ, who was full of Grace and Truth.

1:15 John the Baptist had testified about The Christ, He had shouted, saying, “This is who I was talking about when I said, ‘The One who comes after me will surpass me, because he existed before me.’”

1:16 From the Christ’s glory we all received blessing after blessing.

1:17  Moses gave us ~~God’s~~ Yahweh’s Law; but Grace and Truth came from ~~Jesus~~ Emmanuel the Christ.

1:18 No one has ever seen ~~God~~ Yahweh but His one and only Christ, who has an ear to ~~his Father’s~~ Our Lord’s soul, to whom ~~God~~ Yahweh revealed His Word.

CHAPTER 2

John the Baptist Is Born

*Jerusalem*

1:1 As many of us [disciples] have attempted to write accounts about the miracles of ~~God~~ Yahweh that happened among us [i.e., through Emmanuel]

1:2 as they occurred to those of us who were eyewitnesses and servants of [Yahweh’s] Word from the very beginning,

1:3 I believed it was important (having witnessed those miracles from the very beginning) to carefully record them for you in the order that they happened, my dear Friend of ~~God~~ Yahweh,

1:4 so you can know the truth behind what you have heard.[[359]](#footnote-357)

1:5 In the time of Herod, King of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife Elizabeth descended from the daughters of Aaron.

1:6 Both of them were righteous before ~~God~~ Yahweh, impeccably following Yahweh’s commands and decrees.

1:7 Yet, they were childless because Elizabeth could not get pregnant and they had both become too old.

1:8 One day, when Zechariah’s priestly order was to perform its duties,

1:9 Zechariah was chosen by lot (as was the custom of the priesthood) to go into the Temple of Yahweh to burn incense.

1:10 And all the assembled worshipers were praying outside when the time came for the incense burning.

1:11 At that time, an angel of Yahweh stood on the right side of the incense altar [and] appeared to Zechariah.

1:12 When he saw him, Zechariah was shocked and terrified.

1:13 But the angel said to him, “Do not be afraid, Zechariah. ~~God~~ Yahweh has heard your prayers. Your wife Elizabeth will give birth to a son, and you will call him John.

1:14 “He will be a joy and treasure to you, and many will rejoice over his birth,

1:15 because he will be mighty before Yahweh. He must never drink wine or other fermented drinks, as he will be filled with the Holy ~~Spirit~~ Angels even before birth.

1:16 “He will bring many Israelites back to Yahweh, their Lord.

1:17 “And he will lead with the Holy ~~Spirit~~ Angels and the power of [the Prophet] Elijah, opening fathers’ hearts to their children and sinners to the wisdom of being holy, readying the people to receive the Christ.”[[360]](#footnote-358)

1:18 Zechariah said to the angel, “How is this possible? I am an old man and my wife is no longer young.”

1:19 The angel said to him, “I am Gabriel. I stand before ~~God~~ Yahweh, and I have been sent to speak with you, to share the Good News.

1:20 “But because you haven’t believed my words, you will be silent and unable to talk until the day comes [when the child is born], which will happen at its predestined time.”

1:21 Meanwhile, the people outside were waiting for Zechariah, wondering why he was staying so long in the Temple.

1:22 When he finally came out, he was unable to talk to them. He kept making signs but could not speak, and they realized he had seen a vision in the Temple. [[361]](#footnote-359)

1:23 He completed his priestly duties and went home.

1:24 Soon after, his wife Elizabeth became pregnant, and she stayed in seclusion for five months. And she declared,

1:25 “Yahweh performed this [miracle] for me! He blessed me and took away my disgrace among men.”

\*

*Nazareth*

1:26 When Elizabeth was six months pregnant, ~~God~~ Yahweh sent the Angel Gabriel to Nazareth, a town in Galilee,

1:27 to a virgin promised for marriage to a man named Joseph, a descendant of King David. The woman’s name was Mary.[[362]](#footnote-360)

1:28 The angel came to her and said, “Greetings, you who are highly favored with the grace [of Yahweh]! Yahweh is with you. You are [the most] blessed of all women.”

1:29 But when Mary saw him, she was greatly troubled by his words, and she wondered what the greeting meant.

1:30 So the angel said to her, “There is nothing to fear, Mary. ~~God~~ Yahweh favors you.

1:31 “Listen—you will become pregnant and give birth to a son, and you will call him ~~Jesus~~ Emmanuel.

1:32 “He will be mighty and will be called the Christ of the Most High. The Lord ~~God~~ Yahweh will give him the throne of his father, [King] David,

1:33 “and he will rule over Jacob’s people forever. His Kingdom will never end.”

1:34 Then Mary said to the angel, “How can this happen? I am a virgin.”

1:35 The angel said to her, “The Holy ~~Spirit~~ Angels will be upon you, and the power of the Most High will guide you. Which is why the one who will be born from you will be called the Christ.[[363]](#footnote-361)

1:36 “And listen—even Elizabeth is going to have a child in her old age. She is now in her sixth month, though she was once called barren.

1:37 “Because nothing is impossible for ~~God~~ Yahweh.”

1:38 Mary said to him, “You are looking at Yahweh’s servant. May your words come true.” Then the Angel Gabriel left her.

1:39 Mary got herself ready and hurried to a town in the foothills of Judea

1:40 where Zechariah lived, to visit her cousin Elizabeth.

1:41 When Elizabeth heard Mary greet her, her baby jumped in the womb, and the Holy ~~Spirit~~ Angels filled her.

1:42 She loudly exclaimed, “You are a blessed woman! And the child you will have is also blessed!

1:43 “What have I done to deserve the honor of being visited by the mother of my Messiah?

1:44 “As soon as I heard the sound of your voice, the baby in my womb leaped for joy.

1:45 “Blessed is she who puts her faith in ~~God~~ Yahweh and His promises!”

1:46 Mary said, “My Soul exalts ~~God~~ Yahweh,

1:47 “and my spirit rejoices in ~~God~~ Yahweh, my Savior,

1:48 “for He does not forget even the lowliest maidservant like me. All future generations will call me blessed,

1:49 “because of the great things our Mighty Lord has done for me—let us praise His Name!

1:50 “Generation after generation, He has shown mercy to His righteous.

1:51 “From His hand have come mighty deeds, and He has vanquished the arrogant and the proud.

1:52 “He has torn kings from their thrones, and exalted the lowliest of the low.

1:53 “He has brought manna to the poor, and hunger to the rich.

1:54 “He has been merciful, remembering to help his servant Israel—

1:55 “just as He promised Abraham and his descendents he would do.”

\*

1:56 Mary stayed with Elizabeth for about three months [until she gave birth to John], then returned home.

1:57 After going into labor, Elizabeth gave birth to a son.

1:58 Her neighbors and relatives had heard of Yahweh’s great mercy toward her, and they shared in her joy.

1:59 On the eighth day when they came to circumcise the child, ready to name him after his father Zechariah,

1:60 his mother spoke up and said, “No! He must be called John.”

1:61 They said to her, “None of your relatives has that name.”

1:62 Through signs, they asked his father what *he* would like to name the child.

1:63 Zechariah asked for a writing tablet. To everyone’s astonishment, he wrote, “His name is John.”

1:64 In that moment, his mouth opened and his tongue was freed, and he started praising ~~God~~ Yahweh.

1:65 All the neighbors were filled with awe, and throughout the highlands of Judea people discussed what had happened.

1:66 They all marveled about it, asking, “What is this child going to become?” For Yahweh’s hand was upon him.

1:67 His father Zechariah, filled with the Holy ~~Spirit~~ Angels, prophesied,

1:68 “Praise Yahweh, the God of Israel, because He has visited his people and redeemed them!

1:69 “He has produced a horn of salvation for us in the House of His Servant, David.

1:70 “Just as He told us through His holy prophets of old,

1:71 “He will save us from our enemies and from the hand of all who hate us.

1:72 “He showed mercy to our ancestors and remembers His holy covenant with us—

1:73 “that oath sworn by our father Abraham—

1:74 “to rescue us from the hand of our enemies, and to enable us to serve Him without fear,

1:75 “in grace and holiness for the rest of our days.[[364]](#footnote-362)

1:76 “And you, my son, will be called a Prophet of the Most High, for you will prepare the way for the coming of the Messiah.

1:77 “You will impart knowledge to the people about how they can save themselves by having their sins forgiven.

1:78 “through the loving mercy of Yahweh—and dawn will arrive from Heaven

1:79 “to shine on those dwelling in darkness and death’s shadow, guiding their feet onto the path of peace.”

1:80 And so the baby John grew up in the wilderness, becoming mighty through the Holy ~~Spirit~~ Angels, until he was finally presented publicly to Israel.

CHAPTER 3

Emmanuel the Messiah Is Born

*Bethlehem*

1:18 ~~This is how Jesus Christ was conceived,[[365]](#footnote-363) when Jesus’ mother Mary was engaged to Joseph.~~ Before Joseph and Mary could consummate their marriage, Mary became pregnant with a child through the Holy ~~Spirit~~ Angels.

1:19 But because Joseph was moral and did not want to publicly humiliate Mary, he decided to send her away to give birth secretly.

1:20 After this decision, an angel of Yahweh appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary home as your wife, because the child inside her is from the Holy ~~Spirit~~ Angels.

1:21 “She will have a son. You will give him the name ‘,’ because he will save his people from their sins.

1:22 “This will all be a fulfillment of what Yahweh said through His prophet, [Isaiah]:

1:23 ‘The virgin will get pregnant and give birth to a son, whom they will call ‘*Emmanuel’*—which means, ‘~~God~~ Yahweh is with us.’”[[366]](#footnote-364)

1:24 When Joseph woke up, he did what the angel of Yahweh had ordered and took Mary home as his wife.

1:25 But he would not consummate their marriage until she gave birth to the son who would be called ~~Jesus~~ Emmanuel.

2:1 At that time, Caesar Augustus had ordered that a census should be taken of the entire Roman empire

2:2 (this was the first census taken while Quirinius was Governor of Syria).

2:3 So everyone went to their hometowns to register.

2:4 Joseph, who was of [King] David’s tribe and lineage, left Nazareth in Galilee to go to Bethlehem, in Judea, where his ancestral people lived.

2:5 He went to register with Mary, who was pregnant and engaged to him.[[367]](#footnote-365)

2:6 While they were there, the time came for Mary to go into labor,

2:7 and she gave birth to her firstborn son. Because there was no lodging available in town, she wrapped him in scraps of cloth and placed him in a feeding trough in a barn.

2:8 There were shepherds camped in the surrounding fields, watching their flocks during the night.

2:9 An angel of Yahweh appeared to them, and the light of Yahweh’s glory blinded and terrified them.

2:10 The angel said, “Don’t be afraid. I am here to give you good news that will result in tremendous joy for all the world.

2:11 “Today in the town of David’s people, a Savior has been born to you. He is the Christ, the Messiah.

2:12 “This is the sign: You will find a baby wrapped in pieces of cloth, lying in a manger.”

2:13 Suddenly, a great multitude of angelic beings appeared with the angel of Yahweh. They praised ~~God~~ Yahweh, saying,

2:14 “Glory to The One Who Reigns in Heaven! Peace and loving kindness to everyone on Earth!”

2:15 After the angels left the shepherds and returned to Heaven, the men said to each other, “Let’s go down to Bethlehem to find out what Yahweh is talking about.”

2:16 So they hurried to town and found Mary and Joseph, their baby lying in a manger.

2:17 As soon as the shepherds saw the child, they spread the message about him,

2:18 and everyone was astounded by what they heard.

2:19 But Mary just cherished these things in her heart and pondered them.

2:20 As the shepherds returned to the countryside, they praised and glorified ~~God~~ Yahweh for what they had seen and heard, which had happened just as they had been told.

\*

2:21 When it was time to circumcise the child on the eighth day [after his birth], he was named ~~Jesus~~ Emmanuel—the name the angel had given him before he was conceived.

2:1 After ~~Jesus~~ Emmanuel was born in Bethlehem, in Judea (during the reign of King Herod[[368]](#footnote-366)), magi from the East arrived in Jerusalem.

2:2 They asked, “Where is the King of the Jews who has just been born? We saw his star rise in the East and have come to honor him.”

2:3 When King Herod heard this, he was greatly concerned, as was the rest of Jerusalem.

2:4 He called together all the high priests and scribes of the [Jewish] people, asking them where the Christ was supposed to be born.

2:5 They said to him, “In Bethlehem, in Judea, because that’s what the Prophet [Micah] wrote:[[369]](#footnote-367)

2:6 ‘And you, Bethlehem, in the land of Judah:

the rulers of Judah are not insignificant,

because from you will come the Ruler

who will shepherd my people, Israel.’

2:7 So Herod secretly summoned the magi to find out the exact time the star had appeared [to them].

2:8 Then he sent them to Bethlehem, saying, “Go and search carefully for the child. As soon as you find him, let me know so I can also go and honor him.”

2:9 After listening to the king, they went on their way, and the star that they had seen rising in the East was now before them, guiding them, until it stood over the home of the child.

2:10 They were overjoyed to see the star.

2:11 They entered the house, seeing the infant boy with his mother, Mary, and fell to the ground to honor him. They opened treasures to offer as gifts—gold, frankincense, myrrh.

2:12 Then, as they had been warned in a dream not to go back to Herod, they returned to their homeland by a different route.

2:13 After the magi had gone, an angel of Yahweh came to Joseph in a dream and said to him, “Get up! Take the child and his mother and flee to Egypt! Stay there until you hear from me, because Herod is going to search for the child to kill him.”

2:14 So Joseph got up. He left with the child and his mother and fled to Egypt during the night,

2:15 where they would stay until the death of Herod. And so the words of Yahweh were fulfilled, as spoken through the Prophet [Hosea]: “I called my son out of Egypt.”[[370]](#footnote-368)

2:16 When Herod realized that the magi had outwitted him, he was furious and gave orders to kill all the boys in Bethlehem and its vicinity who were two years old or younger, to correspond with the time he had learned from the Magi.

2:17 It was then that the words of the Prophet Jeremiah were fulfilled:[[371]](#footnote-369)

2:18 “A voice is heard in Ramah,

weeping and great wailing—

Rachel weeping for her children

and unable to be comforted

because they are never coming back.”

2:19 When Herod died, an angel of Yahweh appeared in a dream to Joseph in Egypt,

2:20 and [he] said, “Get up! Take the child and his mother and return to the land of Israel, because those who had been trying to kill the child are dead.”

2:21 So Joseph got up. He left with the child and his mother and went back to the land of Israel.

2:22 But when he heard that [Herod] Archelaus[[372]](#footnote-370) was reigning in Judea in place of Herod, his father, he was afraid to go there. Then, in a dream, he was advised to go to the district of Galilee.

2:23 So he went to live in Nazareth, which fulfilled what was said through the prophets: “He [i.e., the Messiah] will be called a Nazarene.”[[373]](#footnote-371)

\*

*Jerusalem*

2:22 When the time came to perform the baby’s purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to Yahweh—

2:23 for it is written in the Law of Yahweh: “Every firstborn male who opens the womb is to be sanctified before Yahweh”[[374]](#footnote-372)—

2:24 and to offer for sacrifice “a pair of turtledoves or two young pigeons,” according to what the Law of Yahweh had dictated.[[375]](#footnote-373)

2:25 There was a man in Jerusalem called Simeon, who was moral and devout. The Holy ~~Spirit~~ Angels had filled him, and he was waiting for the Great Comforter of Israel [i.e., the Messiah].

2:26 It had been revealed to him by the Holy ~~Spirit~~ Angels that he would see Yahweh’s Christ before he died.

2:27 Guided by ~~Spirit~~ the Holy Angels, he went into the Temple courtyard just as ~~Jesus’~~ Emmanuel’s parents were bringing in their child to fulfill the requirements of the Law.

2:28 Simeon took the child in his arms and praised ~~God~~ Yahweh, saying:

2:29 “Sovereign Lord, it is as you have promised! I, your servant, can now leave in peace,

2:30 “as my eyes have seen your salvation,

2:31 “which you have presented to all people:

2:32 “a Light of revelation for the Gentiles, and glory for the people of Israel.”[[376]](#footnote-374)

2:33 The child’s father and mother marveled over what was being said about him.

2:34 Then Simeon blessed them and said to Mary, his mother, “This child is destined to cause the rise and fall of many in Israel. His sign will be opposed—

2:35 indeed, a sword will also pierce your own soul—so that the true nature of many hearts will be revealed.”

2:36 There was also a prophetess, Hannah (the daughter of Penuel, of the tribe of Asher), who was very old. As for her marriage, she had lived seven years with her husband,

2:37 before becoming a widow, and she was now eighty-four. She never left the Temple, worshipping [there] day and night with fasting and prayer.

2:38 She suddenly came up to them, giving thanks to ~~God~~ Yahweh and talking about the child to everyone who was looking forward to Jerusalem being redeemed.

2:39 When Joseph and Mary had fulfilled all of Yahweh’s requirements, they returned to Galilee, to their hometown of Nazareth.

2:40 There the child grew up and became strong in spirit, for he was filled with wisdom, and the grace of ~~God~~ Yahweh was upon him.

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2:41 Every year ~~Jesus’~~ Emmanuel ‘s parents went on a pilgrimage [from Nazareth] to Jerusalem for the Passover festival.[[377]](#footnote-375)

2:42 When ~~Jesus~~ Emmanuel was 12 years old, they traveled to the festival as was the custom.

2:43 After it was over, his parents returned home. What they didn’t realize was that the boy ~~Jesus~~ Emmanuel had stayed behind in Jerusalem.

2:44 Thinking he was in their company, they traveled for an entire day before they began looking for him among relatives and friends.

2:45 When they couldn’t find him, they returned to Jerusalem to search for him.

2:46 After three days they found him in the Temple courtyard, sitting among the teachers, listening to them and asking questions.

2:47 Everyone who heard him was astounded by his perceptiveness and responses.

2:48 When his parents saw him, they were flabbergasted. His mother asked him, “Son, why have you done this to us? Your father and I have been terrified and have been searching everywhere for you.”

2:49 “Why were you searching for me?” he asked. “Didn’t you know that I would be in ~~my Father’s~~ Our Lord’s house?”

2:50 But they did not understand what he was saying to them.

2:51 ~~Jesus~~ Emmanuel obediently returned to Nazareth with them, and his mother cherished in her heart what he had said.

2:52 And ~~Jesus~~ Emmanuel grew in wisdom and stature, favored by ~~God~~ Yahweh and men.

[\*Note: The following genealogy was apparently added later, and was never part of the original *Gospel*.]

~~1:1 This is the genealogy of Jesus the Christ, son of David, son of Abraham.~~

~~1:16 Jacob was the father of Joseph, Mary’s husband. Mary was the mother of Jesus, called the Christ.~~

~~1:15 Elihud (father of Eleazar); Eleazar (father of Matthan); Matthan (father of Jacob); [i.e., And there was Jacob (son of Matthan (son of Eleazar); Eleazar (son of Eilhud)]~~

~~1:14 Azor (father of Zadok); Zadok (father of Akim); Akim (father of Elihud);~~

~~[i.e., Elihud (son of Akim); Akim (son of Zadok); Zadon (son of Azor)]~~

~~1:13 Zerubbabel (father of Abihud); Abihud (father of Eliakim); Eliakim (father of Azor).~~

~~[i.e., Azor (son of Eliakim); Eliakim (son of Abihud); Abihud (son of Zerubbabel)]~~

~~1:12 After the exile to Babylon: there was Jeconiah (father of Shealtiel); Shealtiel (father of Zerubbabel).~~

~~[i.e., Zerubbabel (son of Shealtiel); Shealtiel (son of Jeconiah)]~~

~~1:11 And at the time of the exile to Babylon: there was Josiah (father of Jeconiah and his brothers); [i.e., Jeconiah (son of Josiah)]~~

~~1:10 Hezekiah (father of Manasseh); Manasseh (father of Amon); Amon (father of Josiah);~~

~~[i.e., Josiah (son of Amon); Amon (son of Manasseh); Manasseh (son of Hezekiah)]~~

~~1:9 Uzziah (father of Jotham); Jotham (father of Ahaz); Ahaz (father of Hezekiah);~~

~~[i.e., Hezekiah (son of Ahaz); Ahaz (son of Jotham); Jotham (son of Uzziah)]~~

~~1:8 Asa (father of Jehoshaphat); Jehoshaphat (father of Jehoram); Jehoram (father of Uzziah);~~

~~[i.e., Uzziah (son of Jehoram); Jehoram (son of Jehoshaphat); Jehoshaphat (son of Asa)]~~

~~1:7 Solomon (father of Rehoboam); Rehoboam (father of Abijah); Abijah (father of Asa).~~

~~[i.e., Asa (son of Abijah); Abijah (son of Rehoboam); Rehoboam (son of Solomon)]~~

~~3:23 It was believed that Jesus was the son of Joseph—son of Heli.~~

~~3:24 son of Matthat, son of Levi, son of Melki, son of Jannai, son of Joseph,~~

~~3:25 son of Mattathias, son of Amos, son of Nahum, son of Esli, son of Naggai,~~

~~3:26 son of Maath, son of Mattathias, son of Semein, son of Josek, son of Joda,~~

~~3:27 son of Joanan, son of Rhesa, son of Zerubbabel, son of Shealtiel, son of Neri,~~

~~3:28 son of Melki, son of Addi, son of Cosam, son of Elmadam, son of Er,~~

~~3:29 son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi,~~

~~3:30 son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim,~~

~~3:31 son of Melea, son of Menna, son of Mattatha, son of Nathan—who was the son of [King] David.~~

[\*Note: The two genealogies divide here, one following the Line of Nathan, the other following the Line of Solomon.]

~~1:6 King David was the father of Solomon, whose mother had been Uriah’s wife,~~

~~[i.e., Solomon (son of King David)]~~

~~1:6 Jesse was the father of King David;~~

~~1:5 Salmon (father of Boaz, whose mother was Rahab); Boaz (father of Obed, whose mother was Ruth); Obed (father of Jesse);~~

~~1:4 Nahshon (father of Salmon);~~

~~[i.e., King David (son of Jesse); Jesse (son of Obed); Obed (son of Boaz); Boaz (son of Salmon); Salmon (son of Nashon)]~~

~~3:32 [King David was the] son of Jesse, son of Obed, son of Boaz, son of Salmon, son of Nahshon,~~

~~1:3 Judah (father of Perez and Zerah, whose mother was Tamar); Perez (father of Hezron); Hezron (father of Ram);~~

~~1:4 Ram (father of Amminadab); Amminadab (father of Nahshon); [Nashon (son of Amminadab); Amminadab (son of Ram); Ram (son of Hezron); Hezron (son of Perez); Zerah and Perez (son of Judah)]~~

~~3:33 son of Amminadab, son of Ram, son of Hezron, son of Perez, son of Judah,~~

~~1:2 Abraham (father of Isaac); Isaac (father of Jacob); Jacob (father of Judah and his brothers); [Judah and his brothers (son of Jacob); Jacob (son of Isaac); Isaac (son of Abraham)]~~

~~3:34 son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor,~~

~~3:35 son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah,~~

~~3:36 son of Cainan, son of Arphaxad, son of Shem, son of Noah, son of Lamech,~~

~~3:37 son of Methuselah, son of Enoch, son of Jared, son of Mahalalel, son of Kenan,~~

~~3:38 son of Enosh, son of Seth, son of Adam—who was the Son of God.~~

~~1:17 Thus, there were fourteen generations from Abraham back to [King] David. And from [King] David up to the Babylonian captivity: fourteen generations. And from the Babylonian captivity until the Messiah: fourteen generations.~~

CHAPTER 4

Emmanuel Begins His Ministry

*31 A.D.[[378]](#footnote-376)*

*Judean Wilderness*

3:1 In the 15th year of the reign of Tiberius Caesar [29 A.D.] (when Pontius Pilate was the Roman governor of Judea, Archelaus the governor of Galilee, his brother Philip governor of Iturea and Traconitis, and Lysanias governor of Abilene,

3:2 during the high-priesthood of Annas and Caiaphas) the Word of ~~God~~ Yahweh came to John, son of Zechariah, in the wilderness.

3:3 John traveled throughout the Jordanian [i.e., Jordan River] countryside, preaching about his baptism for repenters, to forgive their sins.

1:4 And so John the Baptist appeared, baptizing in the countryside, preaching about his baptism for repenters, to forgive their sins.

3:1 In those days John the Baptist came, preaching in the Judean countryside**,**

3:2 saying, “Repent, for the Kingdom of Heaven is near!”

1:19 Now this was John’s testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask John, “Who are you?”

1:20 He did not refuse to answer them, though he freely confessed, “I am not the Christ.”

1:21 They asked him, “Who are you, then? Are you [the Prophet] Elijah [i.e., come to announce the End of the Age]?”[[379]](#footnote-377) He said, “No, I’m not.” “Are you a prophet?” “No,” he replied.

1:22 Finally they said, “Who are you, then? Those who sent us want an answer. What can you say about yourself?”

1:23 John replied using the words of the Prophet Isaiah:

“I am a voice shouting from the wilderness,

‘Make straight the way for Yahweh.’”[[380]](#footnote-378)

3:4 As it is written in the *Book of Isaiah the Prophet*:

“A voice will shout from the wilderness,

‘Prepare the way for Yahweh,

Make straight the way for Yahweh.

3:5 Fill in every valley.

Level every mountain and hill!

Make the crooked roads straight,

and the rough ways smooth,

3:6 so everyone will see ~~God’s~~ Yahweh’s salvation.”

3:3 He was the one whom the Prophet Isaiah had spoken about:

“A voice will call out from the wilderness,

‘Prepare the way for Yahweh,

Make straight the way for Yahweh.’”

1:2 As it is written in [the Book of] Isaiah the Prophet:

“I will send My messenger to you,

to prepare My way—

1:3 a voice will call out from the wilderness,

‘Prepare the way for Yahweh,

Make straight the way for Yahweh.’”

1:5 Everyone in Jerusalem and the Judean countryside went to see him.

3:5 Everyone from Jerusalem, Judea, and the entire Jordanian countryside went to see him.

3:6 They confessed their sins and were baptized by him in the Jordan River.

1:5 They confessed their sins and were baptized by him in the Jordan River.

1:6 John’s clothing was made of camel’s hair, and he had a leather belt around his waist. He ate locusts and wild honey.

3:4 John’s clothing was made of camel’s hair, and he had a leather belt around his waist. He ate locusts and wild honey.

3:7 When he saw Pharisees[[381]](#footnote-379) and Sadducees[[382]](#footnote-380) coming to where he was baptizing, he said to them: “You! Children of the Serpent! Who warned you to escape from the coming Judgment?

3:7 John said to the crowds coming to be baptized by him, “You! Children of the Serpent! Who warned you to flee from the coming Judgment?”

3:8 “Produce fruit worthy of repentance [i.e., admit to your sins and choose the path of Yahweh].

3:8 “Produce fruit worthy of repentance.

3:9 “And don’t start saying to yourselves, ‘Abraham is our father.’ Because I know that ~~God~~ Yahweh can easily manifest more ‘Children of Abraham.’

3:8 “And don’t start saying to yourselves, ‘Abraham is our father.’ Because I know that ~~God~~ Yahweh can easily manifest more ‘Children of Abraham’ from these stones.

3:9 “The ax lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”[[383]](#footnote-381)

3:10 “The ax lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

3:10 “So what should we do?” people asked him.

3:11 John answered, “If you have two shirts, give one of them to someone who has none. And anyone with food should do the same.”

3:12 Even some tax collectors came to be baptized. “Teacher,” they asked, “what should we do?”

3:13 John told them, “Don’t collect more than you are supposed to.”

3:14 Then some soldiers asked him, “And what should we do?”

He replied, “Fight with honor, and don’t go slandering anyone—be happy with what you’re paid.”

3:15 The people had placed their hope in John, wondering in their hearts if he might possibly be the Messiah.

1:24 Now the Pharisees who had been sent [to interrogate John]

1:25 asked him, “Why are you doing baptisms if you are not the Christ, [the Prophet] Elijah, or a prophet?”

1:7 And this was John’s message:

1:8 “I baptize you with the [Holy] Waters,

~~3:16 John said to them, “I baptize with the [Holy] Waters.~~

3:11 “I baptize you with the [Holy] Waters for repentance,

1:26 John said to them, “I baptize with the [Holy] Waters.”

1:26 “But in our midst stands someone you don’t know.

1:27 “He is the one who is coming after me, and I’m not even worthy enough to untie the straps of his sandals.

3:11 “but someone more powerful is coming after me, whose sandals I am not even worthy enough to carry.

1:7 “Someone more powerful is coming after me, and I am not even worthy enough to stoop down to untie the straps of his sandals.

~~3:16 “But someone more powerful than me will come, and I am not even worthy enough to untie the straps of his sandals.~~

3:16 “He will baptize you with the Holy ~~Spirit~~ Angels and the [Holy] Flame.[[384]](#footnote-382)

1:8 “but he will baptize you with the Holy ~~Spirit~~ Angels [and the Holy Flame].

3:11 “He will baptize you with the Holy ~~Spirit~~ Angels and the [Holy] Flame.

3:12 “Using his winnowing pitchfork, he will clear his threshing floor and gather his wheat into the barn, burning the chaff in a fire that can never be extinguished.”[[385]](#footnote-383)

3:17 “Using his winnowing pitchfork, he will clear his threshing floor and gather his wheat into the barn, burning the chaff in a fire that can never be extinguished.”

3:18 And John said many other things, preaching to the people and declaring the Good News.

\*

*June – July, 31 A.D.*

*Jordan River Valley*

4:1 And so ~~Jesus~~ Emmanuel, full of the Holy ~~Spirit~~ Angels, journeyed to the Jordan [River Valley] and was led by [the Holy] ~~Spirit~~ Angels into the wilderness,

4:1 Then ~~Jesus~~ Emmanuel was led by [the Holy] ~~Spirit~~ Angels into the wilderness

1:12 Suddenly, [the Holy] ~~Spirit~~ Angels sent ~~Jesus~~ Emmanuel into the wilderness,

4:2 where for 40 days he was tempted by the Devil. He fasted during those days, and was famished by the time he was done.

4:1 to be tempted by the Devil.

4:2 After fasting for 40 days and 40 nights, he was famished.[[386]](#footnote-384)

1:13 and he was there for 40 days, being tempted by the Devil.

1:13 Wild animals kept him company, and angels assisted him.

4:3 The Devil came to him and said, “If you are the Messiah, turn these stones into loaves of bread.”

4:3 The Devil said to him, “If you are the Messiah, order this stone to turn into bread.”

4:4 ~~Jesus~~ Emmanuel replied, “It is written: ‘It is not just bread that sustains us, but the Word spoken by ~~God~~ Yahweh.’[[387]](#footnote-385)

4:4 ~~Jesus~~ Emmanuel replied, “It is written: ‘It is not just bread that sustains us, but the Word of ~~God~~ Yahweh.’”

4:5 The Devil led him up a high mountain and showed him all the kingdoms of the world in an instant.

4:6 And he said to him, “I will give you all their power and glory. It belongs to me, and I can give it to anyone I want.

4:7 If you worship me, it will all be yours.”

4:8 The Devil led him to the summit of a high mountain and showed him all the kingdoms of the world and their splendor.

4:9 “I will give all of this to you,” he said, “if you will bow down and worship me.”

4:8 ~~Jesus~~ Emmanuel answered, “It is written: ‘Worship your Lord, ~~God~~ Yahweh, and serve only Him.’”[[388]](#footnote-386)

4:10 ~~Jesus~~ Emmanuel said to him, “Get away from me, Devil! For it is written: ‘Worship your Lord, ~~God~~ Yahweh, and serve only Him.’”

4:9 Then the Devil took ~~Jesus~~ Emmanuel to Jerusalem and had him stand on the highest point of the Temple.

4:5 Then the Devil took ~~Jesus~~ Emmanuel to Jerusalem and had him stand on the highest point of the Temple.

4:6 “If you are the Messiah,” he said, “jump off. For it is written: “‘He will order His angels to take care of you, and they will carry you in their arms so that your foot will never hit a stone.’”[[389]](#footnote-387)

4:9 “If you are the Messiah,” he said, “jump from here.

4:10 “For it is written: ‘He will order His angels to take care of you and to guard you carefully.

4:11 They will carry you in their arms, so that your foot will never hit a stone.’”

4:7 ~~Jesus~~ Emmanuel replied, “It is also written: ‘Do not test your Lord, ~~God~~ Yahweh.’”[[390]](#footnote-388)

4:12 ~~Jesus~~ Emmanuel replied, “It is written: ‘Do not test your Lord, ~~God~~ Yahweh.’”

4:13 The Devil ended his tempting and fled from ~~Jesus~~ Emmanuel [to wait] until the next opportune time.

4:11 Then the Devil left,

4:11 and angels came to serve ~~Jesus~~ Emmanuel.

\*

*July, 31 A.D.*

*Jordan River at Bethany*

1:28 John had been baptizing near Bethany, on the other side [i.e., on the Judean side] of the Jordan [River], when this all happened.

1:9 It was then that ~~Jesus~~ Emmanuel of Nazareth, of Galilee, arrived to be baptized by John in the Jordan [River].

3:13 Then ~~Jesus~~ Emmanuel from Galilee went to the Jordan [River] to be baptized by John.

1:29 The day that John saw him coming, he said, “Look, the Lamb of ~~God~~ Yahweh, who takes away the sins of the world![[391]](#footnote-389)

1:30 “This is the one I spoke about when I said, ‘The one coming after me will surpass me, because he existed before me.’

1:31 “I, myself, didn’t know him [yet]—but so he’d be revealed to Israel, I began my baptisms with water.”

3:14 But John tried to dissuade ~~Jesus~~ Emmanuel, saying, “I need to be baptized by you—so why do you come to me?”

3:15 ~~Jesus~~ Emmanuel replied, “Allow it now. It is proper for us to do this, to fulfill the Holy Law.” So John agreed.[[392]](#footnote-390)

3:21 While everyone else was being baptized, ~~Jesus~~ Emmanuel was baptized, too.

3:16 As soon as ~~Jesus~~ Emmanuel was baptized, he immediately rose from the water.

1:10 Just as ~~Jesus~~ Emmanuel rose from the water,

3:21 he prayed,

3:21 and Heaven opened.

3:16 In that moment, Heaven opened,

1:10 he saw Heaven being torn apart,

1:10 and [the Holy] ~~Spirit~~ Angels descended upon him in the form of a dove.

3:16 and he saw the Holy ~~Spirit~~ Angels descending in the form of a dove and alighting upon him.

3:22 The Holy ~~Spirit~~ Angels descended upon him in the form of a dove.

3:22 And a voice spoke from Heaven: “You are My beloved Christ; in you I rejoice.”

1:11 And a voice spoke from Heaven: “You are My beloved Christ; in you I rejoice.”

3:17 And a voice spoke from Heaven, “This is My beloved Christ; I rejoice in him.”

1:32 Then John gave this testimony:

1:32 “I saw the Holy ~~Spirit~~ Angels descend from Heaven in the form of a dove and land on him.

1:33 “I wouldn’t have recognized him [as the Messiah], had not He who sent me to baptize with water told me, ‘When you see the Holy ~~Spirit~~ Angels descend and alight on this man, you’ll know that he is The One who will baptize with the Holy ~~Spirit~~ Angels.’

1:34 “I have witnessed it, and I testify that he is the Christ.”

3:23 Thus, when ~~Jesus~~ Emmanuel was about 30 years old, he began his ministry.

1:1 [Here is] the beginning of the Gospel about ~~Jesus~~ Emmanuel as the Christ, the Messiah.

\*

*Lake Galilee*

1:35 The next day John was standing with two of his disciples.

1:36 As ~~Jesus~~ Emmanuel passed by, he said, “Look, the Lamb of ~~God~~ Yahweh!”

1:37 And after he said it, the two disciples heard and they followed ~~Jesus~~ Emmanuel.

1:38 ~~Jesus~~ Emmanuel turned around to look at them and asked, “What are you seeking?”

They said, “[To be] where you are, Rabbi (“Teacher”).”

1:39 He said to them, “Come and see.”

So they went to see where his spirit dwelled, and they spent the entire day with him. It was about four in the afternoon [when they parted].

1:40 One of the two who had heard John’s words, and who stayed with ~~Jesus~~ Emmanuel, was Andrew, Simon’s brother. [The other was Mary (called Magdalene).][[393]](#footnote-391)

1:41 Andrew found his brother Simon first and told him, “We have found the Messiah [i.e., the Christ].”[[394]](#footnote-392)

1:42 Then he took him to [find] ~~Jesus~~ Emmanuel.

\*4:18 ~~Jesus~~ Emmanuel was walking beside the Sea of Galilee [i.e., Lake Galilee] when he saw the two brothers: Simon (called Peter) and his brother Andrew. The two, who were fishermen [for John the Baptist and his followers], were casting a net into the lake.[[395]](#footnote-393)

\*1:16 ~~Jesus~~ Emmanuel was walking beside the Sea of Galilee [i.e., Lake Galilee], when he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen [for John the Baptist and his followers].

1:17 “Come, follow me,” ~~Jesus~~ Emmanuel said, “and I will turn you into fishers of men.”

4:19 “Come, follow me,” ~~Jesus~~ Emmanuel said, “and I will turn you into fishers of men.”

4:20 Immediately, they dropped their nets and followed him.

1:18 Immediately, they dropped their nets and followed him.

1:42 ~~Jesus~~ Emmanuel looked at Simon and said, “You are Simon, son of John.[[396]](#footnote-394) You will be called *Cephas.*” Which meant Peter, or “The Rock.”

\*

*Bethsaida, Province of Galilee*

3:19 Then, after John the Baptist criticized Herod Antipas, governor [of Galilee], for marrying Herodias, his brother’s wife, and for doing all manner of evil things,[[397]](#footnote-395)

3:20 Antipas added this to them: He locked up John in prison.

14:3 Then Herod [Antipas] had John arrested, and had him shackled and imprisoned—all because of Herodias, his brother Philip’s wife,

6:17 ~~Because~~ Herod [Antipas], himself, gave the orders to have John arrested, and had him shackled and imprisoned—all because of Herodias, his brother Philip’s wife, whom he had married.

6:18 [This happened] because John had told Herod [Antipas], “It’s unlawful for you to have your brother’s wife.”

14:4 because John had told him, “It’s unlawful for you to have her.”

14:5 Though Herod [Antipas] would have killed John, he was scared of the people, who considered John a prophet.

4:12 When ~~Jesus~~ Emmanuel heard that John had been imprisoned [by Antipas, the Governor of Galilee], he left for Galilee.

1:14 After John was imprisoned, ~~Jesus~~ Emmanuel left for Galilee to proclaim his Gospel of ~~God~~ Yahweh.

1:43 The next day, ~~Jesus~~ Emmanuel decided to leave for Galilee.

4:17 From then on ~~Jesus~~ Emmanuel began to preach, “Repent, for the Kingdom of Heaven is near.”

1:15 ~~Jesus~~ Emmanuel said, “The time has come. The Kingdom of ~~God~~ Yahweh is near. Repent and believe the Good News!”

1:43 Finding [a man named] Philip, he said to him, “Follow me.”

1:44 Philip, like Andrew and Peter, was from the town of Bethsaida.

1:45 Philip found [a man named] Nathanael under a fig tree and told him, “We’ve found the one mentioned by Moses in the Law, whom the prophets wrote about: ~~Jesus~~ Emmanuel of Nazareth, son of Joseph.”

1:46 “Can anything good come out of Nazareth?” Nathanael asked.

Philip said to him, “Let’s go see.”

1:47 When ~~Jesus~~ Emmanuel saw Nathanael coming toward him, he said, “Here is a true man of Israel, who has no deceit [within him].”

1:48 Nathanael said to him, “How do you know me?”

~~Jesus~~ Emmanuel answered, “I saw you under the fig tree, before Philip called you.”

1:49 Nathanael said to him, “Rabbi, you are the Messiah! You are the King of Israel!”

1:50 ~~Jesus~~ Emmanuel said, “Now do you believe because I told you I saw you under the fig tree? You are going to see much greater things than that.”

1:51 And ~~Jesus~~ Emmanuel added, “I will tell you both Truth: from now on you will see Heaven open, with ~~God’s~~ Yahweh’s [Holy] Angels ascending and descending to the Son of Man.”

4:14 ~~Jesus~~ Emmanuel, full of the power of the Holy ~~Spirit~~ Angels, headed back to Capernaum, in Galilee, his fame spreading throughout the countryside.

4:15 He taught in their synagogues, everyone praising him.

\*

*Nazareth*

4:16 He went to his childhood home of Nazareth, and on the Sabbath attended synagogue, as was the custom. He stood up to read,

4:17 and the Prophet Isaiah’s scroll was handed to him. Unrolling it, he found the place where it was written:

4:18 “The [Holy] ~~Spirit~~ Angels of Yahweh ~~is~~ are upon me—

because He has anointed me

to announce His Good News to the humble.

He has sent me to soothe the broken-hearted,

liberate the imprisoned,

restore sight to the blind,

rescue the oppressed,

4:19 and proclaim this The Year of Yahweh’s Favor.”[[398]](#footnote-396)

4:20 Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on him,

4:21 and he began by saying to them, “Today, you are witnessing the fulfillment of that scripture.”

4:22 Everyone praised him, amazed by the gracious words that came out of his lips. And they said, “Isn’t that Joseph’s son?”

4:23 ~~Jesus~~ Emmanuel said to them, “I’m sure you will tell me the proverb: ‘Physician, heal yourself!’ And you will tell me, ‘Let’s see you do in your hometown what they say you did in Capernaum.’”

4:24 Then he said, “I can tell you that no prophet is accepted in his hometown.

4:25 “I will tell you Truth: there were many widows in Israel in [the Prophet] Elijah’s time, when Heaven was shut for three and a half years and a severe famine gripped the land.[[399]](#footnote-397)

4:26 “Yet Elijah was not sent to any of them, but to the widow Zarephath of Sidon.[[400]](#footnote-398)

4:27 “And many in Israel had leprosy in the time of the Prophet Elisha, yet none of them was cured except Naaman, a Syrian.”[[401]](#footnote-399)

4:28 When the people in the synagogue heard this, they were furious.

4:29 They got up and drove ~~Jesus~~ Emmanuel out of town, to the edge of the hill on which their town was built, so they could throw him off the cliff.

4:30 But he just walked right through the crowd and went on his way.

CHAPTER 5

Emmanuel Starts Performing Miracles

*Cana, Province of Galilee*

2:1 ~~Jesus’~~ Emmanuel’s mother was attending the third day of a wedding festival in Cana, in Galilee,

2:2 and ~~Jesus~~ Emmanuel and his disciples had been invited to the banquet.

2:3 When the wine ran out, ~~Jesus’~~ Emmanuel’s mother told him, “There’s no more wine.”

2:4 ~~Jesus~~ Emmanuel said to her, “My dear woman, must you involve me? My time hasn’t come yet.”[[402]](#footnote-400)

2:5 But his mother said to the servants, “Make sure you do whatever he asks.”

2:6 There were six stone water jars nearby—for Jewish ceremonial washing—each holding 20 to 30 gallons.

2:7 ~~Jesus~~ Emmanuel said to the servants, “Fill the jars with water.” So they filled them to the brim.

2:8 Then he told them, “Now draw some out and take it to the head of the banquet.” They did so,

2:9 and the head of the banquet tasted the water, which had turned into wine. He didn’t know where it came from, though the servants who had drawn the water knew. He called the groom aside

2:10 and said, “Everyone brings out the best wine first, and then [saves] the cheaper for after the guests have had too much to drink. But you’ve saved the best wine for last.”

2:11 This, ~~Jesus’~~ Emmanuel’s first miracle, was performed in Cana, in Galilee. It revealed his glory, and his disciples believed in him.

\*

*Capernaum, Province of Galilee*

2:12 After that, ~~Jesus~~ Emmanuel went down to Capernaum with his mother, brothers, and disciples, and remained there awhile.

1:21 They went to Capernaum.

~~4:31 After that, Jesus went down to Capernaum, a town in Galilee,~~

4:13 Leaving Nazareth, ~~Jesus~~ Emmanuel went to live in Capernaum,

4:13 which was by Lake Galilee, by the Zebulun and Naphtali [tribal areas],

4:14 and so he fulfilled the words of the Prophet Isaiah:

4:15 “Oh, Land of Zebulun! Land of Naphtali!

The Highway of the Sea, beyond the Jordan [i.e., Jordan River],

[In the future, he will bring glory to] Galilee of the Gentiles.

4:16 Those living in darkness

have seen a great light.

For those living in the land of the shadow of death,

a new Light has dawned.”[[403]](#footnote-401)

1:21 And when the Sabbath came, ~~Jesus~~ Emmanuel immediately went into the synagogue and began to teach.

4:31 And [he] taught people on the Sabbath.

4:32 Everyone was amazed by his teachings, because his words had such authority.

1:22 Everyone was amazed by his teachings, because he taught them with such authority—unlike the scribes.[[404]](#footnote-402)

1:23 Just then a man in the synagogue, who was possessed by an evil spirit, shouted,

4:33 In the synagogue there was a man possessed by a demon, an unclean spirit. He shouted as loudly as he could,

4:34 “*Ahhhhh!* Leave us alone! What do you want with us, ~~Jesus~~ Emmanuel of Nazareth? Have you come to destroy us? I know who you are, ‘Holy One of ~~God~~ Yahweh!”

1:24 “What do you want with us, ~~Jesus~~ Emmanuel of Nazareth? Have you come to destroy us? I know who you are, ‘Holy One of ~~God~~ Yahweh!”

4:35 ~~Jesus~~ Emmanuel rebuked him and said, “Be quiet! Get out of him!” In front of everyone, the demon threw the man down, but left without harming him.

1:25 ~~Jesus~~ Emmanuel rebuked him and said, “Be quiet! Get out of him!”

1:26 The evil spirit violently shook the man and left him with a loud shriek.

1:27 Everyone was so amazed that they asked each other, “What does this mean? What is this new authority that gives him such power? He can give orders to evil spirits, and they obey him!”

4:36 Everyone was so amazed that they asked each other, “What does this mean? He gives orders to impure spirits with such power and authority that they come out!”

4:24 and his fame spread throughout Syria.

4:37 His fame spread throughout the surrounding area.

1:28 His fame quickly spread throughout the entire region of Galilee.

1:29 Then they [i.e., Emmanuel and the crowd] left the synagogue ~~with James and John~~ and went to the home of Peter and Andrew.

4:38 ~~Jesus~~ Emmanuel left the synagogue and went to Simon Peter’s house.

8:14 When ~~Jesus~~ Emmanuel entered Simon Peter’s house,

8:14 he saw [Simon] Peter’s mother-in-law lying in bed with a fever.

4:38 [Simon] Peter’s mother-in-law was suffering from a high fever.

1:30 [Simon] Peter’s mother-in-law was lying in bed with a fever,

1:30 and they quickly told ~~Jesus~~ Emmanuel about her.

4:38 They had asked ~~Jesus~~ Emmanuel if he could help her.

1:31 He went to her, took her hand, and helped her to sit up.

8:15 He touched her hand,

4:39 Standing over her, he rebuked the fever,

4:39 and it left her. She got up immediately and began to tend to them.

1:31 Immediately, the fever left her, and she began to tend to them.

8:15 and the fever left her, and she got up to tend to him.

8:16 When evening came, people brought many demon-possessed people to ~~Jesus~~ Emmanuel.

4:40 At sunset, people were brought to ~~Jesus~~ Emmanuel with all manner of sickness.

1:32 That evening at sunset, people brought all their sick and demon-possessed to ~~Jesus~~ Emmanuel.

1:33 Soon, the whole town had gathered at the door,

1:34 and ~~Jesus~~ Emmanuel cured people with all kinds of sickness.

8:16 With a single word, he drove out the evil spirits and cured everyone who was afflicted.

4:40 He placed his hands on them, one by one, and cured them.

8:17 This fulfilled the words of the Prophet Isaiah: “He will relieve our suffering and bear our sicknesses.”[[405]](#footnote-403)

1:34 He also drove out many demonic spirits, but he forbid them to speak because they knew he was the Christ.

4:41 Demonic spirits also left many people, shouting, “You are the Messiah!” But he scolded them and forbid them to speak, because they knew he was the Christ.

1:35 Early in the morning, while it was still dark, ~~Jesus~~ Emmanuel got up, left the house, and went to a solitary place to pray.

4:42 At daybreak, ~~Jesus~~ Emmanuel went to a solitary place.

4:42 People looked for him, and when they found him, they tried to prevent him from leaving.

1:36 Simon [Peter] and his companions went to look for him,

1:37 and when they found him, they exclaimed, “Everyone is looking for you!”

1:38 ~~Jesus~~ Emmanuel replied, “Let’s go to the neighboring towns, so I can preach there, too. That is why I have come.”

4:43 But ~~Jesus~~ Emmanuel said to them, “I must also proclaim the Good News of the Kingdom of ~~God~~ Yahweh in other towns, because that is why I was sent.”

4:44 And he preached in the synagogues of Galilee.

1:39 And so ~~Jesus~~ Emmanuel traveled throughout Galilee, preaching in synagogues and driving out demons.

4:23 ~~Jesus~~ Emmanuel traveled throughout Galilee, teaching in the synagogues and preaching the Good News of the Kingdom [of Yahweh].

4:23 He could heal any kind of disease and sickness among the people,

4:24 People brought to him those who were gravely ill with all manner of afflictions—those suffering severe pain, the demon-possessed, epileptics, the paralyzed. He cured them all.

4:25 Soon, large crowds from Galilee, the Decapolis, Jerusalem, Judea, and the region beyond the Jordan [River] followed him.

\*

*Lake Galilee*

5:1 One day, ~~Jesus~~ Emmanuel was standing on the shores of Lake Gennesaret [i.e., Lake Galilee], people crowding around him to hear the Word of ~~God~~ Yahweh.

5:2 At the water’s edge, he saw two boats. They had been left by fishermen, who were washing their nets.

5:3 One of them belonged to Peter, so ~~Jesus~~ Emmanuel got in and asked him to row the boat a short way from shore. Then he sat down and taught the people from the boat.

5:4 When he had finished speaking, he said to Simon Peter, “Go into the deep water and lower your nets.”

5:5 Simon Peter answered, “~~Master~~ Teacher, we’ve worked all night and haven’t caught anything, but because you’ve asked us, I’ll lower the nets.”

5:6 And after doing it, they caught such a large number of fish that their nets began to tear.

5:7 They gestured to their partners in the other boat to help them. The men came over, and both boats became so full that they began to sink.

5:8 When Simon Peter saw this, he fell at ~~Jesus’~~ Emmanuel’s feet and said, “Leave me, ~~Master~~ Teacher! I’m a man who doesn’t follow the traditions!”[[406]](#footnote-404)

5:9 He and his companions [i.e., the two brothers James and John], were astonished at their catch of fish,

4:21 Going a little farther, ~~Jesus~~ Emmanuel saw two other brothers—James, son of Zebedee, and his brother John. They were in a boat with their father Zebedee, repairing their nets.

1:19 When ~~Jesus~~ Emmanuel had gone a little farther, he saw James, son of Zebedee, and his brother John. They were in a boat, repairing their nets.

5:10 as were James and John, the sons of Zebedee, Peter’s partners.

4:21 ~~Jesus~~ Emmanuel called to them,

1:20 Immediately, ~~Jesus~~ Emmanuel called to them.

5:10 ~~Jesus~~ Emmanuel said to Simon Peter [and the brothers], “Don’t be afraid—from now on, you will be fishers of men.”

4:22 and immediately they left the boat and their father behind, following him.

1:20 They left their father, Zebedee, in the boat with the hired men and followed him.

5:11 So they pulled their boat onshore, leaving it behind and following him.

8:2 A man with leprosy came and bowed down before ~~Jesus~~ Emmanuel and said, “~~Lord~~ Messiah, if you are willing, you could cleanse me.”

5:12 While ~~Jesus~~ Emmanuel was in one of the towns, a man appeared who was covered with leprosy.

5:12 When he saw ~~Jesus~~ Emmanuel, he collapsed to the ground and begged him, “~~Lord~~ Messiah, if you are willing, you could cleanse me.”

1:40 A man with leprosy came to ~~Jesus~~ Emmanuel, and fell to his knees, begging him, “If you are willing, you could cleanse me.”

1:41 ~~Jesus~~ Emmanuel, full of compassion, reached out his hand and touched the man, and said to him, “Of course, I am willing. Be clean!”

1:42 Immediately, the leprosy disappeared and he was healed.

8:3 ~~Jesus~~ Emmanuel reached out his hand and touched the man, and said to him, “Of course, I am willing. Be clean!” Immediately, he was healed of his leprosy.

5:13 ~~Jesus~~ Emmanuel reached out his hand and touched the man, and said to him, “Of course, I am willing. Be clean!” And immediately, the leprosy disappeared.

5:14 Then ~~Jesus~~ Emmanuel ordered him, “Don’t tell anyone, but go show yourself to a priest who can act as witness, then give the appropriate offering for your cleansing, as dictated by Moses.”

1:43 ~~Jesus~~ Emmanuel quickly sent him away with a strong warning:

1:44 “Make sure you don’t tell anyone. Instead, go show yourself to a priest who can act as witness, then give the appropriate offering for your cleansing, as dictated by Moses.”

8:4 Then ~~Jesus~~ Emmanuel ordered him, “Make sure you don’t tell anyone. Instead, go show yourself to a priest who can act as witness, then give the appropriate offering, as dictated by Moses.”

1:45 But instead, he went out and began telling everyone, spreading the news.

5:15 And so ~~Jesus’~~ Emmanuel’s fame spread all the more, with crowds of people coming to hear him and to be healed of their afflictions.

5:16 ~~Jesus~~ Emmanuel had to stay secluded in the wilderness if he wanted to pray.

1:45 As a result, ~~Jesus~~ Emmanuel was no longer able to openly enter a town, and he had to stay secluded in the wilderness.

1:45 Yet, people still came to him from everywhere.

\*

*September 13, 31 A.D.*

*Capernaum*

~~\*8:1 When Jesus came down from the mountain, large crowds followed him.~~

~~\*9:1 Jesus boarded a ship, crossed [the lake], and arrived at his own town [Capernaum].~~

2:1 When ~~Jesus~~ Emmanuel again visited Capernaum a few days later, people learned in which house he was staying.

2:2 Such a [large] crowd gathered that there was no room, not even outside the door. So ~~Jesus~~ Emmanuel preached [Yahweh’s] Word to them all.

5:17 One day when ~~Jesus~~ Emmanuel was teaching, some Pharisees and scribes happened to be sitting there (they had come from every village in Galilee, and from Judea and Jerusalem). And ~~God’s~~ Yahweh’s power to heal the sick was with ~~Jesus~~ Emmanuel.

2:3 Four men appeared, carrying a paralyzed man to lay before ~~Jesus~~ Emmanuel.

9:2 Just then, some men brought over a paralyzed man, lying on a mat.

5:18 Some men were carrying a paralyzed man on a mat, and they tried to take him into the house to lay before ~~Jesus~~ Emmanuel.

5:19 When they couldn’t do this because of the crowd, they went on top of the house and—removing roofing tiles—lowered him down on his mat into the middle of the crowd, right before ~~Jesus~~ Emmanuel.

2:4 When they couldn’t get him to ~~Jesus~~ Emmanuel because of the crowd, they dug through the roof and made an opening, then lowered the man down on his mat.

2:5 When ~~Jesus~~ Emmanuel saw their faith, he said to the paralyzed man, “My son, your sins are forgiven.”[[407]](#footnote-405)

9:2 When ~~Jesus~~ Emmanuel saw their faith, he said to the man, “Be joyous, my son, because your sins have been forgiven.”

5:20 When ~~Jesus~~ Emmanuel saw their faith, he said, “Friend, your sins are forgiven.”

5:21 The Pharisees and scribes began wondering, “Who is this man speaking such blasphemy? Who, other than ~~God~~ Yahweh, is able to forgive sins?”

9:3 Seeing this, some of the scribes said to themselves, “This man is committing blasphemy!”

2:6 Some scribes were sitting there wondering,

2:7 “How can this man say such things? It’s blasphemy! Who, other than ~~God~~ Yahweh, is able to forgive sins?”

2:8 Immediately, ~~Jesus~~ Emmanuel knew from [the Holy] ~~Spirit~~ Angels what they were thinking, and he said to them, “Why are you questioning these things in your heart?

9:4 But ~~Jesus~~ Emmanuel knew what they were thinking and said, “Why do you think such evil thoughts in your hearts?

5:22 ~~Jesus~~ Emmanuel knew what they were thinking and asked, “Why are you questioning these things in your hearts?

5:23 “Which is easier? To say, ‘Your sins are forgiven’? Or to say, ‘Stand up and walk’?

9:5 “Because isn’t it easier to say, ‘Your sins are forgiven,’ than to say, ‘Stand up and walk’?

2:9 “Which is easier? To say to this paralyzed man, ‘Your sins are forgiven’? Or to say, ‘Stand up, take your mat, and walk’?

2:10 “But you should know that the Son of Man has the earthly power to forgive sins.” Then ~~Jesus~~ Emmanuel said to the man,

2:11 “I’m telling you to stand up, take your mat, and go home.”

9:6 “But you need to know that the Son of Man has earthly power to forgive sins.” Then he said to the paralyzed man, “Stand up, take your mat, and go home.”

5:24 “But you should know that the Son of Man has the earthly power to forgive sins.” Then he said to the paralyzed man, “I’m telling you to stand up, take your mat, and go home.”

5:25 Immediately, he stood before the crowd, took his mat, and headed home, praising ~~God~~ Yahweh.

9:7 The man got up, and left for his house.

2:12 In full view of the crowd, and to everyone’s astonishment, the man stood up, took his mat, and walked out.

2:12 The people praised ~~God~~ Yahweh, saying, “We have never seen anything like this!”

9:8 When the crowd saw this, they were amazed, and they praised ~~God~~ Yahweh for giving such [tremendous] power to a person.

5:26 Everyone was overcome with amazement, and they sang praises to ~~God~~ Yahweh. Filled with awe, they said, “We have seen incredible things today!”

2:13 Then ~~Jesus~~ Emmanuel went back to the lake [i.e., Lake Galilee]. A large crowd came to him, and he began to teach.

2:14 As he went along, he saw Levi, son of Alphaeus, sitting in the tax collector’s booth. “Follow me,” ~~Jesus~~ Emmanuel said to him.[[408]](#footnote-406)

5:27 After that, ~~Jesus~~ Emmanuel was walking and saw a tax collector named Levi sitting in his tax booth. “Follow me,” ~~Jesus~~ Emmanuel said to him.

9:9 As ~~Jesus~~ Emmanuel walked along, he saw a man named ~~Matthew~~ Levi sitting in the tax collector’s booth. “Follow me,” he told him.

9:9 So ~~Matthew~~ Levi got up and followed him.

2:14 So Levi got up and followed him.

5:28 Levi got up, left everything behind, and followed him.

5:29 Levi held a great banquet for ~~Jesus~~ Emmanuel at his house, and a large group of tax collectors attended, as well as many other people.

2:15 While ~~Jesus~~ Emmanuel was having dinner at Levi’s house, many tax collectors and deviants ate with him and his disciples, as the crowds had followed him there.

9:10 While ~~Jesus~~ Emmanuel was having dinner at ~~Matthew’s~~ Levi’s house, many tax collectors and deviants came to eat with him and his disciples.

5:30 The Pharisees and scribes complained to ~~Jesus’~~ Emmanuel’s disciples, “Why do you eat and drink with tax collectors and deviants?”

2:16 When the scribes, who were Pharisees, saw him eating with the sinners and tax collectors, they asked his disciples: “Why does he eat with tax collectors and deviants?”

9:11 When the Pharisees saw this, they asked his disciples, “Why does your teacher eat with tax collectors and deviants?”

5:31 ~~Jesus~~ Emmanuel answered, “The healthy don’t need a healer, only the sick.

2:17 Upon hearing this, ~~Jesus~~ Emmanuel answered, “The healthy don’t need a healer, only the sick.

9:12 Upon hearing this, ~~Jesus~~ Emmanuel said, “The healthy don’t need a healer, only the sick.

9:13 “Go learn what this means: ‘I require compassion, not Temple sacrifices.’[[409]](#footnote-407)

9:13 “This is because I’m calling to the sinners, not [to] the God-fearing.”

2:17 “I’m not calling to the God-fearing, but to the sinners.”

5:32 “I’m not calling for repentance from the God-fearing, but from the sinners.”

2:18 The disciples of John the Baptist and the Pharisees were fasting [for Yom Kippur: 13 September 31A.D].[[410]](#footnote-408)

2:18 People came to ~~Jesus~~ Emmanuel and asked, “Why are John’s disciples and the Pharisees’ disciples fasting, but yours aren’t?”

5:33 They said to him, “John’s disciples are always fasting and praying, as are the Pharisees’ disciples, but yours just keep eating and drinking.”

9:14 Then John’s disciples came and asked him, “Why are we and the Pharisees fasting, but your disciples aren’t?”

9:15 ~~Jesus~~ Emmanuel answered, “Can the guests at a wedding feast fast while the groom is with them?

2:19 ~~Jesus~~ Emmanuel answered, “Can the guests at a wedding feast fast while the groom is with them? They can’t as long as he is with them.

5:34 ~~Jesus~~ Emmanuel answered, “Can you make the friends of the groom fast when he is with them?

5:35 “But the time will come when the groom will be taken from them, and on that day they will fast.”[[411]](#footnote-409)

2:20 “But the time will come when the groom will be taken from them, and on that day they will fast.

9:15 “But when the time comes for the groom to be taken from them, then they will fast.

9:16 “No one sews a new patch onto an old garment, because the new patch might weaken the old and worsen the tear.

5:36 He told them this parable: “No one cuts a piece of cloth from a new garment and sews it onto an old garment. If he did so, he would not only damage the new garment, but the patch wouldn’t match the old.”

2:21 “No one sews a new patch onto an old garment, because the new patch might weaken the old and worsen the tear.

2:22 “Similarly, no one pours new wine into old wineskins. If they did, the wine would burst the skins and run out, ruining the wineskins.

5:37 “Similarly, no one pours new wine into old wineskins. If they did, the wine would burst the skins and run out, ruining the wineskins.

9:17 “Neither do men pour new wine into old wineskins. If they did, the wine would burst the skins and run out, ruining the wineskins.

9:17 “Instead, they pour new wine into new wineskins, and both are saved.”

2:22 “Instead, they pour new wine into new wineskins.”

5:38 “Instead, new wine must be poured into new wineskins.

5:39 “No one, after drinking their old wine, ever wants the new. They always say, ‘The old is better.’”

6:1 On the Sabbath, as ~~Jesus~~ Emmanuel was walking through wheat fields, his disciples began to pick some ears of grain. They rubbed the flowers between their hands and ate the seeds.

2:23 On the Sabbath, as ~~Jesus~~ Emmanuel was walking through some wheat fields with his disciples, they began to pick some ears of grain.

12:1 At that time, ~~Jesus~~ Emmanuel was walking through some wheat fields on the Sabbath. His disciples were hungry and began to pick some ears of grain and eat them.

12:2 When the Pharisees saw this, they said to him, “Look! Your disciples aren’t allowed to do that on the Sabbath!”

2:24 The Pharisees said to him, “Look! Why are they doing something that is forbidden on the Sabbath?”

6:2 Some of the Pharisees asked, “Why are you doing what is forbidden on the Sabbath?”

6:3 ~~Jesus~~ Emmanuel replied, “Haven’t you read what David did when he and his companions were hungry?

12:3 He replied, “Haven’t you read what David did when he and his companions were hungry?

2:25 He replied, “Haven’t you read what David did when he and his companions were hungry and in need?

2:26 “That was in the time of Abiathar, the high priest. David entered the House of ~~God~~ Yahweh and took the bread from Yahweh’s table—which only priests were allowed to eat. And he also gave some to his companions.”

6:4 “He entered the House of ~~God~~ Yahweh and took the bread from Yahweh’s table, and he also gave some to his companions—which only priests were allowed to eat.”

12:4 “He entered the House of ~~God~~ Yahweh, and he and his companions ate the Bread of the Presence [from Yahweh’s table]—which they and their companions weren’t allowed to eat, as it was only for the priests.

12:5 “Haven’t you read in the Book of Law that the priests in the Temple disregard the Sabbath [laws] and yet are excused?[[412]](#footnote-410)

12:6 “I can tell you that [someone] far greater than the Temple priests is here.

12:7 “If you knew what these words meant, ‘I require compassion, not Temple sacrifices,’ you wouldn’t condemn innocent people.[[413]](#footnote-411)

2:27 Then he added, “~~God~~ Yahweh didn’t make humankind for the Sabbath; the Sabbath was made for humankind.”

2:28 “Therefore, the Children of Man are Lord, even of the Sabbath.”

6:5 Then ~~Jesus~~ Emmanuel said to them, “The Children of Man are Lord of the Sabbath.”

12:8 “Because the Children of Man are Lord of the Sabbath.”

3:1 Another time ~~Jesus~~ Emmanuel went into the synagogue, a man was there with a shriveled hand.

6:6 On another Sabbath, ~~Jesus~~ Emmanuel went into the synagogue to teach, and a man was there with a shriveled right hand.

12:9 Leaving that place, he went into a synagogue,

12:10 and a man was there with a shriveled hand.

6:7 The Pharisees and scribes watched ~~Jesus~~ Emmanuel closely to see if he would do healing on the Sabbath, as they were looking for a reason to accuse him.

3:2 The people watched ~~Jesus~~ Emmanuel closely to see if he would do healing on the Sabbath, as they were looking for a reason to accuse him.

12:10 The people were looking for a reason to accuse ~~Jesus~~ Emmanuel, so they asked him, “Is it lawful to heal on the Sabbath?”

6.8 But ~~Jesus~~ Emmanuel knew their thoughts, and he said to the man with the shriveled hand, “Get up and stand in front of everyone.” So the man got up and stood there.

3:3 ~~Jesus~~ Emmanuel said to the man with the shriveled hand, “Stand up in front of everyone.”

6:9 Then ~~Jesus~~ Emmanuel asked the people, “Tell me which is lawful on the Sabbath: to do good or to do evil? To save life or to destroy it?”

3:4 Then ~~Jesus~~ Emmanuel asked the people, “Which is lawful on the Sabbath: to do good or to do evil? To save life or to destroy it?” The crowd didn’t answer.

12:11 ~~Jesus~~ Emmanuel said to them, “If any of you had a sheep that fell into a pit on the Sabbath, wouldn’t you grab it and pull it out?

12:12 “And how much more important is a man than a sheep! Therefore, it is lawful to do good on the Sabbath.”

3:5 ~~Jesus~~ Emmanuel looked at everyone in anger, mourning the hardness of their hearts, then said to the man, “Hold out your hand.” As he did so, his hand completely healed.

6:10 He looked at everyone, then said to the man, “Hold out your hand.” As he did so, his hand completely healed.

12:13 Then he said to the man, “Hold out your hand.” As he did so, his hand completely healed and became as good as his other hand.

3:6 The Pharisees and Herodians[[414]](#footnote-412) immediately left, and they began plotting how to kill ~~Jesus~~ Emmanuel.

6:11 But the Pharisees and scribes were furious, and they began to discuss what could be done about ~~Jesus~~ Emmanuel.

12:14 The Pharisees left, and they began plotting how to kill ~~Jesus~~ Emmanuel.

12:15 Aware of this, ~~Jesus~~ Emmanuel left the place with large crowds following him.

3:7 He and his disciples headed to the lake [Galilee], followed by large crowds from Galilee and Judea,

3:8 Jerusalem and Idumea, the regions beyond the Jordan, Tyre, Sidon.

3:8 Large numbers of people, hearing about the incredible things he had done, flocked to him.

12:15 And he healed everyone who was sick.

3:9 Because of all the people, ~~Jesus~~ Emmanuel told his disciples to prepare a small boat for him so the crowds wouldn’t crush him—

3:10 for he had healed so many that the sick were desperate to touch him.

3:11 Whenever their impure spirits saw ~~Jesus~~ Emmanuel, they fell down before him and exclaimed, “You are the Messiah!”

3:12 But he warned them not to tell anyone who he really was.

12:16 but he warned them not to tell anyone about him.

12:17 This fulfilled the words of the Prophet Isaiah:[[415]](#footnote-413)

12:18 “Here is My chosen servant,

my beloved, in whom my soul rejoices.

My [Holy] ~~Spirit~~ Angels will fill him,

and he will announce justice for all people.

12:19 He will not argue nor shout;

nor will he be heard in the streets.

12:20 He will not snap off the damaged reed,

nor extinguish the flickering flame,

until he brings victory to justice.

12:21 In his name, all people will find hope.”

CHAPTER 6

Emmanuel Chooses His Twelve Apostles

*Near Capernaum*

6:12 One day, ~~Jesus~~ Emmanuel hiked to the top of a mountain to pray, where he spent the night in contemplation with ~~God~~ Yahweh.

3:13 Then ~~Jesus~~ Emmanuel hiked up a mountain.

5:1 ~~Jesus~~ Emmanuel, seeing the crowds, hiked up a mountain.

5:1 When he sat down, his disciples approached him,

3:13 He asked to see certain people, who came to him.

6:13 At daybreak, he summoned his disciples,

6:13 selecting twelve to be named as his apostles:

3:14 Of them, he selected twelve to be named as his apostles, whom he would send out to preach.

3:15 They would also possess the power to cure sickness and to drive out demons.

10:2 These are the names of the twelve apostles.

10:2 The first is Simon (called “Peter”), then his brother Andrew, James (son of Zebedee) and his brother John,

6:14 Simon (called “Peter”), his brother Andrew, James, John,

3:16 And he chose the twelve: Simon (who he called “Peter”),

3:17 James and his brother John, the sons of Zebedee (to whom he gave the last name “B’nai Rakshioanerges,” or “Sons of Thunder”),

3:18 Andrew,

6:14 Philip, Bartholomew,

10:3 Philip and Bartholomew,

3:18 Philip, Bartholomew,

3:18 Mary (called Magdalene),[[416]](#footnote-414) ~~Matthew, Thomas, James,~~ Levi (son of Alphaeus),[[417]](#footnote-415) ~~Thaddaeus,[[418]](#footnote-416)~~ Judas (son of James), Simon the Zealot,

6:15 ~~Matthew, Thomas, James,~~ Mary (called Magdalene), Levi (son of Alphaeus), Simon (called “The Zealot”),

6:16 Judas (son of James),

10:3 ~~Thomas and Matthew (the tax collector), James,~~ Mary (called Magdalene), Levi (son of Alphaeus) and ~~Thaddaeus~~ Judas (son of James),

10:4 Simon the Zealot,

10:4 ~~and Judas Iscariot (who would betray Jesus).[[419]](#footnote-417)~~ Joanna (wife of Chuza, Herod’s steward), Susanna.[[420]](#footnote-418)

6:16 ~~and Judas of Iscariot (who would betray Jesus).~~ Joanna (wife of Chuza, Herod’s steward), Susanna.

3:19 ~~and Judas of Iscariot (who would betray Jesus).~~ Joanna (wife of Chuza, Herod’s steward), Susanna.

6:17 ~~Jesus~~ Emmanuel came down [the mountain] with them and stood in the plains. A large group of his disciples was there, as were people from all over—from Judea, from Jerusalem, even from the coastal region of Tyre and Sidon.

6:18 They had all come to hear ~~Jesus~~ Emmanuel and to be healed of their diseases. When those tormented by impure spirits were cured,

6:19 the people all wanted to touch him—for he emanated a power that healed everyone.

5:2 And he started to teach.[[421]](#footnote-419) He said [to his disciples and the crowd],

6:20 Gazing at his disciples, he said [to them and the crowd],

5:3 “Blessed are those poor in pride, for theirs is the Kingdom of Heaven.

6:20 “Blessed are you who are poor, for yours is the Kingdom of Heaven.

5:4 “Blessed are those who are mourning, for they will be comforted.

5:5 “Blessed are the meek, for they will inherit the earth.[[422]](#footnote-420)

5:6 “Blessed are those who hunger and thirst for justice, for they will be well-filled.

6:21 “Blessed are you who hunger now, for you will be well-fed.

6:21 “Blessed are you who are weeping, for you will laugh.

5:7 “Blessed are those who are compassionate, for they will receive mercy.

5:8 “Blessed are those with pure hearts, for they will see ~~God~~ Yahweh.

5:9 “Blessed are those who create peace, for they will be called the Children of ~~God~~ Yahweh.

5:10 “Blessed are those who are persecuted for the cause of justice, for the Kingdom of Heaven is theirs.

5:11 “Blessed are you when people insult you, and harm you, and slander you with all kinds of vile words—all because of me.

6:22 “Blessed are you when people hate you, and reject you, and insult you, and slander your name—all because of the Son of Man.

5:12 “Rejoice and be glad, because your reward in Heaven only increases! Know that in the very same way the prophets were persecuted.”

6:23 “Rejoice and be glad, because your reward in Heaven only increases! (And know that their forefathers treated the prophets in the same way.)

6:24 “But woe to the rich, for you have already received your luxuries!

6:25 “Woe to the well-fed, for you will go hungry!

6:25 “Woe to you who are laughing now, for you will soon be mourning and weeping!

6:26 “Woe to you who are praised by men, for other false prophets were treated in the same way by their forefathers.”

5:38 “It has been said, ‘An eye for an eye, and a tooth for a tooth.’[[423]](#footnote-421)

5:43 “It has been said, ‘Love your neighbor, and hate your enemy.’[[424]](#footnote-422)

6:27 “But I am saying to anyone who can hear me: Love your enemies, and pray for those who hate you,

5:44 “But I am telling you to love your enemies, and to pray for anyone who hates you, and to pray for those who seize you for persecution,

5:45 “and you will be Children of ~~God~~ Yahweh. He causes His sun to shine on both evil and good, and He pours rain on both the moral and the immoral.”

5:39 “Listen: don’t oppose evil people.

6:28 “Bless those who hate you, pray for those who harm you.

5:39 “If someone slaps you on the right cheek, offer him the other cheek, too.

6:29 “If someone slaps you on one cheek, offer them the other, too.

6:29 “If someone takes your coat, give him your shirt, too.

6:30 “Give to everyone who asks, and if anyone takes what belongs to you, don’t ask for it back.

5:40 “And if someone wants to sue you to take your shirt, give him your coat, too.

5:42 “Give to everyone who asks, and don’t reject anyone who wants to borrow from you.

5:41 “If someone forces you to carry a burden for one mile, go two.

6:31 “Treat others as you would have them treat you.

7:14 “Therefore, with all things, treat others as you would have them treat you—for this is the Law [of Moses] and the Prophets.[[425]](#footnote-423)

5:46 “If you love those who love you, what reward will you get? Don’t even the tax collectors do that?

6:32 “If you love those who love you, what reward will you get? Even the ungodly love those who love them.

6:33 “And if you only behave kindly toward those who are kind to you, what reward will you get? Even the ungodly do that.

5:47 “And if you only give a greeting to your own people, are you doing more than anyone else? Don’t sinners do that?

6:34 “And if you only lend to people who are able to pay you back, how does it benefit you? Because the ungodly lend to sinners from whom they expect to be reimbursed.

6:35 “So love your enemies, be kind to them, and lend to them without expecting anything in return [i.e., without expecting to be reimbursed]. Then your reward will be great, and you will be Children of the Most High, because ~~God~~ Yahweh is merciful to the ungrateful and the wicked.

6:36 “Therefore, be merciful, just as ~~your Father~~ Our Lord is merciful.

5:48 “Thereby, you will attain perfection—the perfection of ~~your~~ Our Heavenly ~~Father~~ Lord.”

7:1 “Don’t judge, so you won’t be judged.

6:37 “Don’t judge, so you won’t be judged.

7:2 “Because to the same degree that you judge others, you will be judged.

6:37 “Don’t criticize, and you won’t be criticized. Forgive, and you will be forgiven.[[426]](#footnote-424)

6:38 “Give, and it will be given back to you. An abundance [of grain] will be poured into [the folds] of your robe—pressed, shaken, and overflowing.

6:38 “Because the same measure that you use [for others] will be measured back to you.”[[427]](#footnote-425)

7:2 “And the same measure that you use [for others] will be used to measure you.

6:39 He also gave them this analogy: “Can a blind man lead another blind man? Won’t they both fall into a pit?[[428]](#footnote-426)

6:40 “A student is not higher than the teacher, but he who attains perfection will be like his teacher.[[429]](#footnote-427)

7:3 “Why do you notice the speck of sawdust in your brother’s eye, but don’t notice the plank in your own eye?

6:41 “Why do you notice the speck of sawdust in your brother’s eye, but don’t notice the plank in your own eye?

6:42 “How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you don’t see the plank in your own eye?

7:4 “How can you say to your brother, ‘Let me take the speck out of your eye,’ when you don’t see the plank in your own eye?

6:42 “You hypocrite! First take the plank out of your own eye, then you will see clearly enough to remove the speck from your brother’s eye.

7:5 “You hypocrite! First take the plank out of your own eye, then you will see clearly enough to remove the speck from your brother’s eye.

7:6 “Don’t give holy things to dogs. Don’t throw pearls to swine. If you do, they may trample them underfoot, then turn and tear you apart.

7:15 “Beware of the false prophets who come to you in sheep’s clothing, but inwardly are blood-thirsty wolves.[[430]](#footnote-428)

7:18 “A good tree won’t produce bad fruit, nor will a bad tree produce good fruit.

6:43 “A good tree won’t produce bad fruit, nor will a bad tree produce good fruit.

6:44 “Every tree is known by its own fruit. We do not pick figs from thorn bushes, or grapes from briers.

7:16 “You will recognize them by their fruit. Are grapes picked from briers, or figs from thorn bushes?

7:17 “So all good trees produce praiseworthy fruit, and rotten trees produce evil fruit.

7:19 “Any tree that doesn’t produce good fruit will be cut down and thrown into the fire.[[431]](#footnote-429)

7:20 So you’ll recognize them by their fruit.

12:33 “Either grow a tree well, and it will produce good fruit, or grow a tree badly, and it will produce bad fruit—for a tree is recognized by its fruit.

12:34 “You Children of the Serpent! How can you, who are evil, say anything that is good?

6:45 “A good man produces good from the abundance of riches stored in his heart, and an evil man produces evil from the abundance of evil stored in his heart. For the mouth speaks what lies in the heart.

12:34 “For the mouth speaks what lies in the heart.

12:35 “A good man produces good things from the abundance of riches stored up in him, and an evil man produces evil things from the abundance of evil stored up in him.

6:46 “Why do you call me, ‘My ~~Master~~ Teacher! My ~~Master~~ Teacher!,’ but don’t do what I say?

7:21 “Not everyone who says to me, ‘My ~~Master~~ Teacher! My ~~Master~~ Teacher!’, will enter the Kingdom of Heaven—only those who do the *will* of ~~My Father~~ Our Lord in Heaven.

7:22 “On the Day of Judgment, many of you will say to me, ‘My ~~Master~~ Teacher! My ~~Master~~ Teacher! Didn’t we prophesy in your name? And drive out demons in your name? And perform miracles in your name?’

7:23 “And I will declare to them, ‘I never knew you! Get away from me, you evil ones!’

12:36 “And I can tell you that on the Day of Judgment you will have to account for every lie spoken.

12:37 “Because either your words will acquit you, or your words will condemn you.

7:24 “And so anyone who hears my words and puts them into practice is like a wise man who builds his house on rock.

6:47 “As for anyone who comes to me, and hears my words, and puts them into practice, I will tell you what he is like.

6:48 “He is like a man who, when he builds his house, digs deep to lay the foundation on rock.

7:25 “Though rains may pour, streams [may] flood, and winds [may] blow and beat the house, it won’t fall down because its foundation is on rock.

6:48 “So that when floods come, though the torrent may beat against the house, it won’t fall because its foundation is on rock.

6:49 “But anyone who hears my words and doesn’t put them into practice is like a man who builds

his house directly on the ground, without any foundation. The moment a torrent strikes the house, it falls with a tremendous crash.”

7:26 “But anyone who hears my words and does not put them into practice is like a fool who builds his house on sand.

7:27 “When the rains pour, the streams flood, and the winds blow and beat the house, it falls with a tremendous crash.”

7:28 After ~~Jesus~~ Emmanuel had finished saying these things,

7:1 After ~~Jesus~~ Emmanuel had finished saying these things to the people who were listening,

7:28 the people were astounded by his teachings—

7:29 he taught with authority, unlike their scribes.

\*

*Capernaum*

\*8:5 When ~~Jesus~~ Emmanuel went to Capernaum,

7:1 he [Emmanuel] went to Capernaum.

7:2 There, a centurion’s servant—who was very dear to his master—was seriously ill and about to die.

7:3 The centurion had heard about ~~Jesus~~ Emmanuel and sent some Jewish elders to beg him to come heal his servant.

7:4 Coming to ~~Jesus~~ Emmanuel, they entreated him,

8:5 a centurion came to him, begging for help [through some Jewish elders].

8:6 ~~He said~~ [The elders] said [to Emmanuel],

8:6 “~~Master~~ Teacher, my servant lies at home paralyzed, suffering terribly.”

7:4 “This man deserves to have this done for him,

7:5 “because he loves our nation and has even built us a synagogue.”

8:7 ~~Jesus~~ Emmanuel said to him, “I’ll come and heal him.”

7:6 And ~~Jesus~~ Emmanuel accompanied them.

7:6 He was not far from their house when the centurion sent friends to tell him, “~~Master~~ Teacher, don’t go to the trouble, for I’m not worthy enough to have you under my roof.

8:8 The centurion replied [through his friends], “~~Master~~ Teacher, I’m not worthy enough to have you under my roof.

7:7 “That is why I didn’t consider myself worthy enough to come to you, myself.

8:8 “But with just one word from you, my servant would be healed.

7:7 “But with just one word, my servant would be healed.

8:9 “Because I, too, am a man with authority, having soldiers under my command. When I order someone, ‘Go!,’ he goes. And when I order someone, ‘Come!,’ he comes. When I say to my servant, ‘Do this!,’ he does it.”

7:8 “Because I, too, am a man with authority, with soldiers under my command. When I tell someone, ‘Go!,’ he goes. And when I tell someone, ‘Come!,’ he comes. When I say to my servant, ‘Do this!,’ he does it.”

7:9 When ~~Jesus~~ Emmanuel heard this, he was amazed by him. Turning to the crowd that followed him, he said, “Believe me when I say that not even in Israel have I found faith like this.”

8:10 When ~~Jesus~~ Emmanuel heard this, he was amazed and said to those following him, “Believe me when I say that not even in Israel have I found faith like this.

8:11 “I can tell you that many coming from east and west will take a seat with Abraham, Isaac, and Jacob in the Kingdom of Heaven.

8:12 “But the [Israelite] sons of the Kingdom [of Israel] will be thrown into the darkness outside, where there will be wailing and gnashing of teeth.”[[432]](#footnote-430)

8:13 Then ~~Jesus~~ Emmanuel told the men, “Go! As you believe, so is it done.”

8:13 And in that very moment, the servant was healed.

7:10 When the men who had been sent returned to the house, they found that the servant was cured.

\*

*Nain*

7:11 The day after that, ~~Jesus~~ Emmanuel went to a town called Nain accompanied by his disciples and a large crowd.

7:12 As he approached the town gate, a dead person was being carried out—the only son of a widowed mother. Many people from town were with her.

7:13 When ~~Jesus~~ Emmanuel saw her, his heart wept for her. He said, “Don’t cry.”

7:14 As he went to touch the coffin, the bearers froze. Then he said, “Young man, I tell you to get up!”

7:15 The dead man sat up and began to talk, and ~~Jesus~~ Emmanuel returned him to his mother.

7:16 Fear overcame everyone, and they praised ~~God~~ Yahweh, saying, “A great prophet has risen among us. ~~God~~ Yahweh is visiting His people [through this man].”

7:17 And news about ~~Jesus~~ Emmanuel spread throughout Judea and the surrounding countryside.

11:2 When John [the Baptist], who was in prison, heard what the Messiah was doing, he sent his disciples

7:18 When John [the Baptist]’s disciples told him about all these things,

7:19 John summoned two of them and sent them to ~~Jesus~~ Emmanuel to ask, “Are you the One who is supposed to come, or should we look for someone else?”

11:3 to ask him, “Are you The One who is supposed to come, or should we look for someone else?”

7:20 When the men approached ~~Jesus~~ Emmanuel, they said to him, “John the Baptist sent us to ask you, ‘Are you The One who is supposed to come, or should we look for someone else?’”

7:21 By that time, ~~Jesus~~ Emmanuel had cast away many diseases, sicknesses, and evil spirits, and had given sight to many who were blind.

7:22 So ~~Jesus~~ Emmanuel said to the messengers, “Go back and tell John what you yourselves have seen and heard:

11:4 ~~Jesus~~ Emmanuel said to them, “Go back and tell John what you yourselves have heard and seen:

11:5 “The blind see, the crippled walk, the lepers are cleansed, the deaf hear, the dead are raised, and the Good News is declared to the poor.

7:22 “The blind see, the crippled walk, the lepers are cleansed, the deaf hear, the dead are raised, and the Good News is declared to the poor.

7:23 “Blessed is the one who has faith in me.”

11:6 “Blessed is the one who has faith in me.”

7:24 After the messengers had left, ~~Jesus~~ Emmanuel started speaking to the crowd about John: “What were you looking for in the wilderness? Some reeds blowing in the wind?

11:7 As John’s disciples were leaving, ~~Jesus~~ Emmanuel started speaking to the crowd about John: “What were you looking for in the wilderness? Some reeds blowing in the wind?

7:25 “If not, what were you looking for? A man wearing the finest clothes? But listen—those who dress in the finest clothes, living in luxury, are found in the palaces of kings.

11:8 “If not, what were you looking for? A man wearing the finest clothes? But listen—those who dress in the finest clothes are found in the palaces of kings.

7:26 “So what were you looking for? A prophet? I can tell you, yes. And much more than a prophet.

11:9 “So what were you looking for? A prophet? I can tell you, yes. And much more than a prophet.

11:10 “This is what was written about him: ‘Listen! I will send My messenger to you, to prepare My way.’[[433]](#footnote-431)

7:27 “This is what was written about him: ‘Listen! I will send My messenger to you, to prepare My way.’

11:11 “Believe me when I tell you that, of all prophets born from women, there is none greater than John the Baptist. Yet, the least among those in the Kingdom of Heaven are greater than he.

7:28 “Believe me when I tell you that, of all prophets born from women, there is none greater than John the Baptist. Yet, the least among those in the Kingdom of ~~God~~ Yahweh are greater than he.”

11:12 “From the time of John the Baptist to now, the Kingdom of Heaven has been violently attacked, with vicious people trying to seize control of it—

11:13 “which the Prophets and the Law [of Moses] had all predicted up until John.

11:14 “So, if you prefer, you can accept that he was the [Prophet] Elijah who was supposed to come.

7:29 “Everyone who heard John’s words—even the tax collectors—had to acknowledge that ~~God’s~~ Yahweh’s way was right, because they had been purified by John’s baptism.

7:30 “But the Pharisees and the scribes rejected ~~God’s~~ Yahweh’s will, having not been baptized by John.

11:15 “To you who can hear, listen:[[434]](#footnote-432)

11:16 “To what can I compare the people of this time?

7:31 “To what can I compare to the people of this time? What are they like?

7:32 “They are like children sitting in the market, shouting to each other,

11:16 “They are like children sitting in the market, shouting out,

11:17 “‘We played a tune for you, but you didn’t dance! We sang a funeral song for you, but you didn’t weep!’

7:32 “‘We played a tune for you, but you didn’t dance! We sang a funeral song for you, but you didn’t weep!’

11:18 “As John wasn’t eating or drinking when he came, people said, ‘A demon must have possessed him.’

7:33 “As John the Baptist wasn’t eating bread or drinking wine when he came, you say, ‘A demon must have possessed him.’

7:34 “When the Son of Man came, eating and drinking wine, you said, ‘Look at that glutton and drunk, a friend of tax collectors and criminals.’

11:19 “When the Son of Man came, eating and drinking wine, the people said, ‘Look at that glutton and drunk, a friend of tax collectors and criminals.’

11:19 “But Truth is revealed through one’s actions.”

7:35 “But Truth is vindicated by her children.”

11:1 When ~~Jesus~~ Emmanuel finished instructing his twelve apostles [and the crowd], he left that place to teach and preach in the towns.

CHAPTER 7

Emmanuel Challenges the Ruling Elites

*April 13, 32 A.D.*

*Second Temple, Jerusalem*

2:13 As the Jewish [holiday of] Passover approached, ~~Jesus~~ Emmanuel went to Jerusalem.[[435]](#footnote-433)

2:14 In the Temple complex he found people selling cattle, sheep, and doves, and money-changers were sitting at tables.

2:15 So he made a whip from some rope and drove them all from the Temple—sheep, cattle, and money-changers—

\*~~19:45 When Jesus entered the Temple complex, he began driving out the people who were selling there.~~

21:12 ~~Jesus~~ Emmanuel entered the Temple complex and began driving out the people who were buying and selling there.

11:15 On reaching Jerusalem, ~~Jesus~~ Emmanuel entered the Temple complex and began driving out the people who were buying and selling there.

11:15 He overturned the tables of the money-changers and the benches of the dove-sellers.[[436]](#footnote-434)

21:12 He overturned the tables of the money-changers and the benches of the dove-sellers.

2:15 and he hurled their coins and overturned their tables.

2:16 To the dove-sellers, ~~Jesus~~ Emmanuel said, “Get this out of here! Stop turning ~~my Father’s~~ Our Lord’s house into a market!”

2:17 His disciples recalled what had been written [by the Prophets]: “Devotion to Your house will embolden me.”[[437]](#footnote-435)

11:16 And he wouldn’t let anyone bring any goods into the Temple.

11:17 Then ~~Jesus~~ Emmanuel started teaching them, saying, “Hasn’t it been written: ‘My house will be called a House of Prayer for all nations’?[[438]](#footnote-436)

\*19:46 He said to them, “It is written, ‘My house will be [called] a House of Prayer.’

21:13 He said to them, “It is written, ‘My house will be called a House of Prayer.’

21:13 “But you have turned it into ‘a sanctuary for villains.’”[[439]](#footnote-437)

11:17 “But you have turned it into ‘a sanctuary for villains.’”

19:46 “But you have turned it into ‘a sanctuary for villains.’”

2:18 Then the Jews [i.e., the Jewish leaders] said to him, “What sign can you give to prove you have a right to do this?”

2:19 ~~Jesus~~ Emmanuel answered, “Destroy this Temple, and I’ll raise it in three days.”

2:20 They replied, “It has taken forty-six years to build this Temple, and you’re going to build one in three days?”

2:21 But ~~Jesus~~ Emmanuel had been talking about the temple of his body.

2:22 (After ~~Jesus~~ Emmanuel resurrected from the dead, his disciples would recall what he had said. They trusted the scriptures and the words he had spoken.)

21:14 The blind and the lame came to ~~Jesus~~ Emmanuel at the Temple, and he healed them.

21:15 And when the high priests and scribes saw the wonders he performed—with children shouting throughout the Temple complex, “Hurrah to the Son of David!!”—they became furious.

21:16 “Do you hear what these children are saying?” they asked ~~Jesus~~ Emmanuel.

He said to them, “Yes. But haven’t you read, ‘You [i.e., Yahweh] express Glory through the lips of children and babes.’”[[440]](#footnote-438)

19:47 And so each day ~~Jesus~~ Emmanuel taught at the Temple,

19:47 even while the high priests, scribes, and prominent officials were all plotting to kill him.

11:18 The high priests and scribes heard about this and began plotting to kill him.

11:18 They feared him, because the crowds were mesmerized by his teachings.

19:48 But they could not find a way to do anything, because the crowds craved his words.

2:23 So while ~~Jesus~~ Emmanuel was in Jerusalem at the Passover Festival, many people believed in him when they saw the miracles he was performing.

2:24 But he couldn’t trust anyone, because he understood humanity;

2:25 he didn’t need anyone to testify to him about people, as he knew very well what was in each person[‘s heart].

\*

*Bethany, Province of Judea*

21:17 So ~~Jesus~~ Emmanuel left everyone and departed the city for Bethany, where he spent the night.

3:1 A Pharisee was there—a man named Nicodemus, who was a Jewish leader.[[441]](#footnote-439)

3:2 He came to ~~Jesus~~ Emmanuel during the night and said, “Rabbi, we know that you are a teacher sent by ~~God~~ Yahweh, because nobody could perform such miracles if ~~God~~ Yahweh were not with him.”

3:3 ~~Jesus~~ Emmanuel replied [to those around him and Nicodemus], “Really, really listen to me: only people who have been divinely reborn can see the Kingdom of ~~God~~ Yahweh.”

3:4 Nicodemus asked him, “How can an adult be born again? Can he enter his mother’s womb a second time to be reborn?”

3:5 ~~Jesus~~ Emmanuel answered, “I will tell you Truth: only [when] a person[‘s Soul is] born through the Holy Waters and [the Holy] ~~Spirit~~ Angels can [that person] enter the Kingdom of ~~God~~ Yahweh.[[442]](#footnote-440)

3:6 “The physical world begets the physical body, and ~~God~~ Yahweh begets the Soul.[[443]](#footnote-441)

3:7 “So don’t be surprised when I tell you, ‘You must be divinely reborn.’[[444]](#footnote-442)

3:8 “The wind blows wherever it wants. You can hear its sound, but you don’t know where it comes from or where it’s going. It is the same way for those [whose soul is] born from the [Holy] Angels [and the Holy Waters] of Yahweh.”

3:9 Nicodemus asked, “How could this be?”

3:10 ~~Jesus~~ Emmanuel said to him, “You are a teacher for Israel, and you don’t know these things?

3:11 “I will tell you Truth: though we have been speaking about what we both know, and though we have been testifying about what we have both experienced, you still won’t validate our understanding [of these experiences].

3:12 “If I speak to you about earthly things and you don’t believe me, how are you going to believe me when I speak about heavenly things?

3:13 “If the Son of Man, the one who came down from Heaven, isn’t still in Heaven, then no one has been in Heaven.

3:14 “Just as Moses championed the [bronze] snake in the wilderness,[[445]](#footnote-443) the Son of Man must also be championed

3:15 “so that no one who believes in him will die, but will live forever.

3:16 “~~God~~ Yahweh so loved the world that he gave His One True Christ, so that no one who believes in him will die, but will live forever.

3:17 “~~God~~ Yahweh didn’t send His Christ into the world to damn it, but to save it *through* him.

3:18 “Whoever believes in him will not be condemned. But those who don’t believe are already damned, as they didn’t believe in the name “~~God’s~~ Yahweh’s One True Christ.”

3:19 “And so here is the judgment: The Light came into the world, but people loved darkness more than the Light, because they were all committing evil acts.

3:20 “Because those who commit depravity hate the Light, and won’t go near it for fear of their abominable acts being exposed.

3:21 “But anyone who lives by Truth will embrace the Light, so their acts will be revealed as the work of ~~God~~ Yahweh.”

7:36 One of the Pharisees [named Simon] invited ~~Jesus~~ Emmanuel to eat with him, so he went to the Pharisee’s house and sat down to dine.

7:37 A woman in that town who had sinned[[446]](#footnote-444) [Mary, sister of Lazarus] heard that ~~Jesus~~ Emmanuel was eating in the Pharisee’s house [and that the Pharisee had insulted him by not offering ~~Jesus~~ Emmanuel water to wash his feet], so she went there with an alabaster jar of perfume.[[447]](#footnote-445)

7:38 She knelt behind ~~Jesus~~ Emmanuel[‘s seat], weeping, her tears wetting his feet. Wiping them with her hair, she kissed his feet and poured perfume upon them.

7:39 When the Pharisee who had hosted ~~Jesus~~ Emmanuel saw this, he said to himself, “If this man were a prophet, he would know what kind of a woman she is—that a sinner is touching him.”

7:40 ~~Jesus~~ Emmanuel said to him, “Simon, I have something to tell you.”

He said to him, “Tell me, teacher.” And ~~Jesus~~ Emmanuel said to him,

7:41 “Two men owe money to a particular moneylender: one owes him five hundred *denarii*, and the other, fifty.

7:42 “But neither of them can pay him back, so he forgives both their debts. Now which man will love him more?”

7:43 Simon replied, “I’m guessing the man with the bigger debt.”

~~Jesus~~ Emmanuel said to him, “You have judged correctly.”

7:44 Turning to the woman, he said to Simon, “Do you see this woman? I came into your house, but you didn’t give me any water for my feet. Yet she washed my feet with her own tears, and wiped them with her own hair.

7:45 “You would not give me a kiss, but this woman—from the moment I first entered—has not stopped kissing my feet.

7:46 “You would not anoint my head with oil, yet this woman has anointed my feet with perfume.[[448]](#footnote-446)

7:47 “Which is why I can tell you that her many sins have been forgiven, as proven by her devotion. But whoever [cannot] forgive the least, loves the least.”

7:48 Then ~~Jesus~~ Emmanuel said to the woman, “Your sins are forgiven.”

7:49 The other guests began saying to themselves, “Who is this man who even forgives sins?”

7:50 ~~Jesus~~ Emmanuel said to the woman, “Your faith has saved you. Go in peace.”

\*

*Judean Wilderness, Near Aenon and Salim*

3:22 After this, ~~Jesus~~ Emmanuel and his disciples arrived in the land of Judea, where ~~Jesus~~ Emmanuel spent time with them, and they baptized.

3:23  John had also baptized there, near Aenon near Salim, because there was plenty of water, and people kept coming to be baptized.

3:24 ~~(John had not yet been put into prison.)~~[[449]](#footnote-447)

3:25 Then it happened that John’s disciples and a Jew got in an argument over the issue of ceremonial washing.

3:26 They went to John and said to him, “Rabbi ~~(which means ‘teacher’)~~,[[450]](#footnote-448) that man who was with you at the Jordan [River] ford, the one you testified about— he is baptizing, and everyone is going to him.”

3:27 To this John replied, “A person can only receive what Heaven gives him.

3:28 “You, yourselves, witnessed me saying, ‘I’m not the Christ but was sent ahead of him.’

3.29 “The bride belongs to the groom. His best man waits and listens for his friend, and is full of joy at the sound of his friend’s voice. In the same way, my joy is now complete.

3:30 “He must become greater, and I must become less.

3:31 “He who comes from Above is above all; he who comes from the Earth belongs to the earth, and says earthly things. He who comes from Heaven is above all.

3:32 “He is testifying to what he has seen and heard, but no one will believe his testimony.

3:33 “To the ones who have received his testimony, he has set his seal of authority upon them, so that ~~the One God~~ Yahweh is revealed.

3:34 “The One whom ~~God~~ Yahweh has sent [i.e., the Christ] speaks the Word of ~~the One God~~ Yahweh. ~~The One God~~ Yahweh places no limits on sending the [Holy] ~~Spirit~~ Angels [and the Holy Waters].

3:35 “~~The Father~~ Our Lord loves the Christ and puts everything into his hands.

3:36 “Whoever believes in the Christ receives eternal life, but whoever rejects the Christ won’t see life, as ~~God’s~~ Yahweh’s wrath will stay upon them.”

\*

*Sychar, Province of Samaria*

4:1 ~~Jesus~~ Emmanuel knew that the Pharisees had heard about all the disciples he had gained, and that he was baptizing more people than John [the Baptist]

4:2 (although, in truth, it was not ~~Jesus~~ Emmanuel who did the baptizing, but his disciples).

4:3 So he left Judea and returned again to Galilee.

4:4 He had to go through Samaria,

4:5 and he came to a Samaritan town called Sychar, near the land that Jacob had given to his son Joseph.

4:6 Jacob’s well was still there, and ~~Jesus~~ Emmanuel, tired from his journey, sat beside it. Around noon,

4:7 a Samaritan woman came to draw water, and ~~Jesus~~ Emmanuel said to her, “May I have a drink?”

4:8 (His disciples had gone into town to buy food.)

4:9 The Samaritan woman said to him, “What’s this? You’re a Jew, and you’re asking me—a Samaritan woman—for a drink?” (For Jews did not associate with Samaritans.)[[451]](#footnote-449)

4:10 ~~Jesus~~ Emmanuel said to her, “If you only knew what a gift from ~~God~~ Yahweh this is, and who is asking you for a drink, you would have asked [for water] from *him*, and he would have given you the Holy Waters.”

4:11 The woman said to him, “Sir, you have no bucket, and the well is deep. How are you going to draw out this ‘Holy Water”?

4.12 “Are you greater than our forefather Jacob, the one who gave us this well—who drank from it himself, as did his sons and livestock?”

4:13 ~~Jesus~~ Emmanuel answered, “Anyone who drinks this water will be thirsty again.

4:14 “But whoever drinks the Holy Waters that I’m giving will never be thirsty. Indeed, the Holy Waters I’m giving will become a fountain within [you], streaming you toward Eternal Life.”[[452]](#footnote-450)

4:15 The woman said to him, “Sir, give me this Water, so I won’t be thirsty and [won’t] have to keep coming back here to get more water.”

4:16 He told her, “Go call your husband, then return.”

4:17 She said to him, “I don’t have a husband.”

~~Jesus~~ Emmanuel said to her, “You are correct when you say you have no husband.

4:18 “In fact, you have had five husbands, and the man you are now with is not your husband. So what you just said is quite true.”

4:19 The woman said to him, “Sir, I can see that you are a prophet.

4:20 “Our ancestors worshipped on this mountain, but you Jews say that Jerusalem is the place where we must worship.”

4:21 ~~Jesus~~ Emmanuel said to her, “Dear woman, believe me: the time is coming when you won’t worship ~~the Father~~ Our Lord on this mountain *or* in Jerusalem.

4:22 “You Samaritans don’t know what you’re worshipping. But we [Jews] do know what we’re worshipping, as salvation comes from the Jews.

4:23 “Yet the time is coming, and is now upon us, when true worshippers will glorify ~~the Father~~ Our Lord with [all] their soul and through real [worship]—because ~~the Father~~ Our Lord is seeking such worshippers.

4:24 “Because the Holy ~~Spirit~~ Angels ~~is~~ are of  ~~God~~ Yahweh, his worshippers must glorify Him with [all] their soul, and through real [worship].”

4:25 The woman said, “I know that the Messiah, called ‘Christ,’ is coming. When he does come, he’ll tell us everything.”

4:26 Then ~~Jesus~~ Emmanuel exclaimed, “I—the one talking to you now—I am he!”[[453]](#footnote-451)

4:27 Just then, his disciples returned and were surprised to find him talking to the woman. But no one asked, “What does she want?” or “Why are you talking to her?”

4:28 The woman left behind her water jug behind and returned to town, telling everyone,

4:29 “Come and see the man who told me everything I ever did! Could he be the Christ?”

4:30 So the people left town and went to [see] ~~Jesus~~ Emmanuel.

4:31 Meanwhile, his disciples were urging him, “Teacher, eat something.”

4:32 But he told them, “I have food to eat that you don’t know about.”

4:33 Then his disciples asked each other, “Did someone bring him food?”

4:34 ~~Jesus~~ Emmanuel said to them, “My food is doing the will of He who sent me, by completing His work.

4:35 “Don’t you have a saying, ‘There are still four months until harvest’? Listen—I am telling you to open your eyes and look at the fields: they have already turned white and are ripe for harvest.

4:36 “And whoever labors will receive payment, and will harvest a crop for eternal life—the planter and the harvester can both rejoice.

4:37 “Thus, the saying is true: ‘One plants and another harvests.’

4:38 “I sent you to harvest what you didn’t plant. Others did the hard work, and you benefitted from their labor.”[[454]](#footnote-452)

4:39 [Meanwhile] many of the Samaritans from town believed in ~~Jesus~~ Emmanuel because of what the woman had said when she testified, “He told me everything I ever did.”

4:40 When they came to him, they begged him to stay with them, so he remained there two days.

4:41 And because of the things he said, many more people became believers.

4:42 People said to the woman, “We don’t just believe because of what you told [us], but we have also heard for ourselves, and we know that this man is really the Christ, the Messiah of the world.”

\*

*Cana, Province of Galilee*

4:43 After the two days, ~~Jesus~~ Emmanuel left for Galilee.

4:44 (Because ~~Jesus~~ Emmanuel himself had witnessed that a prophet is not respected in his own country.)

4:45 When he arrived in Galilee, the Galileans welcomed him. They had seen all the wonders he did at the Passover Festival in Jerusalem, as they had been there.

4:46 Once again he visited Cana in Galilee, where he had turned the water into wine, and a nobleman was there whose son lay sick in Capernaum.

4:47 When this man heard that ~~Jesus~~ Emmanuel had arrived in Galilee from Judea, he went to him and begged him to come heal his son, who was near death.

4:48 ~~Jesus~~ Emmanuel said to him, “But unless you people see miracles and wonders, you won’t believe.”

4:49 The nobleman said, “Sir, please come before my child dies.”

4:50 ~~Jesus~~ Emmanuel said to him. “Go. Your son will live.”

The man believed ~~Jesus’~~ Emmanuel’s words and left.

4:51 As he returned [home], his servants met him with good news, telling him, “Your son is healed!”

4:52 When he asked what time his son had gotten better, they said to him, “It was yesterday at one in the afternoon when the fever left him.”

4:53 Then the father realized that it was the exact time when ~~Jesus~~ Emmanuel had said to him, “Your son will live.” So he and his whole household believed.

\*~~4:54 This was the second miracle Jesus had performed after leaving Judea for Galilee.~~ [[455]](#footnote-453)

\*

*Lake Galilee*

8:1 After all these things had happened, ~~Jesus~~ Emmanuel traveled to towns and villages [in the region], proclaiming the Good News of the Kingdom of ~~God~~ Yahweh. His twelve [apostles] were with him,

8:2 as well as some female [disciples] who had been healed of illnesses and evil spirits. ~~Mary (called Magdalene), purged of seven demons;~~

8:3 ~~Joanna (wife of Chuza, Herod’s steward); Susanna; and many others.[[456]](#footnote-454)~~ These women supported everyone from their own private wealth.

13:1 One day ~~Jesus~~ Emmanuel left a house and sat by the lake [of Galilee],

4:1 Again ~~Jesus~~ Emmanuel began to teach by the lake [of Galilee],

4:1 but such a large crowd had gathered around him that he stood up and sat in a boat, on the lake, the people left standing onshore.

13:2 but such a large crowd had gathered around him that he stood up and sat in a boat, the people left standing onshore.

8:4 While a large crowd gathered, people coming to ~~Jesus~~ Emmanuel from every town,

8:4 he told this parable:

13:3 Then he told them many things in parables, saying:

4:2 He taught them many things using parables, and in one teaching [he] said,

4:3 “Now listen: Imagine a farmer who went out to plant his seeds.

13:3 “A farmer went out to plant his seeds.

8:5 “A farmer went out to plant his seeds.

8:5 “As he scattered the seeds, some fell onto the path and were trampled, birds devouring them.

4:4 “As he scattered the seeds, some fell onto the path and birds came to devour them.

13:4 “As he scattered the seeds, some fell onto the path and birds came to devour them.

13:5 “Some fell on rocky ground where there wasn’t much soil, sprouting quickly because of the shallowness.

4:5 “Some fell on rocky ground where there wasn’t much soil, sprouting quickly because of the shallowness.

8:6 “Some fell on rocky ground,

8:6 “and when the plants sprouted, they withered away because there was no moisture.

13:6 “And when the sun rose, the plants got scorched and withered away because they had no roots.

4:6 “But when the sun rose, the plants got scorched and withered away because they had no roots.

4:7 “Other seeds fell into the brambles, which twisted around the seedlings, choking them so they couldn’t produce grain.

13:7 “Other seeds fell into the brambles, which twisted around the plants, choking them.

8:7 “Other seeds fell into the brambles, which twisted around the plants, choking them.

8:8 “Still other seeds fell on favorable soil, where they sprouted and produced a crop 100 times the expected yield.

4:8 “Still other seeds fell on favorable soil, where they sprouted and thrived and produced a crop anywhere from 30 to 60 to 100 times the expected yield.

13:8 “Still other seeds fell on favorable soil, producing anywhere from 100 to 60 to 30 times the expected yield.

13:9 “To you who can hear, listen!”

4:9 Then ~~Jesus~~ Emmanuel said, “To you who can hear, listen!”

8:8 When he said this, he shouted out, “To you who can hear, listen!”

8:9 His disciples asked him [privately] what his parable meant.

13:10 His disciples came to him to ask, “Why do you use parables when you speak to the people?”

4:10 When they were alone together, the twelve [apostles] and the others accompanying ~~Jesus~~ Emmanuel asked about the parables.

4:11 ~~Jesus~~ Emmanuel answered [quietly], “You’ve been given secret knowledge about the Kingdom of ~~God~~ Yahweh. But for the people out there, it must be said through parables,

8:10 He said, “You’ve been given secret knowledge about the Kingdom of ~~God~~ Yahweh, but for others, it must be said through parables,

13:11 He answered, “Because you’ve been given secret knowledge about the Kingdom of Heaven, but they haven’t.

13:13 “That’s why I speak to them using parables,

4:12 “because, ‘though they see, they don’t comprehend what they see, and though they hear, they don’t understand what they hear’—otherwise, they would repent and have their sins forgiven.”

8:10 “because ‘though they see, they don’t see, and though they listen, they don’t understand.’

13:13 “because ‘though they see, they don’t see, and though they listen, they don’t hear nor understand.’

13:14 Thus, the prophecy of Isaiah has been fulfilled:[[457]](#footnote-455)

“‘Though you hear, you don’t understand what you hear;

and though you see, you don’t comprehend what you see.

13:15 “Because the people’s hearts have hardened,

and their ears no longer hear, and their eyes are shut.

Otherwise, they would see with their eyes,

hear with their ears, comprehend with their hearts,

repent, and I would heal them.’

13:16 “But your eyes are blessed because they see, and your ears, because they hear.

13:17 “Because believe me when I tell you that many prophets and godly people have longed to see the things you see, but couldn’t see them, and to hear the things you hear, but couldn’t hear them.

4:13 Then ~~Jesus~~ Emmanuel said to them, “You don’t understand this parable? Then how will you understand any of the parables?

13:18 “So now hear what the parable of the farmer means:

8:11 “This is the meaning of the parable: The seeds were the Word of Yahweh.

4:14 “The farmer was planting the Word [of Yahweh].

4:15 “Some people are like the seeds that fell on the path where the Word [of Yahweh] was being planted: as soon as they hear It, the Devil immediately comes to snatch away the Word that was sown in their hearts.

13:19 “As soon as someone hears a message about the Kingdom [of Yahweh] and doesn’t comprehend it, the evil one comes to snatch away what was planted in the heart. This is the seed that gets planted on the path.

8:12 “The ‘seeds that fell on the path’ are the people who hear, but then the Devil comes to snatch away the Word from their hearts so they won’t believe it and be saved.

8:13 “The ‘seeds that fell on rocky ground’ are the people who hear the Word [of Yahweh] and welcome it,

4:16 “Others, like seeds planted on rocky ground, hear the Word [of Yahweh] and immediately welcome it.

13:20 “The ‘seeds that fell on rocky ground’ are the people who hear the Word [of Yahweh] and immediately welcome it.

13:21 “But because they have no roots, they will only last for a short while. When distress or persecution comes because of the Word [of Yahweh], they quickly wither away.

8:13 “but they have no roots. They will believe for a while, but when their faith is tested, they wither away.

4:17 “But because they have no roots, they will only last for a short while. When distress or persecution comes because of the Word [of Yahweh], they quickly wither away.

4:18 “Still others, like seeds fallen into brambles, hear the Word [of Yahweh],

13:22 “The ‘seeds that fell into brambles’ are the people who hear the Word [of Yahweh],

8:14 “The ‘seeds that fell into brambles’ are the people who hear [the Word of Yahweh],

8:14 “but as they go about their lives, they are choked by the worries, wealth, and cravings of this world, and so their fruit never reaches maturity.

4:19 “but the worries of this world, and the seduction of wealth, and the craving for material objects ultimately choke the Word [of Yahweh], so it can’t produce fruit.

13:22 “but the worries of this world, and the seduction of wealth, choke the Word [of Yahweh], so it can’t produce fruit.

13:23 “But the ‘seeds that fell on favorable soil’ are the people who hear the Word [of Yahweh] and comprehend It. These are the ones who produce crops at 100, 60, or 30 times the expected yield.”

4:20 “Others, like seeds that fell on favorable soil, hear the Word [of Yahweh], embrace it, and produce a crop anywhere from 30 to 60 to 100 times the expected yield.”

8:15 “But the ‘seeds [that fell] on favorable soil’ are the people with a pure and noble heart, who hear the Word [of Yahweh], embrace it, and produce fruit through faith and endurance.”[[458]](#footnote-456)

5:14 “You are the light of the world—a city on a hill that can’t be hidden![[459]](#footnote-457)

4:21 He said to them, “Do you bring in a lamp and put it under a basket or under a bed?

8:16 “No one lights a lamp and then covers it with a jug or puts it under a bed.

5:15 “Just as people don’t light a lamp and put it under a basket,

4:21 “Isn’t it put on a lamp stand?

8:16 “Instead, it is put on a lamp stand, so all who enter can see the light.

5:15 “but on a lamp stand, so it can give light to everyone in the house.

5:16 “In the same way, let your light shine before everyone, so they can see your good deeds and glorify ~~your Father~~ Our Lord in Heaven.

8:17 “Because there is nothing secret that will not be exposed, and nothing hidden that will not be known or revealed.[[460]](#footnote-458)

4:22 “Because there is nothing secret that will not be exposed, and nothing hidden that will not be revealed.

4:23 [Emmanuel turned to the crowd and shouted to them again:] “To you who can hear, listen!”

4:24 Then he added: “Be careful about what you listen to. The same standard you use to measure will be measured back to you—and even more so for those who can hear.

8:18 “But be careful about how you’re listening.

8:18 “To those who have [faith], more will be given. But for those without [faith], even what they think they possess will be taken from them.”

13:12 “To those who have [faith], more will be given, and it will ever-multiply. But for those without [faith], everything they possess will be taken from them.

4:25 “To those who have [faith], more will be given. But for those without [faith], even what they possess will be taken from them.”

4:26 ~~Jesus~~ Emmanuel also said, “This is what the Kingdom of ~~God~~ Yahweh is like: a man scatters seeds onto the ground.

4:27 “Night and day, regardless of whether he is asleep or awake, the seeds sprout and grow—though he doesn’t know how.

4:28 “All by itself, the soil produces a crop: first stalks, then ears, then kernels in the ears.

4:29 “And when the crop is ripe, the man immediately puts his sickle to it because it is harvest time.”

13:24 ~~Jesus~~ Emmanuel offered them another parable: “The Kingdom of Heaven is like a man who planted good seeds in his field.

13:25 “But while everyone was asleep, his enemy came and planted weeds among the wheat, then scurried away.

13:26 “As the wheat sprouted and formed kernels, weeds also appeared.

13:27 “The man’s servants came to him and said, ‘Sir, look! Didn’t you plant good seeds in your field? Then where did the weeds come from?’

13:28 “So he told them, ‘An enemy did this.’

“So the servants asked him, ‘Do you want us to go pull them up?’

13:29 He answered, ‘No, because while pulling the weeds, you may also uproot the wheat.

13:30 “Let both grow together until harvest. Then at harvest time I will tell the reapers: First pull up all

the weeds and tie them in bundles and burn [them], then collect the wheat [and put it] inside my barn.’”[[461]](#footnote-459)

13:36 As ~~Jesus~~ Emmanuel left the crowd to go into a house, his disciples came up to him [again] and said, “Please explain to us the parable of the weeds in the field.”

13:37 So he told them, “The ‘man who planted the good seeds’ is the Son of Man.

13:38 “The ‘field’ is the world, and the ‘good seeds’ are the Children of the Kingdom [of Yahweh]. The ‘weeds’ are the Children of Evil [i.e., the Children of the Serpent],

13:39 “and the ‘enemy who planted them’ is the Devil. The ‘harvest’ is the End Time, and the ‘reapers’ are the Holy Angels.[[462]](#footnote-460)

13:40 “Just as the weeds will be eradicated and burned in the fire, so it will be at the End Time [for the Children of Evil].

13:41 “The Son of Man will send out his Holy Angels, and they will eradicate from His Kingdom all sources of iniquity, and everyone who has harmed others.

13:42 “They will hurl them into the fiery furnace, where there will be wailing and gnashing of teeth.

13:43 “Then the godly will shine as brightly as the sun in ~~their Father’s~~ Our Lord’s Kingdom.

[Emmanuel turned to the crowd and shouted to them again:] To you who can hear, listen!

13:44 “Similarly: the Kingdom of Heaven is like treasure hidden in a field. When a man finds it, he reburies it, then joyfully goes to sell everything in order to buy the field.

13:45 “Similarly: the Kingdom of Heaven is like a merchant searching for fine pearls.

13:46 “When he finds one of great value, he goes and sells everything he has in order to buy it.

13:47 “And similarly: the Kingdom of Heaven is like a net that has been lowered into a lake, catching all kinds of fish.

13:48 “When it is full, the fishermen pull it onto shore. Then they sit down to separate the good fish into baskets, throwing the bad ones away.

13:49 “This is how it will be at the End Time. The [Holy] Angels will come to separate the depraved from the godly,

13:50 “and will hurl them into the fiery furnace, where there will be wailing and gnashing of teeth.”

13:51 ~~Jesus~~ Emmanuel [turned to his disciples and] said to them, “Do you understand everything now?”

They replied, “Yes.”

13:52 He added, “Therefore, every scribe who teaches about the Kingdom of Heaven is like a patriarch who will present new treasures, as well as old.”

13:53 After ~~Jesus~~ Emmanuel had finished his parables, he went away.

\*

*Nazareth*

6:1 ~~Jesus~~ Emmanuel left from there and returned to his hometown [i.e., Nazareth], accompanied by his disciples.

6:2 When the Sabbath came, he began teaching in the synagogue, and the many who listened were astonished.

13:54 Arriving in his hometown, he began teaching the people in their synagogue in such a way that they were astonished.

13:54 And they said, “How did this man get such wisdom and miraculous power?”

6:2 And they said, “Where did this come from? How did this man get such wisdom? And how can he perform miracles?

13:55 “Isn’t this the carpenter’s son? Isn’t his mother’s name ‘Mary’? And aren’t his brothers James, Joseph, Simon and Judas?

6:3 “Isn’t this the carpenter, son of Mary, brother of James, Joseph, Judas, and Simon?

6:3 “And aren’t his sisters with us?”

13:56 “And aren’t all his sisters with us? So where did this all come from?”

6:3 And they were offended by him.

13:57 And they were offended by him.

6:4 ~~Jesus~~ Emmanuel said to them, "Prophets are only dishonored in their hometowns, or among relatives and family members."

13:57 But ~~Jesus~~ Emmanuel said to them, “Prophets are only dishonored in their hometown or among family members.”

6:5 He couldn’t perform any miracles there, except place his hands on a few sick people to heal them.

6:6 He was amazed by everyone’s lack of faith.

13:58 And he could only do a few miracles there because of their lack of faith.

6:6 Then ~~Jesus~~ Emmanuel went from village to village, teaching.

3:31 Then ~~Jesus’~~ Emmanuel’s mother and brothers arrived. Standing nearby, they summoned him.

12:46 When ~~Jesus~~ Emmanuel was addressing a crowd, his mother and brothers stood nearby, wanting to speak with him.

8:19 Then ~~Jesus’~~ Emmanuel’s mother and brothers came to see him, but they weren’t able to speak to him because of the crowd.

3:32 A crowd was sitting around ~~Jesus~~ Emmanuel, and they told him, “Hey! Your mother and brothers are nearby, asking for you.”

12:47 Then someone told him, “Hey! Your mother and brothers are standing nearby, wanting to speak to you.”

8:20 Then someone told him, “Your mother and brothers are standing nearby, wanting to see you.”

3:33 ~~Jesus~~ Emmanuel said to everyone, “Who is my mother? And who are my brothers?”

12:48 ~~Jesus~~ Emmanuel said to the person, “Who is my mother? And who are my brothers?”

12:49 Pointing to his disciples, he said, “Look at my mother! Look at my brothers!

3:34 Then he looked at those sitting around him and said, “There is my mother! And there are my brothers!

8:21 ~~Jesus~~ Emmanuel answered, saying to them, “Here are my mother and my brothers—

8:21 those who hear the Word of ~~God~~ Yahweh and act on it.”

12:50 “For anyone who does the will of ~~My Father~~ Our Lord in Heaven is my brother and sister and mother.”

3:35 “For anyone who does the will of ~~God~~ Yahweh is my brother and sister and mother.”

CHAPTER 8

Emmanuel’s Fame Grows

*Gerasenes Region, Near Lake Galilee*

4:35 Later that day, in the evening, he said to his disciples, “Let’s go over to the other side [of Lake Galilee].”

4:36 So they left the crowd behind, carrying him in the ship. And other boats also accompanied them.

8:23 Then he boarded a ship, and his disciples followed him.

8:22 One day ~~Jesus~~ Emmanuel boarded a ship with his disciples, and he said to them, “Let’s go over to the other side of the lake.” So they set out.

8:23 As they sailed, ~~Jesus~~ Emmanuel fell asleep. Soon a violent windstorm arose on the lake, and the ship started flooding, and they were in grave danger.

8:24 Suddenly, a violent windstorm arose on the lake, with waves flooding the ship. But ~~Jesus~~ Emmanuel just slept.

4:37 A violent windstorm arose, with waves flooding the ship, [nearly] capsizing it.

4:38 But ~~Jesus~~ Emmanuel just slept on a cushion in the stern.

4:38 The disciples woke him up and said, “~~Master~~ Teacher, don’t you care that we’re about to die?”

8:25 The disciples ran over and woke him up, saying, “~~Master~~ Teacher, save us! We’re about to die!”

8:24 The disciples ran over and woke him up, saying, “~~Master~~ Teacher, ~~Master~~ Teacher, we’re about to die!”

8:24 Then he got up and scolded the wind and the raging sea. Immediately, the storm subsided, and everything became calm.

4:39 He got up, scolded the wind, and said to the sea, “Quiet! Be calm!” Then the winds subsided and it became completely calm.

8:26 Then he got up and scolded the wind and the sea, and they became completely calm.

8:26 He replied, “You, of little faith! Why are you so scared?”

4:40 He said to his disciples, “Why are you so scared? How can you have no faith?

8:25 Then he said to his disciples, “Where is your faith?”

8:25 In their fear and awe, they said to each other, “Who is this man? He can command the wind and water, and they obey him.”

8:27 The men were dumbfounded and asked, “Who is this man? Even the wind and sea obey him!”

4:41 Terrified, they asked each other, “Who is this man? Even the wind and sea obey him!”

8:26 They sailed to the Gerasenes region, across the lake from Galilee [Province].

8:28 When ~~Jesus~~ Emmanuel arrived on the other side [of Lake Galilee], in Gerasenes territory,

5:1 They crossed the lake to the Gerasenes region.

5:2 When ~~Jesus~~ Emmanuel disembarked, he was immediately met by a man from a cemetery, who was possessed by an evil spirit.

8:27 When ~~Jesus~~ Emmanuel disembarked, he was met by a man from town who had been demon-possessed for a long time.

8:28 he was met by ~~two~~ [a] demon-possessed men leaving a cemetery.

8:28 ~~They were~~ [He was] so violent that no one could get past ~~them~~ [him] on the road.[[463]](#footnote-461)

8:27 He was naked, and he lived among the graves rather than in a house.

5:3 The man lived among the graves, and no one could restrain him anymore, even with chains.

5:6 When he had seen ~~Jesus~~ Emmanuel from afar, he ran over and bowed down before him.

8:28 When he saw ~~Jesus~~ Emmanuel, he cried out and fell at his feet,

8:28 shouting in a loud voice, “What do you want with me, ~~Jesus~~ Emmanuel, Messiah of the Highest God? I beg you not to torture me!”

5:7 And he loudly exclaimed, “What do you want with me, ~~Jesus~~ Emmanuel, Messiah of the Highest God? I beg you, in the name of that God, not to torture me!”

8:29 And then ~~they~~ [he] shouted, saying, “What do you want with ~~us~~ [me], Messiah of ~~God~~ Yahweh? Did you come here to torture ~~us~~ [me] before ~~our~~ [my judgment] time?”

8:29 Because ~~Jesus~~ Emmanuel was ordering the evil spirit to leave the man.

5:8 Because ~~Jesus~~ Emmanuel was saying to him, “Leave this man, evil spirit!”

5:4 Though he had often been bound with shackles and chains, he tore apart the shackles and broke the chains.

8:29 Many times it had seized control of him, and even if he was bound with chains and shackles, it would tear apart the chains,

8:29 and drive him into the wilderness.

5:4 No one could subdue him.

5:5 And always, night and day, from the mountainside and the tombs, he wailed and sliced himself with rocks.

5:9 Then ~~Jesus~~ Emmanuel asked him, “What is your name?”

8:30 Then ~~Jesus~~ Emmanuel asked him, “What is your name?”

8:30 And he replied, “Army,” as a multitude of demons had entered the man.

5:9 He said, “My name is Army, as there are many of us.”

5:10 And he kept begging ~~Jesus~~ Emmanuel not to send them away from there.

8:31 And they kept begging ~~Jesus~~ Emmanuel not to order them into the Abyss.

8:32 There was a large herd of pigs feeding on a hillside.

5:11 On a nearby hillside, a large herd of pigs was feeding.

8:30 In the distance, a large herd of pigs was feeding.

8:31 The demons begged ~~Jesus~~ Emmanuel, “If you cast us out, allow us to enter the herd of pigs.”

8:32 The demons begged ~~Jesus~~ Emmanuel for permission to enter the pigs, and he allowed it.

5:12 All the demons begged ~~Jesus~~ Emmanuel, “Send us to the pigs, so we can enter them.”

5:13 He gave them permission, and the impure spirits left and entered the pigs. Then the whole herd—of about two thousand—stampeded off a cliff into the lake and drowned.

8:32 He said to them, “Go!” And they immediately left and entered the pigs, and the whole herd stampeded off a cliff into the lake and drowned.

8:33 When the demons left the man, they entered the pigs, and the whole herd stampeded off a cliff into the lake and drowned.

8:33 The herdsmen fled, heading into town to report everything that had happened with the demon-possessed men.

5:14 The herdsmen fled to report it throughout the town and countryside,

8:34 When the herdsmen saw what had happened, they fled to report it throughout the town and countryside,

8:35 and everyone ran to see what had happened.

5:14 and everyone went to see what had happened.

5:15 When they reached ~~Jesus~~ Emmanuel, they saw the man who had been possessed by the Devil and his armies, sitting calmly, clothed and at peace. They were terrified.

8:35 When they reached ~~Jesus~~ Emmanuel, they found the demon-possessed man sitting at ~~Jesus’~~ Emmanuel’s feet, clothed and at peace, and they were terrified.

8:36 Those who had witnessed everything told the crowd how the demon-possessed man had been cured.

5:16 Those who had witnessed everything told the crowd what had happened to the demon-possessed man, and also to the pigs.

5:17 Then all the people of the region implored ~~Jesus~~ Emmanuel to leave their country.

8:34 Then the whole town went to meet ~~Jesus~~ Emmanuel, and when they saw him, they implored him to leave their country.

8:37 Then all the people of the Gerasenes region implored ~~Jesus~~ Emmanuel to leave them, because they were overcome by fear.

8:37 So ~~Jesus~~ Emmanuel got back into the ship to go back [across the lake].

8:38 The man who had been purged of the demons begged to come with,

5:18 As he was embarking, the demon-possessed man begged to stay with him.

5:19 But ~~Jesus~~ Emmanuel wouldn’t let him, saying, “Go home to your own people, and tell them what Yahweh has done for you, and how He had compassion for you.”

8:38 but ~~Jesus~~ Emmanuel sent him away, saying,

8:39 “Go back home and proclaim what ~~God~~ Yahweh has done for you.”

8:39 So the man went off to preach throughout the entire town about the incredible things that ~~Jesus~~ Emmanuel had done for him.

5:20 So the man went off and began to preach in the Ten Cities[[464]](#footnote-462) about what ~~Jesus~~ Emmanuel had done for him,

5:20 and everyone was astonished.

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6:19 Meanwhile, Herodias [Herod Antipas’ wife, who was also married to Antipas’ brother] held a grudge against John [the Baptist]. She wanted to kill him, but she couldn’t

6:20 because Herod [Antipas] feared John. He knew that John was a righteous and holy man, and so preserved his life. When Herod [Antipas] heard John, he was baffled, yet he listened eagerly.

6:21 But then an opportune time came: Herod [Antipas], for his birthday, had given a banquet for the nobles, military commanders, and leading men of Galilee.

6:22 When Herodias’ daughter came in to dance, she so pleased Herod [Antipas] and his guests that the king said to the girl, “Ask me for anything you want, and I’ll give it to you.”

14:6 But on Herod’s birthday, Herodias’ daughter danced for the guests. She pleased Herod [Antipas] so much

14:7 that he vowed to give her whatever she asked for.

6:23 And he gave her his oath: “I will give you anything you ask for, up to half of my kingdom.”

6:24 She went out and said to her mother, “What should I ask for?”

Her mother replied, “The head of John the Baptist.”[[465]](#footnote-463)

6:25 Immediately, the girl hurried back to the king with her request: “I want you to give me the head of John the Baptist on a platter—right away!”

14:8 Prompted by her mother, she said, “Bring me here on a platter the head of John the Baptist.”

6:26 The king was greatly distressed, but because of his oath, and the guests, he didn’t want to refuse her.

14:9 The king was distressed, but because of his oath, and the guests, he ordered that her request be fulfilled.

14:10 So he issued orders and had John beheaded in prison.

6:27 So the king immediately sent for an executioner and ordered him to bring back John’s head. The man went off, beheaded John in prison,

14:11 The head was brought back on a platter and presented to the girl, who took it to her mother.

6:28 and brought back his head on a platter. He presented it to the girl, and she gave it to her mother.

6:29 When John’s disciples heard about this, they came to get his body and place it in a tomb.

14:12 John’s disciples came to get his body and bury it. Then they went to tell ~~Jesus~~ Emmanuel.

14:13 When ~~Jesus~~ Emmanuel heard what had happened, he left by boat to a solitary place to be alone.

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*Near Lake Galilee, Galilee Province*

5:21 After ~~Jesus~~ Emmanuel had crossed by ship to the other side [of Lake Galilee], a large crowd gathered around him on the lakeshore.

8:40 When ~~Jesus~~ Emmanuel returned, a crowd welcomed him, for they had all been waiting for him.

8:41 Then a man named Jairus, the head of the [local] synagogue, fell at ~~Jesus’~~ Emmanuel’s feet, pleading with him to come to his house

9:18 While ~~Jesus~~ Emmanuel was speaking [to them], the head of the [local] synagogue came and knelt before him,

5:22 Then the head of the [local] synagogue, a man named Jairus, approached. When he saw ~~Jesus~~ Emmanuel, he fell at his feet,

5:23 and pleaded earnestly with him, saying, “My little girl is on the verge of death. I beg you, please come and place your hands on her, so she’ll heal and live.”

9:18 saying, “My daughter has just died. But if you come and put your hand on her, she will live.”

8:42 because his only daughter, a girl of about twelve, was dying.

8:42 As ~~Jesus~~ Emmanuel headed over, the crowds nearly crushed him.

9:19 ~~Jesus~~ Emmanuel arose and went with him, as did his disciples.

5:24 As ~~Jesus~~ Emmanuel went with him, a large crowd followed and nearly crushed him.

5:25 There was a woman there who had been chronically bleeding for twelve years.

9:20 Just then, a woman who had been chronically bleeding for twelve years,

8:43 [Along the way,] there was a woman who had been chronically bleeding for twelve years.

8:43 She had spent all her money on physicians, but no one could heal her.

5:26 She had suffered tremendously under many physicians, and had spent everything she had, yet instead of getting better she was only getting worse.

5:27 When she heard about ~~Jesus~~ Emmanuel, she went through the crowd and approached him from behind, touching his robe,

8:44 She approached ~~Jesus~~ Emmanuel from behind ~~Jesus~~ Emmanuel and touched the edge of his robe,

9:20 approached ~~Jesus~~ Emmanuel from behind and touched the edge of his robe.

9:21 She said to herself, “If I can just touch his robe, I’ll be healed.”

5:28 thinking, “If I can just touch his robe, I’ll be healed.”

5:29 Immediately, the bleeding stopped, and she could feel that her body had been cured of the affliction.

9:22 And the woman was cured in that very moment.

8:44 and immediately her bleeding stopped.

8:45 ~~Jesus~~ Emmanuel asked, “Who touched me?”

5:30 ~~Jesus~~ Emmanuel suddenly realized that some energy had left him. He turned to the crowd and asked, “Who touched my clothes?”

5:31 His disciples said to him, “You see that this crowd is pressing against you, and yet you’re asking, ‘Who touched me?’ ”

8:45 When everyone denied it, Simon Peter, and those who were with him [i.e., the disciples], said, “~~Master~~ Teacher, the entire crowd has been touching you, and you’re asking, ‘Who touched me?’”

5:32 But ~~Jesus~~ Emmanuel kept looking around to see who had done it.

8:46 ~~Jesus~~ Emmanuel said, “Someone touched me, because I know that energy left me.”

5:33 Then the woman trembled in fear, knowing what had happened within her, and [she] came and fell at his feet, telling him the truth.

8:47 Then the woman trembled [in fear], realizing that she hadn’t escaped notice. She fell at his feet. In front of everyone, she explained why she had touched him and how she had been instantly healed.

8:48 ~~Jesus~~ Emmanuel said to her, “Be joyful, my daughter. Your faith has healed you. Go in peace.”

9:22 ~~Jesus~~ Emmanuel turned and saw her, and said, “Be joyful, my daughter. Your faith has healed you.”

5:34 ~~Jesus~~ Emmanuel said to her, “My daughter, your faith has healed you. Go in peace, free from your suffering.”

5:35 While ~~Jesus~~ Emmanuel was speaking, some men came to tell Jairus (the head of the synagogue), “Your daughter has died, so why are you still bothering the ~~Master~~ Teacher?”

8:49 While ~~Jesus~~ Emmanuel was speaking, someone came to tell Jairus (the head of the synagogue), “Your daughter has died, so don’t bother the ~~Master~~ Teacher.”

8:50 But when ~~Jesus~~ Emmanuel heard them, he said to Jairus, “Don’t be afraid. Just believe, and she will be healed.”

5:36 As soon as ~~Jesus~~ Emmanuel heard their words, he said to the synagogue leader, “Don’t be afraid. Just believe.”

5:38 When they arrived at the synagogue leader’s house,

9:23 When ~~Jesus~~ Emmanuel arrived at the synagogue leader’s house,

8:51 When he arrived at Jairus’ house,

8:51 he wouldn’t allow anyone to go in with him except Simon Peter, John, James, and the girl’s father and mother.

5:37 he wouldn’t allow anyone to go [into Jairus’ house] with him except Simon Peter, James, and John (the brother of James).

5:38 ~~Jesus~~ Emmanuel saw a great commotion, with people weeping and wailing.

8:52 As everyone wailed and mourned for her,

9:23 and [he] saw the musicians and noisy crowd,

9:24 he said to them, “Go away! The girl isn’t dead but asleep.”

5:39 As he went inside, he said to everyone, “Why are you so upset, and crying? The girl isn’t dead but asleep.”

8:52 ~~Jesus~~ Emmanuel said, “Don’t cry! She’s not dead but asleep.”

8:53 They all just laughed at him, because they knew she had died.

5:40 They all just laughed at him.

9:24 They all just laughed at him.

9:25 But after ~~Jesus~~ Emmanuel had sent everyone outside,

8:54 But ~~Jesus~~ Emmanuel sent everyone outside,

5:40 But ~~Jesus~~ Emmanuel sent everyone outside, then went with the girl’s father and mother, and the disciples, to where the child was lying.

5:41 He held the girl’s hand and said to her, “*Talitha koum*!” (which means “Little girl, get up!”).

8:54 then held her hand and said, “My child, get up!”

9:25 he went over and held the girl’s hand,

9:25 and she stood up.

8:55 Her soul returned, and she immediately stood up.

5:42 Immediately, the girl stood up and started to walk around (for she was twelve years old).

5:42 Seeing this, everyone was overwhelmed with astonishment.

5:43 ~~Jesus~~ Emmanuel gave strict orders not to tell anyone about it, and asked that she be given something to eat.

8:55 Then ~~Jesus~~ Emmanuel asked that she be given something to eat.

8:56 Her parents were astonished, but ~~Jesus~~ Emmanuel ordered them not to tell anyone what had happened.

9:26 Still, news about it spread throughout the entire region.

\*

*June 2, 32 A.D.*

*Pool of Bethesda, Jerusalem*

5:1 Later, there was a Jewish festival [*Shavuot*: 2 June 0032 A.D.], and so ~~Jesus~~ Emmanuel traveled to Jerusalem.[[466]](#footnote-464)

5:2 Near the Sheep Gate in Jerusalem there were five vaulted pavilions encircling a baptismal pool, called *Bethesda* in Aramaic.[[467]](#footnote-465)

5:3 And many sick people lay there—the blind, lame, paralyzed—waiting for the waters to start shaking.

5:4 Because an angel of ~~God~~ Yahweh came down to the baptismal pool at certain times to churn the water, and whoever entered the moving water first was cured of whatever disease afflicted him.

5:5 A man was there who had been sick for 38 years.

5:6  ~~Jesus~~ Emmanuel saw him lying there, and knew how long he had been waiting, so he said to him, “Do you want to be healed?”

5:7 The sick man said to him, “Sir, I have no one to help me into the pool when the water starts shaking. Whenever I try to get in, someone else gets there ahead of me.”

5:8 So ~~Jesus~~ Emmanuel said to him, “Get up, pick up your mat, and walk.”

5:9 In that instant, the man was cured, and he picked up his mat and walked. However, this took place on the Sabbath,

5:10 so some of the Jewish leaders said to the healed man, “It’s the Sabbath! You’re not allowed to carry your mat!”

5:11 And he answered, “The man who healed me said to me, ‘Pick up your mat and walk.’ ”

5:12 So they asked him, “Who is this person who told you to pick it up and walk?”

5:13 The healed man had no idea who he was, as ~~Jesus~~ Emmanuel had slipped away into the large crowd that was there.

5:14 Later, ~~Jesus~~ Emmanuel found the man in the Temple and said to him, “Look, you’re healed! Don’t sin again or something far worse may happen to you.”

5:15 The man left to inform the Jewish leaders that ~~Jesus~~ Emmanuel was the one who had healed him.

5:16 Which is why they started persecuting ~~Jesus~~ Emmanuel and wanted to kill him: because he “did such things on the Sabbath.”[[468]](#footnote-466)

5:17 But ~~Jesus~~ Emmanuel gave the reply, “Before, and even now, ~~my Father~~ Our Lord and I are working.”

5:18 Which made them all the more desperate to kill him—not only was he breaking their Sabbath [laws], but he had also described ~~God~~ Yahweh as his equal ‘~~Father~~’, and so they thought he had been equating himself to ~~God~~ Yahweh.[[469]](#footnote-467)

5:19 And so ~~Jesus~~ Emmanuel said, “I will tell you Truth: the Christ can do nothing of his own volition—only what he sees ~~the Father~~ Our Lord is doing. Because whatever ~~the Father~~ Our Lord ~~does~~ wants done, the Christ will also do,

5:20 “As ~~the Father~~ Our Lord loves His Christ and shows him everything that He is doing. And He will show him even greater acts than these, just to astound you.

5:21 “Because just as ~~the Father~~ Our Lord raises the dead and gives them life, the Christ gives life to whomever He chooses.

5:22 “~~The Father~~ Our Lord doesn’t judge anyone, but entrusts judgment to the Christ,

5:23 “so that everyone will honor the Christ just as they honor ~~the Father~~ Our Lord. He who doesn’t honor the Christ doesn’t honor ~~the Father~~ Our Lord who sent him.

5:24 “Here is Truth: whoever hears my words and believes in the One who sent me receives life. He won’t face Judgment but will pass from death to life.

5:25 “In all honesty, I can tell you that the time is coming—is already here—when the dead will hear the voice of the Christ, and those who hear it will live.

5:26 “For just as all Souls are part of ~~God~~ Yahweh, He has entrusted these Souls to his Christ, so that they’ll be part of him, too.

5:27 “And He has also given him the authority to judge, as he is the Son of Man.

5:28 “So don’t be surprised by this, because the time is coming when everyone in the grave will hear his [i.e., the Christ’s] voice,

5:29 “and they’ll come out. And for those who have done good, to a resurrection of life. And for those who have committed evil, to a resurrection of damnation.[[470]](#footnote-468)

5:30 “Yet, I can do nothing on my own. As I hear [from Yahweh], I judge, and my judgment is fair, because I’m not concerned with my own will, but with the Will of the One who sent me.

5:31 “I can testify for myself, but my testimony isn’t valid.

5:32 “There is Someone Else testifying on my behalf, and I know that the evidence He gives about me is true.

5:33 “You have contacted John, and he has testified to Truth.

5:34 “And though I don’t acknowledge the testimony of men, I’m telling you these things so you can be saved.

5:35 “John was a lamp that blazed and gleamed, and for a while you were willing to bask in his light.

5:36 “But I have more significant testimony than John’s. Because the job that ~~God~~ Yahweh has given me to finish—the very job that I’m doing—proves that ~~God~~ Yahweh sent me.

5:37 “And ~~the Father~~ Our Lord who sent me has testified about me, but you’ve never heard His voice nor seen what He looks like.

5:38 “So His word doesn’t live within you, because you don’t believe the one He sent.

5:39 “You rummage through the Scriptures because you believe they’re your source for eternal life. Yet, those Scriptures are the witnesses who testify about me [being the Son of Man].

5:40 “But you won’t come to me to be saved,

5:41 “because I don’t allow anyone to worship me [as a god].

5:42 “I know you—I know that you don’t have love for ~~God~~ Yahweh within you.

5:43 “And so though I‘ve come as ~~my Father’s~~ Our Lord’s representative, you don’t accept me. But if someone comes as his *own* representative, you’ll accept him.

5:44 “So if you’re busy worshipping each other [as gods], but don’t seek the glory that can only come from ~~God~~ Yahweh, how will you ever believe?

5:45 “But don’t think I will indict you before ~~God~~ Yahweh. Your accuser is Moses [the source of your scriptures], in whom you’ve placed all your trust.

5:46 “Because if you actually believed in Moses[‘ teachings], you would believe in me, considering what Moses wrote about me.

5:47 “But as you don’t believe what he wrote, how are you going to believe anything I say?”

9:1 Then ~~Jesus~~ Emmanuel summoned his twelve apostles, and he gave them the power and authority to drive out demons and heal illness.

9:2 Then he sent them out to proclaim the Kingdom of ~~God~~ Yahweh and to cure the sick.

6:7 Summoning his twelve apostles, ~~Jesus~~ Emmanuel began to send them out in pairs, giving them the authority to drive out impure spirits.

10:1 ~~Jesus~~ Emmanuel summoned his twelve apostles, and he gave them the authority to drive out impure spirits and to heal every disease and sickness.

10:5 ~~Jesus~~ Emmanuel sent out these twelve, giving them the following command: “Don’t travel the roads of the Gentiles, and don’t enter any Samaritan town.

10:6 “Instead, go to the sheep who have been lost from the House of Israel.

10:7 “And as you go, proclaim this message: ‘The Kingdom of Heaven is very close!’

10:8 “Heal the sick, cleanse the lepers, raise the dead, drive out demons. As you have received at no cost, give at no cost.

10:9 “Don’t accept any gold or silver or copper for your purses.”

6:8 He instructed them not to bring anything with them on the journey ~~except a staff~~—no bread, no bag, no money in their purses.

6:9 They could wear sandals, but not an extra robe.

9:3 He told them: “Take nothing for the journey—no staff, no bag, no bread, no money, nor an extra robe.

10:10 “Don’t take a bag of provisions with you, or an extra robe, or sandals, or a staff—because the worker will earn his keep.

10:11 “Whenever you enter a town or village, ask who is moral there, and stay there until you leave.

6:10 “And whenever you enter a house, stay there until you leave town.

9:4 “And whichever house you enter, stay there and leave from there.

10:12 “And whenever you enter a house, give a greeting to the family.

10:13 “If the family is moral, your greeting of peace will bless them. But if it isn’t, your greeting will return to you.

6:11 “And if people won’t welcome you or listen to you, when you leave the place, knock off the dust from the soles of your feet as a testament against them. I speak Truth when I say that Sodom and Gomorrah will have an easier time on the Day of Judgment than that town.

9:5 “If people do not welcome you, when you leave the town knock off the very dust from your feet as a testament against them.”

10:14 “If people won’t welcome you or listen to your words, when you leave that house or town knock off the dust from your feet.

10:23 “When they persecute you in one place, flee to another. And believe me when I tell you that you won’t be done with the towns of Israel until the Son of Man returns.

10:24 “A disciple isn’t higher than the teacher, nor is a servant higher than the master.[[471]](#footnote-469)

10:25 “It is enough for disciples to be like [i.e., to reach the level of] their teachers, and servants to be like [i.e., to reach the morality of] their masters. And so if they [i.e. disciples] call the master of their house [i.e., their teacher] ‘*Beelzebub’* [i.e., ‘*Lord Feces*’], how much more despicable will his family members [i.e., his disciples] be!

10:37 “Those who love their father or mother more than me are not worthy of me. Those who love their son or daughter more than me are not worthy of me.

10:38 “Whoever won’t pick up the cross to follow me is not worthy of me.[[472]](#footnote-470)

10:39 “Whoever tries to [demonically] possess his soul will destroy it, and whoever surrenders his soul [to Yahweh], for my sake, will save it.[[473]](#footnote-471)

10:40 “Whoever welcomes you welcomes me, and anyone who welcomes me welcomes ~~the One God~~ Yahweh, who sent me.

10:41 “Whoever welcomes a prophet, as a prophet, will receive a prophet’s reward. And whoever welcomes a godly person, as a godly person, will receive a godly person’s reward.

10:42 “And if someone gives even a cup of cold water to one of these meek because he’s my disciple, believe me when I tell you that the person will never lose his reward.”

6:12 So they headed out and preached that people should repent.

6:13 And they cast out many demons, and anointed many sick people with oil, healing them.[[474]](#footnote-472)

9:6 So they headed out, traveling through the villages to proclaim the Good News, healing people everywhere.

14:1 At that time, Herod [Antipas], the Roman governor, heard reports about ~~Jesus~~ Emmanuel,[[475]](#footnote-473)

6:14 King Herod [Antipas] heard about ~~Jesus~~ Emmanuel, for his name had become well-known.

9:7 When Herod [Antipas], the Roman governor [of Galilee], heard what was happening,

9:7 he became concerned. Some were claiming that John [the Baptist] had resurrected from the dead,

14:2 and he said to his officials, “It’s John the Baptist. He has resurrected from the dead, which is why he can do miraculous things.”

6:14 Some were saying, “John the Baptist has resurrected from the dead, and so he can do miraculous things!”

6:15 Others said, “He is [the Prophet] Elijah.” And still others said, “He is a prophet, like one of the ancient prophets.”

9:8 others, that [the Prophet] Elijah had reappeared, and still others, that an ancient prophet had resurrected.

9:9 Then Herod said, “I beheaded John. So who is this man I’ve been hearing so much about?” And he wanted to see him.

6:16 But when Herod heard this, he said, “It is John, whom I beheaded. He’s resurrected from the dead!”

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*August 2, 32 A.D.*

*Wilderness Near Bethsaida*

6:1 Later, ~~Jesus~~ Emmanuel crossed to the other side of Lake Galilee (also called the Sea of Tiberias).

6:30 Then the apostles gathered around ~~Jesus~~ Emmanuel and reported to him everything they had done and taught.

9:10 When the apostles returned, they reported to ~~Jesus~~ Emmanuel everything they had done.

6:31 Then he said, “Let’s go alone to a remote place to rest for a while,” because there were so many people coming and going that they didn’t even have a chance to eat.

6:32 So they left alone by boat to a solitary place.

9:10 Then he left with them, taking them secretly to a town called Bethsaida,

9:11 but when the crowds learned about it, they followed him.

6:33 But many people saw them leaving and, recognizing them, ran on foot from every town and got there ahead of them.

14:13 Hearing about this, the crowds followed him on foot from the nearby towns.

14:14 When ~~Jesus~~ Emmanuel went ashore and saw the large crowd, he felt sorry for them and healed their sick.

9:11 ~~Jesus~~ Emmanuel welcomed them, speaking to them about the Kingdom of ~~God~~ Yahweh and healing those who needed healing.

6:34 When ~~Jesus~~ Emmanuel went ashore and saw the large crowd, he pitied them—for they were like sheep without a shepherd—and he began teaching them many things.

6:2 The large crowd followed him [everywhere] when they saw the miracles he had performed for the sick.

6:3 So ~~Jesus~~ Emmanuel hiked up a mountain to sit down with his disciples.

\*6:4 It was the eve of the Jewish festival ~~of Passover~~ [of *Tish'a B'Av* ],[[476]](#footnote-474)

14:15 As evening arrived, the disciples came to him and said, “This is a remote place, and it’s already late. Send away the crowds, so they can go to the villages to buy some food.”

6:35 And when it was late in the day, his disciples came to him and said, “This is a remote place, and it’s already late.

6:36 “Send away the crowd so they can go to the nearby farms and villages to buy themselves some bread—for they have nothing to eat.”

9:12 Late in the day, the twelve [apostles] came to him and said, “Send away the crowd so they can go to nearby villages and farms to find lodging and food. Because we’re in a remote place here.”

9:13 But ~~Jesus~~ Emmanuel told them, “You give them something to eat.”

6:37 But ~~Jesus~~ Emmanuel told them, “You give them something to eat.”

14:16 But ~~Jesus~~ Emmanuel told them, “They don’t need to leave. You give them something to eat.”

8:1 Around that time, another large crowd had gathered, and they had nothing to eat.

8:1 ~~Jesus~~ Emmanuel called over his disciples and said,

8:2 “I feel sorry for these people—they’ve already been with me for three days and have nothing to eat.

15:32 ~~Jesus~~ Emmanuel called over his disciples and said, “I feel sorry for these people—they’ve already been with me for three days and have nothing to eat.

15:32 “I don’t want to send them home hungry, or they may collapse along the way.”

8:3 “If I send them home hungry, they’ll collapse along the way because some of them have come a long distance.”

8:4 His disciples said to him, “But where in this wilderness could anyone find enough bread to feed these people?”[[477]](#footnote-475)

15:33 His disciples answered, “But where in this wilderness could we find enough bread to feed so many people?”

6:5 So then ~~Jesus~~ Emmanuel looked up and watched the large crowd coming toward him. He said to Philip, “Where can we buy bread for all these people to eat?”

6:6 But he asked this just to test him, as he already knew what he was going to do.

6:7 Philip said to him, “Even 200 *denarii* [about a year’s income] would not buy enough bread for them all to have a piece.”

6:37 They said to him, “Are we supposed to go and spend 200 *denarii* [about a year’s income] on bread, then give it to them to eat?”

6:8 Another of ~~Jesus’~~ Emmanuel’s disciples, Andrew (Simon Peter’s brother), said to him,

6:9 “Over here, there’s a boy with five barley loaves and two fish, but what difference will that make when there are so many people?”

6:38 ~~Jesus~~ Emmanuel said, “Check how many loaves you have.”

6:38 When they checked, they said, “Five loaves and two fish.”

14:17 But they said, “We only have the five loaves of bread and two fish.”

9:13 But they said, “We don’t have more than the five loaves of bread and two fish—unless we go and buy food for all these people.”

9:14 Because there were about 5,000 men.

14:18 ~~Jesus~~ Emmanuel said, “Bring them to me.”

14:19 Then he gave everyone directions to sit down on the grass.

6:39 Then ~~Jesus~~ Emmanuel gave everyone directions to sit in groups on the grass.

6:40 So they sat down in groups of about 100 or 50 each.

9:14 Then ~~Jesus~~ Emmanuel said to his disciples, “Have the people sit in groups of about 50 each.”

9:15 And the disciples did what he had asked, having everyone sit down.

~~[\*6:10 Then Jesus said, “Have the people sit down.” There was an abundance of grass there, and so they sat down (there were about 5,000 men).]~~

6:11 Then ~~Jesus~~ Emmanuel took the loaves, blessed them, and handed all of them [one by one] to the disciples to give them to the people who were sitting down—as much as they could eat. ~~Jesus~~ Emmanuel did the same with the fish.

6:41 Taking the five loaves and the two fish, ~~Jesus~~ Emmanuel gazed heavenward and blessed them. Then he broke the loaves in half and kept handing loaves [one by one] to his disciples to place before the people. He also divided the two fish for them all.

14:19 Taking the five loaves and the two fish, ~~Jesus~~ Emmanuel gazed heavenward and blessed them. Then he broke the loaves in half and handed all of them [one by one] to his disciples—who gave them to the people.

~~[\*9:16 Taking the five loaves and the two fish, Jesus gazed heavenward and blessed them. Then he broke them in half, and he handed all of them [one by one] to his disciples to place before the people.]~~

6:12 After everyone had eaten their fill, ~~Jesus~~ Emmanuel said to his disciples, “Gather the leftovers. Don’t waste anything.”

6:13 So they collected them, filling twelve baskets with leftovers from those who had eaten the five barley loaves.[[478]](#footnote-476)

6:42 Everyone ate their fill,

6:43 and the disciples filled twelve baskets with bread and fish leftovers.

14:20 After everyone had eaten their fill, the disciples filled twelve baskets with leftovers.

~~[\*9:17 After everyone had eaten their fill, the disciples filled twelve baskets with leftovers.]~~

6:44 About 5,000 men had eaten the loaves.

14:21 And about 5,000 men had eaten, not counting the women and children.

6:14 When the people saw the miracle that ~~Jesus~~ Emmanuel had performed, they said, “This must be the Prophet who is coming to the world.”

6:15  ~~Jesus~~ Emmanuel knew they were going to try to seize him to make him king.

6:45 ~~Jesus~~ Emmanuel urged his disciples to get into a boat and travel on to Bethsaida [near Capernaum], while he sent away the crowds.

14:22 ~~Jesus~~ Emmanuel urged his disciples to get into a boat and travel on to the other side [of Lake Galilee], while he sent away the crowds.

6:46 After saying goodbye to them, he left for a mountain to pray.

14:23 After saying goodbye to them, he went up a mountain by himself to pray.

6:15 And he withdrew to the mountains again to be alone.

\*

*Lake Galilee*

6:16 When evening came, his disciples went down to the lake,

6:17 where they boarded a boat and headed back across [the lake] to Capernaum. It was already getting dark, but ~~Jesus~~ Emmanuel had not yet joined them.

6:47 By nighttime, the boat was in the middle of the lake, and ~~Jesus~~ Emmanuel was alone on land.

6:48 He could see his disciples straining at the oars, the wind assailing them.

14:23 By nightfall, ~~Jesus~~ Emmanuel was still there [i.e., on the mountain] alone.

14:24 The boat was already far from land and being battered by waves, the wind against it.

6:18 The waves churned, and the winds roared.

6:48 Just before dawn, ~~Jesus~~ Emmanuel went to them, walking on the lake. He had intended to pass by them,

14:25 Just before dawn, ~~Jesus~~ Emmanuel went to them, walking on the lake.

6:19 After they had rowed about three or four miles, they saw ~~Jesus~~ Emmanuel —he was walking on the lake, coming directly toward the boat. They were terrified.

14:26 And when the disciples saw him walking on the lake, they were terrified, saying, “It’s a ghost!” And they started shrieking.

6:49 but when they saw him walking on the lake, they screamed, thinking he was a ghost—

6:50 because they all saw him and were terrified.

6:50 But ~~Jesus~~ Emmanuel quickly said to them, “Don’t worry, it’s me! Don’t be scared!”

6:20 But ~~Jesus~~ Emmanuel said to them, “It’s me. Don’t be scared!”

14:27 But ~~Jesus~~ Emmanuel quickly said to them, “Don’t worry, it’s me! Don’t be scared!”

14:28 Simon Peter replied, “~~Master~~ Teacher, if it’s you, order me to come to you on the water.”

14:29 So ~~Jesus~~ Emmanuel said, “Come.”

[Simon] Peter climbed out of the boat and walked on the water. He headed toward ~~Jesus~~ Emmanuel,

14:30 but when he saw how violent the winds were, it terrified him—and then he began to sink. He screamed, “~~Master~~ Teacher, save me!”

14:31 Immediately, ~~Jesus~~ Emmanuel reached out and grabbed him. He said, “You, of little faith—why did you doubt?”

6:21 So they allowed him [i.e., Emmanuel] into the boat.

14:32 As soon as they climbed into the boat, the winds stopped.

6:51 As soon as he joined them in the boat, the winds stopped.

6:21 Then, instantaneously, it [the boat] arrived at its destination.

6:51 The men were utterly amazed—

6:52 their hearts had been so closed that they still hadn’t believed, even after [witnessing] the miracle of the loaves.

14:33 Those onboard bowed down to ~~Jesus~~ Emmanuel, saying, “It’s true! You *are* the Messiah!”

\*

*Gennesaret, Province of Galilee*

14:34 After they had crossed, they arrived in the region by Gennesaret [in Galilee].

6:53 After they had crossed, they arrived in the region by Gennesaret [in Galilee], and disembarked.

6:54 When they left the boats, people immediately recognized ~~Jesus~~ Emmanuel.

6:55 They ran through the countryside, carrying sick people on mats to wherever they heard he was.

14:35 When the men of that place recognized ~~Jesus~~ Emmanuel, they announced [it] throughout the surrounding countryside,

14:35 and people brought their sick to him.

6:22 The next day, the crowd milling on the opposite side of the lake [i.e., in Bethsaida] noticed that no other boats were there except for the one taken by the disciples, and that ~~Jesus~~ Emmanuel had not been in the boat with them because they had left alone.

6:23 But some boats from [the city of] Tiberias had landed near where they had eaten the bread blessed by ~~Jesus~~ Emmanuel.

6:24 So when the crowd realized that neither ~~Jesus~~ Emmanuel nor his disciples were there anymore, they got into those boats and headed to Capernaum to look for ~~Jesus~~ Emmanuel.

6:25 When the people found ~~Jesus~~ Emmanuel on the other side of the lake, they asked him, “Teacher, when did you get here?”

6:26 ~~Jesus~~ Emmanuel answered, “I will tell you Truth: you’re not looking for me because you saw the miracles I performed, but because you filled yourselves with the loaves.

6:27 “Don’t work for food that spoils, but for food that lasts eternally—which the Son of Man gives you. Because ~~God~~ Yahweh has placed the Seal of the Lord upon him.”

6:28 Then they asked him, “What is required of us to perform ~~God’s~~ Yahweh’s work?”

6:29 ~~Jesus~~ Emmanuel answered, “This is ~~God’s~~ Yahweh’s work: to believe in the one He sent.”

6:30 So they asked him, “What miracle can you perform, so we can see it for ourselves and believe you? What will you do?

6:31 “Our forefathers had manna to eat in the wilderness, as it is written [in Scripture]: ‘He gave them bread from Heaven to eat.’”[[479]](#footnote-477)

6:32 ~~Jesus~~ Emmanuel said to them, “In all honesty, Moses didn’t give you bread from Heaven—the true bread from Heaven only comes from ~~God~~ Yahweh,[[480]](#footnote-478)

6:33 “and the Bread of ~~God~~ Yahweh ~~is he who~~ descends from Heaven to give life to the world.”

6:34 Then they said to him, “Sir, give us this bread forever.”

6:35  ~~Jesus~~ Emmanuel replied, “I [am giving you the] ~~am~~ the Bread of Life. [And I am giving you the Holy Waters, which are the [Holy] Waters of Heaven that only come from Yahweh.] He who comes to me will never hunger, and he who believes in me will never thirst.[[481]](#footnote-479)

6:36 “But as I told you, you have seen me and you still don’t believe.

6:37 “Whoever ~~my Father~~ Our Lord has given to me will come to me, And I will never send away anyone who comes to me,

6:38 “because I haven’t descended from Heaven to do my will, but to do the will of the One who sent me.

6:39 “And it is the will of the One Who sent me that no one He gave to me should be lost, but will be raised at the End Time.[[482]](#footnote-480)

6:40 “Because it is ~~my Father’s~~ Our Lord’s will that everyone who sees the Christ and believes in him will have eternal life, and I will raise them at the End Time.”

6:41 Then the Jews [i.e., Jewish leaders] began whispering about ~~Jesus~~ Emmanuel because he had said, “’I ~~am~~ give the bread that ~~came~~ comes down from Heaven.’”

6:42 They said, “Isn’t this ~~Jesus~~ Emmanuel, the son of Joseph, whose father and mother we know? How, then, can he say, ‘I ~~came~~ [give the Word that comes] from Heaven’?”[[483]](#footnote-481)

6:43 ~~Jesus~~ Emmanuel said to them, “Stop whispering to each other.

6:44 “No one is able to come to me unless ~~the Father~~ Our Lord who sent me brings that person [to me], and I will raise him at the End Time.

6:45 “It is written in the [books of the] Prophets: ‘They will all be taught about ~~God~~ Yahweh.’[[484]](#footnote-482) And so everyone who has heard ~~God~~ Yahweh, and who has learned from Him, comes to me.

6:46 “Not that anyone has seen ~~the Father~~ Our Lord except he who is from ~~God~~ Yahweh—*he* has seen ~~the Father~~ Our Lord.

6:47 “Hear me when I tell you that whoever believes in [the Word through] me has eternal life.

6:48 “~~I am~~ [Yahweh’s Word is] the Bread of Life [that leads to the river of the Waters of Life].[[485]](#footnote-483)

6:49 “Your forefathers ate manna in the wilderness, and they still died.

6:50 “But this is the Bread that comes from Heaven, and so no one who eats of it will die.

6:51 “~~I am~~ The Word [of Yahweh] is the living bread that comes down from Heaven. Anyone who eats this Bread will live forever. The Bread that I will also offer is my body ~~flesh~~, which I will give to save the world.”[[486]](#footnote-484)

6:52 Then the Jews began arguing among themselves, “How can this man give us his body ~~flesh~~ to eat?”

6:53 ~~Jesus~~ Emmanuel said to them, “Here is Truth: unless you eat the ~~flesh of the Son of Man and drink his blood~~ Bread from Heaven [i.e., the Word of Yahweh], you will not have life.[[487]](#footnote-485)

6:54 “Anyone who eats ~~my flesh and drinks my blood~~ the Bread from Heaven [i.e., the Word of Yahweh] has eternal life, and I will raise that person at the End Time.

6:55 “For the Word [of Yahweh] ~~my flesh~~ is real food and ~~my blood~~ [the Holy Waters] ~~is~~ real drink.

6:56 “Whoever eats ~~my flesh and drinks my blood~~ the Bread from Heaven that I give you will dwell in me, and I, in them.

6:57 “Just as the living God sent me, and I live because of ~~God~~ Yahweh —the one who eats of [the Word as spoken through] me will live because of me.

6:58 “This is the Bread that comes from Heaven, [leading to the River of the Waters of Life]. Unlike your forefathers who ate manna and died, whoever feeds on this Bread will live forever.”

6:59 ~~Jesus~~ Emmanuel said this while teaching in the synagogue in Capernaum.

6:60 When many of his disciples heard it, they said, “That’s a difficult teaching. Who can listen to it?”

6:61 But ~~Jesus~~ Emmanuel was aware that his disciples were whispering about it, so he said to them, “Did that offend you?

6:62 “But what if you were to see the Son of Man ascending to where he had come from?

6:63 “It is the Holy ~~Spirit~~ Angels that breathe~~s~~ the Soul into the body; there’s no benefit to the body. The words that I’m saying to you—they are [from] the Holy ~~Spirit~~ Angels, and they are for your Soul.

6:64 “But there are some of you who don’t believe.” For ~~Jesus~~ Emmanuel had known from the beginning who wouldn’t believe him, and who would betray him.

6:65 And then he added, “That’s why I told you that no one can come to me unless ~~God~~ Yahweh permits it.”

**6:66  [Number of the Beast] Because of what** ~~Jesus~~ Emmanuel **said at that time, many of his disciples turned back and would no longer follow him.**

6:67 ~~Jesus~~ Emmanuel asked the twelve [apostles], “So do you also want to leave?”

6:68 Simon Peter said to him, “~~Master~~ Teacher, who would we go to? You have given the Word of eternal life.

6:69 “We believe and know that you are the Messiah, the Christ of the ever-living ~~God~~ Yahweh.”

6:70 Then ~~Jesus~~ Emmanuel said, “Didn’t I choose you twelve? And yet one of you is a Devil.”

6:71 He was talking about [Simon Peter] ~~Judas, the son of Simon Iscariot~~—the one from the Twelve who would betray him.[[488]](#footnote-486)

CHAPTER 9

Emmanuel Prepares to Be Martyred

*Bethsaida, Province of Galilee*

6:56 So wherever ~~Jesus~~ Emmanuel went—into villages, towns, or the countryside—people laid the sick in marketplaces,

14:36 They begged him just to let them touch the edge of his robe, as all who touched it were cured.

6:56 and begged him just to let them touch the edge of his robe, as all who touched it were cured.

8:22 Then ~~Jesus~~ Emmanuel arrived in Bethsaida. Some people brought a blind man to him and begged ~~Jesus~~ Emmanuel to touch him.

8:23 He took the blind man’s hand and led him out of town. Then he spit on the man’s eyes and touched them. “Can you see anything?”

8:24 He looked around and said, “I see men—they look like walking trees.”

8:25 ~~Jesus~~ Emmanuel touched his eyes again. When the man reopened them, his sight was restored and he could see everything clearly.

8:26 ~~Jesus~~ Emmanuel sent him home, saying, “You shouldn’t go back into town, nor should you tell anyone in town [about this].”

\*

*Region of* *Caesarea Philippi*

16:13 When ~~Jesus~~ Emmanuel arrived in the region of Caesarea Philippi, he asked his disciples, “What are people saying about me, the Son of Man?”

9:18 While ~~Jesus~~ Emmanuel was off praying by himself, his disciples [standing] nearby, he asked them, “What are people saying about me? Who am I?”

8:27 ~~Jesus~~ Emmanuel and his disciples traveled to the villages of Caesarea Philippi. Along the way, he queried his disciples, asking them, “Who do people say I am?”

8:28 They responded by saying to him, “John the Baptist. Others, [the Prophet] Elijah. And others, one of the prophets.”

9:19 They responded by saying to him, “John the Baptist. Others, [the Prophet] Elijah. And others, ‘an ancient prophet who resurrected.’”

16:14 They answered, “Some say that you are John the Baptist. Others, [the Prophet] Elijah. Others, [the Prophet] Jeremiah or one of the [other] prophets.”

8:29 Then he asked them, “And who do you say I am?”

9:20 Then he asked them, “And who do you say I am?”

16:15 Then he asked them, “And who do you say I am?”

16:16 And Simon Peter answered, “You are the Messiah, the Christ of the Living ~~God~~ Yahweh.”

8:29 And Simon Peter answered, saying to him, “You are the Christ.”

9:20 And Simon Peter answered, “~~God’s~~ Yahweh’s Christ.”

16:17 ~~Jesus~~ Emmanuel said to him, “You are blessed, Simon, son of John. Because it wasn’t flesh and blood that revealed this to you, but ~~my Father~~ Our Lord in Heaven.[[489]](#footnote-487)

[\*~~16:18 “And I will also tell you that you are Peter [lit.,~~ *~~Cephas~~*~~, “The Rock”], and on this Rock I will build my church, and the gates of Hades will never have victory against it.~~

\*~~16:19 “I will give you the keys to the Kingdom of Heaven, and every [Soul] you convert [to Yahweh] on Earth, will be converted in Heaven, and those [Souls] lost on Earth will also be lost in Heaven.”~~][[490]](#footnote-488)

9:21 But ~~Jesus~~ Emmanuel gave them strict orders, warning them not to tell anyone this.

8:30 But ~~Jesus~~ Emmanuel ordered them not to tell anyone about him.

16:20 Then he ordered his disciples not to tell anyone that he was ~~Jesus~~ Emmanuel the Christ.

7:1 Some Pharisees and scribes from Jerusalem gathered around ~~Jesus~~ Emmanuel.

15:1 Then some Pharisees and scribes from Jerusalem came up to ~~Jesus~~ Emmanuel and asked,

7:2 And when they saw some of his disciples eating bread with “defiled”—or ceremonially unclean—hands, they criticized them.

7:3 (The Pharisees, and Jews in general, don’t eat without first ceremonially washing their hands [and saying blessings], thereby upholding ancestral traditions.

7:4 They won’t even eat produce from the market unless it is washed first. And there are a great many other traditions that they vow to uphold, such as the washing of cups, pots, and brass vessels, and sheets [that cover the dead].)

7:5 So the Pharisees and scribes asked ~~Jesus~~ Emmanuel, “Why don’t your disciples live according to ancestral traditions, instead of eating bread with defiled hands?”

15:2 “Why do your disciples break with ancestral tradition? They don’t [ceremonially] wash their hands before they eat bread!”

15:7 “You hypocrites! The Prophet Isaiah prophesied well about you:

15.8 “These people praise Me with their lips,

but their hearts are far from Me.

15:9 Futilely do they worship Me,

teaching beliefs dictated by men.”[[491]](#footnote-489)

7:6 ~~Jesus~~ Emmanuel replied, “You hypocrites! The Prophet Isaiah prophesied well about you, for it is written:

“These people praise Me with their lips,

but their hearts are far from Me.

7:7 “Futilely do they worship Me,

teaching beliefs dictated by men.”

15:3 ~~Jesus~~ Emmanuel said to them, “And why do you disobey ~~God’s~~ Yahweh’s commandments for the sake of your traditions?

7:8 “You disobey ~~God’s~~ Yahweh’s commandments, but uphold the traditions of men,

7:8 “constantly nitpicking over the washing of vessels, cups, and other such [trivial] things.”

7:9 And then he said to them, “You completely reject ~~God’s~~ Yahweh’s commandments so you can keep your own traditions.

7:10 “Moses said, ‘Honor your father and mother,’[[492]](#footnote-490)

15:4 For ~~God~~ Yahweh commanded, ‘Honor your father and mother,’

7:10 “and, ‘Anyone who curses his father or mother will be put to death.’[[493]](#footnote-491)

15:4 “and, ‘Anyone who curses his father or mother will be put to death.’

15:5 “Yet, whenever someone calls something ‘an offering to ~~God~~ Yahweh that could help his father or mother,

7:11 “Yet, whenever someone calls something *korban* (or, ‘an offering to ~~God~~ Yahweh) that could help his father or mother,

15:5 “you say that he no longer has to ‘honor his father or mother’ with it.

15:6 And so you negate the Word of ~~God~~ Yahweh with your tradition.

7:12 “you say that he no longer has to do anything for his father or mother.

7:13 “And so you negate the Word of ~~God~~ Yahweh with the traditions you hand down. You do many such things like this.”

7:14 After ~~Jesus~~ Emmanuel had called over the crowd, he said, “Hear me, everyone, and understand:

15:10 ~~Jesus~~ Emmanuel called over the crowd, and he said, “Hear and understand:

15:11 “A person isn’t defiled by what enters his mouth—he is defiled by what leaves his mouth.”

7:15 “Nothing external can enter a person and defile him—he is defiled by what leaves him.

7:16 “To you who can hear, listen!”

15:12 Then some disciples came up to him and said to him, “Do you know the Pharisees were offended when they heard that?”

15:13 ~~Jesus~~ Emmanuel replied, “Every plant not planted by ~~my~~ Our Heavenly ~~Father~~ Lord will be pulled up by the roots.

15:14 “Let them be. They are the blind guiding the blind. And if the blind leads the blind, both are going to fall into a pit.”[[494]](#footnote-492)

15:15 Then Simon Peter said, “~~Master~~ Teacher, explain the parable to us.”

7:17 After ~~Jesus~~ Emmanuel left the crowd and went home, his disciples asked him about the parable.

7:18 He said to them, “Are you so lacking in understanding?[[495]](#footnote-493) Don’t you comprehend that nothing external can enter a man to defile him?

15:16 ~~Jesus~~ Emmanuel said to them, “Are you still so lacking in understanding?

15:17 “Don’t you understand that anything entering the mouth goes into the stomach, and from there through the intestines, and is then expelled from the body?

7:19 “This is because it doesn’t go into the heart but into the stomach, and is then expelled through the intestines—thus all food is clean.”

7:20 And then he added: “What leaves a person is what defiles them.

15:18 “But the things leaving a person’s mouth come from the heart, and this is what defiles a person.

15:19 “Because from the heart come evil thoughts about sexual immorality, murder, adultery, theft, slander, blasphemy.

7:21 “Because it is from within, from a person’s heart, that evil thoughts come—adultery, sexual immorality, theft, murder,

7:22 “greed, corruption, deceit, lust, the evil eye [i.e., ill will], blasphemy, arrogance, and foolishness.

7:23 “All these evils come from within, defiling a person.”

15:20 “These things defile a person,

15:20 “but eating with unwashed hands doesn’t defile anyone.”

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*Region* *of Tyre and Sidon, Phoenicia*

7:24 ~~Jesus~~ Emmanuel left the place and traveled to the region of Tyre and Sidon [Phoenicia].

15:21 Then ~~Jesus~~ Emmanuel left the place and traveled to the region of Tyre and Sidon [Phoenicia].

7:24 He tried entering a house without anyone knowing about him, but he couldn’t hide himself.

7:25 A woman heard about him and fell at his feet, her little girl possessed by an impure spirit.

15:22 And suddenly a Canaanite woman from the area approached him, pleading, “Have mercy on me, my ~~Master~~ Teacher, Son of David! My daughter is horribly possessed by a demon.”

7:26 The woman was Greek [i.e., a Gentile], from Syrian Phoenicia. She implored ~~Jesus~~ Emmanuel to drive the demon out of her daughter.

15:23 But ~~Jesus~~ Emmanuel wouldn’t say a word to her. So his disciples came up to him and said, “Send her away—she keeps shouting at us.”

15:24 To test her faith, ~~Jesus~~ Emmanuel said to her, “I’ve been sent only to the lost sheep from the House of Israel.”

15:25 But she came and bowed down before him, saying, “My ~~Master~~ Teacher, help me!”

7:27 But ~~Jesus~~ Emmanuel said to her, “But the children need to be fed first. It’s not right to take the children’s bread and throw it to the dogs.”

15:26 He replied, “It is not right to take the children’s bread and throw it to the dogs.”

7.28 To which she said, “Yes, my ~~Master~~ Teacher, but the dogs under the table can eat the children’s crumbs.”

15:27 She said, “That’s true, my ~~Master~~ Teacher. But dogs can eat the crumbs that fall from the master’s table and live.”

15:28 Then ~~Jesus~~ Emmanuel said to her, “Woman, your faith is tremendous. As you wish, so be it.”

7:29 Then he said to her, “You can go now. Because of what you said, the demon left your daughter.”

15:28 And her daughter was cured in that very moment.

7:30 When the woman got home, she found her daughter lying in bed, the demon having left her.

15:29 ~~Jesus~~ Emmanuel left that region and approached Lake Galilee. Then he hiked up a mountain and sat down.

7:31 ~~Jesus~~ Emmanuel again left the shores of Tyre, heading through Sidon to Lake Galilee and the Decapolis [the Ten Cities] region.

7:32 Some people brought a man to him who was deaf and dumb, and begged ~~Jesus~~ Emmanuel to place a hand on him.

7:33 ~~Jesus~~ Emmanuel pulled the man away from the crowd. He put his fingers into the man’s ears, then spit [on his fingers] and touched the man’s tongue.

7:34 Gazing heavenward, ~~Jesus~~ Emmanuel sighed deeply and said to the man, “*Ephphatha*!” (which means “Be open!” in Aramaic).

7:35 All at once, the man’s ears opened, the knot in his tongue released, and he began speaking freely.

7:36 ~~Jesus~~ Emmanuel ordered the crowd not to tell anyone, but the more he ordered them not to, the more widely they announced it.

7:37 People were completely astonished, saying, “He does incredible things! He can make the deaf hear and the mute speak.”

15:30 Large crowds came to ~~Jesus~~ Emmanuel, bringing those who were paralyzed, blind, mute, sick—and many others. They placed them at ~~Jesus’~~ Emmanuel’s feet, and he healed them all.

15:31 Everyone was astounded when they saw the mute speaking, the sick cured, the paralyzed walking, the blind seeing. And they praised the God of Israel.

[Note: The following excised section is a scribal addition, which almost exactly repeats the story about the 5,000 loaves.]

~~8:5 Jesus Emmanuel asked them, “How many loaves do you have?”~~

~~They replied, “Seven.”~~

~~15:34 Jesus Emmanuel asked them, “How many loaves do you have?”~~

~~They replied, “Seven, and a few small fish.”~~

~~15:35 He told everyone to sit down on the ground.~~

~~8:6 He told everyone to sit down on the ground.~~

~~8:6 After he had taken the seven loaves and blessed them, he broke them in half and kept giving them to his disciples to place before the people—which they did.~~

~~8:7 And they had a few small fish, which he blessed, ordering that they also be placed before the people.~~

~~15:36 Then he took the seven loaves and fish, and after he had blessed them, broke them in half and kept giving them to his disciples to place before the people.~~

~~15:37 Everyone ate to their satisfaction, and then the disciples collected seven basketfuls of leftovers.~~

~~8:8 Everyone ate to their satisfaction, and then the disciples collected seven basketfuls of leftovers.~~

~~15:38 The number of men who had eaten was 4,000, in addition to women and children.~~

~~8:9 About four thousand had been fed,~~

~~8:9 then he sent everyone away.~~

\*

*Dalmanutha Region (near Magadan)*

8:10 ~~Jesus~~ Emmanuel went into a boat with his disciples and traveled to the area around Dalmanutha [near Magadan].

15:39 After ~~Jesus~~ Emmanuel sent the crowd away, he went into a boat and traveled to the area around Magadan.

16:21 It was then that ~~Jesus~~ Emmanuel began to reveal to his disciples [and to a gathering crowd,] that he would soon be going to Jerusalem. There, he would have to suffer agonies at the hands of the [Jewish] leaders, high priests, and scribes—and be killed. Then, on the third day, he would resurrect.

8:31 And ~~Jesus~~ Emmanuel began to teach them that the Son of Man would have to suffer agonies, and be rejected by the [Jewish] leaders, high priests, and scribes—then would be killed, to resurrect after three days.

9:22 ~~Jesus~~ Emmanuel said, “The Son of Man will have to suffer agonies, and be rejected by the [Jewish] leaders, high priests, and scribes. Then he will be killed, but will resurrect on the third day.”

8:32 ~~Jesus~~ Emmanuel spoke so nonchalantly about this that [Simon] Peter pulled him aside and started scolding him.

16:22 [Simon] Peter pulled ~~Jesus~~ Emmanuel aside and started scolding him. He said, “Never, ~~Master~~ Teacher! This will never happen to you!”

16:23 ~~Jesus~~ Emmanuel turned to [Simon] Peter and said, “Get out of my way, Satan! You’re an impediment to me! You aren’t concerned with ~~God’s~~ Yahweh’s will, but with man’s will.”

8:33 ~~Jesus~~ Emmanuel turned to look at his disciples, then he rebuked [Simon] Peter: “Get out of my way, Satan! You aren’t concerned with ~~God’s~~ Yahweh’s will, but with man’s will.”

8:34 ~~Jesus~~ Emmanuel called over the crowd, as well as his disciples, and said, “Whoever wants to be my disciple must sacrifice—and carry his own cross—in order to follow me.

16:24 Then ~~Jesus~~ Emmanuel said to his disciples, “Whoever wants to be my disciple must sacrifice—and carry his own cross—in order to follow me.

9:23 Then ~~Jesus~~ Emmanuel said to everyone: “Whoever wants to be my disciple must sacrifice—and carry his own cross—from the moment he wakes until the moment he goes to sleep, in order to follow me.

9:24 “Because whoever tries to [demonically] possess his soul will destroy it, and whoever surrenders his soul [to Yahweh] for my sake, will save it.[[496]](#footnote-494)

8:35 “Because whoever tries to [demonically] possess his soul will destroy it, and whoever surrenders his soul [to Yahweh] for my sake, and for my Gospel, will save it.

16:25 “Because whoever tries to [demonically] possess his soul will destroy it, and whoever surrenders his soul [to Yahweh] for my sake, will save it.

16:26 “How does it benefit someone to conquer the entire world, but to lose one’s soul?

9:25 “How does it benefit someone to conquer the world, but to lose or surrender one’s soul [to the Devil]?

8:36 “How does it benefit someone to conquer the entire world, but to lose his soul?

8:37 “Because what would be worth trading one’s soul [to the Devil]?

16:26 “Because what would be worth trading one’s soul [to the Devil]?

9:26 “Whoever is ashamed of me or my Word, so too will the Son of Man—when he comes with ~~God’s~~ Yahweh’s glory, accompanied by the Holy Angels—be ashamed of that person.[[497]](#footnote-495)

8:38 “Whoever is ashamed of me or my Word in this adulterous and depraved generation, so too will the Son of Man—when he comes with ~~God’s~~ Yahweh’s glory, accompanied by the Holy Angels—be ashamed of that person.”

16:27 “Because the Son of Man will come with ~~his Father’s~~ Our Lord’s glory, accompanied by ~~God’s~~ Yahweh’s Holy Angels, and then he will pay back everyone according to what they have done.

16:28 “Believe me when I tell you that there are some standing here who, before they taste death, will see the Son of Man arriving with the Kingdom of ~~God~~ Yahweh.”

9:27 “Believe me when I tell you that there are some standing here who won’t taste death before they see the Kingdom of ~~God~~ Yahweh.”

9:1 And he said to them, “Believe me when I tell you that there are some standing here who, before they taste death, will see the Kingdom of ~~God~~ Yahweh arriving with power.”

9:28 About eight days after ~~Jesus~~ Emmanuel said this, he took Simon Peter, John, and James with him, and headed up a mountain to pray.

9:2 Six days later, ~~Jesus~~ Emmanuel took Simon Peter, James, and John with him, leading them alone up a high mountain.

17:1 Six days later, ~~Jesus~~ Emmanuel took Simon Peter, James, and John (the brother of James) with him, leading them alone up a high mountain.

17:2 Then he transformed before them.

9:2 Then he transformed before them.

9:29 As he prayed, the appearance of his face transformed,

9:29 and his clothes became white and resplendent.

17:2 His face gleamed like the sun, and his clothes became as bright as sunlight.

9:3 His clothes became resplendently white, like snow—whiter than any launderer in the world could bleach them.

9:4 And [the Prophet] Elijah and Moses appeared before them, talking with ~~Jesus~~ Emmanuel.

17:3 Suddenly, Moses and [the Prophet] Elijah appeared before them, talking with ~~Jesus~~ Emmanuel.

9:30 Suddenly, two men—Moses and [the Prophet] Elijah—were talking with him,

9:31 and they were glorious to behold. They spoke about his departure [from the world], which he would fulfill in Jerusalem.

9:32 Simon Peter and his companions fell heavily asleep, and when they woke, they saw the glory of ~~Jesus~~ Emmanuel and the two men standing beside him.

9:33 As the men were leaving ~~Jesus~~ Emmanuel, Simon Peter said to him, “~~Master~~ Teacher, it’s great to be here! Let’s put up three tents—one for you, one for Moses, and one for Elijah.” He didn’t know what he was saying.

17:4 Simon Peter said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, it’s great to be here! If you want, we can put up three tents here—one for you, one for Moses, and one for Elijah.”

9:5 Simon Peter said to ~~Jesus~~ Emmanuel, “Rabbi, it’s great to be here! Let’s put up three tents—one for you, one for Moses, and one for Elijah!”

9:6 He didn’t know what he was saying. They were all terrified.

17:5 Suddenly, while Simon Peter was still speaking, a bright cloud enveloped them. A voice from the cloud said, “This is My beloved Christ, in whom I rejoice. Hear him!”

9:34 As he spoke, a cloud appeared and enveloped them. In shock, they watched Moses and Elijah enter the cloud.

9:35 Then suddenly, a voice from the cloud said, “This is My beloved Christ. Hear him!”

9:7 Then a cloud appeared and enveloped them, and a voice from the cloud said, “This is My beloved Christ. Hear him!”

17:6 When the disciples heard this, they collapsed to the ground in fear.

17:7 Then ~~Jesus~~ Emmanuel came over to them. Touching them, he said, “Get up. Don’t be scared.”

17:8 When they looked up, they saw no one else but ~~Jesus~~ Emmanuel.

9:8 Suddenly, when they gazed all around, they saw no else with them except for ~~Jesus~~ Emmanuel.

9:36 After the voice had spoken, ~~Jesus~~ Emmanuel was all alone.

9:36 The disciples kept it to themselves, and told no one at that time what they had seen.

9:37 The next day, they came down the mountain.

17:9 As they headed down the mountain, ~~Jesus~~ Emmanuel ordered them, “Don’t tell anyone about the vision until the Son of Man has resurrected from the dead.”

9:9 As they headed down the mountain, ~~Jesus~~ Emmanuel ordered them not to tell anyone what they had seen until the Son of Man had resurrected from the dead.

9:10 The disciples kept repeating the phrase to themselves—“resurrected from the dead”—wondering what it meant.

17:10 Then the disciples asked ~~Jesus~~ Emmanuel, “Why, then, do the scribes say that [the Prophet] Elijah must ‘come first’?”

9:11 Then they asked ~~Jesus~~ Emmanuel, “Why do the scribes say that [the Prophet] Elijah must ‘come first’?”

9:12 ~~Jesus~~ Emmanuel replied, “Of course, Elijah must come first, to restore everything.[[498]](#footnote-496) And it is also written that the Son of Man must suffer greatly and be rejected.

17:11 ~~Jesus~~ Emmanuel replied, “Of course, Elijah must come first to restore everything.

17:12 “And I can tell you that Elijah has already come, but they didn’t recognize him, and they did anything they wanted to him.

9:13 “But I can tell you that Elijah has already come, and they did anything they wanted to him—as was written about him [in Scripture].”

17:12 “In the same way, the Son of Man will suffer at their hands.”

17:13 Then the disciples understood that ~~Jesus~~ Emmanuel had been talking about John the Baptist.

17:14 When they reached the crowd,

9:37 Then ~~Jesus~~ Emmanuel encountered a large crowd.

9:14 As they reached the other disciples, they saw a large crowd around them, some scribes arguing with them.

9:15 As soon as everyone saw ~~Jesus~~ Emmanuel, they were overcome with surprise and ran to greet him

9:16 He said to them, “What are you and those men arguing about?”

9:38 Suddenly, a man in the crowd shouted, “Teacher! I’m begging you to see my son—he is my only child.

17:14 a man came up to ~~Jesus~~ Emmanuel and knelt before him, saying,

17:15 “~~Master~~ Teacher, have mercy on my son!

9:17 Someone in the crowd answered, “Teacher! I brought my son to you. He is possessed by a spirit that makes him mute.

9:18 “Whenever it takes possession of him, it throws him to the ground. Then he starts foaming at the mouth, and convulses, and stiffens.

17:15 “He has [epileptic] fits and suffers horrendously. He keeps falling into the fire or into the water.

9:39 “A spirit keeps possessing him, and he starts screaming and shaking so violently that he froths at the mouth. The spirit won’t stop attacking him and almost never leaves.

9:40 “I begged your disciples to cast it out, but they couldn’t.”

9:18 “I asked your disciples to cast out the spirit, but they couldn’t.”

17:16 “I brought him to your disciples, but they couldn’t cure him.”

17:17 ~~Jesus~~ Emmanuel said to them, “Oh, you doubting, depraved generation! How long do I have to be with you? How long do I have to endure you? Bring the boy here to me.”

9:41 ~~Jesus~~ Emmanuel said to them, “Oh, you doubting, depraved generation! How long do I have to be with you and endure you? Bring your son here.”

9:19 ~~Jesus~~ Emmanuel said to them, “Oh, you doubting generation! How long do I have to be with you? How long do I have to endure you? Bring the boy to me.”

9:20 So they brought the boy to him.

9:20 When he saw ~~Jesus~~ Emmanuel, the spirit immediately threw him into a convulsion. The boy fell to the ground, writhing and frothing at the mouth.

9:42 Even as he was coming over, the impure spirit threw him to the ground in a convulsion.

9:21 ~~Jesus~~ Emmanuel asked the boy’s father, “How long has this been going on?”

He replied, “Since childhood.

9:22 “It often throws him into the fire or water, trying to kill him. If there is anything you can do, have mercy on us! Help us!”

9:23 ~~Jesus~~ Emmanuel said to him, “Only if you can believe—anything is possible for the one who believes.”

9:24 The boy’s father started sobbing, and he said through his tears, “I do believe! Help my lack of faith!”

9:25 When ~~Jesus~~ Emmanuel saw the crowds running over, he rebuked the impure spirit, saying,

17:18 ~~Jesus~~ Emmanuel rebuked the demon,

9:42 But ~~Jesus~~ Emmanuel rebuked the impure spirit,

9:25 “You deaf and mute-making spirit—I command you to leave that boy and never enter him again!”

9:26 The spirit shrieked, violently shook the boy, then left.

17:18 and it left the boy, and he was healed in that moment.

9:42 and [he] healed the boy,

9:26 The child looked so lifeless that many said, “He’s dead.”

9:27 But ~~Jesus~~ Emmanuel took him by the hand and lifted him up, and he stood.

9:42 Then he gave him to his father.

9:43 And everyone was astounded by the mightiness of ~~the One God~~ Yahweh.

9:28 [Later,] after ~~Jesus~~ Emmanuel had gone home, his disciples asked him privately, “Why couldn’t we purge that spirit?”

17:19 Then the disciples came up privately to ~~Jesus~~ Emmanuel and asked, “Why couldn’t we purge that spirit?”

17:20 He said to them, “Because of your lack of faith. Here is Truth: even with faith the size of a mustard seed, [if Yahweh wills it,] you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing is impossible for you.”

17:21 "But this particular spirit only leaves through prayer and fasting."

9:29 He replied, “That kind [of demonic spirit] only comes out through prayer and fasting.”

\*

*Capernaum*

9:30 They left from there and passed through Galilee, but ~~Jesus~~ Emmanuel prevented anyone from knowing [that he was there],

9:31 as he was teaching his disciples.

17:22 When the disciples came together in Galilee,

9:43 While everyone was marveling about all the things that ~~Jesus~~ Emmanuel had done, he said to his disciples,

9:44 “Listen carefully to my words: The Son of Man will be handed over to men.”

17:22 ~~Jesus~~ Emmanuel said to them, “The Son of Man will soon be handed over to men,

9:31 He said to them, “The Son of Man will be handed over to men,

9:31 “and they will kill him. Then, on the third day, he will resurrect.”

17:23 “and they will kill him. Then, on the third day, he will resurrect.”

17:23 And the disciples were greatly upset.

9:45 But they didn’t understand what he had said—the meaning had been hidden from them [by Yahweh], so they couldn’t perceive it. And they were afraid to ask him about it.

9:32 But they didn’t understand what he had said and were afraid to ask him about it.

9:33 They arrived in Capernaum.

17:24 After ~~Jesus~~ Emmanuel and his disciples arrived in Capernaum,

17:24 the men who collected two silver coins per person as tax came to Simon Peter and asked, “Isn’t your ~~master~~ teacher going to pay the two *drachma*?”

17:25 And he said to him, “Yes.”

As [Simon] Peter entered their house, ~~Jesus~~ Emmanuel stopped him from speaking, saying, “What do you think, Simon? From whom do the kings of the Earth collect duties and taxes? From their own children, or from others?”

17:26 Simon [Peter] answered, “From others.”

~~Jesus~~ Emmanuel said to him, “So their children are free.

17:27 “But so we won’t offend them, go to the lake and cast your line. Take the first fish that you catch and open its mouth, and you’ll find a four *drachma* coin inside. Take it and give it to them for me and you.”

9:33 Once ~~Jesus~~ Emmanuel was in the house, he asked his disciples, “What were you arguing about on the way here?”

9:34 They stayed silent, because along the way they had been arguing about which of them was the greatest.[[499]](#footnote-497)

9:46 An argument had started among the disciples about which of them was the greatest.

9:47 But ~~Jesus~~ Emmanuel knew the thoughts in their hearts.

9:35 ~~Jesus~~ Emmanuel sat down and called over the twelve [apostles], saying to them, “Anyone who wants to be first will be last among everyone—the servant to all.”[[500]](#footnote-498)

9:47 He picked up a little boy and had him stand beside him.

9:36 He picked up a little boy and placed him before them. Then, holding the child in his arms, he said,

9:37 “Whoever welcomes one of these little children on my behalf, welcomes me. And whoever welcomes me is also welcoming the One who sent me.”[[501]](#footnote-499)

9:48 Then he said to them, “Whoever welcomes this little child on my behalf, welcomes me. And whoever welcomes me is also welcoming the One who sent me.

9:48 “Because the least among you will be the greatest.”

9:49 John said, “~~Master~~ Teacher, we saw someone driving out demons in your name, and we tried to stop him because he wasn’t with us.”

9:38 John said, “~~Master~~ Teacher, we saw someone driving out demons in your name, and we tried to stop him because he wasn’t with us.”

9:39 ~~Jesus~~ Emmanuel said, “Don’t stop him. Because no one who performs a miracle in my name can then say anything evil about me,

9:40 “as anyone who is not against us is for us.

9:50 ~~Jesus~~ Emmanuel said, “Don’t stop him, because anyone who is not against you is for you.”

9:41 “Believe me when I tell you that anyone who gives you even a cup of water in my name, because you belong to the Christ, definitely won’t lose his reward.”

8:18 When ~~Jesus~~ Emmanuel saw large crowds [gathering] around him, he gave orders [to his disciples] to cross to the other side of the lake.

8:19 Then a scribe came up to him and said, “Teacher, I will follow you wherever you go.”

9:57 All of a sudden, as they were walking along a road, a man said to ~~Jesus~~ Emmanuel, “I will follow you wherever you go.”

9:58 ~~Jesus~~ Emmanuel replied, “Foxes have dens and birds of the air have nests, but there is no place where the Son of Man can even lay his head.”

8:20 ~~Jesus~~ Emmanuel replied, “Foxes have dens and birds of the air have nests, but there is no place where the Son of Man can even lay his head.”

9:59 ~~Jesus~~ Emmanuel said to another man, “Follow me.”

9:59 But the man replied, “~~Master~~ Teacher, first let me go and bury my father.”

8:21 Another disciple said to him, “~~Master~~ Teacher, first let me go and bury my father.”

8:22 But ~~Jesus~~ Emmanuel told him, “Follow me—let the dead bury the dead.”

9:60 ~~Jesus~~ Emmanuel said to him, “Let the dead bury the dead, and you go preach the Kingdom of ~~God~~ Yahweh.”

9:61 And another man said, “I will follow you, ~~Master~~ Teacher. But first let me go and say goodbye to my family.”

9:62 ~~Jesus~~ Emmanuel said to him, “No one who looks back after putting a hand on the plow is fit for the Kingdom of ~~God~~ Yahweh.”[[502]](#footnote-500)

CHAPTER 10

Emmanuel Preaches at the Temple in Jerusalem

*October 7, 32 A.D.*

*Second Temple, Jerusalem*

7:1 After that, ~~Jesus~~ Emmanuel traveled around Galilee. He didn’t go to Judea, though, as Jews [i.e., Jewish leaders] were there who wanted to kill him.

7:2 But when it was almost the Jewish Festival of Tabernacles [*Sukkot*],[[503]](#footnote-501)

7:3 ~~Jesus’~~ Emmanuel’s brothers said to him, “Leave here and go to Judea, so your disciples can see the miracles you’re performing.

7:4 “Because no one who wants to be famous does anything in secret. If you’re going to do these things, then show yourself to the world!”

7:5 Not even ~~Jesus’~~ Emmanuel’s own brothers believed in him.[[504]](#footnote-502)

7:6 And so ~~Jesus~~ Emmanuel told them [cryptically], “For you, any time suffices. But my time isn’t here yet.

7:7 “The world doesn’t hate you—but it hates me, because I am testifying against it and the evil things it has done.

7:8 “You go to the festival. I’m not going right now, because my time hasn’t arrived yet.”

7:9 Having said that, ~~Jesus~~ Emmanuel remained in Galilee.

7:10 But after his brothers had left for the festival, he also went—though in secret, not openly.

7:11 The Jews [i.e., Jewish leaders] were looking for ~~Jesus~~ Emmanuel at the festival, asking, “Where is he?”

7:12 Among the people, there was a lot of whispering about ~~Jesus~~ Emmanuel. Some said, “He is a good man.” Others said, “No, he’s deceiving everyone.”

7:13 But no one would speak openly about him for fear of the Jews [i.e., Jewish officials].

7:14 It wasn’t until the middle of the festival that ~~Jesus~~ Emmanuel went to the Temple to teach.

7:15 The Jews [in the crowd] were astonished and asked, “How does this man know the Scriptures without ever being taught?”

7:16 ~~Jesus~~ Emmanuel said to them, “My teachings aren’t mine, but come from the One who sent me.

7:17 “Anyone wanting to do the will of ~~God~~ Yahweh will know if I am speaking ~~God’s~~ Yahweh’s teachings or my own.

7:18 “Whoever speaks their own words seeks personal glory, but whoever seeks the glory of the One who sent him—that person is trustworthy, and no evil will be found in his heart.

7:19 “Didn’t Moses give you the Law? Yet not one of you follows it. Why do you want to kill me?”

7:20 [Some people in] the crowd said to him, “You must be possessed by a demon! Who’s trying to kill you?”

7:21 ~~Jesus~~ Emmanuel said to them, “I performed one miracle [on the Sabbath], and you were all shocked.

7:22 “And yet, because Moses gave you circumcision (not that it is from Moses, but from the forefathers), you circumcise boys on the Sabbath.

7:23 “Now if a boy can be circumcised on the Sabbath without the Law of Moses being broken, how can you be angry at me for curing a person on the Sabbath?

7:24 “Don’t judge things superficially—judge morally, with discrimination.”

7:25 Then some of the people from Jerusalem began to ask, “Isn’t this the man they’re trying to kill?

7:26 “But here he is, speaking freely, and they’re not saying anything to him. Do the authorities know that he’s actually the Christ?

7:27 “But we know this man, where he’s from! When the Christ comes, no one will know where he’s from.”

7:28 Then ~~Jesus~~ Emmanuel, who was teaching in the Temple, raised his voice to say, “You know me and where I come from. I didn’t come for myself, but for He who sent me, Who Is True. You don’t know Him,

7:29 “but I know Him, because I am from Him, and He sent me.”

7:30 Then the men tried to seize ~~Jesus~~ Emmanuel, but no one could get their hands on him because his time hadn’t come yet.

7:31 Still, many in the crowd believed in him. They said, “When the Christ comes, will he perform greater miracles than this man has?”

7:32 When the Pharisees and high priests heard the crowd whispering these things about ~~Jesus~~ Emmanuel, they sent guards to arrest him.

7:33 And so ~~Jesus~~ Emmanuel said [to the crowd], “I’ll only be with you for a little while longer, then I’ll go back to the One who sent me.

7:34 “You’ll look for me, but you won’t find me. Where I’ll be, you can’t come.”[[505]](#footnote-503)

7:35 Then the Jews asked each other, “Where is this man going where we can’t find him? Will he go to those of us scattered among the Greeks, and teach the pagans?

7:36 “What did he mean when he said, ‘You’ll look for me, but you won’t find me’? and ‘Where I’ll be, you can’t come’?”

7:37 On the last day [of the festival]—the great day of the feast— ~~Jesus~~ Emmanuel stood up [in the Temple] and loudly announced [to the crowd], “If anyone is thirsty, let him come to me and drink.[[506]](#footnote-504)

7:38 “Because Scripture tells [us] that for the person who believes in me, the River of [Holy] Waters will flow from his heart.”

7:39 He was speaking about when his believers would receive the [gift of the] Holy ~~Spirit~~ Angels. But the Holy ~~Spirit~~ Angels had not yet been given, as ~~Jesus~~ Emmanuel had not yet been martyred.

7:40 On hearing his words, some people said, “This man must be a prophet.”

7:41 Others said, “He is the Christ.”

But some people asked, “How can the Christ come from Galilee?

7:42 “Doesn’t Scripture say that the Christ will come from the lineage of [King] David, and from Bethlehem, David’s village?”

7:43 So there was division among the people regarding ~~Jesus~~ Emmanuel.

7:44 And though some of them wanted to arrest him, no one put a hand on him.

7:45 And so the guards returned [without Emmanuel] to the high priests and Pharisees, who asked them, “Why haven’t you brought ~~Jesus~~ Emmanuel?”

7:46 The guards replied, “No one has ever spoken like him before.”

7:47 The Pharisees said to them, “Did he fool you, too?

7:48 “Have any of our leaders, or the Pharisees, ever believed in him?

7:49 “Only that detestable mob that doesn’t know the Law.”

7:50 Nicodemus, a Pharisee who had previously gone to ~~Jesus~~ Emmanuel under the cover of night,[[507]](#footnote-505) asked,

7:51 “Does our law condemn a person without first hearing from him to find out what he’s done?”

7:52 They replied, “Aren’t you also from Galilee? Check and you’ll find that no prophet comes from Galilee.”

7:53 Then they all went home.

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8:1 ~~Jesus~~ Emmanuel went to Mount Olive[[508]](#footnote-506) [to spend the night],

8:2 and early the next day he returned to the Temple. As the crowds gathered around him and he was sitting down to teach,

8:3  some scribes and Pharisees dragged in a woman who had been caught committing adultery. They made her stand before the crowd,

8:4 then they said to ~~Jesus~~ Emmanuel, “Teacher, this woman was caught in the act of adultery.

8:5 “In the Law, Moses orders us to stone such a woman. But what do you have to say?”

8:6 They said this to trap him, so they would have a reason to accuse him. But ~~Jesus~~ Emmanuel just squatted and started writing on the ground with his finger, as if he hadn’t heard them.

8:7 When they kept demanding an answer, ~~Jesus~~ Emmanuel stood up and said, “Anyone here who is sinless—you throw the first stone at her.”

8:8 Then he squatted again to write on the ground.

8:9 The people who had heard him were convicted by their own consciences and began to leave, one after the next, beginning with the oldest and ending with the youngest. Finally, ~~Jesus~~ Emmanuel was alone, the woman still standing there.

8:10 When ~~Jesus~~ Emmanuel stood up and saw no one but her, he asked, “Woman, where are the people who were accusing you? Did anyone condemn you?”

8:11 She answered, “No one, ~~Master~~ Teacher.”

So ~~Jesus~~ Emmanuel said to her, “Then I don’t condemn you, either. Go, and don’t sin again.”

8:12 Once again, ~~Jesus~~ Emmanuel addressed the crowd. He said to them, “I am the Light of the world. If you follow me, you won’t walk in darkness, but will find the Light of life.”

8:13 To which the Pharisees said, “If you’re testifying for yourself, your testimony isn’t valid.”

8:14 ~~Jesus~~ Emmanuel answered, “Even if I testify for myself, that testimony is [still] true, because I know where I came from and where I’m going. But you have no idea where I came from or where I’m going.

8:15 “You judge according to the rules of men, whereas I’m not judging anyone.

8:16 “And even if I did judge, my judgments would be Truth, because I wouldn’t be doing it on my own but through ~~God~~ Yahweh, Who sent me.

8:17 “In your own law, it is written that two witnesses are needed for testimony to be considered valid.

8:18 “I am testifying for myself, and ~~the Father~~ Our Lord Who Sent Me is testifying for me.”[[509]](#footnote-507)

8:19 They asked him, “Where is ~~your~~ Our ~~father~~ Lord [to testify for you]?”[[510]](#footnote-508)

~~Jesus~~ Emmanuel responded, “You don’t know me or [Our Lord] ~~my Father~~. Because if you knew me [through the prophecies], you’d also know [Our Lord] ~~my Father~~.”

8:20 He spoke these words while teaching in the Temple, right before the offerings area. But no one arrested him because his time hadn’t yet come.

8:21 Again, ~~Jesus~~ Emmanuel addressed the crowd: “I’m going away, and you’ll look for me, but you’ll die sinful because you lack the faith to go where I’m going.”[[511]](#footnote-509)

8:22 So the Jews said, “He’s going to get himself condemned to death because he said, ‘Where I’m going, you lack the faith to come.’”

8:23 ~~Jesus~~ Emmanuel said to them, “You are from below; I am from above. You are from this world; I am not from this world.[[512]](#footnote-510)

8*:*24 “That’s why I said you would die sinful. Because if you don’t believe that I am he, you’ll die in sin.”

8:25 Then they said to him, “Who are you?”

And ~~Jesus~~ Emmanuel replied, “Exactly who I’ve been saying from the beginning.

8:26 “I have much to say in judgment against you. The One who sent me is trustworthy, and I am telling the world only what I heard from Him.”

8:27 They didn’t understand that he was talking about ~~the~~ Our [Heavenly] ~~Father~~ Lord.

8:28 So ~~Jesus~~ Emmanuel said, “When you [see] the Son of Man resurrected, then you’ll know that I am he, and that I do nothing for myself, and speak only what ~~God~~ Yahweh taught me.

8:29 “The One who sent me remains with me. ~~My Father~~ Our Lord never abandons me, because I’m always doing what pleases Him.”

8:30 As ~~Jesus~~ Emmanuel said these things, many people believed in him.

8:31  ~~Jesus~~ Emmanuel said to those Jews who believed in him, “If you champion my Word, then you truly are my disciples.

8:32 “And you will know Truth, and Truth will set you free.”

8:33 They [i.e., the Jewish leaders] told him, “We are Abraham’s descendants, and no one has ever enslaved us. How can you say we’ll be ‘set free’?”

8:34 ~~Jesus~~ Emmanuel replied, “Hear me when I tell you that anyone who sins is enslaved to sin.

8:35 “And a slave isn’t a legitimate member of a family; only a ~~son~~ freeman belongs to it forever.

8:36 “So when the Christ frees you [from sin], you are most assuredly free.

8:37 “I know you [claim to be] descended from Abraham, but you want to kill me because my Word has no place in you[r heart].

8:38 “I speak about what I’ve seen with ~~the Father~~ Our Lord, and you [speak about] what you’ve seen with your [own pagan] fathers [i.e., who worship the Devil].”

8:39 They said to him, “Abraham is our father!”

~~Jesus~~ Emmanuel said to them, “If you were Abraham’s children, you’d be behaving like Abraham.

8:40 “But see! And now you want to kill me, a man who told you Truth that he heard from ~~God~~ Yahweh. Abraham wouldn’t do such a thing.

8:41 “Therefore, you’re behaving like your [pagan] fathers.”

They said to him, “We weren’t born illegitimately [i.e., they’re not pagans, like the Romans, but descend from Abraham]. We all ~~have~~ [worship] the Lord, Himself, [Who Is] One.”[[513]](#footnote-511)

8:42 ~~Jesus~~ Emmanuel said to them, “If ~~the One God~~ Yahweh were your Lord ~~Father~~, you would love me, because I‘ve come here on behalf of ~~God~~ Yahweh. I haven’t come for my own sake— ~~God~~ Yahweh sent me.

8:43 “So why don’t you understand what I’m saying? It’s because you’re unable to hear what I’m saying.

8:44 “You belong to ‘your Lord ~~Father~~,’ the Devil. You seek to fulfill ‘your Lord’’s ~~father’s~~ lusts. He has been murdering people from the very beginning, and he never upholds Truth because there is no honesty within him. Lying is his language—for he is Falsehood, the ~~Father~~ Lord of Deception.[[514]](#footnote-512)

8:45 “And so when I speak Truth, you don’t believe me!

8:46 “Which one of you can find me guilty of sinning? Why don’t you believe me when I speak Truth?

8:47 “Whoever is of ~~God~~ Yahweh can hear ~~God’s~~ Yahweh’s words. But obviously, because you can’t hear them, you are not of ~~God~~ Yahweh.”[[515]](#footnote-513)

8:48 The Jews [i.e., Jewish leaders] said to him, “It’s not true that we’re Samaritans![[516]](#footnote-514) You’re demon-possessed [i.e., crazy]!”

8:49 ~~Jesus~~ Emmanuel said, “I’m not demon-possessed, but am honoring ~~my Father~~ Our Lord. And you are dishonoring me.

8:50 “I don’t seek glory for myself, but there is Someone seeking and judging.

8:51 “In all honesty, I can tell you that whoever obeys my Word will never see death.”

8:52 Then the Jews [i.e., Jewish leaders] said to him, “Now we know a demon is in you! Abraham died, as did the Prophets. Yet, you say ‘if someone obeys my words, he will never taste death.’

8:53 “Are you greater than our father, Abraham? He died, and the Prophets died, too. So who do you think you are?”

8:54 ~~Jesus~~ Emmanuel said to them, “If I glorified myself, that glory would mean nothing. It’s ~~my Father~~ Our God Yahweh—[not] the One you call ‘your Lord[[517]](#footnote-515)—who honors me [through the miracles He performs through me].

8:55 “Though you don’t know Him, I know Him. (If I said I didn’t know Him, I would become a liar like you.) But I do know Him, and I obey His Word.

8:56 “Your father, Abraham, looked forward to seeing my time [on Earth]. And seeing it, he rejoiced.”

8:57 They said to him, “You aren’t even fifty years old yet, and you’ve seen Abraham?!”

8:58 ~~Jesus~~ Emmanuel said, “I will tell you Truth: before Abraham existed, I existed.”

8:59 Hearing this, they grabbed rocks to stone him, so ~~Jesus~~ Emmanuel made himself invisible and passed through their midst. Leaving the Temple, he went on his way.

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9:1 As ~~Jesus~~ Emmanuel went along, he saw a man who had been blind from birth.

9:2 His disciples asked him, “Teacher, who sinned—the man or his parents—to make him be born blind?”

9:3 ~~Jesus~~ Emmanuel said, “Neither the man nor his parents sinned. This happened so that a miracle of ~~God~~ Yahweh could be revealed through him.

9:4 “While it is day, I must work the miracles of the One who sent me, because night is coming, when no one will be able to work.

9:5 “While I am in the world, I am the Light of the world.”[[518]](#footnote-516)

9:6 After saying this, ~~Jesus~~ Emmanuel spit on the ground and made some mud with the saliva, then anointed the blind man’s eyes with it.

9:7 He said to him, “Go wash off in the Pool of Siloam” (meaning the “Departure Pool”). So the man went there and washed, and returned able to see.

9:8 His neighbors, and those who had seen him before as a beggar, asked, “Isn’t this the man who would sit and beg?”

9:9 Some said, “It’s him.” Others said, “He just looks like him.” So the man said, “I’m him.”

9:10 And so they asked him, “How are you able to see?”

9:11 He replied, “A man named ~~‘Jesus’~~ ‘Emmanuel’ made some mud and anointed my eyes with it. Then he told me, ‘Go and wash in the Pool of Siloam.’ So I went there and washed, and then I could see.”

9:12 Then they asked him, “Where is he?”

He said to them, “I don’t know.”

9:13 They brought the man who had been blind to the Pharisees.

9:14 It was on the Sabbath when ~~Jesus~~ Emmanuel made the mud that had opened the man’s eyes.

9:15 So the Pharisees asked the man how he had gotten his sight back. The man replied, “He put mud on my eyes, and I washed, and then I could see.”

9:16 So then some of the Pharisees said, “That man isn’t from ~~God~~ Yahweh, because he doesn’t respect the Sabbath.”

Others asked, “But how could a sinner perform such miracles?” So they were in disagreement.

9:17 Then they asked the blind man, “What do you have to say about the man who gave you your sight back?”

The man said to them, “He is a prophet.”

9:18 But the Jews [the Jewish leaders] still didn’t believe that the man had been blind and had his sight restored until they sent for his parents.

9:19 They questioned them, asking, “Is this your son, who you say was ‘born blind’? How is he able to see now?”

9:20 His parents answered them, saying, “We confirm that this is our son, and that he was born blind.

9:21 “But how he is able to see now, or who gave him his sight back, we don’t know. He’s old enough—you ask him. He can speak for himself.”

9:22 His parents said that because they were afraid of the Jews [the Jewish leaders], who had already decreed that anyone declaring ~~Jesus~~ Emmanuel as the Messiah would be banned from the synagogue.

9:23 That was why his parents said, “He’s old enough—you ask him.”

9:24 So again, they called over the man who had been blind, and they said to him, “Give your thanks to ~~God~~ Yahweh, because we know that the man [who healed you] is a sinner.”

9:25 The man replied, “I don’t know if he’s a sinner or not. All I do know is that I was blind, and now look—I can see!”

9:26 So they asked him again, “What did he do to you? How did he give you your sight back?”

9:27 The man said to them, “I already told you, but you didn’t listen to me. So why would you want to hear it again? Do you also want to become his disciples?”

9:28 Then they cursed him, and they said, “You can be that man’s disciple, but we are disciples of Moses.

9:29 “We know that ~~God~~ Yahweh spoke to Moses, but as for that man—who knows where he’s from.”

9:30 The man said to them, “Well, that’s amazing! You don’t know where he’s from, yet he gave me my sight back.

9:31 “We know that ~~God~~ Yahweh doesn’t listen to sinners, but ~~God~~ Yahweh will listen to anyone who worships Him and does His will.

9:32 “Never, since the beginning of the world, has anyone heard of someone giving sight back to a person who was born blind.

9:33 “That man couldn’t have done it if he wasn’t from ~~God~~ Yahweh.”

9:34 They said to him, “You were born full of sin, and yet you’re lecturing us?” And they threw him out.

9:35 When ~~Jesus~~ Emmanuel heard that they had thrown the man out, he found him and said, “Do you believe in the Son of Man?”

9:36 The man asked, “Who is he, my ~~Master~~ Teacher, so I can believe in him?”

9:37 ~~Jesus~~ Emmanuel said, “You have already seen him. He is the one talking to you [now].”

9:38 And the man said, “~~Master~~ Teacher, I do believe,” and he bowed down before him.

9:39 ~~Jesus~~ Emmanuel angrily rebuked them: “I have come to this world for judgment, so that those who are blind [from Truth] will see [it], and then those who [claim to] see [Truth] will be found be blind.”

9:40 Some Pharisees nearby heard his words and said, “We’re not blind [to the truth]!”

9:41 ~~Jesus~~ Emmanuel said, “If you [had admitted you] were blind [to Truth], then your sins would be absolved. But since you’re still saying, ‘We are the ones who see [the truth,’ when you actually speak lies], your sins stay with you.”

10:1 “I will tell you Truth: whoever doesn’t enter the sheep’s pen by the gate, but by some other way, is a thief and a robber.

10:2 “But the person entering by the gate is the sheep’s shepherd.

10:3 “The gatekeeper opens the gate for him, and the flock hears his voice. He calls his sheep by name and leads them out.

10:4 “And when he has brought out all of his own, he goes ahead of them, and his sheep follow because they know his voice.

10:5 “But they won’t follow a stranger—they will flee from him because they don’t listen to the voice of strangers.”

10:6 Though ~~Jesus~~ Emmanuel had given them this parable, the Pharisees didn’t understand what he was saying to them.

10:7 And so ~~Jesus~~ Emmanuel said again, “Hear me when I tell you: I am the gate for the sheep.[[519]](#footnote-517)

10:8 “The people who came before me were thieves and robbers, and the sheep didn’t listen to them.

10:9 “But I am the gate. Whoever comes through me will be saved, and they can go in and out freely to find pasture.

10:10 “A thief doesn’t come except to steal and kill and destroy. I’ve come so that all can have life, and have it more abundantly.

10:11 “I am the good shepherd, and the good shepherd gives his life for the sheep.

10:12 “The hired man isn’t the shepherd, and he doesn’t own the sheep. So, when he sees a wolf coming, he abandons the flock and runs away. Then the wolf attacks and scatters the sheep.

10:13 “The hired man runs away because he is an employee and doesn’t care about the sheep.[[520]](#footnote-518)

10:14 “But I am the good shepherd. I know my sheep and they know me—

10:15 “just as ~~God~~ Yahweh knows me and I know ~~God~~ Yahweh. And I will give my life for the sheep.

10:16 “And there are other sheep that aren’t from this flock, that I also have to lead. They’ll hear my voice, and they’ll become one flock with one shepherd.[[521]](#footnote-519)

10:17 “This is the reason why ~~my Father~~ Our Lord loves me: because I [will] sacrifice my life in order to have it returned to me.

10:18 “No one can take my life from me—I must offer it, myself. And so I have the power to give it and the power to receive it back. I received this authority from ~~my Father~~ Our Lord.”

10:19 Again, there was dissension among the Jews who heard his words,

10:20 and many of them said, “He’s demon-possessed and crazy. Why are you listening to him?”

10:21 Others said, “These aren’t the words of someone who is demon-possessed. Can a demon give sight to the blind?”

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*December 14, 32 A.D.*

*Solomon’s Pavilion, Jerusalem*

10:22 In winter, it was time for the Festival of Dedication [on 14 December, 33 A.D.] in Jerusalem.

10:23 ~~Jesus~~ Emmanuel was in the Temple complex, walking in Solomon’s pavilion,

10:24 when Jewish authorities surrounded him, saying, “How long are you going to keep us in suspense? If you are the Messiah, just say so.”

10:25 ~~Jesus~~ Emmanuel said to them, “I already told you, but you didn’t believe. The miracles I do in ~~my Father’s~~ Our Lord’s name attest to who I am,

10:26 “but you don’t believe because you aren’t my sheep—just as I told you.

10:27 “My sheep hear my voice, and I know them, and they follow me.

10:28 “I give them eternal life, so they’ll never die. And no one will ever steal them from my hands.

10:29 “~~My Father~~ Our Lord, who gave them to me, is greater than all things, and no one can steal them from ~~my Father’s~~ Our Lord’s hand.

10:30 “~~My Father~~ Our Lord and I are one.”

10:31 The Jewish leaders again grabbed rocks to stone him.

10:32  ~~Jesus~~ Emmanuel said to them, “I’ve shown you many incredible miracles from ~~my Father~~ Our Lord. Which one of those miracles are you going to stone me for?”

10:33 They said to him, “We aren’t stoning you for any miracles, but for blasphemy! Because though you’re just a man, you’re trying to make yourself into a god.”

10:34 ~~Jesus~~ Emmanuel said to them, “Isn’t it written in your Law: ‘I said, “You are gods”?[[522]](#footnote-520)

10:35 “If he called those who could receive the Word of ~~God~~ Yahweh “gods”—and you can’t dismiss Scripture—

10:36 “then how can you say to the One whom ~~God~~ Yahweh blessed and sent into the world, ‘You blasphemy,’ just because I said, ‘I am the Christ’?

10:37 “If I’m not performing ~~my Father’s~~ Our Lord’s miracles, then don’t believe in me.

10:38 “But if I am doing them—even if you don’t believe in me—believe in the miracles, so you can know and understand that ~~the Father~~ Our Lord is in me, and I am in ~~the Father~~ Our Lord.”

10:39 Again they tried to grab him, but he escaped from their hands.

CHAPTER 11

Emmanuel’s Greatest Miracle

*Jordan River, Province of Perea*

10:40 Then ~~Jesus~~ Emmanuel left [Jerusalem], traveling beyond the Jordan [River] to the place where John had first baptized, and he stayed there.[[523]](#footnote-521)

10:41 Many people came to him, saying, “Though John didn’t perform any miracles, everything John said about this man is true.”

10:42 And many people believed in ~~Jesus~~ Emmanuel.

11:1 At that time, there was a man who was sick—Lazarus from Bethany, the brother of Mary and her sister Martha.

11:2 This Mary, whose brother Lazarus was sick, was the same woman who had anointed ~~Jesus’~~ Emmanuel’s feet with perfume and wiped his feet with her hair.[[524]](#footnote-522)

10:39 Then afterwards, Mary had sat at ~~Jesus’~~ Emmanuel’s feet and listened to his every word.

11:3 So Lazarus’ sisters sent a message to ~~Jesus~~ Emmanuel: “~~Master~~ Teacher, listen! The one you love is sick.”

11:4 When ~~Jesus~~ Emmanuel heard this, he said, “The sickness is not going to end in death. It is for the glory of ~~God~~ Yahweh, so that the Christ can be exalted through it. ”

11:5 Now ~~Jesus~~ Emmanuel greatly loved Martha, and her sister [Mary], and Lazarus.

11:6 After ~~Jesus~~ Emmanuel had heard that Lazarus was sick, he stayed two more days where he was,

11:7 then he said to his disciples, “Let’s go back to Judea again.”

11:8 The disciples said to him, “Teacher, not long ago the Jews had been trying to stone you, and you want to go back there again?”

11:9 ~~Jesus~~ Emmanuel said to them, “Aren’t there twelve hours to the day? Anyone who walks during the day won’t stumble, because he’ll see by the Light of this world.

11:10 “But if anyone walks at night, they’ll stumble because they won’t have the Light.”[[525]](#footnote-523)

11:11 After saying this, he added, “Our friend Lazarus has fallen asleep. I’m going to go wake him up.”

11:12 His disciples said to him, “~~Master~~ Teacher, if he’s sleeping, he’ll recover.”

11:13 They thought ~~Jesus~~ Emmanuel had been saying that Lazarus was asleep—but ~~Jesus~~ Emmanuel had actually been talking about his death.

11:14 So ~~Jesus~~ Emmanuel told them simply, “Lazarus is dead.

11:15 “And for your sake, I’m glad I wasn’t there, so you can believe. Anyhow, let’s go to him.”

11:16 Then Thomas—also called Didymus, or “the Twin”—said to the rest of the disciples, “Let’s go, too, so we can die with him!”

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*Bethany, Province of Judea*

10:38 As ~~Jesus~~ Emmanuel and his disciples traveled along, they came to the village where Martha lived.

11:17 After arriving, ~~Jesus~~ Emmanuel learned that Lazarus had already been in the tomb for four days.

11:18 As Bethany was near Jerusalem (less than two miles away),

11:19 many Jews had visited Martha and Mary to comfort them about their brother.

11:20 When Martha heard that ~~Jesus~~ Emmanuel had come, she went out to meet him, leaving Mary at home.

10:40 Martha was distracted by all the [funeral] preparations that had to be made. She went to ~~Jesus~~ Emmanuel and said, “~~Master~~ Teacher, don’t you care that my sister left me to do all the work by myself? Tell her to help me!”

10:41 ~~Jesus~~ Emmanuel said, “Martha, Martha, you’re worried and upset about many things,

10:42 “but only one thing is important—that good reward [of life] that Mary has chosen for herself, which won’t be taken from her [through death].”

11:21 Martha then said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, if you had been here my brother wouldn’t have died.

11:22 “Yet, I know—even now—that ~~God~~ Yahweh will give whatever you ask for.”

11:23 ~~Jesus~~ Emmanuel said to her, “Your brother will rise again.”

11:24 Martha replied, “I know he’ll rise again, in resurrection at the End Time.”

11:25 ~~Jesus~~ Emmanuel said to her, “I am the resurrection, and life. Whoever dies and believes in me will live.

11:26 “And whoever lives and believes in me will never die. Do you believe that?”

11:27 She said to him, “Yes, ~~Master~~ Teacher —I believe you are the Messiah, the Christ, who is supposed to come to the world.”

11:28 After she said this, she went off privately to call over her sister Mary, telling her, “The ~~Master~~ Teacher has come and is asking for you.”

11:29 As soon as Mary heard this, she got up quickly and went to him.

11:30 ~~Jesus~~ Emmanuel hadn’t yet entered the town, and was still where Martha had met him.

11:31 When the Jews in the house, who had been comforting Mary, noticed how quickly she got up and left, they followed her, saying, “She went to the tomb to mourn.”

11:32 When Mary reached the place where ~~Jesus~~ Emmanuel was, and [when she] saw him, she fell at his feet, saying, “~~Master~~ Teacher, if you had been here, my brother wouldn’t have died.”

11:33 When ~~Jesus~~ Emmanuel saw her and the Jews with her crying, his spirit was deeply disturbed and alarmed.

11:34 He asked them, “Where have you put Lazarus?”

They answered, “Come and see, ~~Master~~ Teacher.”

11:35 ~~Jesus~~ Emmanuel started weeping.

11:36 Then the Jews said, “Look how much he loved him!”

11:37 But some of them said, “He returned sight to a blind man, so why couldn’t he have kept this man from dying?”

11:38 ~~Jesus~~ Emmanuel, in anguish, arrived at the tomb. It was a cave with a stone in front of the entrance.

11:39 ~~Jesus~~ Emmanuel said, “Move away the stone.”

Martha, the sister of the dead man, said, “~~Master~~ Teacher, it will smell really bad—he’s been in there for four days.”

11:40 Then ~~Jesus~~ Emmanuel said, “Didn’t I tell you that if you believe, you’ll see the glory of ~~God~~ Yahweh?”

11:41 So they moved the stone from where the corpses were placed. Then ~~Jesus~~ Emmanuel looked up and said, “~~Father~~ Lord, I thank You for hearing me.

11:42 “I know that You always hear me, but I’m saying this for the people standing here, so they can believe that You sent me.”

11:43 After saying this, ~~Jesus~~ Emmanuel shouted loudly, “Lazarus, come out!”

11:44 The dead man emerged, his hands and feet bound with funeral wrappings, a cloth tied around his face.

~~Jesus~~ Emmanuel said to them, “Unwrap him and let him go.”

11:45 And so many of the Jews who had come to visit Mary saw what ~~Jesus~~ Emmanuel had done, and they believed in him.

11:46 But some went to the Pharisees to report what ~~Jesus~~ Emmanuel had done.

11:47 The high priests and Pharisees called for a meeting of the Sanhedrin,[[526]](#footnote-524)

and they asked each other, “What are we going to do? This man is performing too many miracles.

11:48 “If we let him continue, soon everyone will believe in him, and then the Romans will come and take away both our Temple and our nation.”[[527]](#footnote-525)

11:49 Then one of them named Caiaphas, who was High Priest that year, said to them, “You don’t know anything!

11:50 “You don’t realize that it would benefit us to sacrifice one [innocent] man for the sake of the people [i.e., as a human sacrifice to the satanic gods]. Then the whole nation won’t be destroyed [by the gods].”

11:51 He did not say this just for himself—rather, as High Priest for that year, he was making a prophecy that ~~Jesus~~ Emmanuel would be killed for the Jewish nation.

11:52 And not just for the nation, but also to unify ~~God’s~~ Yahweh’s children who were scattered abroad.

11:53 So from that day on, they made plans to sacrifice him.[[528]](#footnote-526)

11:54 As a result, ~~Jesus~~ Emmanuel no longer appeared publicly among the Jews [in Judea]. Instead, he went to a region near the wilderness, to a village called Ephraim, where he stayed with his disciples.

CHAPTER 12

Emmanuel Sends Out His Disciples

*January - February, 33 A.D.*

*Samarian Wilderness*

9:35 ~~Jesus~~ Emmanuel traveled to all the towns and villages [in Samaria], teaching in the synagogues, preaching the Good News about the Kingdom [of Yahweh], and healing every disease and sickness among the people.

9:36 When he saw the crowds, he was overcome with compassion for them, because they were despairing and lost, like sheep abandoned by their shepherd.

10:1 And so ~~Jesus~~ Emmanuel appointed ~~70~~ [72] more disciples, sending them ahead of him in pairs to every town and place where he would be going.

10:2 He told them, “There is an abundant harvest, but not enough workers. So pray to the Lord of the Harvest to send out workers into His fields.[[529]](#footnote-527)

9:37 Then he said to his disciples, “There is an abundant harvest, but not enough workers.

9:38 “So pray to the Lord of the Harvest to send out workers into His fields.”

10:3 “Go on your way, but listen: I am sending you out like lambs among wolves.

10:16 “Now listen: I am sending you out like sheep among wolves. So be as crafty as snakes, and as innocent as doves.

10:17 “Beware of men, because they will hand you over to councils and flog you in their synagogues.[[530]](#footnote-528)

10:4 “Do not bring a purse or a bag or sandals, and don’t greet anyone on the road.

10:5 “When you first enter a house, say, ‘Peace be upon this house.’

10:6 “And if there is a Child of Peace there, your greeting of peace will bless them. If not, it will return to you.

10:7 “And stay in the same house, eating and drinking whatever is given to you—for the worker is worth his wages. Don’t go from house to house.

10:8 “When you enter a town that welcomes you, eat whatever is offered to you.

10:9 “Heal the sick who are there, telling them, ‘The Kingdom of ~~God~~ Yahweh is close to you.’

10:10 “But when you enter a town that doesn’t welcome you, go into the street and say,

10:11 “‘[As testimony] against you, we’re wiping off the very dust of your town that sticks to our feet. And know this: the Kingdom of Heaven is very close to you.’

10:12 “And I can assure you that Sodom will find it more bearable on Judgment Day than that town will.”

10:15 “I can assure you that the land of Sodom and Gomorrah will have an easier time on the Day of Judgment than that town will.”

11:20 Then ~~Jesus~~ Emmanuel began to denounce the towns in which most of his greatest miracles had occurred, because the people had not repented:

11:21 “Woe to you, Chorazin! Woe to you, Bethsaida! Because if the great miracles that had been done for you had been done in Tyre and Sidon, those people would have repented long time ago, in sackcloth and ashes.[[531]](#footnote-529)

10:13 “Woe to you, Chorazin! Woe to you, Bethsaida! Because if the great miracles that had been done for you had been done in Tyre and Sidon, those people would have repented long time ago, sitting in sackcloth and ashes.

11:22 “But I can assure you that Tyre and Sidon will find it more bearable on Judgment Day than you.

10:14 “But it will be more bearable for Tyre and Sidon on Judgment Day than for you.

11:23 “And you, Capernaum—will you be exalted to Heaven? No, you will descend to Hades!

10:15 “And you, Capernaum—will you be exalted to Heaven? No, you will descend to Hades!

11:23 “Because if the miracles performed in you had been performed in Sodom, it would still be here.

11:24 “And I can assure you that it will be more bearable for Sodom on Judgment Day than for you.

10:16 “Whoever hears you [my disciples] will be hearing me. Whoever rejects you will be rejecting me. And whoever rejects me is rejecting the One who sent me.”

10:17 Then the ~~70~~ [72] disciples returned joyfully, saying, “~~Master~~ Teacher, even the demons submit to us through your name!”

10:18 ~~Jesus~~ Emmanuel said to them, “I’ve been watching Satan fall like lightning from Heaven!

10:19 “Listen—I have given you authority to squash the serpents and scorpions, and to annihilate the enemy’s power![[532]](#footnote-530) And nothing will harm you.

10:20 “But don’t rejoice about the spirits submitting to you—rejoice that your names are written in Heaven.”

10:21 It was then that ~~Jesus~~ Emmanuel rejoiced with the Holy ~~Spirit~~ Angels, and he said, “I thank you, ~~Father~~ Yahweh, Lord of Heaven and Earth, for hiding these things from the clever and learned, and revealing them to children.

11:25 It was then that ~~Jesus~~ Emmanuel said, “I thank you, Yahweh ~~Father~~, Lord of Heaven and Earth, for hiding these things from the clever and learned, and revealing them to children.

11:26 “So be it, ~~Father~~ Lord, for this is what pleases you.

10:21 “So be it, ~~Father~~ Lord, for this is what pleases you.

10:22 Turning to his disciples, ~~Jesus~~ Emmanuel said, “~~My Father~~ Our Lord entrusts everything to me. No one knows who the Christ is except ~~the Father~~ Our Lord, and no one knows who ~~the Father~~ Our Lord is except the Christ—with the exception of those to whom the Christ has chosen to reveal Him.”

11:27 “~~My Father~~ Our Lord entrusts everything to me. No one knows the Christ except ~~the Father~~ Our Lord, and no one knows ~~the Father~~ Our Lord except the Christ—with the exception of those to whom the Christ has chosen to reveal Him.

11:28 “Come to me, all of you who suffer and are heavily burdened, and I will give you rest.

11:29 “Put on my yoke and learn from me, for I am gentle and humble at heart, and you will find rest for your souls.

11:30 “Because my yoke is peaceful and my load is light.”

10:23 Then he spoke privately to his disciples, “Blessed are the eyes that can see what you see.

10:24 “Know that there have been many prophets and kings who have longed to see what you have seen, but couldn’t, and who have longed to hear what you have heard, but couldn’t.”

10:25 In that moment, a scribe stepped forward to test ~~Jesus~~ Emmanuel. He said to him, “~~Master~~ Teacher, what should I do to inherit eternal life?”

10:26 ~~Jesus~~ Emmanuel said to him, “What is written in the Law [of Moses]? How do you interpret it?”

10:27 He answered, “‘Love Yahweh, your God, with all your heart, and with all your soul, and with every thought, and with every action.’” And, ‘Love your neighbor as you would yourself.’”

10:28 ~~Jesus~~ Emmanuel said to him, “You’ve answered correctly. Do that, and you’ll live.”

10:29 But the man, wanting to make sure he understood correctly to be righteous, asked ~~Jesus~~ Emmanuel, “And who is my neighbor?”

10:30 ~~Jesus~~ Emmanuel, welcoming his question, said to him, “There was a man traveling from Jerusalem to Jericho, when bandits attacked him. They stripped him of his clothes, beat him, and left him for dead.

10:31 “Now by chance, there was a priest coming that way, and when he saw the man he passed on the other side of the road.[[533]](#footnote-531)

10:32 “Similarly, when a Levite reached the place and saw the man, he also passed on the other side.

10.33 “But then there was a Samaritan who was traveling, who reached the place where the man was. And when he saw the man, he felt compassion for him,

10:34 “and he went to bandage his wounds, pouring in oil and wine. Then he put the man on his own donkey, and brought him to an inn to take care of him.

10:35 “The next day when he needed to leave, he took out two *denarii* and gave them to the innkeeper, and said to him, ‘Take care of him, and if you need to spend more, I’ll repay you when I come back.’

10:36 “Now, which of those three do you think was a neighbor to the man attacked by bandits?”

10:37 The scribe replied, “The one who showed mercy to him.”

~~Jesus~~ Emmanuel told him, “Go and behave likewise.”

6:1 “And regarding righteous behavior, make sure you’re not really doing it just so other people will notice. Otherwise, you’ll have no reward from ~~your Father~~ Our Lord in Heaven.

6:2 “And so when you give to charity, don’t sound your horn about it like one of those hypocrites in the synagogues and marketplaces who wants to be worshipped by men. Believe me when I tell you: they have already received their reward.

6:3 “And when you give charity, don’t let your left hand know what your right hand is doing,

6:4 “so your charity will be done secretly. Because ~~your Father~~ Our Lord, Who Sees What Is Hidden, will reward you openly.”

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11:1 [Later,] when ~~Jesus~~ Emmanuel had just finished praying in a [private] place, one of his disciples said to him, “~~Master~~ Teacher, teach us how to pray, just as John [the Baptist] had taught his disciples.”

6:5 [Emmanuel told them,] “When you pray, don’t be like the hypocrites who love to pray standing in the synagogues and on the street corners, so others can see them. Believe me when I tell you: they have already received their reward.

6:6 “But you, when you pray, go into a private room. And after you have locked the door, pray to ~~your Father~~ Our Lord secretly. And ~~your Father~~ Our Lord, who sees what is hidden, will reward you openly.

6:7 “And when you pray, don’t blather on like the pagans, who think they’ll be heard because of all their talking.

6:8 “So don’t be like them, because ~~your Father~~ Our Lord knows what you need even before you ask Him.

6:9 “And so this is how you should pray:

11:2 ~~Jesus~~ Emmanuel told them, “When you pray, say:

11:2 “~~’Our Father~~ Our Lord in Heaven, Your Name [Yahweh] is holy.

6:9 “‘~~Our Father~~ Our Lord in Heaven, Your Name [Yahweh] is holy.

6:10 “‘Let Your Kingdom come! May Your will be fulfilled on Earth as it is in Heaven.

11:2 “Let Your Kingdom come! May Your will be fulfilled on Earth as it is in Heaven.

6:11 “’Give us, each day, enough bread for our needs.

11:3 “’Give us, each day, enough bread for our needs.

11:4 “’And just as we have forgiven the failings of others, forgive our failings.

6:12 “’And just as we have forgiven the failings of others, forgive our failings.

6:13 “Don’t lead us into temptation and rescue us from evil.

11:4 Don’t lead us into temptation and rescue us from evil.”

6:13 “Because the Kingdom is Yours, filled with Your power and Your glory forever.’[[534]](#footnote-532)

6:14 “Because if you forgive people who have sinned, ~~your~~ Our Heavenly ~~Father~~ Lord will forgive you.

6:15 “But if you don’t forgive people, ~~your Father~~ Our Lord won’t forgive your sins, either.[[535]](#footnote-533)

6:16 “And when you fast, don’t become gloomy-faced like the charlatans, who appear unwashed so people will notice them when they’re fasting. Believe me when I tell you: they have already received their reward.

6:17 “But you, when you fast, wash your face and anoint your head,

6:18 “so no one will notice that you’re fasting secretly—except ~~God~~ Yahweh. Then ~~your Father~~ Our Lord, who sees what is done secretly, will reward you openly.”

11:5 Then ~~Jesus~~ Emmanuel said to them, “Suppose one of you has an acquaintance, and you go to him at midnight and say, ‘My Friend, let me have three loaves of bread,

11:6 “‘because a friend has just stopped by on a trip, and I don’t have anything to offer him.’

11:7 “And let’s say the man inside tells you, ‘Don’t bother me! I’ve already locked the door, and my children are in bed with me. I can’t get up to give you anything!”

11:8 “I can assure you that he won’t get up to give him the bread because of their friendship. Rather, it will be because of the man’s persistence that his friend will get up to give him all the bread he needs.

11:9 “And so I say to you: Ask, and it will be given to you. Search, and you will find. Knock, and it will open to you.

7:7 “Ask, and it will be given to you. Search, and you will find. Knock, and it will open to you.

7:8 “Because anyone who asks, receives. And anyone who searches, finds. And anyone who knocks, opens.

11:10 “Because anyone who asks receives. And anyone who searches, finds. And anyone who knocks, opens.

11:11 “If any of you [who are] fathers had a son who asked you for bread, would you give him a stone?

7:9 “Which of you, if your son asked for bread, would give him a stone?

7:10 “Or, if he asked for a fish, would give him a serpent?

11:11 Or if he asked for a fish, would you give him a serpent instead of a fish?

11:12 “Or, if he asked for an egg, would you give him a scorpion?

11:13 “If the ungodly among you know how to give good gifts to their children, then all the more will the Heavenly ~~Father~~ Lord give the Holy ~~Spirit~~ Angels to whomever asks Him.”

7:11 “If the ungodly among you know how to give good gifts to their children, then all the more will the Heavenly ~~Father~~ Lord give good things to whomever asks Him.”

7:12 “Therefore, with all things, treat others as you would have them treat you—for this is the Law [of Moses] and the Prophets.[[536]](#footnote-534)

9:27 As ~~Jesus~~ Emmanuel traveled on from there, two blind men followed him, shouting, “Have mercy on us, Son of David!”

9:28 As he was entering a house, the blind men approached him, so ~~Jesus~~ Emmanuel said to them, “Do you believe I’m able to do this?”

They said to him, “Yes, ~~Master~~ Teacher.”

9:29 Then he touched their eyes and said, “According to your faith, so be it.”

9:30 Immediately, their sight returned. ~~Jesus~~ Emmanuel gave them strict orders, “Make sure no one knows about this.”

9:31 But as soon as they left, they told everyone in the area.

9:32 As they [i.e., Emmanuel and his disciples] exited [the house], some people brought to ~~Jesus~~ Emmanuel a man who was mute and demon-possessed.

9:33 After ~~Jesus~~ Emmanuel had purged the demon, the mute man spoke. The people were astounded, saying, “This has never been seen in Israel before!”

11:14 So ~~Jesus~~ Emmanuel purged the demon that caused muteness, and as soon as the demon left, the man could talk. The people were astounded.

3:20 Then ~~Jesus~~ Emmanuel went to another house, but a crowd had gathered [so quickly] that he and his disciples could not even [enter the house to] eat some bread.

3:21 When some people heard about the healing [Emmanuel had just done], they came over to try to arrest him, saying, “He’s crazy!”

3:22 The scribes who had come from Jerusalem said, “Beelzebul has possessed him! He casts out demons through the prince of Devils!”

9:34 And the Pharisees said, “He casts out demons through the prince of devils!”

11:15 But some of them said, “It is through Beelzebul, the head Devil, that he casts out demons!”

11:16 And others, wanting to test him, demanded a miracle from Heaven.

12:22 And so they brought to ~~Jesus~~ Emmanuel a demon-possessed man who was blind and mute. But ~~Jesus~~ Emmanuel healed him—the man was able to both see and talk.

12:23 Everyone in the crowd was amazed, and they said, “Isn’t this the Son of David?”

12:24 But when the Pharisees heard about it, they said again, “The demons aren’t being cast out by him, but by Beelzebul, the prince of devils.”

12:25 But ~~Jesus~~ Emmanuel knew their thoughts, and he said to them,

11:17 But ~~Jesus~~ Emmanuel knew their thoughts, and he said to them,

3:23 So ~~Jesus~~ Emmanuel called them over, and he spoke to them using a parable: “How can Satan cast out Satan?

3:24 “If a kingdom is internally divided, that kingdom will be destroyed.

3:25 “If a family is internally divided, that family can’t survive.

12:25 “Every kingdom that is internally divided will be destroyed. No city or family that is divided against itself can survive.

11:17 “Any kingdom that is internally divided will be destroyed, and any family that is internally divided will collapse.

11:18 “If Satan is opposing himself, how can his kingdom survive? Because you’re saying I drive out demons through Beelzebul.

12:26 “If Satan casts out Satan, he is opposing himself. How, then, could his kingdom survive?

3:26 “And if Satan is opposing himself, and is divided, he can’t survive. His end must come.

11:19 “And if I’m casting out demons through Beelzebul, what are your people [i.e., your exorcists] using to cast them out? They will judge you [for accusing them of using Beelzebul].

12:27 “And if I’m casting out demons through Beelzebul, what are your people using to cast them out? These people [i.e., their exorcists] will judge you [for accusing them of using Beelzebul].

12:28 “But if I cast out demons through the [Holy] ~~Spirit~~ Angel of ~~God~~ Yahweh, then the Kingdom of ~~God~~ Yahweh is near you.

11:20 “But if I cast out demons through the power of ~~God~~ Yahweh, then there is no doubt that the Kingdom of ~~God~~ Yahweh is near you.

11:21 “When a strong, fully armed man guards his house, his possessions are safe.

11:22 “But if someone comes who is stronger, he will conquer the man, take his trusted armor, and distribute the plunder.

12:29 “Because how can someone enter a strong man’s house and take all his things unless he first ties up the man? Then he can plunder the house.

3:27 “Indeed, no one can enter a strong man’s house and take all his things without first tying him up. Then he can plunder the house.

11:23 “Anyone who isn’t with me is against me, and anyone who doesn’t gather with me, scatters.

12:30 “Anyone who isn’t with me is against me, and anyone who doesn’t gather with me, scatters.

11:24 “When an impure spirit leaves a person, it wanders through desert places, seeking rest. Finding none,

12:43 “When an impure spirit leaves a person, it wanders through desert places, seeking rest. Finding none,

12:44 “it says, ‘I’ll return to the home I left.’ And if it should come and find the house vacant, spotless, and neatly furnished,

11:24 “it says, ‘I’ll return to the home I left.’

11:25 “And if it should come and find the house spotless and neatly furnished,

11:26 “then it will go and get seven spirits more wicked than itself, and they will enter and live there. And so the man ends up worse than before.”

12:45 “then it will go and get seven spirits more wicked than itself, and they will enter and live there. And so the man ends up worse than before.

12:45 “This is how it will be with this godless generation.”

3:30 ~~Jesus~~ Emmanuel said these things because people had said, “He’s possessed by an impure spirit.”

11:27 As ~~Jesus~~ Emmanuel said these things, a woman in the crowd shouted, “Blessings to the womb that bore you, and to the bosom that suckled you!”

11:28 ~~Jesus~~ Emmanuel said to her, “And blessings to those who hear the Word of ~~God~~ Yahweh and follow it!”

12:38 Then, replying to Jesus, some of the Pharisees and scribes said to him, “Teacher, we would like to see a sign from you.”

12:39 ~~Jesus~~ Emmanuel shouted at them, saying, “The evil, degenerate generation seeks a sign! But the only sign it will receive is the sign of the Prophet Jonah.

11:29 As the crowds gathered around him and pressed upon him, ~~Jesus~~ Emmanuel shouted, “This is an evil generation. It demands a sign, but the only sign it will receive is the sign of the Prophet Jonah.

11:30 “Just as Jonah was a sign to the Ninevites [when he spent three days and three nights in the belly of a whale], so will the Son of Man be a sign to this generation [when he spends three days and three nights in the heart of the Earth].

12:40 “Just as Jonah spent three days and three nights in the belly of a whale, so will the Son of Man spend three days and three nights in the heart of the Earth.

12:42 “The Queen of the South [i.e., the Queen of Sheba] will stand in judgment against this generation, and will condemn it—for she came from the farthest ends of the Earth to hear the wisdom of [King] Solomon, and suddenly someone greater than Solomon is here.

11:31 “The Queen of the South will stand in judgment against the people of this generation, and will condemn them—for she came from the farthest ends of the Earth to hear the wisdom of [King] Solomon, and suddenly someone greater than Solomon is here.

11:32 “The men of Nineveh—who repented when Jonah was preaching—will [also] stand in judgment against this generation, and will condemn it.

12:41 “The men of Nineveh—who repented when Jonah was preaching—will stand in judgment against this generation, and will condemn it.

12:41 “Because suddenly someone greater than Jonah is here, [and you don’t even recognize him].

11:32 “Because suddenly someone greater than Jonah is here, [and you don’t even recognize him].

11:33 “No one lights a lamp and puts it in a closet, or puts it under a basket. Instead, it is put on a lamp stand, so all who enter [the room] can see the light.[[537]](#footnote-535)

11:34 “The light within a person is [revealed] in the eyes. When your eyes are clear, your whole body is full of light.

6:22 “The light within a person is [revealed] in the eyes. When your eyes are clear, your whole body is full of light.

6:23 “But when your eye is evil, your body is full of darkness.

11:34 “But when your eye is evil, your body is also full of darkness.

6:23 “And if your only light is darkness, how great that darkness must be!

11:35 “So be careful not to let the light within you become dark.

11:36 “And if your whole body is full of light, with no part in darkness, then it will glow brilliantly like a lamp radiating light[, and it will be a beacon for all to see].”

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11:37 As ~~Jesus~~ Emmanuel was speaking, a Pharisee invited him to dine. So he went inside [the man’s house] and sat down for a meal,

11:38 but the Pharisee was shocked when he saw that ~~Jesus~~ Emmanuel didn’t [do the ceremonial] wash[ing] before eating.[[538]](#footnote-536)

11:39 ~~Jesus~~ Emmanuel rebuked the man, saying, “You Pharisees keep the outside of your cup and plate clean, while your inner world is full of criminality and depravity!

23:25 “Woe to you, scribes and Pharisees! You Deceivers! You keep the outside of your cup and plate clean, while your inner world is full of criminality and depravity!

23:26 “You blind Pharisees! First clean what is inside the cup and plate, so the outside can also become clean.

11:40 “You blind fools! Isn’t the internal created by the same One who created the external?

11:41 “Because when you are guided from within to be charitable, then suddenly everything about you becomes clean.

11:42 “But woe to you, Pharisees! You give away a tenth of your mint, rue, and other herbs, as required by the Law of Moses, but you disregard justice and [acting from] a love of ~~God~~ Yahweh —these things are just as important as not neglecting [the tithing].

23:23 “Woe to you, scribes and Pharisees! You Deceivers! You give away a tenth of your spices—mint, dill, cumin. But you disregard the more important matters of the Law—justice, mercy, faith. You should have practiced these things, while not neglecting the rest of it [i.e., the tithing].

23:24 “You blind guides! You pick out the gnats [from your spiritual practice], but swallow [sins as large as] camels.

23:27 “Woe to you, scribes and Pharisees, you Deceivers! You are like whitewashed tombs that look stunning externally, but the inside is full of rotting bones of the dead and all manner of filth.

23:28 “In the same way, you appear upstanding to people externally, but inside you’re full of depravity and hypocrisy.

11:43 “Woe to you, Pharisees! You love the foremost seats in the synagogues, and being recognized and greeted in the market.

11:44 “Woe to you, scribes and Pharisees! You Deceivers! You are like unmarked graves that people step on without knowing.”

11:45 One of the scribes said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, by saying that, you’re also insulting us.”

11:46 ~~Jesus~~ Emmanuel said to them, “Woe to you, too, scribes! You burden people with loads too heavy to bear, while you yourselves won’t even lift a single finger to help them.

11:47 “Woe to you! You build tombs for the prophets whom your forefathers had killed.

23:29 “Woe to you, scribes and Pharisees! You Deceivers! You build tombs for the prophets,

23:29 “and decorate the graves of the righteous.

23:30 “Then you say, ‘If we had been alive in the days of our forefathers, we wouldn’t have joined them in shedding the blood of the prophets.’”

23:31 “So you are admitting that you’re the children of those who murdered the prophets.

11:48 “Thereby, you’re admitting that you approve of the acts of your fathers—they did the murdering of the prophets, and you built the tombs.

23:32 “So go ahead, then, and finish the sins of your forefathers. As you can only raise yourselves to the [moral] level of your forefathers.

23:33 “You snakes! You Children of the Serpent! How can you escape your sentence to Hell?

23:34 “Because of this, I am sending you prophets, and sages, and writers. Some you will murder, some you will crucify. Others, you will flog in your synagogues, or persecute from town to town.

11:49 “Because of this, the wisdom of ~~God~~ Yahweh said, ‘Listen! I will send them prophets and apostles. They will murder some of them, and persecute others.’

11:50 “And in such a way, the current generation will be held accountable for all the spilled blood of the prophets: for spilling [the Souls that are] the foundation of the universe.

23:35 “And thus, [the negative consequences from] all the righteous blood that has been shed on Earth will come back to you,

23:35 “from the blood of righteous Abel to the blood of Zechariah, son of Berekiah, whom you murdered between the Temple and the altar.

23:36 “I can assure you that all these things will be upon this generation.

11:51 “from the blood of Abel, to the blood of Zechariah, who was murdered between the Temple and the altar. Yes, I can assure you that this generation will be held accountable for it all.

11:52 “Woe to you, scribes, for taking away the Keys to Knowledge! You wouldn’t enter [the rooms of knowledge], yourselves, and then you prevented anyone else from entering.”

11:53 As ~~Jesus~~ Emmanuel was saying these things to them, the Pharisees and scribes became extremely offended and hostile, and they began assailing him with questions.

11:54 They were plotting against him in every way, trying to catch something from his mouth that they could use to indict him.

12:1 Meanwhile, huge crowds had gathered, people threatening to trample each other.

\*8:13 Then ~~Jesus~~ Emmanuel again escaped the crowds, ~~embarking,~~ and left [the village].

16:4 Then ~~Jesus~~ Emmanuel escaped from the crowds and left [the village].

16:5 When the disciples left [the village],

16:5 [they realized] they had forgotten to take bread with them.

8:14 His disciples had forgotten to take bread with them, and they didn’t have more than one loaf ~~in the boat~~.

8:15 ~~Jesus~~ Emmanuel warned them, saying, “Watch out! Beware of the yeast of the Pharisees and of Herod.”

12:1 ~~Jesus~~ Emmanuel said to his disciples, “Watch out for the yeast of the Pharisees—which is duplicity.”

16:6 Then ~~Jesus~~ Emmanuel said to them, “Watch out! Beware of the yeast of the Pharisees and the Sadducees.”

8:16 They discussed this among themselves and said, “[He said] that because we have no bread.”

16:7 They discussed this among themselves and said, “[He said] that because we didn’t bring any bread.”

16:8 Aware of their discussion, ~~Jesus~~ Emmanuel asked them, “Hey you, of little faith! Why are you talking about having no bread?

8:17 Aware of their discussion, ~~Jesus~~ Emmanuel asked them, “Why are you talking about having no bread?

8:17 “Can’t you perceive or understand yet? Are your hearts so closed?

16:9 “Don’t you understand yet?

8:18 “Though you have eyes, can’t you see? And though you have ears, can’t you hear? Don’t you remember anything?

8:19 “When I broke the five loaves into five thousand, how many baskets of leftovers did you collect?”

16:9 “Don’t you remember the five loaves becoming five thousand, and how many basketfuls you collected?

8:19 They answered, “Twelve.”

~~8:20 “And when I broke the seven loaves into the four thousand, how many baskets of leftovers did you collect?”~~

~~16:10 “Or the seven loaves becoming four thousand, and how many basketfuls you collected?~~

~~8:20 Then they answered, “Seven.”[[539]](#footnote-537)~~

8:21 ~~Jesus~~ Emmanuel said to them, “Don’t you understand yet?

16:11 “Why can’t you comprehend that I wasn’t talking about bread? Rather, I was warning you about the hidden, evil deceptions of the Pharisees and Sadducees.”

16:12 Then his disciples understood that he wasn’t telling them to beware of yeast in bread, but to beware of the [false] beliefs of the Pharisees and Sadducees.

12:2 “There is nothing secret that won’t be exposed, and nothing hidden that won’t be revealed.[[540]](#footnote-538)

10:26 “So don’t be scared of them, because there is nothing secret that will not be exposed, and nothing hidden that won’t be revealed.

10:27 “What I tell you in darkness, say in the light. And what is whispered in the ear, shout from the rooftops.

12:3 “Whatever you have said in darkness will be heard in the light. And whatever you have whispered in private rooms will be shouted from the rooftops.

12:4 “Don’t be scared of those who can kill the body—there is nothing more they can do after that.

10:28 “Don’t be scared of those who can kill the body, because they can’t kill the soul.

12:5 “But I will forewarn you about Who you should fear: fear the One who, after killing the body, has the power to throw [souls] into hell. Yes, I tell you, fear Him.

10:28 “Instead, fear the One who can destroy both soul and body in hell.

10:29 “Aren’t two sparrows sold for a penny [i.e., for sacrifices]? And yet not one of them will fall to the ground unless ~~Your Father~~ Our Lord wills it.[[541]](#footnote-539)

12:6 “Aren’t five sparrows sold for two pennies? Yet not one of them is forgotten by ~~God~~ Yahweh.

12:7 “Even the hairs of your head are all counted. So don’t be scared—you are worth much more than sparrows.

10:30 “Even the hairs of your head are all counted.

10:31 “So don’t be scared—you are worth much more than sparrows.

10:32 “And so anyone who champions me before others, I will champion before ~~my Father~~ Our Lord in Heaven.

12:8 “And I can tell you that anyone who champions me before others, the Son of Man will also champion before the Angels of Yahweh.

12:9 “But whoever rejects me before others will be rejected before the Angels of ~~God~~ Yahweh.

10:33 “And whoever rejects me before others, I will reject him before ~~my Father~~ Our Lord in Heaven.

12:31 “And so I’m telling you that all manner of sin and slander can be forgiven,

3:28 “Believe me when I tell you that the sons of men will be forgiven all manner of sin and slander that they commit,

3:29 “but anyone who blasphemes against the Holy ~~Spirit~~ Angels will never be forgiven—he is condemned to eternal damnation.”

12:31 but blasphemy against the [Holy] ~~Spirit~~ Angels won’t be forgiven.

12:32 “Anyone who slanders the Son of Man will be forgiven, but anyone who blasphemies against the Holy ~~Spirit~~ Angels won’t be forgiven, neither in this world nor in the coming world.”[[542]](#footnote-540)

12:10 “Anyone who slanders the Son of Man will be forgiven, but anyone who blasphemies against the Holy ~~Spirit~~ Angels won’t be forgiven.

12:11 “So when they bring you to the synagogues, and to the judges, and to the authorities, don’t worry about how you’ll defend yourselves or what you’ll say,

12:12 “because at that time the Holy ~~Spirit~~ Angels will tell you what you should say.”[[543]](#footnote-541)

12:13 And then someone in the crowd said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, tell my brother to divide his inheritance with me!”

12:14 ~~Jesus~~ Emmanuel said to him, “Sir, who appointed me as judge or referee between the two of you?”

12:15 Then he said to everyone, “Be careful! Watch out for all forms of greed, because a person’s life isn’t about how much he possesses.”

12:16 Then ~~Jesus~~ Emmanuel told them a parable: “There was a rich man whose land produced abundant crops.

12:17 “The man thought to himself, ‘What am I going to do? Because there’s no place for me to store my crops.’

12:18 “So the man said, ‘This is what I’ll do. I’ll tear down my barns and build bigger ones, where I’ll store my grain and produce.’

12:19 ‘Then I’ll be able to say to myself, “You have enough things stored up to last for many years. Take it easy now—eat, drink, and be merry!”

12:20 “But ~~God~~ Yahweh said to him, ‘You fool! Your life will be demanded from you tonight. So who is going to get all these things that you’ve accumulated?’

12:21 “This is how it will be with anyone who stores up things for himself but is not generous toward ~~God~~ Yahweh.”

12:22 Then ~~Jesus~~ Emmanuel said to his disciples, “So I’m telling you not to worry about your life and what you’re going to eat, or about your body and what you’re going to wear.

6:25 “And so I’m telling you not to worry about your life and what you’re going to eat or drink, or about your body and what you’re going to wear.

6:25 “Isn’t peace of mind worth more than food, or more than the body, or more than clothes?

12:23 “One’s soul is [worth] more than food, more than the body, and more than clothes.

12:24 “Consider the ravens: They don’t plant or harvest, nor do they have any storehouses or barns. Yet, ~~God~~ Yahweh provides for them. And don’t you matter so much more than birds?

6:26 Look at the birds in the sky—they don’t plant or harvest or hoard, yet ~~your~~ Our Heavenly ~~Father~~ Lord provides for them. And don’t you matter so much more than them?

6:27 “Which one of you, by worrying, could add even a second to his life?

12:25 “Which one of you, by worrying, could add even a second to his life?

12:26 “If you can’t even do that small thing, why do you worry about the rest of it?

6:28 “And why do you worry about clothes?

6:28 “Look at how the lilies in the field grow. They don’t labor or weave,

12:27 “Look at how the lilies in the field grow. They don’t labor or weave,

12:27 “but I can tell you that not even [King] Solomon in all his splendor was arrayed like them.

6:29 “but I can tell you that not even [King] Solomon in all his splendor was arrayed like them.

6:30 “If that is how ~~God~~ Yahweh clothes the grass, which today is in the field and tomorrow is thrown into the fire, all the more will he clothe you—oh, you of little faith!

12:28 “If that is how ~~God~~ Yahweh clothes the grass, which today is in the field and tomorrow is thrown in the fire, all the more will he clothe you—oh, you of little faith!

12:29 “So don’t search for what you’re going to eat or drink—don’t be concerned about such things,

6:31 “So don’t worry, saying, ‘What am I going to eat?’ or, ‘What am I going to drink?’, or ‘What am I going to wear?’

6:32 “because the ungodly care about such things. ~~Your~~ Our Heavenly ~~Father~~ Lord knows that they are all necessary for you,

12:30 “because the ungodly care about such things. And ~~your Father~~ Our Lord knows that they are necessary for you,

12:31 “but seek His Kingdom first, and then all those things will be provided for you.

6:33 “but first seek the Kingdom of ~~God~~ Yahweh and His Righteousness, and then all those things will be provided for you.

6:34 “And so don’t worry about tomorrow, because tomorrow will worry about itself. The concerns of each day are enough for that day.

12:32 “Don’t be scared, little flock—it is ~~your Father’s~~ Our Lord’s greatest joy to give you the Kingdom!

6:19 “Don’t hoard treasures for yourself on Earth, which can be destroyed by moths and rust, and which thieves can burglarize and steal.

12:33 “Sell what you have, and offer [the proceeds] to the poor. Give yourself a treasure that won’t grow old—

12:33 “a treasure in Heaven that will never be lost, which no thief can molest nor moth destroy.

6:20 “But store up treasures for yourself in Heaven, which moths and rust can’t destroy, and which thieves can’t break into and steal.

6:21 “Because wherever your treasure is, your heart will be there, too.

12:34 “Because wherever your treasure is, your heart will be there, too.

12:35 “Keep your belts fastened [to be ready to work], and your lamps lit,

12:36 “like servants waiting for their master to return from a wedding banquet. So when he does come and knock, you can immediately open the door for him.

12:37 “Blessed are those servants who are found awake when the master returns. I can tell you that he will dress himself as a servant, and will have *them* sit at the table, and will come and wait on *them*.

12:38 “Blessed are those servants whose master finds them ready, even if he comes in the middle of the night or before dawn.[[544]](#footnote-542)

12:39 “But understand this: If the owner of the house had known at what time a thief was coming, he would not have let his house be broken into,

24:43 “But understand this: If the owner of the house had known at what time a thief was coming, he would have kept watch and not let his house be broken into,

24:44 “so you must also be ready, because the Son of Man will return at a time when you won’t expect him.”[[545]](#footnote-543)

12:40 “so you must also be ready, because the Son of Man will return at a time when you won’t expect him.”

12:41 Then [Simon] Peter interrupted, “~~Master~~ Teacher, is this parable meant for us, or for everyone?”

12:42 ~~Jesus~~ Emmanuel just continued speaking, “Who is the trustworthy and wise house servant, whom the master puts in charge of his other servants to give them their food rations at the proper time?

24:45 “Who is the trustworthy and wise servant, whom the master puts in charge of the other servants in his household to give them their food rations at the proper time?

24:46 “The servant is blessed who is found doing his work when his master returns.

12:43 “The servant is blessed who is found doing his work when the master returns.

12:44 “With certainty, I can tell you that he’ll have him manage all his possessions.

24:47 “With certainty, I can tell you that he’ll have him manage all his possessions.

24:48 “But suppose the servant is wicked, and says to himself, ‘My master is going to be gone a long time,’

24:49 “and then he starts beating his fellow servants, and eating and drinking with reprobates.

12:45 “But suppose the servant says to himself, ‘My master is going to be gone a long time,’ and then he starts beating the male and female servants, and eating and drinking, and getting drunk.

12:46 “The servant’s master will return on a day, and at an hour, that is not expected nor known,

24:50 “The servant’s master will return on a day, and at an hour, that is not expected nor known,

24:51 “and he will punish him severely, relegating him a place with the ungodly, where there will be wailing and gnashing of teeth.[[546]](#footnote-544)

12:46 “and he will punish him severely, relegating him a place with the ungodly.

12:47 “The servant who knows his master’s will, but neither stays awake nor does what the master wants, will be severely punished.

12:48 “But the one who unwittingly does immoral things will be beaten with just a few blows. Much will be asked from those who have already been given a lot. And from those already entrusted with a lot, more will be required of them.”

12:49 “I have come to set fire to the world, and how I wish it were already burning!

12:50 “But I must be baptized with yet another baptism, and I am being restrained until it occurs.[[547]](#footnote-545)

12:51 “Do you think that I came to bring harmony to the world? No. Here is Truth: [I came] to divide [the godly from the ungodly].

10:34 “Don’t think that I came to bring harmony to the world—I didn’t come to bring harmony, but the sword [to defeat the ungodly].

12:52 “Because from now on, five members of a single family will oppose each other—three against two, and two against three.

12:53 “There will be father against son, and son against father; mother against daughter, and daughter against mother; mother-in-law against daughter-in-law, and daughter-in-law against mother-in-law.

10:35 “I have come to turn ‘son against father, daughter against mother, daughter-in-law against mother-in-law—

10:36 “’A man’s enemies will be his own family members.’[[548]](#footnote-546)

16:1 Then Pharisees and Sadducees approached ~~Jesus~~ Emmanuel, tempting him by demanding a sign from Heaven.

8:11 Then the Pharisees came over and began to argue with ~~Jesus~~ Emmanuel, tempting him by demanding a sign from Heaven.

8:12 ~~Jesus~~ Emmanuel sighed deeply, from his soul, then said, “Why does this generation demand a sign? Let me assure you—this generation will receive no sign.”

16:4 “The evil, degenerate generation demands a sign! But it will receive no sign except the sign of the Prophet Jonah.”

12:54 Then ~~Jesus~~ Emmanuel also said to the crowd, “When you see a cloud rising in the west, immediately you say, ‘There’s going to be a storm.’

12:55 “And when you see the south wind blowing, you say, ‘It’s going to get hot.’ And that’s what happens.

16:2 He said to them, “In the evening, you say, ‘It’ll be fair weather, because the sky is red.’

16:3 Then in the morning, you say, ‘Today it’ll be stormy, because the sky is red and overcast.’

16:3 “You lairs! You can interpret the appearance of the sky, but you can’t recognize the signs of the time.

12:56 “You liars! If you can interpret the appearance of the earth and the sky, why can’t you recognize this time?

12:57 “Why don’t you, yourselves, judge what’s true?

12:58 “If you are on your way to the local authorities with your opponent, make every effort to reconcile with him or he could have you brought before the Judge—who will then turn you over to the jailer, who will then throw you into prison.

12:59 “I can tell you that you won’t leave that place until you have paid your last coin.”[[549]](#footnote-547)

13:1 It was then that some people told him about some [executed] Galileans, whose blood [Roman Governor Pontius] Pilate had mixed with the men’s [Temple] sacrifices.[[550]](#footnote-548)

13:2 ~~Jesus~~ Emmanuel said to them, “Do you think those Galileans were worse sinners than all the other Galileans because they suffered such a thing?

13:3 “I can tell you, no. But unless you repent, you’ll all die in the same way.

13:4 “And what about when the tower in Siloam fell and killed those eighteen people—do you think they were worse sinners than anyone else living in Jerusalem?

13:5 “I can tell you, no. But unless you repent, you’ll all die in the same way.”

13:6 Then ~~Jesus~~ Emmanuel finished with this parable: “There was a man who had planted a fig tree in his vineyard. When he came to look for fruit on it, he didn’t find any,

13:7 “so he said to the gardener, ‘Look, for the last three years I’ve come to get fruit from this tree, and I haven’t found any. So cut it down—it’s wasting space.

13:8 And the man said to him, “‘Sir, leave it alone for one more year, so I can dig around it and fertilize it.

13:9 “’Then if it bears fruit next year, great! And if not, you can cut it down.’”

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13:10 One Sabbath, ~~Jesus~~ Emmanuel was teaching in a synagogue,

13:11 and a woman was there who, for eighteen years, had [been possessed by] an evil infirmity spirit. She was hunched over and could not stand upright.

13:12 When ~~Jesus~~ Emmanuel saw her, he called her over and said, “Woman, you are free from your affliction.”

13:13 He placed his hands on her. Immediately, she stood up straight, and she praised ~~God~~ Yahweh.

13:14 But the head of the synagogue responded with fury because ~~Jesus~~ Emmanuel had healed on the Sabbath. So he said to the crowd, “There are six days when you’re allowed to work. So come to be healed on those days, not on the Sabbath.”

13:15 ~~Jesus~~ Emmanuel said to him, “You hypocrites! On the Sabbath, don’t you each untie your ox or donkey from the stall, and lead it out for water?

13:16 “And look! Here is a daughter of Abraham whom Satan has shackled for eighteen years. Shouldn’t she be released from her bondage on the Sabbath?”

13:17 His enemies felt ashamed after he said that, while the people rejoiced about all the incredible things he had done.

13:18 Then ~~Jesus~~ Emmanuel said, “What is the Kingdom of ~~God~~ Yahweh like? What can it be compared to?

4:30 Then ~~Jesus~~ Emmanuel said, “What is the Kingdom of ~~God~~ Yahweh like? To what can it be compared?

13:31 ~~Jesus~~ Emmanuel then gave the crowd another parable, saying, “The Kingdom of Heaven

13:31 “is like a grain of mustard seed that a man took and planted in his field.

13:32 “Though it is the smallest of seeds,

4:31 “It is like a grain of mustard seed which, when planted in the ground, is smaller than any other seeds on Earth.

13:19 “It is like a grain of mustard seed that a man took and planted in his field,

13:19 “which grew and became a large tree, the birds of the air nesting in its branches.”

13:32 “it grows into the largest of plants, becoming a tree in which birds of the sky can come to nest in the branches.”

4:32 “Yet, once planted, it grows to become larger than any other plant, with great branches springing forth, birds of the air able to nest in its shade.”

4:33 And ~~Jesus~~ Emmanuel used many such parables to speak the Word to the people in a way that they could understand.

13:20 Once again, ~~Jesus~~ Emmanuel asked, “What is the Kingdom of ~~God~~ Yahweh like?

13:21 “It is like [a small amount of] yeast that a woman takes and mixes into three measures [about 60 pounds] of flour, until it [i.e., the dough] is fully leavened [and makes enough loaves to feed the entire community].”

13:33 He told them another parable: “The Kingdom of Heaven is like [a small amount of] yeast that a woman takes and mixes into three measures [about 60 pounds] of flour, until it [i.e., the dough] is fully leavened [and will make enough loaves to feed the entire community].”

4:34 He didn’t speak to them except through parables. But when he was alone with his disciples, he explained everything to them.

13:34 ~~Jesus~~ Emmanuel said everything to the crowd using parables. He did not speak to the people except through parables.

13:35 And so the words of the Prophet [Asaph] were fulfilled, which said: “I will open my mouth with parables. I will reveal secrets hidden since before the creation of the world.”[[551]](#footnote-549)

CHAPTER 13

Emmanuel Speaks in Parables

*March, 33 A.D.*

*Province of Samaria*

13:22 ~~Jesus~~ Emmanuel passed through the towns and villages [of Samaria], teaching as he made his way to Jerusalem [for the annual Passover pilgrimage].

13:23 [On the way,] someone asked him, “~~Master~~ Teacher, are only a few going to be saved?” ~~Jesus~~ Emmanuel said to everyone,

13:24 “Make every effort to enter through the narrow door,

7:13 “Enter through the narrow door,

7:13 “because the door is wide and the road is vast leading to destruction, and most travel on it.

7:14 “But how small is the door, and how modest the road, that leads to [salvation of] the Soul! And only a few can find it.”

13:24 “because many, I can tell you, will want to get through [that narrow door,] but won’t be able to.

13:25 “After the master of the house gets up to lock the door, you’ll be left standing outside and knocking at it, saying, ‘Master! Master! Open up!’ And he’ll answer, ‘I assure you, I don’t know you or where you’re from!’

13:26 “Then you’ll start saying, ‘We ate and drank together, and you taught on our streets—’

13:27 “But he’ll say, ‘I don’t know you or where you’re from! Get away from me, you evildoer!’

13:28 “There will be wailing and gnashing of teeth when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of ~~God~~ Yahweh, with yourselves thrown out.

13:29 “People will come from the East and the West, from the North and the South, to take their seats in the Kingdom of ~~God~~ Yahweh.[[552]](#footnote-550)

13:30 “And know this: those who are last will become first, and those who are first will become last.”[[553]](#footnote-551)

13:31 At that moment, some Pharisees approached ~~Jesus~~ Emmanuel and told him, “You need to leave here! Herod wants to kill you!”

13:32 ~~Jesus~~ Emmanuel told them, “Go tell that fox, ‘Listen! I’m going to cast out demons and perform miracles today and tomorrow. Then, on the third day, I will be done with my work.

13.33 “Because I *must* do my work today and tomorrow, and leave the day after, as it’s not possible for a prophet to be killed outside of Jerusalem.

13:34 “Oh, Jerusalem! My Jerusalem, who murdered the Prophets and stoned the Ones sent to you! How many times have I wanted to gather your children together as a hen gathers her chicks beneath a wing? But you wouldn’t allow it.

23:37 “Oh, Jerusalem! Jerusalem, who murdered the Prophets and stoned the Ones sent to you! How many times have I wanted to gather your children together as a hen gathers her chicks beneath a wing? But you wouldn’t allow it.

23:38 “And now look—your people have been left devastated.

23:39 “I can tell you this: you won’t see me again until you can say, ‘Blessed is he who comes in the Name of Yahweh.’”

13:35 “And now look—your people have been left devastated. I can tell you this: you won’t see me again until the time when you can say, ‘Blessed is he who comes in the Name of Yahweh.’”

14:1 Then it happened that ~~Jesus~~ Emmanuel went to dine in the home of one of the leading Pharisees, where he was carefully watched.

14:2 And suddenly a man appeared before him who suffered from abnormal swelling in the body.[[554]](#footnote-552)

14:3 So ~~Jesus~~ Emmanuel asked the Pharisees and scribes, “Is it lawful to heal on the Sabbath?”

14:4 But they didn’t say anything. So ~~Jesus~~ Emmanuel clasped the man, healed him, and let him go.

14:5 Then ~~Jesus~~ Emmanuel said to them, “If one of you had a son, or an ox, that fell into a deep pit on the Sabbath, wouldn’t you immediately pull them out?”

14:6 But they still couldn’t answer him.

14:7 When ~~Jesus~~ Emmanuel noticed the guests who had picked the best seats at the table, he told them a parable:

14:8 “If someone invites you to a wedding, don’t sit in the place of honor—someone worthier might show up.

14:9 “Then the host who invited you both will have to come to you and say, ‘Give this man your seat.’ And ashamed, you’ll have to take the very last seat.

14:10 “So when you’re invited, go and sit in the lowest place, so when your host comes, he can say to you, ‘Friend, move to a more honored seat!’ And you’ll be exalted in the presence of everyone dining with you.

14:11 “Because anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.”[[555]](#footnote-553)

14:12 Then ~~Jesus~~ Emmanuel said to the man who had invited him, “When you give a luncheon or dinner, don’t invite your friends, or brothers, or relatives, or wealthy neighbors. Otherwise, they might invite you in return, repaying the favor.

14:13 “Instead, when you hold a banquet, invite the poor, the injured, the crippled, the blind.

14:14 “Then—because they can’t pay you back—you’ll be blessed, and you’ll be repaid at the Resurrection of the Righteous.”

14:15 When one of the guests heard this, he said to ~~Jesus~~ Emmanuel, “Blessed is the one who will eat bread in the Kingdom of ~~God~~ Yahweh!”

22:1 ~~Jesus~~ Emmanuel [answering the guest,] spoke to them again in parables, saying,

22:2 “The Kingdom of Heaven can be compared to a king preparing a wedding feast for his son.

14:16 ~~Jesus~~ Emmanuel said to him, “There was a man who held a great banquet, inviting many guests.[[556]](#footnote-554)

14:17 “At mealtime, he sent his servant to tell the guests, ‘Come, because everything is ready now.’

22:3 “He sent his servants to summon the people who had been invited to the feast,

22:3 “but they wouldn’t come.

14:18 “But every one of them [i.e., the invitees] began to make excuses.

22:4 “So the king sent out more servants, and said to them, ‘Tell the ones who have been invited, ‘Look, dinner is prepared! My oxen and fattened calves have been slaughtered, and everything is ready. Come to the wedding feast!’

22:5 “But they [i.e., the invitees] just scoffed and went on their way—one to his fields, the other to his business.

14:18 The first said to him, ‘I just bought a field, and I need to go see it. I hope you’ll excuse me.’

14:19 “Another said, ‘I just bought five yoke of oxen, and I’m going to try them out. I hope you’ll excuse me.’

14:20 “Still another said, ‘I just got married, so I’m not able to come.’

22:6 “Others seized the king’s servants, treated them cruelly, and killed them.

14:21 “A servant returned and reported all this to his master.

22:7 “The king was outraged, and he sent out his armies, destroying the murderers and burning down their cities.

22:8 “Then he said to his servants, ‘The wedding is ready, but those invited are not worthy of it.

14:21 In anger, the master of the house said to his servant, ‘Go now into the streets and alleys of town, and bring here the poor, the injured, the crippled, and the blind.’

22:9 “So go onto the streets and invite as many people as you can to the wedding feast.”

22:10 So the servants went into the streets and gathered as many people as they could find—both bad and good—and the wedding hall was full of guests.

14:22 “Then a servant said to him, ‘Master, I’ve done what you ordered, but there’s still more room.

14:23 “So the master said to his servant, ‘Go to the highroads and the hedgerows, and urge them to come here so I’ll have a full house.

14:24 “’Because I can assure you, none of the people who were invited will get a taste of my dinner!’”

22:11 “Then, when the king entered [the wedding hall] to view the guests, he noticed a man there who wasn’t wearing wedding attire.

22:12 “So he said to him, ‘Friend, how did you get in here without wedding clothes?’ The man couldn’t respond.

22:13 “So the king told his servants, ‘Tie him up hand and foot, and throw him into the dark outside, where there will be wailing and gnashing of teeth!’

22:14 “Because though many are invited, few are chosen.”

14:25 Huge crowds traveled with ~~Jesus~~ Emmanuel, and he turned and said to them,

14:26 “Anyone coming to me who doesn’t love me more than his father and mother, and brothers and sisters, and wife and children—and even his own soul—can’t be my disciple.

14:27 “And anyone who won’t carry a cross [i.e., isn’t willing to sacrifice his of her life] to follow me can’t be my disciple.

14:28 “Which one of you, when you plan to build a tower, doesn’t sit down first to calculate the cost to see if he has [the money] to finish it?

14:29 “Because if he were to lay the foundation but couldn’t finish, everyone would see it and mock him,

14:30 “saying, ‘This man started building, but couldn’t finish!’

14:31 “Or what king, wanting to go to war against another king, won’t first sit down to discuss whether, with ten thousand men, he’ll be able to stand against someone coming with twenty thousand?

14:32 “If not, then when the enemy is still far off he’ll send an envoy to ask for peace terms.

14:33 “In the same way, anyone who isn’t willing to sacrifice everything he has can’t be my disciple.[[557]](#footnote-555)

9:49 “Every sacrifice for ~~God~~ Yahweh seasons you. Indeed, everyone who is seasoned will have the [Holy] Flame [within their hearts].[[558]](#footnote-556)

9:50 “Salt is good [for seasoning], but if it loses its taste, how can it season anything again?[[559]](#footnote-557)

14:34 “Salt is good [for seasoning], but if it loses its taste, how can it season anything again?

5:13 “You are the salt of the earth. But if salt loses its taste, how can it season anything again?

5:13 “It’s not good for anything after that, except to be thrown out and trampled and crushed by [the feet of] men.

14:35 “It can’t be used in soil, or even in the manure pile. It can only be thrown out.

9:50 “Keep the saltiness within yourselves, and you’ll be at peace with one another.”

14:35 “To you who can hear, listen!”

15:1 As all the tax collectors and sinners gathered close to hear ~~Jesus~~ Emmanuel,

15:2 the Pharisees and scribes muttered, “This man welcomes sinners and dines with them.”

15:3 So ~~Jesus~~ Emmanuel told them this parable:

15:4 “Who among you, if he had a hundred sheep and lost one of them, wouldn’t leave behind the other ninety-nine in the pasture to search for the lost one until he found it?

18:12 “What do you think? If a man has a hundred sheep and loses one of them, doesn’t he leave behind the ninety-nine on the hills to search for the one that is lost?

18:13 “And if he happens to find it, I can tell you he’s happier about that one sheep than about the ninety-nine others that didn’t get lost.

15:5 “And when he found it, wouldn’t he rejoice and lay it across his shoulders?

15:6 “Then when he got home, wouldn’t he call over his friends and neighbors and say to them, ‘Celebrate with me, because I found my lost sheep!’?

15:7 “I can tell you that when even one sinner repents, there is more rejoicing in Heaven than over ninety-nine righteous people who don’t require any repentance.

15:8 “And what woman, if she had ten silver coins and lost one of them, wouldn’t light a lamp, sweep the house, and search thoroughly until she found it?

15:9 “And when she found it, she’d call over her friends and neighbors, saying to them, ‘Celebrate with me, because I found my lost coin!’

15:10 “In the same way, I can assure you, the Angels of ~~God~~ Yahweh rejoice over even one sinner who repents.

18:11 “Because the Son of Man has come to save what was lost.”

15:11 Then ~~Jesus~~ Emmanuel said, “There was a man who had two sons.

15:12 “The younger one said to his father, ‘Father, give me my share of your property.’ And so he divided his wealth between the sons.

15:13 “A few days later, the younger son packed everything he had and traveled to a distant country, where he wasted his savings on a wild life.

15:14 “After he had spent everything, a severe famine struck the country, and he became destitute.

15:15 “So he went and started working for a local person, who sent him into his fields to feed the hogs.

15:16 “Gratefully, he filled his stomach with the husks the pigs were eating, as no one would give him anything [to eat].

15:17 “Then he came to his senses, and he said [to himself], ‘My father’s many servants have plenty of food, while I’m dying of hunger over here.’

15:18 “I’ll get up and go to my father and say to him, ‘Father, I’ve sinned against Heaven and you.

15:19 “’I’m not worthy to be called your son. Consider me one of your hired servants.’

15:20 “So he got up, and he returned to his father. And when he was still a long way off, his father saw him. Filled with compassion, he ran to his son, wrapped his arms around him, and kissed him.

15:21 “Then the son said to him, ‘Father, I’ve sinned against Heaven and you. I’m not worthy to be called your son.’

15:22 “But the father said to his servants, ‘Bring out the best robe and put it on him! And put a ring on his finger, and sandals on his feet.

15:23 “Bring over the fattened calf and kill it. Let’s feast and be merry,

15:24 “because my son was dead but is alive again! He was lost but now is found!’ And they began to celebrate.

15:25 “Meanwhile, the older son was in the field. And as he approached the house, he heard music and dancing.

15:26 “So he called over one of the servants and asked what was going on.

15:27 The man replied, ‘Your brother has returned! And because he came back safe and sound your father has killed the fattened calf.’

15:28 “The older brother was furious and wouldn’t go in [the house]. So his father came out and pleaded with him [to come in].

15:29 “And he said to his father, ‘Look, all these years I’ve served you and never at any time have I disobeyed your orders. Yet, you never even gave me a baby goat so I could have a celebration with my friends.

15:30 “But as soon as this son of yours comes home—who wasted his entire fortune on whores—you kill the fattened calf for him!’

15:31 The father said to him, “‘My son, you are always with me, and everything I have is yours.

15:32 “But it’s proper to celebrate and rejoice, because your brother was dead but is alive again! He was lost but now is found!’”

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16:1 Then ~~Jesus~~ Emmanuel looked at his disciples and said, “There was a rich man whose manager had been accused of squandering his wealth.

16:2 “So he called him in and asked, ‘What’s this I’ve been hearing about you? Give me a report of your conduct, as you can no longer be my manager.’

16:3 “The manager said to himself, ‘What am I going to do? Because my master is going to take my job away. I can’t do digging, and I’d be ashamed to beg.

16:4 “’I know what I’ll do, so people will still welcome me into their homes after I lose my management job.’

16:5 “So he called in everyone who owed money to his master, and he asked the first person, ‘How much do you owe my master?’

16:6 “He replied, ‘One hundred measures [800 gallons] of oil.’ So the manager said to him, ‘Take out your bill, sit down right now, and write down ’50 measures’ [‘400 gallons’].

16:7 “Then the manager asked another man, ‘And how much do you owe?’

“He replied, ‘One hundred measures [~1,000 bushels] of wheat.’

“The manager told him, ‘Take out your bill and write down ’80 measures’ [‘~800 bushels’].’

16:8 “Later, the master praised the dishonest manager for being clever—because the people of the Earth are smarter than the people of Light when it comes to dealing with their own kind.

16:9 “Listen: use the money of evil to [do good deeds and] make friends for yourselves [now], so that when it runs out, they will welcome you into the eternal dwelling place of ~~God~~ Yahweh.

16:10 “Whoever can be trusted with little can also be trusted with much. But whoever is dishonest with little will also be dishonest with much.

16:11 “So if you haven’t been honest in handling the money of evil, who will believe that you’re trustworthy?

16:12 “And if you haven’t been trustworthy with what belongs to someone else, who will give you what belongs to you?

16:13 “No servant can serve two masters. Either he will hate the one and love the other, or he will be loyal to the one and will reject the other. You can’t serve both ~~God~~ Yahweh and money.”

6:24 “No man can serve two masters. Either you’ll renounce one and love the other, or you will be loyal to one and will reject the other. You can’t serve both ~~God~~ Yahweh and money.”

16:14 When the Pharisees, who loved money, heard all this, they scoffed at ~~Jesus~~ Emmanuel.

16:15 Jesus said to them, “You are people who must justify yourselves in the eyes of others, but ~~God~~ Yahweh knows your hearts. What is highly valued by men is detestable in the eyes of ~~God~~ Yahweh.”

16:16 “The Law [of Moses] and the [Law of the] Prophets existed until John [the Baptist]. Since then, the Kingdom of ~~God~~ Yahweh has been declared, and everyone has been crowding into it.

5:17 “Don’t think that I’ve come to destroy the Law [of Moses] or the [Law of the] Prophets—I didn’t come to destroy, but to fulfill.

5:18 “Here is the truth, even when Heaven and Earth disappear [as the prophecies are fulfilled], not one letter or apostrophe will vanish from the Law as everything is being fulfilled.

16:17 “Heaven and Earth will easier disappear than even one apostrophe of the Law fail [to be fulfilled].

5:19 “And so anyone who breaks even the least of the commandments, or teaches others to do so, will be considered the least in the Kingdom of Heaven. But anyone who follows them, and teaches others to do so, will be considered the greatest in the Kingdom of Heaven.

5:20 “Because I can assure you that unless your morality is greater than that of the scribes and Pharisees, you won’t enter the Kingdom of Heaven.

5:21 “You heard it said [by Yahweh] to the ancients, ‘Do not commit murder.’ Whoever still commits murder is condemned to the judgment [of damnation].[[560]](#footnote-558)

5:22 “And I can tell you that anyone who gets angry with his brother for no reason must face the Judgment [of damnation]. And anyone who says to his brother, ‘*Raca!*’ [“I spit on you!’], is condemned before the Sanhedrin [court]. But anyone who says [to his brother], ‘You [are a hopeless] fool!,’ is condemned to the fires of Hell.[[561]](#footnote-559)

5:23 “And so, if you’re bringing your offering to the altar, and there you remember that your brother has something against you,

5:24 “leave your offering before the altar and depart. First reconcile with your brother, then come to present your offering.[[562]](#footnote-560)

5:25 “Reconcile quickly with your accuser while on the way to court, before he turns you over to the judge, and the judge turns you over to the jailer, and you are thrown into prison.

5:26 “Believe me, you won’t get out of there until you’ve paid your very last cent.”[[563]](#footnote-561)

5:27 “You have heard it said by the ancients, ‘Don’t commit adultery.’[[564]](#footnote-562)

5:28 “But I can tell you that anyone who looks at a woman lustfully has already committed adultery in his heart.

5:29 “So if your right eye causes you to transgress, gouge it out and get rid of it. Because it’s better to lose only one part of the body than for the whole thing to be cast into hell.

18:9 “And if either eye causes you to transgress, gouge it out and get rid of it. Because it’s better for you to enter Life with one eye than to have two eyes and be thrown into the flames of Hell.

9:47 “And if either eye causes you to transgress, gouge it out. It would be better for you to enter the Kingdom of ~~God~~ Yahweh with one eye than to have two eyes and be cast into Hell,

9:48 “where ‘the devouring maggots never die, and the fires can’t be extinguished.’

5:30 “And if your right hand causes you to transgress, cut it off and get rid of it. Because it’s better to lose only one part of your body than for the whole thing to be cast into Hell.

9:43 “If your hand causes you to transgress, cut it off. Because it would be better for you to enter Life maimed than to have two hands when you go into Hell—into those everlasting flames—

9:44 “where the [devouring] maggots never die, and the fires can’t be extinguished.[[565]](#footnote-563)

9:45 “And if your foot causes you to transgress, cut it off. It would be better for you to enter Life crippled than to have two feet and be cast into Hell—into those everlasting flames.

18:8 “If your hand or foot causes you to transgress, cut it off and get rid of it. Because it’s better for you to enter Life crippled or maimed than to have two hands or two feet and be cast into the everlasting flames.

9:46 “Where the [devouring] maggots never die, and the fires can’t be extinguished.

5:31 “It has been said, ‘Anyone who divorces his wife must give her a divorce notice.’[[566]](#footnote-564)

16:18 “Any man who divorces his wife to marry another woman commits adultery, and any man who marries a divorced woman is committing adultery.

5:32 “But I can tell you that any man who divorces his wife is making her commit adultery—unless it is for the reason of sexual infidelity. And any man who marries a divorced woman is committing adultery.”

5:33 “And again, you’ve heard it said by the ancients, ‘Don’t make false vows, but fulfill your promises to Yahweh.’[[567]](#footnote-565)

5:34 “But I am telling you, don’t make any vows—[do] not [swear] by Heaven, because it is ~~God’s~~ Yahweh’s throne,

5:35 “nor by the Earth, because that is ~~God’s~~ Yahweh’s footrest. Nor by Jerusalem, because it is the city of the Great King.

5:36 “Nor should you swear by your own head, as you can’t even turn a single hair white or black.

5:37 “Keep your communication to ‘Yes, yes,’ or ‘No, no.’ Because anything more than that comes from evil.”

[Note: The text below was not part of the original *Gospel of Emmanuel the Christ*. Rather, it was a scribal insert that was meant to discredit Lazarus and his miraculous resurrection. As we learn from this *Restored Gospel,* Lazarus became famous after his resurrection, and people flocked to see him and to hear about his miracle (see *John 12:9-11*). As this fame turned the people back to Yahweh, the satanic Jewish leaders plotted to kill Lazarus after they had crucified Emmanuel.]

~~16:19 “Once there was a rich man who wore purple and fine linen, and who lived in daily extravagance.~~

~~16:20 “And there was a beggar named Lazarus, who was laid at his gate, covered with sores,~~

~~16:21 “who longed to feed on the crumbs that fell from the rich man’s table. And the dogs would come to lick his sores.~~

~~16:22 “Then one day the beggar died, and was carried by angels to Abraham’s side. The rich man also died and was buried.~~

~~16:23 “And while being tormented in hell, he saw Abraham in the distance, with Lazarus in his embrace.~~

~~16:24 “So he shouted, ‘Father Abraham, have pity on me and send over Lazarus, so he can dip the tip of his finger in some water and cool my tongue, because I am suffering from these flames.’~~

~~16:25 “Abraham said to him, ‘Son, remember how during your life you received blessings, while Lazarus received hardship? Well, now~~ *~~he~~* ~~is at peace, and~~ *~~you~~* ~~are in agony.~~

~~16:26 “And in addition, there is a great chasm between us, so that no one can cross from here over to you, nor can they cross from there over to us.”~~

~~16:27 “He said, ‘Then I hope, Father [Abraham], that you will send Lazarus to my father’s house,~~

~~16:28 “because I have five brothers. Allow him to warn them, so they won’t also end up in this place of suffering.”~~

~~16:29 “Abraham replied, ‘They have Moses and the Prophets. They can listen to them.’~~

~~16:30 “And he said, ‘No, Father Abraham. But if someone were to visit them from the dead, they would repent.’~~

~~16:31 “Then Abraham said to him, ‘If they don’t listen to Moses and the Prophets, they wouldn’t be convinced even if someone rose from the dead.’”~~

17:1 ~~Jesus~~ Emmanuel, looking at his disciples, said, “Temptations are inevitable, but woe to the person when they come!”

18:7 “Woe to the world because of the temptations of sin! For temptations are necessary [for the Soul to attain righteousness], but woe to the person when they come!”

\*18:1 It was then, in that moment, that [one of] the disciples interrupted ~~Jesus~~ Emmanuel to ask, “Who is the greatest in the Kingdom of Heaven?”

18:2 ~~Jesus~~ Emmanuel called over a little child and placed him in their midst,

18:3 and he said, “Here is Truth: unless you change and become like little children, you will never enter the Kingdom of Heaven.”

18:4 “And so anyone who humbles himself as much as this child will also be the greatest in the Kingdom of Heaven.

18:5 “And anyone who welcomes a little child like this in my name, welcomes me.[[568]](#footnote-566)

18:6 “But if anyone forces even one of these little ones—who believe in me—to commit a sin, it would be better for that person if a millstone were hung around his neck and he was drowned at the bottom of the sea [than to go where he is going: to Hell].

17:2 “It would be better if a millstone were tied around his neck and he was cast into sea, than to force one of these little ones to commit a sin.

17:3 “So be very careful.

9:42 “But if anyone forces even one of these little ones—who believe in me—to commit a sin, it would be better for that person if a millstone were hung around his neck and he was cast into the sea [than to go where he is going: to Hell].

18:10 “Take care that you don’t loathe any of these little ones, because I can tell you that their [guardian] angels in Heaven always look upon the face of ~~my Father~~ Our Lord in Heaven,

18:14 “as it is the will of ~~your Father~~ Our Lord in Heaven that not even one of these little ones should perish.

18:15 “In addition, if your brother commits a sin against you, go and reprimand him privately. If he listens to you, you have won him back [to Yahweh].

17:3 “If your brother commits a sin against you, reprimand him. If he repents, forgive him.

17:4 “And even if he sins against you seventy times in a day, then comes back seventy times seven times to say, ‘I repent,’ you must forgive him.

18:16 “But if he won’t listen, take one or two other people along, as ‘every accusation must be supported by the testimony of two or three witnesses.’[[569]](#footnote-567)

18:17 “If he still refuses to listen, then tell the church. And if he refuses to listen to the church, then consider him no better than a tax collector or heathen.”

18:21 Then [Simon] Peter approached ~~Jesus~~ Emmanuel and asked, “~~Master~~ Teacher, how many times can my brother sin against me, with me forgiving him? Up to seven times?”

18:22 ~~Jesus~~ Emmanuel answered, “I didn’t say ‘up to seven times,’ but ‘up to seventy times seven.’

18:23 “So the Kingdom of Heaven is like a king who wanted to settle financial affairs with his servants.

18:24 “And as he began settling the bills, someone was brought to him who owed him 10,000 *talents* [i.e., a million dollars—a very large sum].

18:25 “As the man had no way to pay, the king ordered that he be sold, along with his wife, children, and everything he had, to pay back the debt.

18:26 “Hearing this, the servant fell to the ground before him and pleaded, ‘Master, be patient with me—I’ll pay it all back!”

18:27 His master felt compassion for him. Setting him free, he forgave his debt.

18:28 “But after the servant left, he found one of the other servants who owed him a hundred *denarii* [silver coins]. He grabbed him and started choking him, saying, “Pay back what you owe!”

18:29 “The fellow servant threw himself at the man’s feet and pleaded, ‘Be patient with me! I’ll pay it all back!’

18:30 “But he refused [to be patient], and went and threw him into prison until he could repay what he owed.

18:31 “When his fellow servants saw what was done, they were appalled, and they went to tell their master everything that had happened.

18:32 “So the master summoned the servant and said to him, ‘Oh, you evil servant! I forgave all your debt because you begged me to.

18:33 “’So shouldn’t you also feel compassion for your fellow man, just as I felt compassion for you?’

18:34 “His master was furious, and handed him over to the Jailer to be tormented until such a time as he could pay back everything he owed.

18:35 “In such a way will you be treated by ~~my Father~~ Our Lord in Heaven if you don’t sincerely forgive every one of your brother’s sins.”

17:5 The apostles responded to ~~Jesus~~ Emmanuel by exclaiming, “Increase our faith!”

17:6 He said to them, “Even if you had faith as small as a mustard seed, you could still say to this mulberry tree, ‘Pull yourself up by the roots and plant yourself in the sea,’ and it would obey you.

17:7 “Which one of you, if you had a servant coming in from plowing or tending sheep in the fields, would immediately say to him, ‘Come over and eat.’

17:8 “Instead, wouldn’t you say to him, ‘Make me some supper, then stay ready to serve me until I have eaten and drunk. Later, you can eat and drink’?

17:9 “Doesn’t the master then have gratitude to his servant for following his commands?

17:10 “Thus, it should be [the same] with you. When you have only done everything that you have been ordered, you should say, ‘We are unworthy servants! We have done only what we were required to do.’

18:18 “I will tell you Truth: every [Soul] you convert [to Yahweh] on Earth, they will go to Heaven. But those lost on Earth will also be lost in Heaven.

18:19 “I can also assure you that if two [or more] of you are in agreement regarding any earthly affairs, if you then petition [Yahweh], it will be done for you by ~~my~~ Our Heavenly ~~Father~~ Lord.

18:20 “Because wherever two or three gather in my name, I am in their midst.”[[570]](#footnote-568)

CHAPTER 14

Emmanuel Journeys to His Death

*March, 33 A.D.*

*Road from Samaria to Judea*

9:51 As the time approached for ~~Jesus~~ Emmanuel to ascend to Heaven, he traveled resolutely to Jerusalem [for the Passover pilgrimage].

17:11 Continuing on his way to Jerusalem, ~~Jesus~~ Emmanuel went along the border between Samaria and Galilee[, toward the Jordan River Road].

17:12 As he entered one of the villages, he encountered ten lepers standing at a distance from him,

17:13 who loudly shouted to him, “~~Jesus~~ Emmanuel! ~~Master~~ Teacher! Have pity on us!”

17:14 When ~~Jesus~~ Emmanuel saw them, he said, “Go present yourselves to the priests.” And as they left to go to the priests, they were all cured.

17:15 One of the men, when he saw that he had been healed, approached [Emmanuel] and praised ~~God~~ Yahweh at the top of his voice.

17:16 Then he threw himself to the ground at ~~Jesus’~~ Emmanuel’s feet and thanked him—he was a Samaritan.

17:17 ~~Jesus~~ Emmanuel asked, “Weren’t all ten healed? Where are the other nine?

17:18 “Hasn’t anyone been found to return and give glory to ~~God~~ Yahweh, except this foreigner?”

17:19 And ~~Jesus~~ Emmanuel said to the man, “Stand up and go. Your faith has healed you!”

9:52 Then he sent messengers ahead of him, who went into a Samaritan village to make arrangements for him.

9:53 But the people [there] didn’t welcome him because he was on his way to Jerusalem.[[571]](#footnote-569)

9:54 When the disciples James and John saw this, they asked, “~~Master~~ Teacher, do you want us to call down fire from Heaven to destroy them [i.e., as the Prophet Elijah did]?”[[572]](#footnote-570)

9:55 But ~~Jesus~~ Emmanuel turned and scolded them, saying, “You don’t understand the [Holy] ~~Spirit~~ Angels who exist within you!

9:56 “Because the Son of Man didn’t come to destroy the lives of men, but to save them.”[[573]](#footnote-571)

9:56 As he and his disciples traveled to another village,

17:20 ~~Jesus~~ Emmanuel was asked by some Pharisees when the Kingdom of ~~God~~ Yahweh would come, and he replied, “The Kingdom of ~~God~~ Yahweh isn’t something that can be observed.

17:21 People won’t say, ‘Look! [It’s] over here!’ or ‘Look! [It’s] there!’ Because the Kingdom of ~~God~~ Yahweh already exists within you.”[[574]](#footnote-572)

17:22 Then ~~Jesus~~ Emmanuel turned to his disciples and said, “The time is coming when you will long for the day that the Son of Man returns, but you won’t see that day [coming].

17:23 “If people should say to you, ‘Look! Here he is!’ or ‘Look! There he is!,’ don’t go chasing after them.

17:24 “Because on the day of the Son of Man[’s return], lightning will flash in the heavens and light up the sky from one end to the other.[[575]](#footnote-573)

17:25 “But first he must suffer many agonies in this life and, in his next life, be rejected by the generation [who is going to witness the End Time].[[576]](#footnote-574)

17:26 “Just as it was in the time of Noah, so it will be in the time of the Son of Man.

24:37 “Just as it was in the time of Noah, so it will be when the Son of Man returns.

24:38 “Because in the time before the flood, people were eating and drinking, and marrying women, and being given in marriage, until the day Noah entered the ark.

17:27 “People were eating and drinking, and marrying women, and being given in marriage, until the day Noah entered the ark.

17:27 “Then the flood came and destroyed them all.

24:39 “They had been oblivious until the flood came and swept them all away.

17:28 “It was the same in the time of Lot—people were eating and drinking, buying and selling, planting and building.

17:29 “But on the day that Lot left Sodom, fire and sulfur rained down from Heaven and destroyed them all.

17:30 “So it will be on the day when the Son of Man is revealed.

24:39 “So it will be when the Son of Man returns.

17:31 “In that time, no one on the roof should come down to get the possessions inside his house.

17:31 “Nor should anyone in the field go back for anything.

17:32 “Remember Lot’s wife!

17:33 “Whoever tries to save his life will lose it, and whoever loses his life [for my sake] will save it.

17:34 “Listen: on that night, two people will be in the same bed. One will be taken away, and the other will be left behind.

17:35 “Two women will be grinding grain together; one will be taken away, and the other will be left behind.

24:41 “Two women will be grinding at the mill; one will be taken away, and the other will be left behind.

24:40 “Two men will be in the field; one will be taken away, and the other will be left behind.

17:36 “Two men will be in the field; one will be taken away, and the other will be left behind.

17:37 They [Emmanuel’s disciples] asked him, “Taken where, ~~Master~~ Teacher?”

He replied, “[They will be taken to] where the vultures will gather, where there are corpses.”[[577]](#footnote-575)

18:1 Then ~~Jesus~~ Emmanuel told his disciples a parable about how one must always pray and never lose faith,

18:2 saying, “In a city, there was a judge who neither feared ~~God~~ Yahweh nor respected men.

18:3 “And in that city, there was a widow who kept coming to him, saying, “Get me justice against my enemy!”

18:4 “For a while, the judge refused [to help her]. But then he said to himself, ‘Though I don’t fear ~~God~~ Yahweh, and don’t care about anyone else,

18:5 “this widow keeps bothering me. But if I get her justice, it’ll be the end of her coming here to harass me.”

18:6 Then ~~Jesus~~ Emmanuel said, “Hear the words of that ungodly judge.

18:7 “Won’t ~~God~~ Yahweh bring justice all the more to his Chosen Ones, who cry out to Him day and night? Will He refuse to help them?

18:8 “I can assure you, He will bring them swift justice! Indeed, when the Son of Man returns, ~~God~~ Yahweh will bring faith to the entire planet.”

18:9 Then ~~Jesus~~ Emmanuel told this parable to those [people in the crowd] who were certain that they were better than everyone else, and who detested humanity [i.e., the Pharisees and scribes, etc.]:

18:10 “Two men went to the Temple to pray—one a Pharisee, the other a tax collector.

18:11 “The Pharisee stood by himself, and he prayed, saying, ‘~~God~~ Yahweh, I thank you that I’m not like other men—those crooks, villains, degenerates—or even like this tax collector here.

18:12 “’I fast twice a week, and I give away a tenth of all I possess [i.e., according to Jewish law].’

18:13 “But the tax collector stood far off and wouldn’t even look heavenward. He pounded his chest and said, “~~God~~ Yahweh, have pity on me, a sinner!’

18:14 “I can assure you that this man went home more righteous than the Pharisee. Because anyone who exalts himself will be humbled, and anyone who humbles himself will be exalted.”[[578]](#footnote-576)

\*

*Samaria-Judea Border*

10:1 Then ~~Jesus~~ Emmanuel left that region, reaching [the pilgrimage road to Jerusalem (by the northern crossing of the Jordan River), where he continued south to] the border of [Samaria and] Judea by the Jordan River.

19:1 And then it happened that after ~~Jesus~~ Emmanuel had finished saying these things, he left ~~Galilee~~ [Samaria] and reached the border of Judea by the Jordan [River].

10:1 Crowds joined him once again, and as was his custom, he taught them.

19:2 Large crowds followed him there, and he healed them.

19:3 Then some Pharisees came to him to test him, asking, “Is it legal for a man to divorce his wife for any reason?”

10:2 Then some Pharisees came to him to test him, asking, “Is it legal for a man to divorce his wife?”

10:3 ~~Jesus~~ Emmanuel said to them, “What did Moses decree?”

10:4 They said, “Moses permitted a man to write up a divorce certificate and separate from her.”[[579]](#footnote-577)

10:6 [Emmanuel said to them,] “From the beginning of creation, ‘~~God~~ Yahweh created them as male and female.’[[580]](#footnote-578)

19:4 ~~Jesus~~ Emmanuel said to them, “Haven’t you read that He, who made them from the beginning, ‘created them as male and female’?

19:5 ~~Jesus~~ Emmanuel said, ‘This is why a man will leave his father and mother to become united with his wife, and ‘the two will become one body.’”[[581]](#footnote-579)

10:7 “This is why a man will leave his father and mother to become united with his wife,

10:8 “and ‘the two will become one body.’

10:8 “Thus, they are no longer two bodies, but one body.

10:9 “And what ~~God~~ Yahweh has unified, no one should separate.”

19:6 “Thus, they are no longer two bodies, but one body. And what ~~God~~ Yahweh has unified, no one should separate.”

19:7 They said to him, “Then why did Moses decree that you can give a written notice of divorce in order to separate from her?”

19:8 ~~Jesus~~ Emmanuel said to them, “Moses allows you to divorce your wives because of how hard your hearts are. But it wasn’t that way in the beginning.”

10:5 ~~Jesus~~ Emmanuel said to them, “Moses wrote that law because of how hard your hearts are.”

10:10 When they were back in the house, his disciples asked ~~Jesus~~ Emmanuel about this again.

10:11 He said to them, “Any man who divorces his wife to marry another woman is committing adultery.

10:12 “And if she divorces her husband to marry another man, she is committing adultery.”

19:9 “I can tell you that anyone who divorces his wife to marry another woman is committing adultery—unless it’s for the reason of sexual infidelity.”

19:10 The disciples said to ~~Jesus~~ Emmanuel, “If this is the situation between a man and his wife, it’d be better not to get married!”

19:11 ~~Jesus~~ Emmanuel said to them, “Not everyone [can] accept these words—they’re only given to those people I have [chosen].

19:12 “Now, there are eunuchs who were born that way from their mothers’ wombs. Then there are eunuchs who were made that way by others. Then there are ‘eunuchs’ who made themselves that way for the sake of the Kingdom of Heaven.[[582]](#footnote-580) Whoever is able to comprehend this [i.e., Emmanuel’s words about marriage], let him receive them.”

19:13 Then people brought their little children to ~~Jesus~~ Emmanuel, so he could place his hands on them and pray for them. But the disciples scolded them.

18:15 And people also brought babies to ~~Jesus~~ Emmanuel, so he could touch them. But when the disciples noticed this, they scolded them.

10:13 Then people brought little children to ~~Jesus~~ Emmanuel so he could touch them. But the disciples scolded those who brought them.

10:14 When ~~Jesus~~ Emmanuel saw this, he was very displeased, and he said to them, “Let the little children come to me, and don’t prevent it. Because the Kingdom of ~~God~~ Yahweh is meant for those who are like them.

19:14 ~~Jesus~~ Emmanuel said, “Let the little children come to me, and don’t prevent it. Because the Kingdom of Heaven is meant for those who are like them.”

18:16 But ~~Jesus~~ Emmanuel called over the children and said, “Let the little children come to me, and don’t prevent it. Because the Kingdom of ~~God~~ Yahweh is meant for those who are like them.

18:17 “I will tell you Truth: if a person can’t welcome the Kingdom of ~~God~~ Yahweh as a small child [can], he won’t enter it.”

10:15 “I will tell you Truth: if a person can’t welcome the Kingdom of ~~God~~ Yahweh as a small child [can], he won’t enter it.”

10:16 Then he took the little children in his arms, placed his hands on them, and blessed them.

19:15 And after he had placed his hands on them, he traveled on.

10:17 As ~~Jesus~~ Emmanuel continued on his journey [to Jerusalem],

10:17 a man ran up and kneeled before him, asking, “Benevolent ~~Master~~ Teacher, what should I do so my Soul will receive eternal [life]?”

18:18 Then there was a [local] official who asked him, “Benevolent ~~Master~~ Teacher, what should I do so my Soul will receive eternal [life]?”

19:16 And suddenly a man came up to ~~Jesus~~ Emmanuel, asking, “Benevolent ~~Master~~ Teacher, what good things must I do so my Soul will receive eternal [life]?”

19:17 ~~Jesus~~ Emmanuel said to him, “Why do you call me ‘benevolent? There is only One who is benevolent—and that is ~~God~~ Yahweh.”

10:18 ~~Jesus~~ Emmanuel said to him, “Why do you call me ‘benevolent’? There is only One who is benevolent—and that is ~~God~~ Yahweh.”

18:19 ~~Jesus~~ Emmanuel said to him, “Why do you call me ‘benevolent’? No one is benevolent, except for One—and that is ~~God~~ Yahweh.”

19:17 “But if you want your Soul to enter into eternal [life], obey the Commandments.”[[583]](#footnote-581)

19:18 The man said to ~~Jesus~~ Emmanuel, “Which ones?”

19:18 ~~Jesus~~ Emmanuel replied, “‘[You will not worship any gods but the One True God Yahweh. You will not make any idols. You will not use Yahweh’s Name for evil. You will keep the Sabbath.] You will not commit murder. You will not commit adultery. You will not steal. You will not speak lies about anyone.

18:20 “You know the commandments: ‘[You will not worship any gods but the One True God Yahweh. You will not make any idols. You will not use Yahweh’s Name for evil. You will keep the Sabbath.] You will not commit murder. You will not commit adultery. You will not steal. You will not speak lies about anyone.

10:19 “You know the commandments: ‘[You will not worship any gods but the One True God Yahweh. You will not make any idols. You will not use Yahweh’s Name for evil. You will keep the Sabbath.] You will not commit murder. You will not commit adultery. You will not steal. You will not speak lies about anyone. You will not cheat anyone.

10:19 “You will honor your father and mother.’”

19:19 “’You will honor your father and mother. And you will love your neighbor as yourself.’”

18:20 “You will honor your father and mother.’”

18:21 Then he said, “I have obeyed them all since my childhood.”

10:20 Then the man said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, I have obeyed them all since my childhood.”

19:20 The young man said to him, “I have obeyed them all since my childhood.

19:20 “What am I lacking?”

19:21 ~~Jesus~~ Emmanuel said to him, “If you’d like to attain perfection, go sell your possessions and give [the money] to the poor, then you’ll have treasure in Heaven. Then come follow me.”

10:21 Then ~~Jesus~~ Emmanuel gazed upon him lovingly and said, “You’re only lacking one thing: Go sell all your possessions and give [the money] to the poor, then you’ll have treasure in Heaven. Then come, carry the cross, and follow me.

18:22 After ~~Jesus~~ Emmanuel heard this, he said to him, “You’re only lacking one thing: Sell everything that you have and give [the money] to the poor, then you’ll have treasure in Heaven. Then come follow me.”

18:23 When the man heard this, he was crestfallen—for he was very rich.

10:22 The man was crestfallen when he heard this, and walked away distraught—for he had great wealth.

19:22 When the young man heard those words, he walked away crestfallen—for he had great wealth.

19:23 Then ~~Jesus~~ Emmanuel said to his disciples, “I can assure you that it is extremely difficult for rich men to enter the Kingdom of Heaven.

18:24 When ~~Jesus~~ Emmanuel saw how disappointed he was, he said, “How difficult it is for the wealthy to enter the Kingdom of ~~God~~ Yahweh!

10:23 ~~Jesus~~ Emmanuel gazed around him and said to his disciples, “How difficult it is for the wealthy to enter the Kingdom of ~~God~~ Yahweh!”

10:24 The disciples were shocked by his words.

10:24 So ~~Jesus~~ Emmanuel said to them again, “Children, it is extremely difficult for those who trust in money to enter the Kingdom of ~~God~~ Yahweh!

10:25 “It would be easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of ~~God~~ Yahweh.”

19:24 “Let me say it again: it would be easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of ~~God~~ Yahweh.”

18:25 “Indeed, it would be easier for a camel to pass through the eye of a needle than for a rich person to enter the Kingdom of ~~God~~ Yahweh.”

18:26 Those who heard this said, “Then who can be saved?”

19:25 When the disciples heard this, they were extremely shocked and said, “Then who can be saved?”

10:26 The disciples were even more shocked, and said to themselves, “Then who can be saved?”

10:27 ~~Jesus~~ Emmanuel gazed upon them and said, “For men, it’s not possible—but not so with ~~God~~ Yahweh. Because with ~~God~~ Yahweh, everything is possible.

19:26 ~~Jesus~~ Emmanuel gazed upon them and said, “For men, it’s not possible. But everything is possible with ~~God~~ Yahweh.”

18:27 ~~Jesus~~ Emmanuel replied, “What is impossible for men is possible with ~~God~~ Yahweh.”

18:28 Then Simon Peter said to him, “Look—we left behind everything to follow you!”

10:28 Then [Simon] Peter began to say to him, “Look—gave up everything to follow you!”

19:27 Then [Simon] Peter said to him, “Look—we gave up everything to follow you! What will it get us?”

~~19:28 Jesus Emmanuel said to them, “I’ll tell you, in all honesty, that when everything is reborn [i.e., at the End Time], and when the Son of Man sits on his throne of glory, those of you who have followed me will also sit on twelve thrones to judge the twelve tribes of Israel.[[584]](#footnote-582)~~

19:29 “And everyone who gave up homes, or brothers, or sisters, or father, or mother, or wife, or children, or land, for the sake of my name,

10:29 ~~Jesus~~ Emmanuel said, “Believe me when I tell you that everyone who gave up their home, or brothers, or sisters, or father, or mother, or wife, or children, or property for my sake, and for the Gospel,

18:29 ~~Jesus~~ Emmanuel said to them, “Believe me when I tell you that everyone who gave up a home, or parents, or brother, or wife, or children for the sake of the Kingdom of ~~God~~ Yahweh,

18:30 “and who haven’t gone back to those things, will receive [a reward in Heaven worth] exponentially more in the coming [New] Age, when the person’s Soul will inherit eternal [life].”

19:29 “will receive [a reward in Heaven worth] a hundredfold more [in the Age to Come], and the person’s Soul will inherit eternal [life].

10:30 “will receive [a reward in Heaven worth] a hundredfold more than those homes, and brothers, and sisters, and mothers, and children, and property [that was left behind]. Because—despite persecution—the person’s Soul will inherit eternal [life] at the End Time.

10:31 “Most who are first will be last, and the last [will be] first.”

19:30 “But most who are first will be last, and those who are last will be first.”

20:1 [Emmanuel continued, saying,] “The Kingdom of Heaven is like a landowner who went early in the morning to hire workers for his vineyard.[[585]](#footnote-583)

20:2 “After agreeing with the workers to pay them a *denarius* [i.e., a silver coin] for the day, he sent them into his vineyard.

20:3 “At about nine in the morning, he saw other workers standing in the market with nothing to do.

20:4 “He told them, ‘Go into the vineyard, too, and I’ll pay you whatever is fair.’ So they went there.

20:5 “Again, the landowner went at noon and three o’clock to do the same.

20:6 “At about five in the afternoon, he went and found more workers standing around. He said to them, ‘Why have you been standing here all day doing nothing?’

20:7 “They said to him, ‘Because no one hired us.’

“So he told them, ‘Go into the vineyard, too, and I’ll pay you whatever is fair.’

20:8 “When evening came, the owner of the vineyard said to his manager, ‘Call over the workers and give them their wages, starting from the last worker [hired] to the first.’

20:9 “The workers hired around five o’clock came, and each man received a *denarius*.

20:10 “When the men hired first came, they assumed that they would get more—but each man also received a *denarius*.

20:11 “When they got it, they started to complain to the landowner,

20:12 “saying, ‘These last men only worked for an hour, but you’ve made them equal to us, who bore the brunt of the work and the heat of the day.’

20:13 “And the landowner said to one of the men, ‘Friend, I did you no wrong. Didn’t you agree [to work] for a *denarius*?

20:14 “’Take what is yours, and go. I’m going to give these men [whom I hired] last exactly what I gave you.

20:15 “Aren’t I allowed to do what I want with my own money? Or is your eye evil [i.e., are you full of ill will toward me] because I’m being generous?’

20:16 “And so the last will be first, and the first, last—because though many are invited, few are chosen.”

10:32 The disciples traveled on the road to Jerusalem, with ~~Jesus~~ Emmanuel leading them. They were awe-struck, and they followed him in reverential fear.

10:32 And he called aside the twelve [apostles] again and began to tell them what was going to happen to him,

20:17 As ~~Jesus~~ Emmanuel headed up to Jerusalem, he called aside the twelve [apostles] and said to them,

18:31 ~~Jesus~~ Emmanuel called aside the twelve [apostles] and said to them,

18:31 “Listen—we’re going up to Jerusalem, and everything that has been written by the Prophets about the Son of Man is going to be fulfilled.[[586]](#footnote-584) [The Son of Man is going to be turned over to the high priests and scribes].

10:33 saying, “Listen—we’re going up to Jerusalem, and the Son of Man is going to be turned over to the high priests and scribes.

20:18 “Listen—we’re going up to Jerusalem, and the Son of Man will be handed over to the high priests and scribes,

20:18 “who will condemn him to death,

10:33 “They will condemn him to death,

10:33 then will hand him over to the Gentiles,

10:34 “who will mock him, and flog him, and spit on him. And [then the high priests and scribes will] kill him.

18:32 “He will be handed over to the Gentiles, and will be mocked, and insulted, and spit upon.

20:19 “and will hand him over to the Gentiles to be mocked, and flogged. Then crucified [by the high priests and scribes].

20:19 “But on the third day, he will resurrect [from Sheol].”[[587]](#footnote-585)

10:34 “Three days later he will resurrect [from Sheol].”

18:33 “Then they [i.e., the Jewish high priests and scribes] will torture him and kill him. Then on the third day he will rise [alive] again.”[[588]](#footnote-586)

18:34 But the apostles didn’t understand any of it. The words had been hidden from them, and they didn’t know what ~~Jesus~~ Emmanuel was talking about.

\*

*Jericho, Province of Judea*

18:35 It happened, as ~~Jesus~~ Emmanuel approached Jericho, that a blind man was sitting by the road, begging.

\*20:29 As ~~Jesus~~ Emmanuel ~~left~~ [approached] Jericho with his disciples, a huge crowd followed him.

\*20:30 There ~~were two~~ [was a] blind ~~men~~ [man] sitting by the road,

\*10:46 Then they reached Jericho. As ~~Jesus~~ Emmanuel ~~was leaving~~ [approached] the town accompanied by his disciples and a huge crowd, a blind man named Bartimaeus (son of Timaeus) was sitting by the road, begging.

18:36 As he heard the crowd going by, he asked what was going on.

18:37 They told him, “~~Jesus~~ Emmanuel of Nazareth is passing.”

18:38 So he shouted, “~~Jesus~~ Emmanuel, Son of David, have mercy on me!”

\*20:30 and when ~~they~~ [he] heard that ~~Jesus~~ Emmanuel was passing by, ~~they~~ [he] shouted, “Have mercy on ~~us~~ me, my ~~Master~~ Teacher! Son of David!”

10:47 When he heard that it was ~~Jesus~~ Emmanuel of Nazareth, he started shouting, “~~Jesus~~ Emmanuel, Son of David, have mercy on me!”

10:48 Many people ordered him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

\*20:31 The crowd scolded ~~them~~ [him] to be quiet, but ~~they~~ [he] shouted all the more, “~~Master~~ Teacher, Son of David, have mercy on ~~us~~ me!”

18:39 The people nearby scolded him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!”

18:40 So ~~Jesus~~ Emmanuel stopped and ordered the man to be brought to him.

10:49 So ~~Jesus~~ Emmanuel stopped and ordered the man to be brought to him.

10:49 So they called to the blind man, saying, “Don’t worry! Get up! He’s asking for you.”

10:50 Tossing away his cloak, he got up and went to ~~Jesus~~ Emmanuel.

18:40 And when he was near, ~~Jesus~~ Emmanuel said to him,

18:41 “What do you want me to do for you?”

\*20:32 ~~Jesus~~ Emmanuel stopped and addressed ~~them~~ [him], saying, “What do you want me to do for you?”

10:51 ~~Jesus~~ Emmanuel said to him, “What do you want me to do for you?”

10:51 The blind man said, “~~Master~~ Teacher, I’d like to see.”

18:41 The man said to him, “~~Master~~ Teacher, I’d like to see.”

\*20:33 ~~They~~ [He] said to him, “~~Master~~ Teacher, ~~we~~ [I] would like to see.”

\*20:34 ~~Jesus~~ Emmanuel felt compassion for ~~them~~ [him] and touched ~~their~~ [his] eyes.

18:42 ~~Jesus~~ Emmanuel said to him, “Your sight is restored. Your faith has healed you.”

10:52 ~~Jesus~~ Emmanuel said to him, “Go on your way. Your faith has healed you.

10:52 Immediately, he could see, and he followed ~~Jesus~~ Emmanuel along the road.

\*20:34 Immediately, ~~they~~ [he] could see, and they followed ~~Jesus~~ Emmanuel.

18:43 Immediately, he could see, and he followed ~~Jesus~~ Emmanuel, praising ~~God~~ Yahweh.

18:43 And the [people in the] crowds, when they had seen it, also praised ~~God~~ Yahweh.

19:1 As ~~Jesus~~ Emmanuel entered Jericho and made his way through town,

19:2 there happened to be a man named Zacchaeus—who was the head tax collector, and was very rich—

19:3 who wanted to get a look at ~~Jesus~~ Emmanuel. But because he was so short, he couldn’t see over the heads of the crowd.

19:4 So he ran ahead of everyone and climbed a sycamore tree in order to see ~~Jesus~~ Emmanuel, who was going to pass that way.

19:5 When ~~Jesus~~ Emmanuel reached the spot, he looked up and saw the man, and said, “Zacchaeus, hurry and come down because I need to stay in your house today.”

19:6 So he came down quickly, and welcomed ~~Jesus~~ Emmanuel joyfully.

19:7 When everyone saw this, they began muttering, saying, “He’s going to be the guest of a man who’s a sinner!”

19:8 But Zacchaeus protested and said to ~~Jesus~~ Emmanuel, “Listen, ~~Master~~ Teacher! I’m going to give half of my possessions to the poor. And if I’ve cheated anyone out of anything, I’ll compensate that person four times as much.”

19:9 ~~Jesus~~ Emmanuel said to him, “Today life has come to this house! Because he is also a son of Abraham,

19:10 “and the Son of Man came to find and save what has been lost.”

19:11 While the crowd listened to these things, ~~Jesus~~ Emmanuel began to tell them a parable—for he was close to Jerusalem, and the people believed that the Kingdom of ~~God~~ Yahweh was imminent.

25:14 “It [the Kingdom of Heaven] is like a man who will be traveling to a far away land,

19:12 He said: “There was a nobleman who traveled to a faraway land to be given a kingdom, [who would] then return.

19:13 “So he called over his ten servants and handed them ten *minas* [gold coins], telling them, ‘[Use this money to] conduct my business until I return.’

25:14 “who calls over his servants and entrusts his business to them.

25:15 “To one man he gave five *talents* [gold coins], to another, two *talents*, and to another, one *talent*—each according to his ability. Then he promptly left on his trip.

19:14 “But the people of his city hated him, and they sent a delegation after him, saying, ‘We don’t want this man ruling over us [i.e., don’t give him the kingship].’

25:16 “Then the man who had received the five *talents* went and invested them, making another five *talents*.

25:17 “And likewise, the man who had been given two *talents* earned two more.

25:18 “But the man who had received one *talent* had gone and dug a hole in the ground, and hidden his master’s money.

19:15 “Some time later, when the nobleman returned after having receiving his kingship, he summoned those servants to whom he had given the coins, so he could find out how much each man made through trading.

25:19 “After a long time, the servants’ master returned and took an accounting with them.

25:20 “The man who had received five *talents* came with the other five. He said, ‘Master, you entrusted me with five *talents*. Look—in addition to them, I’ve earned you five more.’

19:16 “The first servant came and said, ‘Sir, your ~~one~~ five *mina* has earned ten *minas*.’

19:17 “His master said to him, ‘Excellent, you good servant! Because you have proven yourself trustworthy with small things, you will rule over ten cities!

25:21 “His master said to him, ‘Excellent, you good and trustworthy servant! You have proven yourself trustworthy with small things, so I will make you a ruler over much. Come and experience your master’s joy!

25:22 “The man who had received two *talents* came and said, ‘Master, you entrusted me with two *talents*. Look—in addition to them, I’ve earned you two more.

19:18 “Then the second servant came and said, ‘Master, your ~~one~~ two *minas* has earned ~~five~~ four *minas*.’

19:19 “His master said to him, ‘You will rule over ~~five~~ four cities!’

25:23 “His master said to him, ‘Excellent, you good and trustworthy servant! You have proven yourself trustworthy with small things, so I will make you a ruler over much. Come and experience your master’s joy!

25:24 “Then the man who had received one *talent* came and said,

19:20 “Then another servant came and said, ‘Master, here is your *mina*, which I kept hidden in a handkerchief.

19:21 “I was scared of you, because you’re a demanding man. You collect what you don’t put in, and harvest what you don’t plant.’[[589]](#footnote-587)

25:24 “Master, I know that you’re a demanding man, harvesting what you haven’t planted, and gathering what you never scattered.

25:25 “So I was scared,

25:25 “and I went and hid your *talent* in the ground. See—take what is yours.’

25:26 “His master said to him, ‘You evil, lazy servant! You know that I harvest what I haven’t planted, and gather what I haven’t scattered [i.e., seeds].

19:22 “His master said to him, ‘I will judge you by your own words, you evil servant! You know that I’m a demanding man, collecting what I haven’t invested, and harvesting what I don’t plant.

19:23 “’Why didn’t you invest my money in the exchange, so that when I returned I could have asked for my money back with interest?’

25:27 “’And so you should have invested my money in the exchange, so that when I returned I could have gotten my money back with interest.

25:28 “‘So take the *talent* from him and give it to the man who has ten *talents*.

19:24 “Then he said to those standing around, ‘Take the *mina* from him and give it to the man who has ten *minas*.’

19:25 “And they said to him, ‘But Master, he already has ten *minas*!’

19:26 “He said to them, ‘I can tell you that those who have received will be given more. But for those without [service to me], even what they possess will be taken from them.”

25:29 “Those who have received will be given more, and it will ever-multiply. But for those who haven’t received, everything they possess will be taken from them.

25:30 “So throw that worthless servant into the darkness outside, where there will be wailing and gnashing of teeth.’

19:27 “And as for my enemies who didn’t want me ruling over them—bring them here and execute them before me.’”

\*

*Road from Jericho to Jerusalem*

19:28 After ~~Jesus~~ Emmanuel had said these things, he proceeded onward, heading to Jerusalem.

11:55 The Jewish Passover was approaching. Many people had left the countryside early to purify themselves in Jerusalem before the holiday.

11:56 They kept searching for ~~Jesus~~ Emmanuel, saying to themselves as they stood in the Temple, “What do you think? Will he avoid the festival?”

11:57 At that time, the high priests and Pharisees had decreed that anyone with knowledge of where ~~Jesus~~ Emmanuel was should report it, so they could arrest him.

21:1 And when they approached Jerusalem, and had reached Bethpage by Mount Olive [i.e., the Mount of Olives], ~~Jesus~~ Emmanuel sent out two of his disciples.

11:1 And when they approached Jerusalem, to Bethpage and Bethany by Mount Olive [i.e., the Mount of Olives], ~~Jesus~~ Emmanuel sent out two of his disciples.

19:29 And then it happened, when ~~Jesus~~ Emmanuel approached Bethpage and Bethany by the hill called Mount Olive [i.e., the Mount of Olives], he sent out two of his disciples,

19:30 telling them, “Go to the village opposite from us, and upon entering you’ll find a tethered [donkey] colt that has never been ridden before. Untie it and bring it here.

21:2 He told them, “Go to the village opposite from you, and immediately you’ll see a tethered donkey with her colt. Untie them and bring them to me.

11:2 He told them, “Go to the village opposite from you, and as soon as you enter you’ll find a tethered [donkey] colt that has never been ridden before. Untie it and bring it here.

11:3 “If anyone says to you, ‘Why are you doing this?’ tell them, ‘Our ~~Master~~ Teacher needs it, and he’ll send it back soon.”

21:3 “If anyone says anything to you, tell him, ‘Our ~~Master~~ Teacher needs them, and he’ll send them back soon.’”

19:31 “If anyone asks you, ‘Why are you untying it?,’ tell them this: ‘Our ~~Master~~ Teacher needs it.’”

21:4 All of this happened in order to fulfill the words of the Prophet [Zechariah]:

21:5 “Tell the Daughter of Zion: ‘Look! Your King is coming to you, humble and riding on a donkey—on just a colt, the foal of a donkey.’”[[590]](#footnote-588)

21:6 The disciples went and did what ~~Jesus~~ Emmanuel had ordered.

11:4 They headed off, finding the colt tied to an outside door by the road. As they untied it,

11:5 some people who were standing there said to them, “What are you doing, untying the colt?”

19:32 Those who were sent off found everything exactly as ~~Jesus~~ Emmanuel had told them.

19:33 As they untied the colt, its owners asked them, “Why are you untying that foal?”

11:6 They answered in the way that ~~Jesus~~ Emmanuel had told them, and the people let them go.

19:34 And they said, “Our ~~Master~~ Teacher needs it.”

21:7 They brought the donkey and the colt. Placing their cloaks over the colt, ~~Jesus~~ Emmanuel rode on it.

19:35 They brought it to ~~Jesus~~ Emmanuel. Throwing their cloaks over the colt, ~~Jesus~~ Emmanuel rode on it.

11:7 Then they brought the colt to ~~Jesus~~ Emmanuel. Throwing their cloaks over it, he rode on it.

21:8 A huge crowd of people spread their cloaks on the road, while others cut [palm] fronds from the trees to lay on the road.

19:36 As he traveled along, the people spread their cloaks on the road.

11:8 Many people spread their cloaks on the road, while others cut [palm] fronds from the trees and laid them on the road.

19:37 When ~~Jesus~~ Emmanuel reached the place where the road descended toward Mount Olive [i.e., the Mount of Olives], the whole crowd of disciples began to loudly cheer and praise ~~God~~ Yahweh for all the miracles they had seen,

19:38 saying, “Blessed is the King who comes in the Name of Yahweh! Peace from Heaven! Glory in the highest Heavens!”

11:9 Everyone going ahead, and everyone following, shouted, “Hosanna! Blessed is he who comes in the Name of Yahweh!”

11:10 “Blessed is the Kingdom of our father David—which is coming! Hosanna in the highest Heavens!”

21:9 The crowds going ahead, and the crowds following, shouted, “Hosanna to the Son of David! Blessed is he who comes in the Name of Yahweh! Hosanna in the highest Heavens!”

19:39 But some Pharisees in the crowd said to ~~Jesus~~ Emmanuel, “Teacher, silence your disciples!”

19:40 ~~Jesus~~ Emmanuel said to them, “I can tell you that if these people were to be silenced, the stones themselves would immediately start shouting.”

19:41 When ~~Jesus~~ Emmanuel neared Jerusalem, he gazed upon the city and wept for her.

19:42 And he said, “If only you knew, this very day, what would bring you peace! But now it is hidden from your sight.

19:43 “The day will come when your enemies will lay trenches around you, and surround you, and strangle you from all sides.

19:44 “They will reduce you—and your children within you—to dust, and won’t leave a single stone standing. All because you didn’t recognize the time when you would be visited.”

CHAPTER 15

Emmanuel Teaches the Crowds

*Late March, 33 A.D.*

*Road from Bethany to Jerusalem*

11:11 ~~Jesus~~ Emmanuel entered Jerusalem and the Temple.

21:10 When ~~Jesus~~ Emmanuel entered Jerusalem,

21:10 the whole city was abuzz, people asking, “Who is that?”

21:11 The people in the crowd answered, “This is the Prophet ~~Jesus~~ Emmanuel of Nazareth, from Galilee.”

11:11 ~~Jesus~~ Emmanuel looked around, but with evening approaching he headed to Bethany with the twelve [apostles].

11:12 The next day, after they left Bethany, ~~Jesus~~ Emmanuel was hungry.

21:18 The next morning, as ~~Jesus~~ Emmanuel was returning to the city, he was hungry.

21:19 When ~~Jesus~~ Emmanuel saw a fig tree along the road, he went to it but found nothing but leaves. He said to it, “No fruit will grow on you from this point forward.” Instantly, the fig tree shriveled up.

11:13 When ~~Jesus~~ Emmanuel saw in the distance a fig tree in leaf, he went to it to see if, by chance, it had any fruit. But when he reached it, he found nothing but leaves—it wasn’t yet the season for figs.

11:14 So he said to the tree, “From now on, no one will eat any of your fruit.” And his disciples heard him.

\*11:19 When evening came, ~~Jesus~~ Emmanuel and his disciples left the city [to return to Bethany].

\*11:20 ~~Then in the morning,~~ as they passed on [the same road], they saw that the fig tree had dried up from the roots.

21:20 When the disciples saw it, they were astonished. They said, “How quickly that fig tree dried up!”

11:21 [Simon] Peter remembered [what Emmanuel had said earlier] and said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, look! That fig tree you cursed has dried up!”

11:22 ~~Jesus~~ Emmanuel said to them, “Have the faith that comes from ~~the One God~~ Yahweh.”

11:23 “Here is Truth: Anyone who says to that mountain, ‘Rise and throw yourself into the sea’—who doesn’t have doubt in his heart, and who believes that what he said will happen—will have it done.

21:21 ~~Jesus~~ Emmanuel said to them, “Here is Truth: If you have faith and don’t doubt, not only will you be able to do what was done to that fig tree, but if you say to that mountain, ‘Rise and throw yourself into the sea,’ it will be done.

21:22 “And if you ask for anything in prayer, you will receive it if you have faith.[[591]](#footnote-589)

11:24 “And so I’m telling you that, when you pray, if you believe that you already have those things that you desire, you’ll receive them.

11:25 “And when you are standing and praying, if you have anything against anyone, forgive them, so ~~your Father~~ Our Lord in Heaven will also forgive your transgressions.[[592]](#footnote-590)

11:26 “But if you don’t forgive, then ~~your Father~~ Our Lord in Heaven won’t forgive your sins.”

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*Second Temple, Jerusalem*

11:27 Once again, they returned to Jerusalem,

11:27 and as ~~Jesus~~ Emmanuel was walking in the Temple, some high priests, scribes, and leaders approached him.

21:23 As ~~Jesus~~ Emmanuel entered the Temple, the high priests and leaders of the people approached him while he was teaching,

20:1 And it happened that on one of the days when ~~Jesus~~ Emmanuel was teaching the people in the Temple and preaching the Gospel, some high priests and scribes approached him with their leaders.

20:2 They interrupted him, saying, “Tell us by what power you’re doing these things.” And, “Who gave you this power?”

11:28 They interrupted him, saying, “By what power are you doing these things?” And, “Who gave you the power to do these things?”

21:23 and they interrupted him, saying, “By what power are you doing these things?” And, “Who gave you this power?”

21:24 ~~Jesus~~ Emmanuel said, “I’ll also ask you something—and if you answer me, I, in turn, will tell you by what power I do these things:

11:29 ~~Jesus~~ Emmanuel said, “I’ll also ask you a question. Answer me, and then I’ll tell you by what power I do these things.

20:3 ~~Jesus~~ Emmanuel said, “And I’ll also ask you something. Tell me:

20:4 “So did John [the Baptist]’s baptizing [come] from Heaven or from men?”

21:25 “Where did John [the Baptist]’s baptizing come from? From Heaven or from men?”

11:30 “So did John [the Baptist]’s baptizing [come] from Heaven, or from men? Tell me.”

11:31 They discussed it among themselves, and said, “If we say, ‘From Heaven,’ he will ask, ‘Then why didn’t you believe in him?’

21:25 They discussed it among themselves and said, “If we say, ‘From Heaven,’ he will ask us, ‘Then why didn’t you believe in him?’

20:5 They discussed it among themselves, and said, “If we say, ‘From Heaven,’ he’ll say, ‘Then why didn’t you believe in him?’

20:6 “But if we say, ‘From men,’ then the crowd will stone us, because they’re convinced that John was a prophet.

21:26 “But if we say, ‘From men,’ then we’ll have to fear the people, who all believe that John was a prophet.”

11:32 “But if we say, ‘From men…’” They feared the people, because everyone considered John to be a true prophet.

11:33 So they said to ~~Jesus~~ Emmanuel, “We don’t know.”

20:7 So they said, “We don’t know where it was from.”

21:27 They said to ~~Jesus~~ Emmanuel, “We don’t know.”

21:27 ~~Jesus~~ Emmanuel said to them, “Then I can’t tell you by what power I do these things.”

11:33 ~~Jesus~~ Emmanuel said to them, “Then I can’t tell you by what power I do these things.”

20:8 ~~Jesus~~ Emmanuel said to them, “Then I can’t tell you by what power I do these things.”

21:28 [Then Emmanuel said to them,] “Give me your opinion: There was a man who had two sons, and he went up to the first one and said, ‘Go work in my vineyard today.’

21:29 “He said, ‘I won’t.’ But afterward he regretted it, and he went.

21:30 “Then the father went to the other son and said the same thing. The boy said to him, ‘I’ll go, sir,’ but he didn’t go.

21:31 “Which of the two did what his father wanted?”

They said to him, “The first.”

~~Jesus~~ Emmanuel said to them, “In all honesty, I can tell you that the tax collectors and prostitutes will enter the Kingdom of ~~God~~ Yahweh before you.

21:32 “Because John [the Baptist] came to you on the road of righteousness, but you didn’t believe in him—though the tax collectors and prostitutes did believe in him. And yet, even after witnessing that, you wouldn’t repent so you could believe in him.

21:33 “Listen to another parable: There was a landowner who had planted a vineyard. He enclosed it by a wall, dug out a wine reservoir, and built a watchtower. Then he rented it out to laborers and traveled abroad.

12:1 Then ~~Jesus~~ Emmanuel began to speak to everyone in parables: “There was a man who had planted a vineyard. He enclosed it by a wall, dug out a wine reservoir, and built a watchtower. Then he rented it out to laborers and traveled abroad.

20:9 Then ~~Jesus~~ Emmanuel began to tell the people this parable: “There was a man who had planted a vineyard, and he rented it out to some laborers before traveling abroad for a long time.

20:10 “At harvest time, he sent a servant to the laborers to collect his share of the fruit from the vineyard,

12:2 “At harvest time, he sent a servant to the laborers to collect his share of the fruit from the vineyard.

21:34 “And when harvest time was approaching, he sent some servants to the laborers so they could collect their share of the fruit.

21:35 “But the laborers grabbed his servants, beat one up, killed another, and stoned a third.

12:3 “But they grabbed him, beat him up, and sent him away with nothing.

20:10 “but the laborers beat him up and sent him away with nothing.

20:11 “He sent another servant, but they also beat him up, and humiliated him, and sent him away with nothing.

21:36 “Again, he sent out some servants—more than before. But the laborers did the same to them.

12:4 “Again, he sent another servant to them. But they threw stones at him and hit him on the head, and treated him horrendously.

12:5 “And he sent still another servant, but they killed him. So he sent many more, and some they beat up, others they killed.

20:12 “He sent a third man, and they also harmed him and threw him out.

20:13 “Then the owner of the vineyard said, ‘What am I going to do? I will send my beloved son—maybe they will respect him when they see him?’

12:6 “Finally, having only his son left, his most beloved, he sent him to them, saying, ‘They will respect my son.’

21:37 “Finally, he sent his son to them, saying, ‘They will respect my son.’

20:14 “But when the laborers saw him, they discussed it among themselves and said, ‘That’s the heir! Come on, let’s kill him so the inheritance will be ours!’

12:7 “But the laborers said to each other, ‘That’s the heir! Come on, let’s kill him so the inheritance will be ours!’

21:38 “But when the laborers saw his son, they said to each other, ‘That’s the heir! Come on, let’s kill him and take his inheritance!’

21:39 “So they grabbed him, and threw him from the vineyard, and murdered him.

12:8 “So they grabbed him and murdered him, and threw him from the vineyard.

20:15 “So they threw him from the vineyard and murdered him.

20:15 “Now, what is the owner of the vineyard going to do to them?

12:9 “So now, what is the owner of the vineyard going to do?

21:40 “So now, when the owner of the vineyard returns, what is he going to do to those laborers?”

21:41 The people said to him, ‘He will completely destroy those bad men, and will rent his vineyard to those who will give him their fruit at harvest time.’

12:9 “He will come and annihilate those laborers, and give the vineyard to someone else.”

20:16 “He will come and annihilate those laborers, and give the vineyard to someone else.”

20:16 When they [i.e., the high priests, scribes, and leaders who had approached Emmanuel] heard this, they said, “God forbid!”

20:17 ~~Jesus~~ Emmanuel stared straight at them and said, “So what is the meaning of the words: ‘The stone thrown away by the builders has become the cornerstone’?”[[593]](#footnote-591)

12:10 “Haven’t you ever read this from Scripture: ‘The stone thrown away by the builders has become the cornerstone.

21:42 ~~Jesus~~ Emmanuel said to them, “Haven’t you ever read in Scripture, ‘The stone thrown away by the builders has become the cornerstone’?

21:42 “’It is Yahweh’s doing, and it is marvelous to behold!’[[594]](#footnote-592)

12:11 “’It is Yahweh’s doing, and it is marvelous to behold!’”

21:43 “So I’m telling you that the Kingdom of ~~God~~ Yahweh will be taken away from you and will be given to the people for producing good fruit.

21:44 “Anyone who falls on that stone will be crushed, and anyone it falls on will be pulverized.”

20:18 “Anyone who falls on that stone will be crushed, and anyone it falls on will be pulverized.”

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20:19 Because they realized that he had spoken the parable against them,

12:12 Because they realized that he had spoken the parable against them,

21:45 When the high priests and Pharisees heard ~~Jesus’~~ Emmanuel’s parables, they realized that he was speaking about them.

21:46 They wanted to find a way to arrest him, but they were scared of the people,

20:19 the scribes and the high priests wanted to arrest him that very minute, but they were scared of the people.

12:12 they [the high priests, scribes, and leaders] wanted to arrest him, but they were scared of the people.

21:46 who believed that he was a prophet.

22:15 Then the Pharisees left,

12:12 So they left him and went away.

12:13 Then they sent some Pharisees and Herodians[[595]](#footnote-593) to try to trap him through his words.

22:15 plotting how they could trap him through his words.

22:16 So they sent their followers to him, along with some Herodians,

20:20 They watched him closely after that, and sent out spies masquerading as virtuous people, hoping to trap him through his words,

20:20 so they could hand him over to the judges and authority of the [Roman] governor [Pontius Pilate].

20:21 They asked him, “~~Master~~ Teacher, we know that you’re speaking and teaching truthfully, nor do you favor anyone but teach the true way of ~~God~~ Yahweh.

22:16 and they said to him, “~~Master~~ Teacher, we know that you’re honest, teaching the true way of ~~God~~ Yahweh. Nor do you favor anyone, because you’re not concerned with external appearances.

12:14 They approached him and said, “~~Master~~ Teacher, we know that you’re honest, and favor no one—because you’re not concerned with external appearances, but teach the true way of ~~God~~ Yahweh.

12:14 “So is it right or not to pay taxes to Caesar?

22:17 “So tell us what you think—is it right or not to pay taxes to Caesar?”

20:22 “So is it right or not for us to pay taxes to Caesar?

12:15 “Should we pay, or should we not pay?”

12:15 But ~~Jesus~~ Emmanuel, knowing their treachery, said to them, “Why are you trying to trick me?

20:23 But he was aware of their scheming, and he said to them, “Why are you trying to trick me?”

22:18 But ~~Jesus~~ Emmanuel was aware of their evil [scheming], and said to them, “Why are you trying to trick me, you Deceivers!

22:19 “Show me the coin used to pay the tax.”

20:24 “Show me a *denarius*.

12:15 “Bring me a *denarius*, so I can see it.”

12:16 So they brought the coin,

22:19 So they brought him a *denarius*.

22:20 Then he said to them, “Whose image and inscription is this?”

12:16 and he asked them, “Whose image and inscription is this?”

20:24 “Whose image and inscription are on it?”

20:24 They said, “Caesar’s.”

12:16 And they said to him “Caesar’s.”

22:21 They said to him, “Caesar’s.”

22:21 Then ~~Jesus~~ Emmanuel said to them, “So give to Caesar what belongs to Caesar, and [give] to ~~God~~ Yahweh what belongs to ~~God~~ Yahweh.”

20:25 ~~Jesus~~ Emmanuel said to them, “So give to Caesar what belongs to Caesar, and [give] to ~~God~~ Yahweh what belongs to ~~God~~ Yahweh.”

12:17 Then ~~Jesus~~ Emmanuel said to them, “Give to Caesar what belongs to Caesar, and [give] to ~~God~~ Yahweh what belongs to ~~God~~ Yahweh.”

12:17 They were astounded by him.

20:26 Unable to trap him through his words before the crowd, and astounded by his answer, they stayed silent.

22:22 When they heard his words, they were astounded,

22:22 and left him and went away.

22:23 That same day, some Sadducees—who claim there is no resurrection [into Heaven or Hell]—came to him and said,[[596]](#footnote-594)

12:18 Then the Sadducees—who claim there is no resurrection [into Heaven of Hell]—came to him and said,

20:27 Then some Sadducees—who don’t believe in resurrection [into Heaven or Hell]—came to him and said,

20:28 saying, “~~Master~~ Teacher, Moses wrote to us that if a man dies with a wife but no children, his brother should marry his widow and produce offspring for his brother.

12:19 “~~Master~~ Teacher, Moses wrote to us that if a man dies and leaves a wife behind, but has no children, his brother should marry his widow to produce offspring for his brother.

22:24 “~~Master~~ Teacher, Moses said that if a man dies with no children, his brother should marry the widow and produce offspring for his brother.

22:25 “Now, there were seven brothers. The first, after he had gotten married, died. And as he had no children, he left his wife to his brother.

12:20 “Now, there were seven brothers. The first got married but died without leaving behind any of his seed.

20:29 “Now, there were seven brothers. The first got married but died childless.

20:30 “Then the second [brother[ took her as his wife, but he died childless.

12:21 “Then the second [brother] took her, but died without leaving behind any of his seed.

12:21 “And then the third [brother] did the same.

12:22 “Until all seven had married her, leaving behind no seed,

20:31 “Then the third married her—and so forth with the seven [brothers]—all of them dying and leaving behind no children.

22:26 “Likewise with the second, and the third—all the way to the seventh [brother].

22:27 “and then the woman finally died, too.

12:22 “and then the woman finally died, too.

20:32 “Then the woman finally died, too.

20:33 “So at the resurrection, whose wife is she? Because seven [brothers] had married her.[[597]](#footnote-595)

22:28 “So at the resurrection, whose wife of the seven [brothers] will she be? Because they had all married her.

12:23 “So at the resurrection, when they ‘rise,’ whose wife of the seven [brothers] will she be? Because seven [brothers] had married her.

12:24 ~~Jesus~~ Emmanuel said to them, “Are you so confused because you don’t know the Scriptures or the power of ~~God~~ Yahweh?

22:29 ~~Jesus~~ Emmanuel said to them, “You’re confused because you don’t comprehend the Scriptures, nor the power of ~~God~~ Yahweh.

20:34 ~~Jesus~~ Emmanuel said to them, “The children of this Earth marry, and are given in marriage.

20:35 “But those who are deemed worthy will receive a new span of life after resurrecting from death, and will neither marry nor be given in marriage.

12:25 “Because when they resurrect from death, they neither marry nor are given in marriage

22:30 “Because at the resurrection, they neither marry nor are given in marriage

22:30 “but are like the angels of ~~God~~ Yahweh in Heaven.

12:25 “but are like the angels that are in Heaven.

20:36 “Nor can they die anymore, because they are indeed angels, and—being children of resurrection—are the Children of ~~God~~ Yahweh.

22:31 “But regarding the resurrection of the dead, haven’t you read what ~~God~~ Yahweh told you,

12:26 “But regarding the resurrection of the dead, haven’t you read in the Book of Moses what ~~God~~ Yahweh told Moses through the [burning] bush,

20:37 “Now even Moses revealed through the [burning] bush that the dead are resurrected, when ~~God~~ Yahweh told him,

20:37 “‘I am the God of Abraham, and the God of Isaac, and the God of Jacob.’[[598]](#footnote-596)

12:26 “‘I am the God of Abraham, the God of Isaac, and the God of Jacob’?

22:32 “‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’?

22:32 “He is not the God of death, but of Life.”

20:38 “He is not the God of death, but of Life, as everything has Life through Him.

12:27 “He is not the God of death, but of Life—

12:27 “you are greatly confused!”

22:33 When the people in the crowd heard this, they were amazed by his teaching.

20:39 Some of the scribes said to him, “Well spoken, ~~Master~~ Teacher!”

22:34 Now when the Pharisees heard that ~~Jesus~~ Emmanuel had silenced the Sadducees, they pulled each other aside.

22:35 Then one of them, a scribe, tested ~~Jesus~~ Emmanuel with a question, saying,

22:36 “Teacher, what is the greatest commandment in the Law?”

12:28 One of scribes approached him. Having heard them debating, and seeing that Jesus had answered well, asked him, “What commandment is the most important?”

22:37 ~~Jesus~~ Emmanuel said to him, “‘Love your Lord, ~~God~~ Yahweh, with all your heart, and with all your soul, and with every thought.’

22:38 “This is the first and greatest commandment.

12:29 ~~Jesus~~ Emmanuel said to him, “The most important commandment of all is, ‘Listen, People of Israel! Yahweh is our God, Yahweh Is [the unification of all existence into] One [i.e., All Things].

12:30 “’Love your Lord, ~~God~~ Yahweh, with all your heart, and with all your soul, and with every thought, and with every action.[[599]](#footnote-597)

12:31 The second [most important commandment] is similar to it: ‘Love your neighbor as [you would love] yourself.’[[600]](#footnote-598) There are no commandments greater than these.”

22:39 And the second is similar it: ‘Love your neighbor as [you would love] yourself.’

22:40 “All the Laws [of Moses] and the Prophets originate from these two commandments.”

12:32 The scribe said to ~~Jesus~~ Emmanuel, “Good, ~~Master~~ Teacher! You have spoken Truth—that ~~God~~ Yahweh is One, and He is the Only God.

12:33 “And a man should love Him with all his heart, and with all his thoughts, and with all his soul, and with every action, and love his neighbor as himself—this is much more [important] than burnt offerings and sacrifices.”[[601]](#footnote-599)

12:34 When ~~Jesus~~ Emmanuel saw that he had answered wisely, he said to him, “You aren’t far from the Kingdom of ~~God~~ Yahweh.”

12:34 And after that, no one dared to ask him any questions.

20:40 And after that, they [i.e., the Pharisees, Sadducees, and scribes] didn’t dare ask him any more questions.

22:41 While the Pharisees were gathered together,

22:41 ~~Jesus~~ Emmanuel asked them,

12:35 As ~~Jesus~~ Emmanuel taught in the Temple, he asked, “Why do the scribes say that Christ is the son of David?

20:41 Then ~~Jesus~~ Emmanuel asked them, “Why do they say that Christ is the son of David?

22:42 “What do you think about the Christ? Whose son is he?”

22:42 They said to him, “[He is] the son of David.”

22:43 ~~Jesus~~ Emmanuel said to them, “Then why does David call him ‘Master’ through the [Holy] ~~Spirit~~ Angels?

22:43 “As David said,

20:42 “As David himself said in the *Book of Psalms*,

12:36 “As David himself said through the Holy ~~Spirit~~ Angels,

12:36 “‘~~God~~ Yahweh told my master [the Christ], ‘Sit by my right side,

20:42 “‘~~God~~ Yahweh told my master [the Christ], ‘Sit by my right side,

22:44 “‘~~God~~ Yahweh told my master [the Christ], ‘Sit by my right side,

22:44 “’while I place your enemy beneath your feet like a footrest.’[[602]](#footnote-600)

12:36 “’while I place your enemy beneath your feet like a footrest.’

20:43 “’while I place your enemy beneath your feet like a footrest.’

20:44 “So if David calls the Christ ‘Master,’ then how can he [i.e., the Christ] be his ‘son’?”

22:45 “So if David calls the Christ ‘Master,’ how can he [i.e., the Christ] be his ‘son’?”

12:37 “So if David, himself, calls the Christ ‘Master,’ then how can he [i.e., the Christ] be his ‘son’?”

12:37 The huge crowd listened to him, enraptured.

22:46 No one was able to respond—nor did anyone, from that day forward, dare to ask any more questions.

20:45 Then, while all the people were listening, ~~Jesus~~ Emmanuel said to his disciples,

23:1 Then ~~Jesus~~ Emmanuel said to the crowds, and to his disciples,

23:2 “The scribes and the Pharisees have occupied Moses’ seat,

23:3 “and so whatever laws they want you to follow, obey and do them—but don’t act as they do, because they’re Deceivers.

23:4 “They fasten loads that are too heavy and hard to bear and place them on the shoulders of men, but they themselves won’t move a finger to lift them.

12:38 Still teaching, ~~Jesus~~ Emmanuel said, “Beware of the scribes! They love strutting in long robes,

20:46 “Beware of the scribes, who love strutting in long robes,

23:5 “All their acts are intended to be seen by other people. They make their *tefillin* bigger, and their *tzitzit* longer.[[603]](#footnote-601)

20:46 “and who love being recognized in the bazaar, and [having] the places of honor in synagogues and the most important seats at functions,

12:38 “and being recognized in the bazaar,

12:39 “and having the most important seats in synagogues, and the places of honor at functions,

23:6 “And they seek the places of honor at functions, and the most important seats in synagogues,

23:7 “and the greetings in the bazaar,

23:7 “and having men call them, ‘Rabbi! Rabbi!’

23:14 “Woe to you, scribes and Pharisees! You Deceivers!

23:14 “You cheat widows out of their homes, and make a show with elaborate prayers—as a result, you will receive the worst judgment.

20:47 “who cheat widows out of their homes, and make a show with elaborate prayers—they will receive the worst judgment.

12:40 “who cheat widows out of their homes, and make a show with elaborate prayers—they will receive the worst judgment.

23:8 “So don’t call them, ‘Rabbi,’ because you only have one rabbi, as you are all brothers.

23:9 “And don’t call anyone on Earth ~~‘Father’~~ ‘Lord’, because you only have One ~~Father~~ Lord, The One Who Is In Heaven.[[604]](#footnote-602)

23:10 “And don’t call yourself ‘Teacher,’ because you only have one teacher, the Christ.

23:11 “Whoever is the greatest among you will be your servant,[[605]](#footnote-603)

23:12 “because whoever exalts himself will be humbled, and whoever humbles himself will be exalted.[[606]](#footnote-604)

23:13 “Woe to you, scribes and Pharisees! You Deceivers! You keep men locked out of the Kingdom of Heaven—yet you don’t enter yourselves nor do you allow anyone else to go in.

23:15 “Woe to you, scribes and Pharisees! Deceivers! You journey across oceans and continents just to gain a single convert, but after he becomes one, you make him twice as much of a Son of Hell as you are.

23:16 “Woe to you, you blind guides! You say, ‘It doesn’t matter if someone takes an oath by the Temple, but if someone swears by the gold of the Temple, he is obligated.

23:17 “You fools! You blind men! Which is greater: the gold, or the Temple that makes the gold holy?[[607]](#footnote-605)

23:18 “And [you say], ‘It doesn’t mean anything if someone takes an oath by the altar, but anyone swearing by the offerings on it, he is obligated.

23:19 “You blind men! Which is greater: the offering, or the altar that makes the offering holy?

23:20 “So anyone who takes an oath ‘by the altar’ not only swears by it, but by anything on it.

23:21 “And anyone who takes an oath ‘by the Temple’ swears by it and by He who dwells in it.

23:22 “And anyone who takes an oath ‘by Heaven’ swears by ~~God’s~~ Yahweh’s Throne and by He who sits upon it.”

12:41 Then ~~Jesus~~ Emmanuel sat opposite the area where offerings were made, and watched the [people in the] crowd throwing money into the treasury [box]. Many wealthy people threw in large amounts,

21:1 As ~~Jesus~~ Emmanuel looked over and saw the wealthy throwing their offerings into the Temple treasury [box],

12:42 but then a destitute widow came and threw in two small copper coins, worth a pittance.

21:2 he saw a destitute widow drop in two small copper coins.

12:43 Then ~~Jesus~~ Emmanuel called over his disciples and said to them, “In all honesty, that poor widow has given more than all the people who have thrown offerings into the treasury [box],

21:3 And he said, “In all honesty, that poor widow has given more than anyone else.

21:4 “All these people gave offerings to ~~God~~ Yahweh from a surplus, but she—in her poverty—gave all she had to live on.”

12:44 “because they gave from a surplus, but she—in her poverty—threw in everything she had, even what [she needed] to live on.”

CHAPTER 16

Emmanuel’s Prophecy about the End Time

*Mount Olive, Jerusalem*

13:1 As ~~Jesus~~ Emmanuel was leaving the Temple, one of his disciples said to him, “Teacher, look at those magnificent stones! And those buildings!”

24:1 ~~Jesus~~ Emmanuel was leaving the Temple to travel on, his disciples came up to him, pointing to its buildings.

21:5 Some of his disciples commented about how the Temple was decorated with magnificent stones and offerings to ~~God~~ Yahweh.

21:5 But ~~Jesus~~ Emmanuel said,

21:6 “As for all of those things, the day will come when not a single stone will be left standing—every single one will be torn down.”

24:2 ~~Jesus~~ Emmanuel said to them, “Do you see them all? I can tell you that not a single stone will be left standing—every single one will be torn down.”

13:2 ~~Jesus~~ Emmanuel said to him, “Do you see all those magnificent buildings? Not a single stone will be left standing—every single one will be torn down.”

13:3 As ~~Jesus~~ Emmanuel sat down on Mount Olive [i.e., the Mount of Olives], opposite the Temple, Peter, James, John, [Mary Magdalene,] and Andrew asked him privately,

24:3 As ~~Jesus~~ Emmanuel sat down on Mount Olive [i.e., the Mount of Olives], the disciples came up to him privately. They said to him,

21:7 They said to him,

21:7 “Teacher, can you tell us when that will happen? What are the signs—so we can know when it’s about to occur?”

24:3 “Can you tell us when that will happen? What are the signs of your Return, and of the End Time?”

13:4 “Can you tell us when that will happen? What are the signs—so we can know when it’s about to occur?”

13:5 ~~Jesus~~ Emmanuel said to them, “Don’t be deceived, because

21:8 ~~Jesus~~ Emmanuel said to them, “Don’t be deceived,

24:4 ~~Jesus~~ Emmanuel said to them, “Don’t be deceived,

24:5 “because many will pretend to be me, claiming, ‘I’m the Messiah.’ And they will fool a great many people.

13:6 “many will pretend to be me, claiming, ‘I’m the Messiah.’ And they will fool a great many people.

21:8 “because many will pretend to be me, claiming, ‘I’m the Messiah,’

21:8 “and, ‘The day is near.’ Don’t follow them.

13:7 “When you hear of wars, and rumors of revolutions, don’t be alarmed. These things must happen. But it’s not the End yet,

24:6 “You will hear of wars, and rumors of revolutions, but don’t be alarmed. These things must happen. But it’s not the End yet,

21:9 “When you hear of wars and revolutions, don’t be alarmed. These things must happen, but it’s not the End yet.”

21:10 Then he said to them: “Nation will attack nation, and kingdom will attack kingdom.

21:11 “There will be large earthquakes in different places, and famines and uprisings.

24:7 “because nation will attack nation, and kingdom will attack kingdom. There will be famines and earthquakes in different places.

13:8 “because nation will attack nation, and kingdom will attack kingdom. There will be famines and earthquakes in different places.

21:11 ‘There will be terrifying events, and miraculous signs from Heaven, and severe storms.

13:8 “These are the pains of giving birth[[608]](#footnote-606) [i.e., to the New Age of Yahweh’s Kingdom on Earth, the Age of Mercy—the Feminine].

24:8 “These are the pains of giving birth [i.e., to the New Age of Yahweh’s Kingdom on Earth, the Age of Mercy—the Feminine].

21:12 “Just before all of this happens, they will seize you and torture you, handing you over to their places of worship and to the dungeons.[[609]](#footnote-607)

13:9 “You must be careful. You will be handed over to their councils and tortured in their places of worship.

24:9 “At that time, they will hand you over to be tortured, and killed,

24:9 “and the nations will all hate you because of me.[[610]](#footnote-608)

10:18 “And you will be brought before governors and kings on my behalf, as witnesses before them and the evil ones.

21:12 “And after that, you will be brought before kings and governors on my behalf—

21:13 “this will be your chance to serve as witnesses.

13:9 “You will stand before governors and kings on my behalf, as witnesses to them—

24:10 “At that time many people will be shocked, and they will betray and hate each other,

24:11 “and many false prophets will appear to deceive the masses.[[611]](#footnote-609)

24:12 “And because of this prevalence of evil, most people’s love will grow cold.[[612]](#footnote-610)

24:13 “But he who endures to the End will be saved,[[613]](#footnote-611)

24:14 “and this Gospel of the Kingdom [of Yahweh ]will be proclaimed across the world as a testimony to all nations. Then the End will come.[[614]](#footnote-612)

13:10 “but my Gospel must first be proclaimed to all nations.

13:11 “And when they try to arrest you and hand you over,

10:19 “And when they try to arrest you,

10:19 “don’t be anxious about what to say or how to say it, as it will be given to you in the moment.

21:14 “But don’t be anxious beforehand about how you will defend yourselves,

13:11 “don’t be anxious about what you’re going to say, and don’t think about it beforehand—just say whatever comes to mind in the moment.

13:11 “Because it’s not you speaking, but the Holy ~~Spirit~~ Angels.

10:20 “Because it’s not you speaking, but the [Holy] ~~Spirit~~ Angels of ~~your Father~~ Our Lord speaking through you.

21:15 “Indeed, I will give you words and wisdom that none of your adversaries will be able to survive or refute.

21:16 “You will even be betrayed by your parents, and brothers, relatives and friends—and they will send some of you to death.

10:21 “The brother will betray his brother to the death, and the father, his son. Children will attack their own parents, and have them sent to death.

13:12 “The brother will betray his brother to the death, and the father, his son. Children will attack their own parents, and have them sent to death.[[615]](#footnote-613)

13:13 “And everyone will hate you because of me.

10:22 “And everyone will hate you because of me.

21:17 “And everyone will hate you because of me.

21:18 “But not a hair on your head will perish.

21:19 “Endure [to the End], and you will win your life.

13:13 “But he who endures to the End will be saved.

10:22 “But he who endures to the End will be saved.

21:20 “So when Jerusalem is surrounded by armies, you will know that its destruction is at hand,

24:15 “And when you see existing in a holy place ‘the horrendous crimes that cause devastation,’ as described by the Prophet Daniel (the reader will know what this means), [[616]](#footnote-614)

13:14 “And when you see ‘the horrendous crimes that cause devastation’ existing where they don’t belong (the reader will know what this means),

13:14 “then those in Judea should flee to the mountains.

24:16 “then those in Judea should flee to the mountains.

21:21 “and those in Judea should flee to the mountains.

21:21 “Those already in the city should escape, and those in the countryside should not enter the city.

24:17 “No one on the roof should come down, or get anything from his house.[[617]](#footnote-615)

13:15 “No one on the roof should come down, nor enter his house to get anything.

13:16 “No one in the field should go back to get his cloak.

24:18 “No one in the field should go back to get his cloak.

21:22 “For these are days of vengeance, to fulfill all that has been written [in Scripture].

13:17 “Woe to pregnant women and nursing mothers at that time![[618]](#footnote-616)

24:19 “Woe to pregnant women and nursing mothers at that time!

21:23 “Woe to pregnant women and nursing mothers at that time!

21:23 “There will be great suffering in the land, and fury against the people.

13:18 “Pray that this will not happen in winter.

24:20 “Pray that their flight will not happen in winter or on the Sabbath.

21:24 “They will fall by the sword, and will be taken prisoner by every nation. And the infidels will trample on Jerusalem until their time is finally over.[[619]](#footnote-617)

13:19 “For these days of suffering have not been seen since the beginning of all creation—and will never be equaled again.

24:21 “For these days of great suffering have not been seen since the beginning of all creation—and will never be equaled again.

24:22 “If these days were not shortened, no one would survive. But for the sake of His Chosen Ones, that time will be shortened.[[620]](#footnote-618)

13:20 “If these days were not shortened by Yahweh, no one would survive. But for the sake of His Chosen Ones, whom He selected, He shortened them.

13:21 “At that time, if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!,’ don’t believe it.

24:23 “At that time, if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!,’ don’t believe it.

13:22 “For false Christianities and lying ‘prophets’ will appear to perform acts and wonders that may even deceive His Chosen Ones.[[621]](#footnote-619)

24:24 “For false Christianities and lying ‘prophets’ will appear to perform acts and wonders that may even deceive His Chosen Ones.

13:23 “So be warned: I have told you everything ahead of time.”

24:25 “Look—I am telling you ahead of time.”

24:26 “So if people tell you, ‘There he is, out in the desert,’ don’t go out. Or, ‘Here he is, in the secret inner room,’ don’t believe it.

24:27 “Because the return of the Son of Man will happen when lightning flashes in the east and lights up the sky all the way to the west.[[622]](#footnote-620)

24:28 “[They will be taken to] where the vultures will gather, where there are corpses.”[[623]](#footnote-621)

21:25 “On earth, the nations will be in distress, alarmed by roaring from the sea and tidal waves.

21:25 “There will be signs in the sun, and the moon, and the stars [as foretold by the Prophet Isaiah].[[624]](#footnote-622)

24:29 “Immediately after those days of suffering, [as written by the Prophet Isaiah:] ‘The rising sun will go dark, and the moon won’t give its light; stars will fall from the sky,

13:24 “But in the days after that suffering, [as written by the Prophet Isaiah:] ‘The rising sun will go dark, and the moon won’t give its light;

13:25 “stars will fall from the sky,

21:26 “There will be a cataclysm that will cause hearts to fail from the sheer terror of what has been unleashed on the world,

21:26 because the power of Heaven will be roused.

13:25 and the power of Heaven will be roused.

24:29 “and the power of Heaven will be roused.

24:30 “And then the sign of the Son of Man will appear in the sky, and all the people of the Earth will mourn.

24:30 “Then they will see the Son of Man coming from the clouds of Heaven, with tremendous power and glory.[[625]](#footnote-623)

21:27 “But then people will see the Son of Man coming from the clouds, with tremendous power and glory.

13:26 “But then people will see the Son of Man coming from the clouds, with tremendous power and glory.

13:27 “And he will send out his Holy Angels to gather his Chosen Ones from the four winds, from the farthest ends of the Earth to the farthest ends of Heaven.[[626]](#footnote-624)

24:31 “And with a loud trumpet call he will send out his Holy Angels, and they will gather his Chosen Ones from the four winds, from one end of the heavens to the other.

21:28 “When these things start to happen, be encouraged and lift your heads, because your liberation is imminent.”

21:29 ~~Jesus~~ Emmanuel gave them this analogy: “Look at the fig tree and the other trees.

21:30 “When they sprout leaves, you can see it for yourselves and know that summer is near.

24:32 “Now learn this lesson from the fig tree: When its branches get tender and its leaves sprout, you know that summer is near.

13:28 “Now learn this lesson from the fig tree: When its branches get tender and its leaves sprout, you know that summer is near.

13:29 “In the same way, when you see these things happening, know that he [i.e., the Son of Man] is near—right at the door.

21:31 “In the same way, when you see these things happening, know that the Kingdom of ~~God~~ Yahweh is near.

24:33 “In the same way, when you see these things, you know that he is near—right at the door.

13:30 “Believe me when I tell you, all these things will happen to that generation [living at the End Time].

21:32 “Believe me when I tell you, all these things will happen to that generation [living at the End Time].

24:34 “Believe me when I tell you, all these things will happen to that generation [living at the End Time].

24:35 “Heaven and Earth will vanish, but my Word will never be destroyed.

13:31 “Heaven and Earth will vanish, but my Word will never be destroyed.

21:33 “Heaven and Earth will vanish, but my Word will never be destroyed.

21:34 “So be careful not to let your hearts get consumed with debauchery, drunkenness, or the cares of this world—or that day will suddenly close upon you like a trap.

21:35 “For it will affect everyone on the entire planet.

13:32 “But regarding the day or hour, no one knows. Not the angels in Heaven or the Christ—only ~~the Father~~ Our Lord.[[627]](#footnote-625)

24:36 “But regarding the day or hour, no one knows, Not the angels in Heaven or the Christ—only ~~the Father~~ Our Lord.

21:36 “Be ever vigilant, and pray that you’ll be worthy enough to escape all that is going to happen, and that you’ll be able to stand before the Son of Man.”

24:42 “Be vigilant, because you don’t know the time when Yahweh will come.

13:33 “Be vigilant! Stay awake! You don’t know when that time will come.

13:34 “It’s like a man who went on a trip, leaving his servants in charge of his house, each assigned tasks and the porter ordered to stay awake.

13:35 “So stay awake! Because you don’t know when the master of the house will return—whether in the evening, or at midnight, or when the roosters crow, or in the morning.

13:36 “Otherwise, he may suddenly return and find you sleeping.

13:37 “What I’ve said to you, I’m saying to everyone: Stay awake!”[[628]](#footnote-626)

25:1 “At that time, the Kingdom of Heaven will be like ten virgins who carried their lamps and went out to meet the groom.

25:2 “And five of them were wise, and five were foolish.

25:3 “The foolish ones brought their lamps, but didn’t bring any oil with them.

25:4 “But the wise ones brought oil flasks along with their lamps.

25:5 “Because the groom was late, they all lay down and fell asleep.

25:6 “Then, in the middle of the night, someone shouted, ‘Look! The groom is coming! Go meet him!’

25:7 “So all the virgins woke up and prepared their lamps.

25:8 “And the foolish said to the wise, ‘Give us some of your oil, as our lamps have gone out.’

25:9 “But the wise said, ‘But why? There won’t be enough for both of us. Instead, go to the oil-sellers and buy some for yourselves.’

25:10 “Then, while they were gone buying some, the groom appeared, and the ones who were ready went into the wedding hall with him, and the door was shut.

25:11 “Later, the other virgins also returned, and said, ‘Master! Master! Open [the door] for us!’

25:12 “But he said, ‘Here is Truth: I don’t know you.’

25:13 “So stay alert! Because you won’t know the day or hour [when the Son of Man returns].”

25:31 “Because when the Son of Man comes in his splendor, accompanied by all the angels, he will take his seat on the throne of glory.

25:32 “And all the nations will gather before him, and he will separate them as a shepherd divides his sheep from the goats.

25:33 “He will put the sheep to his right, and the goats to his left.[[629]](#footnote-627)

25:34 “And the King will say to those on his right side, ‘Come, you who are blessed by ~~my Father~~ Our Lord—inherit the Kingdom that has been prepared for you since the creation of the world.

25:35 “’For I was hungry, and you gave me food. I was thirsty, and you gave me drink. I was a stranger, but you invited me in.

25:36 “I was naked, and you gave me clothes. I was sick, and you nursed me. I was in prison, and you visited me.’

25:37 “And the godly will say to him, ‘When did we feed you when you were hungry? Or give you drink when you were thirsty?’

25:38 “’When did we invite you in as a stranger? Or give you clothes when you were naked?

25:39 “’When did we come to you when you were sick or in prison?’

25:40 “And the King will say to them, ‘I will tell you Truth: when you did one of those things for the least of my brothers, you did it for me.’

25:41 “But he will also say to those on his left side, ‘Get away from me, you cursed, into the inextinguishable flames prepared for you by the Devil and his [fallen] angels.

25:42 “’For I was hungry, but you didn’t give me any food. I was thirsty, but you didn’t give me any drink.

25:43 “’I was a stranger, and you didn’t invite me in. I was naked, and you didn’t give me clothes. I was sick, and in prison, and you didn’t visit me.

25:44 “Then they [i.e., the ungodly] will also say to him, ‘Master, when did we see you hungry, or thirsty, or as a stranger, or naked, or sick, or in prison, and didn’t help you?’

25:45 “And he will say to them, ‘I will tell you Truth: when you didn’t do one of those things for the least of these [my brothers and sisters], you didn’t do it for me.’

25:46 “’And those persons will head to eternal punishment, while the godly Souls [will go] to the eternal [life].’”

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*March 27, 33 A.D.*

*Bethany*

12:1 Six days before Passover ~~Jesus~~ Emmanuel went to Bethany, where Lazarus lived, whom ~~Jesus~~ Emmanuel had raised from the dead.

\*26:6 While ~~Jesus~~ Emmanuel was in Bethany, in ~~Simon the Leper’s~~ [Lazarus’] home,

\*14:3 While ~~Jesus~~ Emmanuel was in Bethany, in ~~Simon the Leper’s~~ [Lazarus’] home, sitting down to eat,

12:2 They [i.e., Lazarus’ family] hosted a dinner there for ~~Jesus~~ Emmanuel, with Martha serving, and Lazarus was one of the people who reclined at the table with him.

12:3 Then Mary [Lazarus’ other sister] took a pound of very expensive, perfumed anointing oil of pure spikenard, and [poured it on his head. Then she] anointed ~~Jesus’~~ Emmanuel’s feet with it, wiping it in with her hair.

\*26:7 a woman came to him with an alabaster jar of very expensive, perfumed anointing oil and poured it on his head [i.e., to anoint him] as he sat down to eat.

\*14:3 a woman came in with an alabaster jar of very expensive, perfumed anointing oil of pure spikenard. Opening the vessel, she poured the oil on his head [i.e., to anoint him].

12:3 And the house erupted with the fragrance of perfume.

12:4 Then Judas Iscariot, son of Simon—a disciple who would betray ~~Jesus~~ Emmanuel —said,

\*14:4 But some people there were offended, and they said, “Why did you waste that oil?

\*26:8 When ~~Jesus’~~ Emmanuel’s disciples saw it, they were offended, “Why did you waste it?

26:9 “That oil could have been sold for a huge sum, and the money given to the poor.”

14:5 “You could have sold it for at least 300 *denarii* [about a year’s wages] and given the money to the poor.” And they complained about her.

12:5 “Why hasn’t this perfume been sold for 300 *denarii* [about a year’s wages] and the money given to the poor?”

12:6 He hadn’t said that because he cared about the poor, but because he was a thief. As keeper of the money bag, he [often] helped himself to whatever was inside.

12:7 ~~Jesus~~ Emmanuel said to him, “Leave her alone.

14:6 ~~Jesus~~ Emmanuel said to them, “Leave her alone.

14:6 “Why are you bothering her? She’s done a magnificent thing for me.”

26:10 But ~~Jesus~~ Emmanuel understood it, and said to them, “Why are you bothering this woman? She’s done a magnificent thing for me.

26:12 “Because she was anointing me with this oil for my burial [i.e., so ~~Jesus~~ Emmanuel will be buried as the anointed King of the Jews].[[630]](#footnote-628)

14:8 “She did what she could—she came to anoint my body before burial.

12:7 “She was saving this [oil] for the day of my burial.

12:8 “You’ll always have the poor, but you won’t always have me.”

26:11 “You’ll always have the poor, but you won’t always have me.

14:7 “You’ll always have the poor, and you can help them anytime you want. But you won’t always have me.

14:9 “I can assure you that wherever this Gospel is preached across the world, what this woman did will also be told, in memory of her.”

26:13 “I can assure you that wherever this Gospel is preached across the world, what this woman did will also be told there, in memory of her.”

12:9 Meanwhile, a large crowd of Jews had learned that ~~Jesus~~ Emmanuel was there and came over—not just because of ~~Jesus~~ Emmanuel, but also to see Lazarus, whom he had raised from the dead.

12:10 Then the high priests discussed how they could also kill Lazarus,

12:11 because he was the reason why many Jews were abandoning [the established traditions] and believing in Emmanuel[’s teachings instead].

12:12 The next day, the huge crowds heading to the [Passover] festival heard that ~~Jesus~~ Emmanuel was going to Jerusalem.

12:13 The people in the crowd took palm fronds and went out to meet ~~Jesus~~ Emmanuel, shouting, “Hosanna! Blessed is the King of Israel who comes in the Name of Yahweh!”

12:14 And ~~Jesus~~ Emmanuel, when he found a young donkey, sat on it. Because it was written:

12:15 “Don’t be scared, Daughter of Zion! Look—your King is coming to you, riding a donkey’s colt!”[[631]](#footnote-629)

12:16 At first, his disciples didn’t understand any of this. But after ~~Jesus~~ Emmanuel was glorified [through his resurrection], they would remember what had been written about him [by the prophets], and everything they had done with him.

12:17 But the people who had been with ~~Jesus~~ Emmanuel when he called Lazarus from the tomb and raised him from the dead—they testified about it.

12:18 And for this reason, the people thronged, wanting to meet ~~Jesus~~ Emmanuel after hearing about the miracles that he had performed.

12:19 So the Pharisees said to each other, ‘Don’t you see that we’ve accomplished nothing? Look—the whole world is following him!”

12:20 There were some Greeks [i.e., Greek Jews] among those who went to worship at the festival in Jerusalem.

12:21 They approached Philip, who was from Bethsaida in Galilee, with a request, saying, “Sir, we’d like to see ~~Jesus~~ Emmanuel.”

12:22 So Philip went to tell Andrew, and Andrew and Philip told ~~Jesus~~ Emmanuel.

12:23 So ~~Jesus~~ Emmanuel taught them, saying, “The hour has come for the Son of Man to be glorified.

12:24 “Truly, in all honesty, I can tell you that if a wheat seed falls into the soil and dies [as a seed], it stays [a seed] and perishes, forsaken. But if it sprouts, then it will produce abundant fruit.

12:25 “Those who love earthly desires will lose them, but those who hate earthly desires will save their Souls for eternity.

12:26 “If any man wants to serve me, he must follow me—so wherever I am, he’ll be there, too. ~~My Father~~ Our Lord will reward anyone who serves me.

12:27 “And now my soul is in anguish, and what should I say? ‘~~Oh, my Father~~ Dear Lord, save me from this hour’? [No,] rather [I should say], ‘This hour is why I came!’[[632]](#footnote-630)

12:28 “~~Father~~ Lord, glory to Your Name!”

Then a voice boomed from Heaven, “It [i.e. My Name] has been already glorified [by you], and it will be glorified [by you] again!”[[633]](#footnote-631)

12:29 The people in the crowd who heard [the voice] would say that it sounded like thunder. Others would say that an angel had spoken.

12:30 ~~Jesus~~ Emmanuel said to them, “That voice was not for my sake, but for yours.

12:31 “Now, judgment is coming to this world, and the [dark] ruler of this world [i.e., the Devil] will be cast down [into Hell].

12:32 “And when I am raised from the Earth [through resurrection], I will draw all people to me.”[[634]](#footnote-632)

12:33 He said this to foreshadow how he would die.

12:34 [Someone from] the crowd said to him, “We’ve heard from scripture that the Christ will remain forever.[[635]](#footnote-633) So how can you say that the Son of Man will be ‘raised’? Who is this Son of Man?”

12:35 Then ~~Jesus~~ Emmanuel said to them, “The Light will be with you for a little longer. Walk while you still have the Light, so darkness won’t overtake you. Because those who walk in darkness don’t know where they’re going.

12:36 “While the Light is still with you, believe in it so you’ll be Children of Light.” After ~~Jesus~~ Emmanuel said these words, he left, hiding himself from everyone.

CHAPTER 17

Emmanuel Is Betrayed

*Wednesday, March 30, 33 A.D.*

*Jerusalem*

21:37 During the day, ~~Jesus~~ Emmanuel taught in the Temple, and each evening he left for the hill called Mount Olive [i.e., the Mount of Olives] to spend the night,

21:38 and all the people would come early in the morning to the Temple to listen to him.

22:1 Now the Festival of Unleavened Bread—Passover—was approaching,

14:1 In two days, it would be Passover, the Festival of the Unleavened Bread,

14:1 and the high priests and scribes were looking for a way to arrest ~~Jesus~~ Emmanuel and execute him secretly [without the people knowing until it was too late].

26:3 Then the high priests, scribes, and leaders of the people met in the court of Caiaphas, the high priest,

26:4 to plan how they could secretly abduct ~~Jesus~~ Emmanuel and kill him.

22:2 and the high priests and scribes were looking for a way to kill him,

22:2 but they greatly feared the people [who believed Emmanuel was the Messiah].

26:5 So they said, “Not during the festival, or the people may riot.”

14:2 So they said, “Not during the festival, or the people may riot.”

22:3 Then the Adversary [i.e., the Devil], entered Judas, called Iscariot, who was ~~one of the twelve~~ a disciple.

22:4 So Judas went to discuss with the high priests and [Jewish] leaders how he could betray ~~Jesus~~ Emmanuel for them.

14:10 Then Judas Iscariot, one of the ~~twelve~~ disciples, went to the high priests to betray ~~Jesus~~ Emmanuel for them.

26:14 Then one of the twelve [apostles], namely Judas Iscariot, went to the high priests

26:15 and said to them, “What will you give me if I get him for you?”

26:15 So they made an agreement with him for 30 silver coins.[[636]](#footnote-634)

22:5 They were overjoyed, and made an agreement to give him money.

14:11 They were overjoyed, and made an agreement to give him money.

14:11 So Judas looked for a convenient opportunity to betray ~~Jesus~~ Emmanuel.

22:6 So Judas agreed, and looked for a way to betray ~~Jesus~~ Emmanuel when the crowds weren’t around.

26:16 And from then on, Judas looked for an opportunity to betray ~~Jesus~~ Emmanuel.

12:37 Even though ~~Jesus~~ Emmanuel had performed so many miracles in their presence, they [i.e., the Jewish leaders] still didn’t believe in him.

12:38 This fulfilled the words of the Prophet Isaiah, who said, “Lord, who has believed our message? And who has the power of Yahweh revealed?”[[637]](#footnote-635)

12:39 Despite this, they couldn’t believe. Because, as it says elsewhere in *Isaiah*,

12:40 “He has blinded their eyes and closed their hearts! So they can neither see with their eyes, nor feel with their hearts, and come back to Me so I can heal them.”[[638]](#footnote-636)

12:41 Isaiah said these things when he saw ~~Jesus’~~ Emmanuel’s glory, and [he] was speaking about him.

12:42 But there were also many Jewish leaders who did believe in ~~Jesus~~ Emmanuel —though they couldn’t admit it or the Pharisees would have thrown them out of the synagogue [i.e., excommunicated them].

12:43 So they loved the good opinion of men more than the good opinion of ~~God~~ Yahweh.

12:44 ~~Jesus~~ Emmanuel shouted out [in the Temple], “Anyone who believes in me is not only believing in me, but in the One who sent me.

12:45 “Anyone who looks at me is looking at the One who sent me.

12:46 “I’ve come as a Light for the world, so that no one who believes in me will stay in darkness.

12:47 “As for the person who hears my words but doesn’t keep them—I won’t judge him. Because I haven’t come to judge the world, but to save the world.

12:48 “However, there is Someone who judges those who reject me and won’t accept my words. And this One will judge them at the End Time based on the words I’ve spoken.

12:49 “Because I wasn’t speaking on my own [words], but the Word of ~~the Father~~ Our Lord who sent me. He dictates what I should say, how I should speak.

12:50 “And I know that His commandments give the Soul eternal [life]. So I say exactly what ~~the Father~~ Our Lord tells me to say.”

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*Thursday, March 31, 33 A.D.*

*Jerusalem*

14:12 [It was nearly] ~~On the first day of~~ the Festival of Unleavened Bread [i.e., Passover], when the Passover lambs needed to be sacrificed [i.e., it was Thursday; Passover began sunset on Friday—the next day].[[639]](#footnote-637)

26:17 Now [it was nearly] ~~on the first day of~~ the Festival of Unleavened Bread [i.e., Passover],

\*22:7 [It was nearly] ~~Then came~~ the Festival of Unleavened Bread [i.e., Passover], when the Passover lambs needed to be sacrificed.

\*~~13:1 It was nearly the Festival of Passover,~~

13:1 ~~Jesus~~ Emmanuel knew the hour had come for him to depart from the world, [and return] back to his ~~Father~~ Lord. But he loved his own who were in the world—and he would love them to the very end.

22:8 So ~~Jesus~~ Emmanuel sent Peter and John, saying, “Go and prepare ~~the Passover~~ [a meal] for us, so we can eat.”

22:9 They said to him, “Where would you like us to prepare it?”

26:17 some disciples came up to ~~Jesus~~ Emmanuel and said, “Where would you like us to prepare a ~~Passover~~ meal for you to eat?”

14:12 ~~Jesus’~~ Emmanuel’s disciples said to him, “Where would you like us to go to prepare the ~~Passover~~ meal for you to eat?”

14:13 So ~~Jesus~~ Emmanuel sent out two of his disciples, telling them, “Go into the city, and you’ll meet a man carrying a jug of water. Follow him.

26:18 He said to them, “Go into the city to [meet] an awaiting man,

22:10 He said to them, “Listen: when you’re just entering the city, a man will meet you there carrying a jug of water. When he goes into a house, follow him in,

22:11 “and say to the master of the house, ‘My Teacher would like to know where a guest room is, so ‘I can eat a ~~Passover~~ meal with my disciples.’

26:18 “and say to him, ‘My ~~Master~~ Teacher has said that his time is near, and I will have a ~~Passover~~ meal at your house with my disciples.’”

14:14 “And when he enters a house, say to the owner, ‘Our ~~Master~~ Teacher asks, “Where is a guest room, where I can eat a ~~Passover~~ meal with my disciples?”’

14:15 “He will show you a large upstairs room, completely furnished and prepared—get everything ready for us there.

22:12 “He will show you a large upstairs room, completely furnished—get everything ready there.”

22:13 So they left, finding everything just as ~~Jesus~~ Emmanuel had described. Then they prepared a ~~Passover~~ meal.

14:16 So his disciples left and entered the city, finding everything just as ~~Jesus~~ Emmanuel had described. Then they prepared a ~~Passover~~ meal.

26:19 So the disciples did as ~~Jesus~~ Emmanuel had instructed them, then they prepared a ~~Passover~~ meal.

26:20 When evening came, ~~Jesus~~ Emmanuel sat down [to eat] with the twelve [apostles, and with the disciples who were always with him].

14:17 When evening came, ~~Jesus~~ Emmanuel arrived with the twelve [apostles, and with the disciples who were always with him].

22:14 When the hour had come, ~~Jesus~~ Emmanuel sat down [to eat] with his apostles [and disciples, who were always with him].

13:2 As they ate supper, the Devil had already put it into the heart of Judas Iscariot, son of Simon, to betray ~~Jesus~~ Emmanuel.

13:3 But ~~Jesus~~ Emmanuel knew that all things came from ~~God~~ Yahweh, from His Hands. He came from ~~the Father~~ Our Lord and was going back to ~~the Father~~ Our Lord.[[640]](#footnote-638)

13:4 So he stood over the meal and removed his robe. Then he took a towel and tied it around his waist.

13:5 Then he poured water into a basin and started washing the disciples’ feet, wiping them off with the towel around his waist.[[641]](#footnote-639)

13:6 Then he reached Simon Peter, who said to him, “~~Master~~ Teacher, you’re washing my feet!”

13:7 ~~Jesus~~ Emmanuel said to him, “You won’t understand what I’m doing now, but later you will.”

13:8 [Simon] Peter said to him, “You’ll never wash my feet, ever!”

~~Jesus~~ Emmanuel said to him, “If I don’t wash you, you won’t have your reward with me.

13:9 Simon Peter said to him, “Then not only my feet, ~~Master~~ Teacher, but my hands and my head!”

13:10 ~~Jesus~~ Emmanuel said to him, “[When entering a house,] whoever has purified [his body] in a [*mikvah*] bath only needs to wash his feet to be completely clean.[[642]](#footnote-640) So you’re clean, but not completely clean.”

13:11 Because ~~Jesus~~ Emmanuel knew who was going to betray him—that was why he said [to Simon Peter], “You aren’t fully clean.”[[643]](#footnote-641)

13:12 After ~~Jesus~~ Emmanuel had washed their feet, he put back on his robe and sat down again. Then he said to them, “Do you know what I’ve done for you?”

13:13 “You call me ‘Rabbi’ and ‘~~Master~~ Teacher,’ and what you say is correct—I am.

13:14 “So if I, your ‘~~Master~~ Teacher’ and ‘Rabbi,’ washed your feet, you should also wash each other’s feet.

13:15 “Because I’ve set an example for you: that you should do [for others] as I have done for you.

13:16 “I will tell you Truth: no servant is greater than his master, nor is an apostle greater than The One who sent him.

13:17 “If you understand this, you’ll be blessed to put it into practice.[[644]](#footnote-642)

13:18 “I’m not speaking to all of you, as I know the ones I’ve chosen. But so Scripture will be fulfilled: ‘The one who eats my bread has turned traitor against me.’[[645]](#footnote-643)

13:19 “I’m telling you now before it happens so that when it does happen, you’ll believe I am [the Christ].[[646]](#footnote-644)

13:20 “I will tell you Truth: whoever accepts the ones I send, accepts me. And whoever accepts me, accepts ~~God~~ Yahweh who sent me.”

22:15 And he said to them, “I’ve been looking forward to eating this ~~Passover~~ [meal] with you before my suffering,

22:16 “because I can tell you that I won’t eat like this again until the Kingdom of ~~God~~ Yahweh has been accomplished [on Earth].

13:21 After ~~Jesus~~ Emmanuel said this, his Soul was in anguish. He testified [about what was going to happen to him], saying, “I will tell you absolute Truth: one of you is going to betray me.”

14:18 So while they were sitting and eating, ~~Jesus~~ Emmanuel said to them, “I will tell you Truth: one of you who is eating with me [now] is going to betray me.”

26:21 While they were eating, ~~Jesus~~ Emmanuel said, “I will tell you Truth: one of you is going to betray me.”

22:17 Then ~~Jesus~~ Emmanuel picked up a cup [of wine] and said a blessing [over it], saying, “Take this [wine] and share it with each other.

14:25 “I will tell you Truth: I won’t drink again from the fruit of the vine until the day I drink it reborn in the Kingdom of ~~God~~ Yahweh.”[[647]](#footnote-645)

22:18 “Because I can tell you that I won’t drink again from the fruit of the vine until the Kingdom of ~~God~~ Yahweh comes.”

26:29 “But I can tell you that I won’t drink again from the fruit of the vine until the day I drink it reborn ~~with you~~ in ~~my Father’s~~ Our Lord’s Kingdom.”

22:19 Then he picked up a loaf of bread and blessed it. Breaking it in half, he handed it to them, saying, “This is my ~~body, which I am sacrificing for you~~ Gospel. ~~Do~~ Eat this in memory of me.”[[648]](#footnote-646)

14:22 Then, as they ate, ~~Jesus~~ Emmanuel picked up the bread, blessed it, and broke it in half. Handing it to them, he said, “Take it—this is my ~~body~~ Gospel, the Word of Yahweh.” And they ate [the bread].

26:26 Then, as they ate, ~~Jesus~~ Emmanuel picked up the bread and blessed it. Breaking it in half, he handed it to his disciples, saying, “Take, eat—this is my ~~body~~ [Gospel, the Word of Yahweh].” And they ate [the bread].

26:27 Then he picked up a cup [of wine] and blessed it. And he handed it to them, ~~saying~~,

14:23 Then ~~Jesus~~ Emmanuel picked up a cup [of wine]. After blessing it, he handed it to them and they all drank from it.

22:20 Then, as he did before, he picked up another cup [of wine] and uttered a final blessing [for the bread they had just eaten].[[649]](#footnote-647) And then said,

26:1 And so it was, when ~~Jesus~~ Emmanuel had finished speaking [his prayer], he said to his disciples,

26:2 “Listen—you know that the Feast of Passover is tomorrow evening, and that the Son of Man is going to be handed over for crucifixion.”

26:28 “This [cup] ~~is my blood of~~ [creates] the New Covenant. [The wine in this cup is my blood] that will be shed on behalf of the many for the forgiveness of [their] sins.[[650]](#footnote-648)

14:24 “This [cup] ~~is my blood of~~ [creates] the New Covenant. [The wine in this cup is my blood] that will be shed on behalf of the many.”

22:20 “This cup ~~is~~ ~~my blood of~~ [creates] the New Covenant. [The wine in this cup is my blood] that will be shed for you.

14:20 ~~Jesus~~ Emmanuel said, “The same person who dipped his hand [i.e., his bread] into the [seasoning] bowl with me will betray me.

26:23 ~~Jesus~~ Emmanuel said to them, “It is one of the ~~twelve~~ disciples who dipped his bread into the [seasoning] bowl with me.

22:21 “But listen: the hand of the person who will betray me is near mine, on this table.

22:22 “So the Son of Man will definitely go, as was prophesied. But woe to the one who betrays him!”

26:24 “So the Son of Man will go, just as was written about him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born!”

14:21 “So the Son of Man will indeed go, just as was written about him. But woe to the man who betrays the Son of Man! It would have been better for that man if he had never been born!”

22:23 The twelve apostles began to ask each other which of them would do such a thing.

13:22 The disciples stared at each other, wondering who he was talking about.

14:19 Then they started to get upset, each man asking ~~Jesus~~ Emmanuel, “Is it me?

26:22 Then they became extremely upset, and each man started to ask ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, is it me?”

26:25 And Judas the Traitor said, “~~Master~~ Teacher, surely it isn’t me!”

~~Jesus~~ Emmanuel said to him, “Then you [as the last person to speak] have put this to rest.”

13:23 Sitting there was the ~~disciple~~ apostle [Mary Magdalene] whom ~~Jesus~~ Emmanuel loved the most, who had ~~Jesus’~~ Emmanuel’s ear.

13:24 So Simon Peter gestured to her that she should ask ~~Jesus~~ Emmanuel which apostle he was talking about.

13:25 She leaned across ~~Jesus’~~ Emmanuel’s chest and whispered [in his ear], “~~Master~~ Teacher, who is it?”

13:26 ~~Jesus~~ Emmanuel whispered back, “I will dip a piece [of bread] and give it to him—he is the one.” Then ~~Jesus~~ Emmanuel dipped a piece and offered it to Judas Iscariot, son of Simon.[[651]](#footnote-649)

13:27 After [Judas received] the piece of bread, the Devil entered him. ~~Jesus~~ Emmanuel said to him, “What you’re going to do, do it quickly.”

13:28 But no one sitting there knew the reason why ~~Jesus~~ Emmanuel had said that.

13:29 Some of them thought that, because Judas had the money bag, ~~Jesus~~ Emmanuel was telling him to buy what was needed for the feast, or to give something to the poor.

13:30 Immediately after receiving the piece of bread [from Emmanuel], Judas fled [from the place]—and it was after sunset, and the stars were out.[[652]](#footnote-650)

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13:31 After he had left, ~~Jesus~~ Emmanuel said, “Now the Son of Man is glorified, and ~~God~~ Yahweh is glorified through him.

13:32 “And if ~~God~~ Yahweh is glorified through the Son of Man, then ~~God~~ Yahweh, Himself, will glorify the Christ, and [He] will do it soon.”

13:33 “My little children, I won’t be with you much longer. You’ll look for me, but as I said to the Jews [i.e., Jewish leaders], and as I’m saying to you now: where I’m going, you can’t follow.[[653]](#footnote-651)

13:34 “I am giving you a new command: *Love each other.* Just as I have loved you, *love each other*.

13:35 “By doing so—by having *love for each other*—everyone will know that you are my true followers.”

13:36 Simon Peter said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, where are you going?”

~~Jesus~~ Emmanuel said to him, “Where I’m going now, you can’t follow. But you will follow me afterwards.”

13:37 [Simon] Peter said to him, “~~Master~~ Teacher, why can’t I follow? I’d give my life for you!”

13:38 ~~Jesus~~ Emmanuel said to him, “Would you really die for me? But now here is Truth: Before the rooster crows, you’ll deny [knowing] me three times.”

14:1 [Then Emmanuel said to all the disciples,] “Don’t let your hearts be troubled. Trust in ~~God~~ Yahweh, and also in me.

14:2 “There are many rooms in ~~my Father’s~~ Our Lord’s house. If that weren’t the case, would I have told you that I’m going to prepare a place for you there?

14:3 “And if I’m going to prepare a place for you, I’ll come back myself to welcome you [at the End Time]. Because wherever I am, you’ll be there, too.

14:4 “You know how to find the way to where I’m going.”

14:5 Thomas said to him, “~~Master~~ Teacher, we don’t know where you’re going, so how can we know the way?”

14:6 ~~Jesus~~ Emmanuel said to him, “I am the Way, Truth, and Life. No one can find ~~the Father~~ Our Lord except through me.

14:7 “If you have known me, then you have also known ~~my Father~~ Our Lord. From now on, you will know Him and see Him [through me].”

14:8 Philip said to him, “~~Master~~ Teacher, show us ~~God~~ Yahweh, and that will be enough for us.”

14:9 ~~Jesus~~ Emmanuel said to him, “I’ve been with you this whole time, Philip, and you still don’t know me? Anyone who has seen me has seen ~~my Father~~ Our Lord. So how can you say you, ‘Show us ~~God~~ Yahweh?’

14:10 “Don’t you believe that I am with ~~God~~ Yahweh, and that ~~God~~ Yahweh is with me? The words I’m speaking aren’t coming from me. Rather, they’re coming from ~~my Father~~ Our Lord, Who lives within me.

14:11 “Trust that I am with ~~God~~ Yahweh, and that He is with me. At the very least, believe in me because of the miracles [that Yahweh performed through me].

14:12 “I will tell you Truth: anyone who believes in me, and in the miracles performed [by Yahweh] through me, will be able to do similar things—or will perform even greater acts, because I will be back with ~~my Father~~ Our Lord.

14:13 “If you ask for anything in my name, I’ll do it for you so ~~God~~ Yahweh can be glorified through His Christ.

14:14 “You can ask for anything in my name, and I’ll do it.”[[654]](#footnote-652)

14:15 “If you love me, you’ll obey my commandments,

14:16 “and I’ll make a request from ~~God~~ Yahweh. So ~~God~~ Yahweh can dwell within you forever, He will give you another Ally:

14:17 “the ~~Spirit~~ Angels of Truth [i.e., the Holy Angels], which the world is unable to acknowledge because it hasn’t seen ~~God~~ Yahweh and doesn’t know Him. But you know ~~God~~ Yahweh because He lives with you, and is inside you.

14:18 “I won’t orphan you—I’ll come to you after a short time.

14:19 “Soon, the world will no longer see me, but you will see me. And if I [die and] live again, you will also live again.

14:20 “On that day, you will know that I am with ~~my Father~~ Our Lord, and that you’re with me, and that I’m with you.

14:21 “Anyone who respects my commandments and obeys them—that is the person who loves me. And anyone who loves me will be loved by ~~my Father~~ Our Lord. And I will love him, and will show [i.e., manifest] myself to him [after resurrecting].”

14:22 Judas (not Judas Iscariot) said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, why are you going to show yourself to us, but not to the world?”

14:23 ~~Jesus~~ Emmanuel said to him, “Anyone who loves me will obey my words, and ~~my Father~~ Our Lord will love him. Then we’ll come [to show ourselves] to him, and we’ll always stay with him.

14:24 “Anyone who doesn’t love me won’t obey my words—and the words you hear aren’t from me, but are from ~~God~~ Yahweh, Who sent me.

14:25 “I’m telling you these things while I’m still with you.

14:26 “But the Ally—which is the Holy ~~Spirit~~ Angels, whom ~~the Father~~ Our Lord will send in my name—will teach you everything, and will help you to recollect everything I’ve told you.

14:27 “I’m going, leaving you in peace. I give you my peace, but I don’t give to you as the world gives. Don’t allow your hearts to be worried or fearful.

14:28 “You heard me say that I’m going away but will return to you. If you loved me, you’d rejoice that I’m going to ~~God~~ Yahweh, as He is greater than I am.

14:29 “So listen: I’ve told you [everything] beforehand, so that when it happens, you’ll be able to believe.”

10:35 Then James and John, the sons of Zebedee, approached ~~Jesus~~ Emmanuel and said, “~~Master~~ Teacher, we’d like you to do for us whatever we ask.”

\*20:20 ~~Then the mother of the Zebedee boys [James and John] came up to Jesus with her sons. She bowed down before him to make a request.~~

10:36 ~~Jesus~~ Emmanuel said to them, “What do you want me to do for you?”

10:37 They replied, “Let one of us sit on your right side, and the other on your left, [to be] in your glory.”

\*20:21 ~~He said to her, “What would you like?”~~

~~She said to him, “Allow my two sons to sit [and bask] in your Kingdom—one at your right side, the other at your left.”~~

10:38 ~~Jesus~~ Emmanuel said to them, “You don’t know what you’re asking. Can you drink from the [same] cup that I’m drinking from? Or be baptized with the [same] baptism that I’m experiencing and will experience?”

20:22 ~~Jesus~~ Emmanuel answered, saying, “You don’t know what you’re asking for. Can you drink from the cup I’m going to drink from? Or be baptized with the baptism that I will experience?”

20:22 They said to him, “We can.”

10:39 They said to him, “We can.”

10:39 Then ~~Jesus~~ Emmanuel said to them, “You will, indeed, drink from the cup that I’m drinking from, and you will be baptized with the baptism that I’m now experiencing and will later experience.[[655]](#footnote-653)

20:23 ~~Jesus~~ Emmanuel said to them, “You will, indeed, drink from my cup, and you will be baptized with the baptism that I’m now experiencing and will later experience.

10:40 “But it’s not my decision to let you sit on my right or left side. Those seats have already been reserved for others.

20:23 “But it’s not my decision to let you sit on my right or left side. Those seats will be given to the ones whom ~~my Father~~ Our Lord has prepared for them.”

20:24 When the [other] ten apostles heard about this, they were really annoyed with the two brothers.

10:41 When the [other] ten apostles heard about this, they were really annoyed with James and John.

22:24 Then there arose an argument among the apostles about which one of them could be considered the greatest.[[656]](#footnote-654)

10:42 ~~Jesus~~ Emmanuel called them over and said, “You know that the ones who rule the Gentiles hold power over them [i.e., the people], and their superiors then wield authority over them [the ruling Gentiles].

20:25 ~~Jesus~~ Emmanuel called them over and said, “You know that the Gentiles’ princes hold power over them [i.e., the people], and their superiors then wield authority over them [the princes].

22:25 ~~Jesus~~ Emmanuel interrupted them and said, “The Gentiles’ kings wield authority over the people, and those who hold power over them [i.e., over the kings] are called ‘benefactors.’

22:26 “But it won’t be this way with you. Instead, whoever is the greatest among you will also be the humblest. And whoever is a leader will be like a servant.

20:26 “But it won’t be this way with you. Anyone who seeks greatness among you must be your servant.

10:43 “But it won’t be this way with you. Anyone who seeks greatness among you must be your servant.

10:44 “And anyone who wants to be your greatest leader will be everyone’s servant.

20:27 “And anyone who wants to be your leader must be your servant.

20:28 “Just as the Son of Man didn’t come to be served, but to serve, and to give his life as an offering to free the many.”[[657]](#footnote-655)

10:45 “Just as the Son of Man didn’t come to be served, but to serve, and to give his life as an offering to free the many.”

22:27 “So then, who is greater: the one sitting at the table, or the one who serves? Is it the person who is seated? But yet I’ve been a servant to you.

22:28 “You are the ones who championed me during my trials,

22:29 “and for this I will entrust you with a Kingdom, just as ~~my Father~~ Our Lord entrusted me [with one],

22:30 “and you’ll be able to eat and drink at the table in my Kingdom ~~and sit on thrones to judge the twelve tribes of Israel.”~~

26:31 Then ~~Jesus~~ Emmanuel said to them, “You will all sever your relationship with me tonight. For it is written: ‘I will strike the shepherd, and decimate the sheep in his flock.’[[658]](#footnote-656)

14:27 Then ~~Jesus~~ Emmanuel said to them, “You will all sever your relationship with me tonight. For it is written: ‘I will strike the shepherd, and decimate the sheep in his flock.’

14:28 “But after I’ve resurrected, I’ll [send to you the Holy Angels, who will] lead you into Galilee.[[659]](#footnote-657)

26:32 “But after I’ve resurrected, I’ll [send to you the Holy Angels, who will] lead you into Galilee.

26:33 [Simon] Peter said to him, “Even if everyone denies you, I won’t!”

14:29 [Simon] Peter said to him, “Even if everyone denies you, I won’t!”

22:31 And ~~Jesus~~ Emmanuel said, “Simon, Simon! Listen: Satan has demanded all of you, in order to separate you like wheat [from me and ~~My Father~~ Our Lord].

22:32 ““But I am imploring you not to lose faith [again]. In the past, when you came back to me, you strengthened your brothers.”[[660]](#footnote-658)

22:33 Then Simon Peter said to him, “~~Master~~ Teacher, I’m prepared to go to prison or to death with you!”

22:34 ~~Jesus~~ Emmanuel said to him, “I can tell you, Peter, that before the rooster crows today, you will deny [knowing] me three times.”[[661]](#footnote-659)

26:34 ~~Jesus~~ Emmanuel said to him, “I will tell you Truth: tonight, before the rooster crows, you’ll deny [knowing] me three times.”

14:30 And ~~Jesus~~ Emmanuel said to him, “I will tell you Truth: today, before the rooster has crowed twice, you’ll deny [knowing] me three times.”

14:31 But [Simon] Peter insisted more strongly, “Even if I have to die with you, I will never deny you in any way.

26:35 But [Simon] Peter said to him, “Even if I have to die, I will never deny you.” And the other disciples all said likewise.

22:35 Then ~~Jesus~~ Emmanuel said to them, “When I sent you out without money, bag, or sandals, did you find yourselves needing anything?”

They said to him, “Not a thing.”

22:36 ~~Jesus~~ Emmanuel said to them, “From now on, whoever has money should bring it—and his bag, too. And whoever doesn’t have a sword should sell his robe to buy himself one.

22:37 “Because I’m telling you, what was written must be fulfilled through me: ‘And he was condemned with criminals.’[[662]](#footnote-660) Indeed, this is the prophecy about my end.”

22:38 The disciples said, “~~Master~~ Teacher! Look! Here are two swords!”

~~Jesus~~ Emmanuel said to them, “They are enough.”

14:30 “I won’t say much more to you after this. The [dark] prince of this world [i.e. the Devil] is coming, but he has no power over me.

14:31 “I do what ~~my Father~~ Our Lord commands, so the world will know that I love ~~God~~ Yahweh. Get up, let’s leave this place!”

\*

*April 1, 33 A.D.*

*Mount Olive, Jerusalem*

26:30 Singing a song of praise [to Yahweh], they all left for Mount Olive [where they liked to spend the night].

14:26 Singing a song of praise [to Yahweh], they all left for Mount Olive [where they liked to spend the night].

22:39 ~~Jesus~~ Emmanuel left, as usual, for Mount Olive [where he liked to spend the night], and his disciples also followed him.

22:40 When he arrived, he said to them, “Pray that you won’t fall into sin.

15:1 “I am the true vine, and ~~my Father~~ Our Lord is the Gardener.

15:2 “He throws away any of my branches that don’t bear fruit, and prunes any branches that do bear fruit, so they can produce even more fruit.

15:3 “You’ve already been pruned by the words I’ve told you.

15:4 “Stay faithful to me, and I will remain with you. The branch can’t bear fruit by itself unless it’s attached to the vine—nor can you, unless you stay with me.

15:5 “I am the vine. You are the branches. Anyone who stays with me, and me with him, will produce abundant fruit. Because without me, you can do nothing.

15:6 “If a person doesn’t stay faithful to me, he is like a discarded branch that withers away. They are gathered and thrown into the flames, and burnt away.

15:7 “If you stay faithful to me, with my words living in you, you can ask for anything you want [that is of Yahweh’s Will], and it will happen.[[663]](#footnote-661)

15:8 “~~My Father~~ Our Lord is glorified in this way: when you produce abundant fruit [for Yahweh], and are my true followers.

15:9 “As ~~God~~ Yahweh loves, so have I loved you. *Stay in my love.*

15:10 “If you obey my commandments, you will stay in my love. Just as I’ve kept ~~my Father’s~~ Our Lord’s commandments and stay in His love.

15:11 “I’ve told you things so my joy can remain with you, and so your own joy can be realized.

15:12 “Here is my commandment: *Love each other as I have loved you.*

15:13 “There is no greater love than this: to give up your life for your friends.

15:14 “If you do what I’ve ordered, then you are my friends.

15:15 “I’m no longer calling you servants, because a servant doesn’t know what his master is doing. And I’ve always called you friends, because I’ve revealed to you everything that I’ve heard from ~~God~~ Yahweh.

15:16 “You didn’t choose me—I chose you, appointing you to go out and produce fruit [for Yahweh] that will endure. So anything you ask from ~~my Father~~ Our Lord in my name, ~~God~~ Yahweh will give to you.

15:17 “I‘m ordering you to do [all of] these things, so you’ll love each other.

15:18 “If the world hates you, realize that it hated me long before you.

15:19 “If you were of this world, it would love you like its own. But because you aren’t one of them, and because I selected you from them, the world will hate you.[[664]](#footnote-662)

15:20 “Remember what I told you: No servant is higher than his master. If they persecute me, they will also persecute you. If they obey my Word, they will also obey yours.

15:21 “But because of my name they’ll persecute you, because they won’t know the One Who sent me.

15:22 “If I had not come and spoken to them, they would be without sin. But now they have no excuse for their sins.

15:23 “Whoever hates me also hates ~~my Father~~ Our Lord.

15:24 “If I hadn’t done miracles before their very eyes that no man had ever done, they would be without sin. But now, having seen them, they still hated me and ~~my Father~~ Our Lord.

15:25 “This fulfills what was written in their Scripture: ‘They hated me without reason.’[[665]](#footnote-663)

15:26 “When the Ally [i.e., the Holy Angels] comes, whom I’ll send to you from ~~God~~ Yahweh —those Angels of Truth [i.e., the Holy Angels] who come from ~~God~~ Yahweh—the Ally will testify about me.

15:27 “And you must also testify, because you’ve been with me from the beginning.[[666]](#footnote-664)

16:1 “I’ve told you all this so you won’t lose faith.

16:2 “They’ll throw you out of the synagogues. In fact, the time is coming when the people who murder you will think they’re offering a sacrifice to ~~the One God~~ Yahweh.[[667]](#footnote-665)

16:3 “And they’ll do these things to you because they don’t know ~~my Father~~ Our Lord or me.

16:4 “I’ve told you this, so that when the time comes you’ll remember I mentioned it. I didn’t tell you in the beginning, because I was still [alive] with you,

16:5 “but now I’m going back to the One Who sent me. Yet, no one is asking me, ‘Where are you going?’

16:6 “Instead, grief has filled your hearts because I told you these things.

16:7 “But I will tell you Truth —it’s for your own good that I’m going away. Because if I weren’t going away, the Ally wouldn’t come to you. But when I leave, I’ll send him to you.

16:8 “And when the ~~Spirit~~ Angels of Truth come, they’ll reveal the world’s ungodliness, immorality, and injustice.  
16:9 “Its ungodliness, because people didn’t believe in me.

16:10 “Its immorality, because I went to ~~God~~ Yahweh and won’t be seen anymore [i.e., I will be replaced with a false Christ, an anti-Christ].

16:11 “And its injustice, because the [dark] prince of this world [i.e., the Devil] is being brought to trial.[[668]](#footnote-666)

16:12 “I have many more things to tell you, but you can’t bear to hear them right now.

16:13 “But when the ~~Spirit~~ Angels of Truth [i.e., the Holy Angels] come~~s~~, they’ll guide you to absolute Truth, because ~~he~~ they won’t be speaking, ~~himself~~, themselves, but will be divulging what ~~he~~ they hear~~s~~ [from Yahweh], revealing the future to you.[[669]](#footnote-667)

16:14 “The Ally will honor me, because he will receive from me and will disclose to you.

16:15 “Everything that ~~God~~ Yahweh has is mine. And so I’m telling you that the Holy ~~Spirit~~ Angels will receive from me and will disclose to you.

16:16 “Soon, you’ll no longer see me. Then, a short time later, you’ll see me again.”

16:17 Then his disciples asked each other, “Why did he say to us, ‘Soon, you’ll no longer see me. Then, a short time later, you’ll see me again’ and ‘I’m going to ~~God~~ Yahweh’?”

16:18 Then they said, “Why did he say ‘in a short time? We don’t know what he’s saying.”

16:19 But ~~Jesus~~ Emmanuel, knowing they wanted to ask him, said to them, “Are you questioning each other about this because I said, ‘Soon, you’ll no longer see me. Then, a short time later, you’ll see me again’?

16:20 “I will tell you Truth: you’ll cry and grieve while the world rejoices, and you’ll be in despair—but your despair will turn to elation.

16:21 “A woman experiences pain during labor because her time has come. But as soon as she delivers the child, she forgets her suffering because of her joy about a [new] person being born into the world.

16:22 “And so now you feel sorrow, but I’ll see you again, and then your hearts will rejoice, and no one will be able to take your joy away.

16:23 “At that time, you won’t ask me for anything. I will tell you Truth: anything you ask from ~~God~~ Yahweh in my name, He’ll give you.

16:24 “Up until now, you haven’t asked for anything in my name. Ask, and you’ll receive—and your joy will overflow.[[670]](#footnote-668)

16:25 “Though I’ve been speaking to you in parables, the time will come when I’ll no longer speak metaphorically about ~~God~~ Yahweh, but will talk literally.

16:26 “At that time, you’ll ask [for things] in my name, but I won’t say that I’ll ask ~~God~~ Yahweh for you.

16:27 “Indeed, ~~God~~ Yahweh Himself loves you because you loved me and believed that I came from Him.

16:28 “I originated from ~~God~~ Yahweh, and came into the world. Now, I’m leaving the world and returning to ~~God~~ Yahweh.”

16:29 ~~Jesus’~~ Emmanuel’s disciples said to him, “Look—now you’re talking literally without giving a parable!

16:30 “Now we realize that you know everything, and there’s no need for anyone to question [who] you [are]. For this reason, we know you came from ~~God~~ Yahweh.”

16:31 ~~Jesus~~ Emmanuel said to them, “Do you really believe now?

16:32 “Look, the time is coming—indeed, it has already come—when you’ll be scattered, each to his own home. And you’ll abandon me. Yet, I’m not abandoned because ~~God~~ Yahweh is with me.

16:33 “I’ve told you this so you can find solace through me. In this world, you’re going to experience persecution, but don’t worry—I’ve already defeated [the evil of] the world.”[[671]](#footnote-669)

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17:1 After ~~Jesus~~ Emmanuel said all this, he gazed heavenward and [prayed], saying, “~~Father~~ Lord, the time has come. Glorify your Christ, so your Christ can glorify You.

17:2 “Just as You have granted me power over all living things, grant eternal life to the Souls of the ones [i.e., the disciples] whom you have given me.  
17:3 “This is eternal life for the Soul: knowing that you are ~~the One God~~ Yahweh, and that I, ~~Jesus~~ Emmanuel, am the Christ sent by You.

17:4 “I’ve glorified you on Earth by completing the mission that you assigned me.

17:5 “And now, ~~God~~ Yahweh, exalt me in your Presence with the same glory that we shared before the world was created!

17:6 “I have revealed Your Name to those [i.e., the disciples] whom You selected for me from [the people of] the world. They were yours, and You gave them to me, and they have obeyed your Word.

17:7 “Now they know that absolutely everything I’ve received is from You,

17:8 “because I gave them the words You gave me, and they accepted them. And they know with certainty that I came from You, and they believe that You sent me.

17:9 “I’m praying for them. I’m not praying for the world, but for the ones you’ve given me—because they’re yours.

17:10 “Everything that is mine is yours, and everything that is yours is mine. And they [the disciples] have glorified me.

17:11 “From this point forward, I’m no longer a part of this world—but they [the disciples] are still of the world. Oh, Holy ~~Father~~ Kird, I’m coming to you! Through Your Name, protect the ones You’ve given me, so they will stay united like You and me.

17:12 “While we were together, I protected them through Your Name. I protected those ones whom you selected for me so Scripture could be fulfilled, and not one of them perished except the Son of Eternal Damnation [i.e., Judas Iscariot].

17:13 “So now I’m coming to You, and I’m speaking these things while I’m still in this world, so that they [i.e., the disciples] can be filled with ~~God's~~ Yahweh’s grace.

17:14 “I’ve given them your Word, and the world has hated them because they’re not from this world—just as I’m not from it.

17:15 “I’m not praying for You to remove them from the world, but for You to protect them from evil.

17:16 “They don’t belong in this world any more than I do.

17:17 “Bless them through your Truth! Your Word *is* Truth.

17:18 “Just as you sent me into the world, I’ve also sent them into the world.

17:19 “For their sake, I’ll purify myself [through self-sacrifice], so they can also be purified by Truth.

17:20 “I’m not only praying for them, but for anyone who believes in me through their [i.e., the disciples’] testimonies about me.

17:21”In such a way, everyone can become One [with each other through Yahweh’s Word]. Just as You, ~~my Father~~ Our Lord, are [One] with me, and I am [One] with You, may they also become One with us [through the Word] so the whole world can believe that You sent me.

17:22 “I gave them the glory that You gave me, so they might become One, just as we are One—

17:23 “I with them, and You with me—so they can attain perfection in the One, and so the world can know that You sent me, and that You loved them as You loved me.

17:24 “Oh, ~~Father~~ Lord! How I wish that those you selected for me could be where I am, so they could see the glory You’ve given me. Because You’ve loved me since before the creation of the world!

17:25 “Oh, Noble ~~Father~~ Lord! The world hasn’t known You, but I’ve known You! And anyone who knows You sent me, they know You, too.

17:26 “And I’ve revealed Your Name to them [i.e., the disciples], and am [still] revealing it, so that your love for me will exist in them, and so I can be with them.”

CHAPTER 18

Emmanuel Is Arrested

*Late Evening; Friday, April 1, 33 A.D.[[672]](#footnote-670)*

*Garden of Gethsemane*

18:1 After ~~Jesus~~ Emmanuel said these things, he and his disciples left [Mount Olive] and crossed Kidron Creek to a place where there was a garden [i.e., Gethsemane], which they entered.

26:36 Then ~~Jesus~~ Emmanuel and his disciples arrived in a place called Gethsemane,

14:32 They arrived in a place called Gethsemane,

14:32 and ~~Jesus~~ Emmanuel said to his disciples, “Sit here while I pray.”

26:36 and he said to them, “Sit here while I go over there to pray.”

18:2 Now Judas—~~Jesus’~~ Emmanuel’s betrayer—knew the place, as ~~Jesus~~ Emmanuel often met there with his disciples.

14:33 ~~Jesus~~ Emmanuel went with [Simon] Peter, [Mary Magdalene,] James, and John, and he was overcome with awe, and anguish.

26:37 ~~Jesus~~ Emmanuel went with [Simon] Peter, [Mary Magdalene,] and the two sons of Zebedee [i.e., James and John], and he was overcome with grief, and anguish.

26:38 Then he said to them, “My soul is despairing to the point of death! Stay with me, keep me company.”

14:34 He said to them, “My soul is despairing to the point of death! Stay with me, keep me company.”

14:35 ~~Jesus~~ Emmanuel went a short distance, then fell to the ground. He prayed for it to be possible, somehow, for the hour to pass him by.

22:41 [Emmanuel stopped, then] he walked about a stone’s throw away from them and kneeled down to pray,

26:39 ~~Jesus~~ Emmanuel went on a little farther, then dropped facedown and prayed,

26:39 “Oh, ~~my Father~~ Lord, if it’s possible, let this cup pass me by! But [I know] it isn’t my will, but Your will.”

14:36 And he said, “*Abba* [i.e., Papa]—~~Father~~ Lord, everything is possible for You. Let this cup pass me by! Yet, [I know] it isn’t ’my will, but Your will.”

22:42 saying, “~~Father~~ Lord, if it be Your will, take this cup from me. Still, may Your will be done—not mine.”

22:43 Then a holy angel from Heaven [i.e., the Archangel Michael] appeared to ~~Jesus~~ Emmanuel to give him strength.[[673]](#footnote-671)

22:44 In his anguish, ~~Jesus~~ Emmanuel prayed more fervently, and his sweat dripped to the ground like blood.

22:45 When ~~Jesus~~ Emmanuel rose from praying and returned to his disciples, he found them asleep[, exhausted] from their despair.

14:37 Then ~~Jesus~~ Emmanuel returned and found his disciples asleep.

26:40 Then ~~Jesus~~ Emmanuel returned to his disciples and found them asleep.

22:45 He said to [Simon] Peter, “Couldn’t you keep watch for me for even an hour?”

22:46 He said to them, “Why are you sleeping?

14:37 He said to [Simon] Peter, “Simon, are you sleeping? Couldn’t you keep watch for even an hour?

14:38 “Guard yourself, and pray that you won’t fall into sin [i.e., don’t allow the Devil to put a sleeping spell on you]. Though the spirit is willing, the physical body is easily tempted.

22:46 “Get up and pray, so you won’t fall into sin.”

26:41 “Guard yourself, and pray that you won’t fall into sin. Though the spirit is willing, the physical body is easily tempted.”

26:42 ~~Jesus~~ Emmanuel left a second time to pray, saying, “Oh, ~~Father~~ Lord, if this cup can’t pass by without my having to drink from it, then Your will be done.”

14:39 ~~Jesus~~ Emmanuel left again to pray, and repeated his words.

14:40 And when he returned again, he found them sleeping and unable to keep their eyes open. Nor did they know what to say to him.

26:43 And when he returned again, he found them sleeping and unable to keep their eyes open.

26:44 So he left them and went away again. He prayed for a third time, repeating his words.

26:45 Then he returned to his apostles and said to them, “Are you still sleeping and resting? Look—the time has come for the Son of Man to be handed over to the criminals.

14:41 When ~~Jesus~~ Emmanuel returned for the third time, he said to them, “Are you still sleeping and resting? No more of this! The time has come. Look—the Son of Man is going to be handed over to the criminals.

14:42 “Get up! Let’s go! My betrayer is here.”

26:46 “Get up! Let’s go! My betrayer is here.”

22:47 While ~~Jesus~~ Emmanuel was still speaking, a crowd appeared led by Judas [Iscariot], one of the ~~twelve~~ disciples.

14:43 And suddenly, while ~~Jesus~~ Emmanuel was still speaking, Judas [Iscariot]—one of the ~~twelve~~ disciples—arrived.

26:47 And while ~~Jesus~~ Emmanuel was still speaking, Judas [Iscariot]—one of the ~~twelve~~ disciples—suddenly arrived.

26:47 He was accompanied by a large crowd carrying swords and clubs, sent by the high priests and officials.

14:43 He was accompanied by a large crowd carrying swords and clubs, sent by the high priests, scribes, and officials.

18:3 The high priests and Pharisees had given Judas a detachment of soldiers and officers, who arrived there with lanterns, torches, and weapons.

18:4 ~~Jesus~~ Emmanuel, knowing everything that was going to happen to him, stepped forward and asked them, “Who are you looking for?”

18:5 They answered, “~~Jesus~~ Emmanuel of Nazareth.”

~~Jesus~~ Emmanuel said to them, “That’s me.” Judas, who had betrayed him, was also standing with them.

18:6 And as soon as ~~Jesus~~ Emmanuel said to them, “That’s me,” they all fell back and stumbled to the ground.

18:7 Then ~~Jesus~~ Emmanuel asked them again, “Who are you looking for?”

And they said, “~~Jesus~~ Emmanuel of Nazareth.”

18:8 ~~Jesus~~ Emmanuel said to them, “I said it’s me. So if you’re looking for me, let the others go.”

18:9 This was to fulfill the words that he had spoken: “I haven’t lost any of the ones You gave me.”[[674]](#footnote-672)

26:48 ~~Jesus’~~ Emmanuel’s betrayer had arranged to give the men in the crowd a signal, telling them, “Whoever I kiss—that’s him, and [you should] arrest him.”

14:44 ~~Jesus’~~ Emmanuel’s betrayer had arranged to give the men in the crowd a signal, telling them, “Whoever I kiss—that’s him. Arrest him and take him away under close guard.”

14:45 Judas immediately walked up to ~~Jesus~~ Emmanuel, and said, “~~Master~~ Teacher! ~~Master~~ Teacher!”

22:47 Judas walked up to ~~Jesus~~ Emmanuel

26:49 Judas immediately walked up to ~~Jesus~~ Emmanuel, and said, “Greetings, ~~Master~~ Teacher!”

26:49 And he kissed him.

14:45 And he kissed him.

22:47 and gave him a kiss.

22:48 Then ~~Jesus~~ Emmanuel said to him,

26:50 Then ~~Jesus~~ Emmanuel said to him,

26:50 “Friend, why have you come?”

22:48 “Are you betraying the Son of Man with a kiss?”

22:49 When ~~Jesus’~~ Emmanuel’s followers saw what was going to happen, they said to him, “~~Master~~ Teacher, should we attack with our swords?”

18:10 Then Simon Peter drew his sword and attacked the high priest’s servant, cutting off his right ear. (That servant’s name was Malchus.)

14:47 Someone standing nearby [i.e., Simon Peter] drew his sword and attacked the high priest’s servant, cutting off his ear.

26:51 Then suddenly, someone with ~~Jesus~~ Emmanuel [i.e., Simon Peter] reached out his hand and drew his sword, and struck the high priest’s servant, cutting off his ear.

\*~~22:50 Then someone struck the high priest’s servant, cutting off his ear.~~

22:51 But ~~Jesus~~ Emmanuel said, “Enough of this!” And he touched the man’s ear, healing it.

18:11 Then ~~Jesus~~ Emmanuel said to [Simon] Peter, “Put your sword away!

26:52 Then ~~Jesus~~ Emmanuel said to him, “Put your sword away! Because anyone who draws a sword will die by the sword.

26:53 “Don’t you think I could pray to ~~my Father~~ Our Lord, and He would immediately send more than twelve legions of angels to [assist] me?

18:11 “Am I not supposed to drink the cup that ~~my Father~~ Our Lord has given me?”[[675]](#footnote-673)

18:12 Then the detachment of soldiers, its commander, and the Jewish officials seized ~~Jesus~~ Emmanuel and tied him up.

14:46 The men grabbed ~~Jesus~~ Emmanuel and restrained him.

26:50 And they rushed forward, grabbed ~~Jesus~~ Emmanuel, and restrained him.

26:55 At the same time, ~~Jesus~~ Emmanuel said to the crowd, “So you come out here with your swords and clubs to arrest me like some bandit?

14:48 ~~Jesus~~ Emmanuel said to the crowd, “So you come out here with your swords and clubs to arrest me like some bandit?

22:52 Then ~~Jesus~~ Emmanuel said to the high priests, Temple officers, and leaders who had come for him, “So you come out here with your swords and clubs, as if I were a bandit!

26:55 “Every day I sat with you in the Temple, teaching, but you didn’t arrest me.

14:49 “Every day I was with you in the Temple, teaching, but you didn’t arrest me—

22:53 “When I was with you in the Temple during the day, you didn’t arrest me.

22:53 “And now this is your time [for taking action—at night] when darkness reigns.

14:49 “But Scripture must be fulfilled.”

26:54 “But how else can Scripture be fulfilled, which [said] it must be this way?

26:56 “So this is all happening to fulfill the words of the Prophets.”

26:56 Then all the disciples abandoned ~~Jesus~~ Emmanuel, and fled.

14:50 Then all the disciples abandoned ~~Jesus~~ Emmanuel, and fled.

\*

*Before Sunrise; Friday, April 1, 33 A.D.*

*Palace of the High Priest, Jerusalem*

22:54 And [after] arresting him, they took him to the palace of the high priest.

26:57 And then those who had arrested ~~Jesus~~ Emmanuel took him to see Caiaphas, the high priest.

14:53 And then [after arresting Emmanuel], they took him to see Caiaphas, the high priest.

14:53 So all the high priests, scribes, and leaders gathered [before the Sanhedrin, in anticipation of ~~Jesus’~~ Emmanuel’s arrival].

26:57 So the scribes and leaders gathered [before the Sanhedrin, in anticipation of ~~Jesus’~~ Emmanuel’s arrival].

22:54 But [Simon] Peter [and Mary Magdalene] followed from a distance.

\*14:51 But a young man [i.e., Simon Peter], who wore a linen tunic around his body, [and Mary Magdalene] followed.

14:51 They [i.e., the soldiers] [heard them following and] grabbed [Simon] Peter,

14:52 but he got free from the garment and ran away naked.

18:13 Initially, they [i.e., the soldiers and Jewish leaders] brought ~~Jesus~~ Emmanuel before Annas, who was the father-in-law of Caiaphas, High Priest for the year.

18:24 But Annas sent ~~Jesus~~ Emmanuel, shackled, to Caiaphas, the high priest.

18:14 (Caiaphas was the one who had advised the Jewish leaders, “it would benefit us to sacrifice one [innocent] man for the sake of the people.”)[[676]](#footnote-674)

18:15 Meanwhile, Simon Peter was still following ~~Jesus~~ Emmanuel, along with another disciple [i.e., Mary Magdalene], who was known to the high priest. [When they arrived at the high priest’s palace,] Mary Magdalene was allowed to enter the courtyard along with ~~Jesus~~ Emmanuel,

\*26:58 And Simon Peter, still following ~~Jesus~~ Emmanuel from a distance, went to the [gate of the] high priest’s palace.

\*14:54 And Simon Peter were still following ~~Jesus~~ Emmanuel from a distance, all the way to the [gate of the] high priest’s palace.

18:16 But [Simon] Peter had to stay outside the gate. So the other disciple [i.e., Mary Magdalene], who was known to the high priest, entered [the courtyard]. And ~~he~~ Mary asked for permission for Simon Peter to come in,[[677]](#footnote-675) ordering the door girl to let [Simon] Peter inside. [Simon Peter waited there for ~~Jesus~~ Emmanuel to finish being questioned by Caiaphas.]

18:18 Because it was cold [in the palace courtyard], the servants and soldiers started a charcoal fire to warm themselves. So [Simon] Peter stood with them to warm up.

22:55 And when the people who started the fire in the middle of the courtyard sat down together, [Simon] Peter sat down with them.

14:54 And [Simon] Peter sat with the servants to warm himself by their fire.

26:58 [Simon] Peter entered and sat with the servants to await the outcome [for Emmanuel].

26:69 And [Simon] Peter was sitting outside in the courtyard when a servant girl came up to him,

14:66 While [Simon] Peter was in the lower courtyard, one of the high priest’s servant girls [i.e., the door girl] came up to him.

14:67 And when she noticed [Simon] Peter warming himself, she studied him,

22:56 Then the servant girl [i.e., the door girl] noticed [Simon] Peter as he sat by the fire, and she studied him intently,

22:56 then said [to everyone], “This man was also with ~~Jesus~~ Emmanuel!”

14:67 and then said, “You were also with ~~Jesus~~ Emmanuel, the Nazarene!”

26:69 and then said, “You were also with ~~Jesus~~ Emmanuel of Galilee!”

18:17 Then the door girl said to [Simon] Peter, “Aren’t you also one of that man’s disciples?”

And [Simon] Peter said, “No, I’m not!”

22:57 Then Peter denied it, saying, “Woman, I don’t know him!”

26:70 Then he denied it before everyone, and said, “I don’t know what you’re talking about!”

14:68 Then Peter denied it and said, “I don’t know [him] or have any idea what you’re talking about!”

18:19 At the same time, [inside the palace,] the high priest was interrogating ~~Jesus~~ Emmanuel about his disciples and teachings.

18:20 ~~Jesus~~ Emmanuel said to him, “I spoke openly to the people. I always taught in the synagogues and the Temple, where the Jews gather. I’ve never spoken in secret.

18:21 “Why are you questioning me? Ask the people who heard me. Look—they know what I said.”

18:22 As soon as ~~Jesus~~ Emmanuel had spoken, a nearby guard slapped him in the face, and said to him, “Is that how you talk to the high priest?”

18:23 ~~Jesus~~ Emmanuel said to him, “If I said something wrong, attest to what was wrong about it. But if I spoke correctly, what gave you the right to hit me?”

18:25 Meanwhile, Simon Peter was still ~~standing~~ sitting [by the fire], warming himself. Then some people asked him, “Aren’t you also one of his disciples?”

\*~~22:58 Then after a little while, someone else noticed him [by the fire], and said, “You’re also one of them!”~~

22:58 And [Simon] Peter said, “Sir, I’m not!”

26:72 But he denied it again, swearing, “I don’t know the man!”

~~\*18:25 He denied it [again], and said, “No, I’m not.”~~

14:70 But he denied it again.

14:70 After a short while, the people standing around spoke to [Simon] Peter again, saying, “You must be one of them because you’re a Galilean—your accent gives you away!”

22:59 And after about an hour had passed, another person insisted, “There’s no denying it—this man was also with ~~Jesus~~ Emmanuel, as he’s a Galilean!”

26:73 After a short while, the people standing around [Simon] Peter came up to him and said, “You must be one of them, because your accent gives you away.”

26:71 When [Simon] Peter left for the entranceway. ~~Another~~ [The] door girl saw him again, and said to the people who were there, “This man was also with ~~Jesus~~ Emmanuel of Nazareth!”

14:68 So [Simon] Peter left for the entranceway.

14:69 When the servant girl saw him again, she started saying to the people standing around, “He’s one of them!”

18:26 One of the high priest’s servants, a relative of the man whose ear [Simon] Peter had cut off, said, “Didn’t I see you with ~~Jesus~~ Emmanuel in the garden [of Gethsemane]?”

14:71 [Simon] Peter began cursing, and he declared to everyone, “I don’t know who you’re talking about!”

26:74 Then [Simon] Peter began cursing, and he declared to everyone, “I don’t know who you’re talking about!”

22:60 And [Simon] Peter said, “Sir, I don’t know what you’re talking about!”

22:60 And in that moment, while he was still speaking, a rooster crowed.

14:72 In that moment, a rooster crowed for a second time.

26:74 In that moment, a rooster crowed.

~~[\*18:27 Peter denied it again, and suddenly, a rooster crowed.]~~

\*22:61 [At the same time, guards were leading Emmanuel through the courtyard to take him to the Sanhedrin (with Mary Magdalene following)],[[678]](#footnote-676) and ~~Jesus~~ Emmanuel turned to look directly at [Simon] Peter.

22:61 And [Simon] Peter remembered ~~Jesus’~~ Emmanuel’s words ~~Jesus~~, how he had told him: “Before the rooster crows today, you will deny [knowing] me three times.”[[679]](#footnote-677)

26:75 And [Simon] Peter remembered the words of ~~Jesus~~ Emmanuel, who told him: “Before the rooster crows, you’ll deny [knowing] me three times.”

14:72 And [Simon] Peter remembered the words that ~~Jesus~~ Emmanuel had told him: “I will tell you Truth: today, before the rooster has crowed twice, you’ll deny [knowing] me three times.”

14:72 And as he thought about it, he wept.

26:75 Then he left [the courtyard], weeping bitterly.

22:62 Then he left [the courtyard], weeping bitterly.

\*

*Dawn, ~6 a.m.; Friday, April 1, 33 A.D.*

*Sanhedrin, Jerusalem*

22:66 As soon as it was dawn, at about six in the morning, the [Jewish] leaders, high priests, and scribes gathered and had ~~Jesus~~ Emmanuel brought before the Sanhedrin.

14:55 Now the high priests, and all the people in the Sanhedrin, were looking for testimonies [to use] against ~~Jesus~~ Emmanuel, so they could execute him. But they couldn’t get anything.

26:59 Now the high priests, leaders, and all the people in the Sanhedrin were looking for false testimony [to use] against ~~Jesus~~ Emmanuel, so they could execute him.

26:60 But they couldn’t get anything.

26:60 Though many corruptible witnesses appeared, they just couldn’t get anything.

14:56 Though many gave false testimony against ~~Jesus~~ Emmanuel, their testimonies didn’t jibe.

14:57 Then some men rose to give false testimony against him,

26:60 But finally, two false witnesses stepped forward,

26:61 and [one of them] said, “We heard this man say,

14:57 and [one of them] said,

14:58 “We heard him say,

14:58 ‘I will destroy this Temple made by human hands, and in three days I will build another one not made by human hands.’[[680]](#footnote-678)

26:61 ‘I can destroy this Temple of ~~God~~ Yahweh and rebuild it in three days.’

14:59 But even their accounts didn’t agree.

26:62 Then the high priest stood and said to ~~Jesus~~ Emmanuel, “Have you nothing to say about their testimony against you?”

14:60 Then the high priest stood before everyone and said to ~~Jesus~~ Emmanuel, “Have you nothing to say about their testimony against you?”

14:61 But ~~Jesus~~ Emmanuel stayed silent and wouldn’t answer.

26:63 But ~~Jesus~~ Emmanuel stayed silent.

26:63 So the high priest said to him, “I order you, in the name of God, to tell us if you’re the Messiah, the Christ!”

14:61 Again, the high priest questioned him, saying, “Are you the Messiah, the Christ of the Blessed One?”

22:67 “Are you the Christ? Tell us!”

22:67 And so ~~Jesus~~ Emmanuel said to them, “If I told you, you wouldn’t believe me.

22:68 “And if I asked *you*, you wouldn’t answer me.

14:62 So ~~Jesus~~ Emmanuel said, “I am [saying] that you will see the Son of Man sitting in the power of the Right Hand [of Yahweh], coming with the clouds of Heaven!”[[681]](#footnote-679)

26:64 So ~~Jesus~~ Emmanuel said, “It is you who are saying ‘the Christ.’ But what I’m saying is that from this moment forward, you will see the Son of Man sitting in the power of the Right Hand [of Yahweh], coming with the clouds of Heaven!”

22:69 “From this moment forward, the Son of Man will sit in the power of the Right Hand of ~~God~~ Yahweh.”

22:70 And they all said, “So *you* are ‘the Messiah?”

22:70 ~~Jesus~~ Emmanuel said to them, “You [just] declared that I am!”

26:64 ~~Jesus~~ Emmanuel said to him, “You [just] declared it.”

22:71 So they said, “Why do we need any more witnesses? We’ve heard it for ourselves, from his own mouth!”

26:65 Then the high priest tore at his robe in rage and said, “He blasphemed! Why do we need any more witnesses? Listen—you heard his blasphemy!

14:63 Then the high priest tore at his robe in rage and said, “Why do we need any more witnesses?

14:64 “Listen—you heard the blasphemy from his own mouth!

14:64 “What’s your decision?” And they all decided that he deserved to die.

26:66 “So what’s your decision?”

They answered, saying, “He deserves death!”

\*

*Early morning, ~6:30 a.m.; Friday, April 1, 33 A.D.*

*Palace of the Roman Governor, Jerusalem*

27:1 When morning had come, all the high priests and leaders of the people discussed how they would execute ~~Jesus~~ Emmanuel.

15:1 Very early in the morning, the high priests had a discussion with the leaders, scribes, and members of the Sanhedrin.

27:3 When Judas [Iscariot], who had betrayed ~~Jesus~~ Emmanuel, saw that ~~Jesus~~ Emmanuel had been condemned to death [by the Sanhedrin], he repented and returned the thirty silver coins back to the high priests and [Jewish] leaders,

27:4 and he said, “I’ve sinned! [Because of me] innocent blood is going to be spilled!”

But they said to him, “Why should we care? That’s your problem.”

27:5 So Judas threw the thirty silver coins onto the [floor of the] Temple [in the room where the Sanhedrin met], and left. Then he went to hang himself.

27:6 The high priests picked up the silver coins, saying, “It’s not lawful to put them into the Temple treasury, as it’s blood money.”

27:7 So they discussed it, and decided to buy a potter’s field as a burial place for foreigners.

27:8 (Which is why, to this day, the place is called the “Field of Blood.”)

27:9 It was then that the words of the Prophet ~~Jeremiah~~ [Zechariah] were fulfilled. The people of Israel paid thirty silver coins for ~~God’s~~ Yahweh’s own [prophet].

27:10 And, as preordained by ~~God~~ Yahweh [through the Prophet Zechariah], the high priest paid a potter thirty silver coins for his plot of land.[[682]](#footnote-680)

15:1 Then they tied up ~~Jesus~~ Emmanuel and led him away, to hand him over to [Roman governor Pontius] Pilate [for execution].

~~\*23:1 Then the whole council adjourned, and they all took Jesus to [Roman governor Pontius] Pilate.~~

27:2 So they tied up ~~Jesus~~ Emmanuel, led him away, and handed him to Pontius Pilate, the [Roman] governor [for execution].

18:28 Then they took ~~Jesus~~ Emmanuel from [the palace of] Caiaphas[’ Palace] to the *pretorium* [the palace of Roman governor Pontius Pilate].

18:28 As it was early, and because they didn’t want to defile themselves by entering the residence [of a Gentile] before they had eaten their Passover meal,[[683]](#footnote-681)

18:29 Pilate came out to them. And he said, “What are your charges against this man?”

18:30 And they said to him, “We wouldn’t be bringing him to you if he weren’t a criminal.”

18:31 Pilate said to them, “You take him and judge him according to your own laws.”

Then the Jews said to him, “We’re not allowed to execute anyone.”

18:32 And so ~~Jesus’~~ Emmanuel’s words were fulfilled regarding his manner of death.[[684]](#footnote-682)

18:33 So Pilate went back inside his palace and had ~~Jesus~~ Emmanuel [and Mary Magdalene] brought in.[[685]](#footnote-683)

18:33 Then he said to him, “You are the King of the Jews?”

27:11 As ~~Jesus~~ Emmanuel stood before the governor, Pilate asked him, “You are the King of the Jews?”

15:2 So Pilate asked ~~Jesus~~ Emmanuel, “You are the King of the Jews?”

~~23:3 So Pilate asked Jesus Emmanuel, “You are the King of the Jews?”~~

18:34 ~~Jesus~~ Emmanuel said to him, “Is it you asking? Or did someone tell you to ask me?”

18:35 Pilate answered, “Am I a Jew? It was your own people, and the high priests, who brought you to me. So what have you done?”

18.36 ~~Jesus~~ Emmanuel said to him, “My Kingdom is not of this world. If my Kingdom were of this world, then my supporters would have fought to prevent me from being handed over to the Jews. But my Kingdom isn’t of this world.”[[686]](#footnote-684)

18:37 Then Pilate said to him, “So you are King?”

23:3 Jesus Emmanuel answered, “You declared it.”

27:11 ~~Jesus~~ Emmanuel answered, “You declared it.”

15:2 ~~Jesus~~ Emmanuel answered, “You declared it.”

18:37 ~~Jesus~~ Emmanuel said to him, “You’re the one calling me King.[[687]](#footnote-685) The reason why I was born, the reason why I came into the world, was so I could bear witness to Truth. Anyone who lives by Truth will hear my voice.”

18:38 Pilate said, “What is ‘Truth’?”

After saying that, he returned to the Jews again and said to them, “I don’t find this man guilty of anything.”

23:2 So the Jews started to slander ~~Jesus~~ Emmanuel, saying, “We found this man tricking the people, and refusing to pay his taxes to Caesar. And he’s been claiming that he’s a king, and the Christ!”

15:3 And the high priests [falsely] accused ~~Jesus~~ Emmanuel of many things.

27:12 But when ~~Jesus~~ Emmanuel was [falsely] accused by the high priests and leaders, he said nothing.

27:13 So Pilate said to him, “Don’t you hear their many charges against you?”

15:4 So Pilate asked him again, “Aren’t you going to say anything? Look at all the things they’re charging you with!”

15:5 But to Pilate’s astonishment, ~~Jesus~~ Emmanuel stayed silent.[[688]](#footnote-686)

27:14 But ~~Jesus~~ Emmanuel had no response, not a single word—to the great astonishment of the governor.

23:4 Then Pilate [again] said to the high priests and the crowd [i.e., the Jewish leaders], “I don’t find this man guilty of anything.”

23:5 But they insisted, saying, “He’s been inciting people all over Judea with his teachings—first in Galilee, and now in this place!”

23:6 When Pilate heard about Galilee, he asked if ~~Jesus~~ Emmanuel was a Galilean.

23:7 And upon learning that ~~Jesus~~ Emmanuel was under Herod [Antipas]’s jurisdiction, he sent him to Herod [the Jewish governor of Galilee], who happened to be in Jerusalem at the time [for Passover].

\*

23:8 When Herod saw ~~Jesus~~ Emmanuel, he was delighted. He’d wanted to see him for a long time, as he’d heard many things about him and was hoping to see him perform a miracle.

23:9 Herod asked him many questions, but ~~Jesus~~ Emmanuel wouldn’t answer.

23:10 And then, standing nearby, were the high priests and scribes, violently accusing him.

23:11 So Herod and his officers insulted ~~Jesus~~ Emmanuel, and made a mockery of him, dressing him in a fine robe. Then he sent him back to Pilate.

23:12 (And on that day, Herod and Pilate lost their dislike for each other and became friends.)

23:13 So Pilate called together the high priests and leaders of the [Jewish] people,

23:14 and said to them, “You brought this man before me as someone who is ‘tricking the people.’ But listen! I interrogated him in front of you, and I didn’t find him guilty of any of the things you’re accusing him of.

23:15 “Nor did Herod, because he sent him back here. Now look, he’s done nothing that deserves execution!

23:16 “And so I’ll punish him and let him go.”

23:17 For by local custom, he was required to release a prisoner for the [Passover] festival.

15:6 Because it was customary during every [Passover] festival to release a prisoner—whomever the people wanted.

27:15  During every [Passover] festival, it was customary for the governor to release a prisoner to the people, whomever they wanted.

15:7 There was a man named Barabbas, who had been imprisoned with other insurrectionists, and who had committed murder during a revolt.

27:16 At that time, there was a well-known prisoner named Barabbas.

27:17 So when the crowd had gathered, Pilate said to them, “Who do you want me to release to you? Barabbas? Or ~~Jesus~~ Emmanuel, who is called ‘the Christ?”

18:39 “As it’s your custom for me to release a prisoner to you during the [Passover] festival, would you like me to release the ‘King of the Jews’?”

15:8 So a crowd [of Barabbas followers came and] began shouting for Pilate to do what was customary [and release Barabbas].

15:9 But Pilate said to them, “Do you want me to release to you the ‘King of the Jews’?”

15:10 Pilate knew that the high priests had handed over ~~Jesus~~ Emmanuel to him because of jealousy.

27:18 Because Pilate knew that the people had handed over ~~Jesus~~ Emmanuel to him because of jealousy.

18:40 But the people all shouted out again, “Not that man! Barabbas!”

27:20 Then the high priests and leaders urged the crowd to ask for Barabbas, and to have ~~Jesus~~ Emmanuel executed.

15:11 Then the high priests incited the crowd, so Pilate would release Barabbas to them rather than ~~Jesus~~ Emmanuel.

23:18 So the whole crowd shouted, “Get rid of this man and release Barabbas to us!”

18:40 Now Barabbas was an outlaw,

23:19 who had been thrown into prison for starting a revolt in town, and for murder.

23:20 And so Pilate, wanting to free ~~Jesus~~ Emmanuel, tried speaking to them again.

27:21 The governor said to them, “Which of the two do you want me to release to you?”

The people said, “Barabbas!”

27:22 Pilate said to them, “Then what should I do with ~~Jesus~~ Emmanuel, who is called the Christ?”

They all said to him, “Let him be crucified!”

15:12 Pilate said to them, “Then what do you want me to do with this man you’re calling the ‘King of the Jews’?”

15:13 They all shouted out, “Crucify him!”

15:14 Pilate said to them, “Why? What crime has he committed?”

27:23 And the governor said to them, “What crime has he committed?”

27:23 But they shouted louder, chanting, “Crucify him!”

15:14 But they shouted even louder, “Crucify him!”

23:21 But they kept shouting, chanting, “Crucify him! Crucify him!”

23:22 Pilate addressed them for a third time, “What crime has this man committed? I haven’t found him guilty of anything deserving death! So I’ll have him punished [i.e., flogged] and then I’m letting him go.”

23:23 But they furiously demanded that ~~Jesus~~ Emmanuel be crucified. Then the calls of the mob, and of the high priests, escalated.

15:15 And then Pilate, hoping to pacify the crowd,

15:15 released Barabbas to them [i.e., the Jewish leaders].

23:25 He released to them the man [Barabbas] who had been imprisoned for treason and murder, as they had asked,

27:26 Then Pilate released Barabbas to them [i.e., the Jewish leaders].

27:26 And after he had ~~Jesus~~ Emmanuel flogged, he would hand him over to [the Jewish mob] be crucified.[[689]](#footnote-687)

15:15 And he handed over ~~Jesus~~ Emmanuel [to the Roman soldiers] to be flogged. [Then he would hand him over] for crucifixion.

23:25 and [after having ~~Jesus~~ Emmanuel flogged,] would give him to the Jewish mob to do whatever they wanted [with him].

19:1 So Pilate let ~~Jesus~~ Emmanuel be taken away to be flogged.

15:16 And the soldiers took ~~Jesus~~ Emmanuel into the palace (called the *pretorium* [i.e., the Roman governor’s palace]), and the entire [Roman] guard was called out.

27:27 Then the governor’s soldiers took ~~Jesus~~ Emmanuel into the *pretorium* [i.e., the Roman governor’s palace], and the entire [Roman] guard gathered around him.

19:2 The soldiers twisted together a crown of thorns and put it on his head,

15:17 Then they twisted together a crown of thorns and put it on his head.

27:29 Then they twisted together a crown of thorns and put it on his head.

27:28 They removed ~~Jesus’~~ Emmanuel’s [tunic] and draped him in a scarlet robe.

15:17 They dressed him in a purple robe.

19:2 then they dressed him in a purple robe.

19:3 They said to him, “Hail, King of the Jews!” And they kept slapping him across the face.

15:18 And they started saluting him, [saying,] “Hail! King of the Jews!”

27:29 They put a reed staff in his right hand, and knelt down before him to mock him, saying, “Hail, King of the Jews!”

27:30 Then they spit on him. Taking the staff, they kept hitting him across the head with it.[[690]](#footnote-688)

15:19 They kept hitting him across the head with the staff, and spitting on him.

27:31 After mocking him, they stripped off the robe and put back on his own clothes.

15:20 After mocking him, they stripped off the purple robe and put back on his own clothes.

19:4 Once again, Pilate came out and said to the crowd, “Listen! I’m bringing him out to you so you can know I don’t find him guilty of anything.”

\*19:5 When ~~Jesus~~ Emmanuel emerged wearing the crown of thorns ~~and the purple robe~~, Pilate said to them, “Here he is!”

19:6 As soon as the high priests and [Jewish] leaders saw him, they shouted, “Crucify him! Crucify him!”

And Pilate said to them, “You take him and crucify him! I don’t find him guilty of anything.”[[691]](#footnote-689)

19:7 The Jews [i.e., Jewish leaders] said to him, “We have our own laws! And by our laws he must die, because he was claiming to be the Messiah!”

19:8 When Pilate heard these words, he became deeply concerned,

19:9 and he went back inside the palace [with Emmanuel], and he asked him, “Where are you from?” But ~~Jesus~~ Emmanuel wouldn’t answer.

19:10 So Pilate said to him, “Why won’t you talk to me? Don’t you know I have the power to crucify you or to free you?”

19:11 ~~Jesus~~ Emmanuel said to him, “You can have no power over me unless it is given to you from above. But the person who handed me over to you has [committed] even more of a sin than you.”

19:12 After [hearing] that, Pilate [went back outside to the Jews and] made every effort to free ~~Jesus~~ Emmanuel, but the Jews kept shouting, “If you release that man, you’re not Caesar’s friend! Because anyone who makes himself a king is defying Caesar!”

19:13 When Pilate heard these words, he brought out ~~Jesus~~ Emmanuel [~~again~~]. Then Pilate sat on the Judge’s Seat at a place called “The Pavement” (which in Hebrew was called *Gabbatha*).

27:19 While Pilate was sitting on the Judge’s Seat, his wife sent him [a message] saying: “Don’t get involved with that holy man! Today, in a nightmare, I suffered agonies because of him.”

19:14 [The sun had risen, and it was about seven in the morning:] It was now the day to prepare the Passover lambs [for sacrifice] at around noon.[[692]](#footnote-690) And Pilate said to the Jews, “Here is your king!”[[693]](#footnote-691)

19:15 But they [i.e., the Jewish mob] shouted, “Get rid of him! Get rid of him! Crucify him!”

Pilate said to them, “You want me to crucify your king!”

The high priests answered, “We have no king but Caesar!”

27:24 When Pilate saw that there was no way to get the people to be reasonable, and that a riot would soon start, he picked up some water and washed his hands before the crowd, saying, “I’m innocent of [the shedding of] this man’s blood! You take care of it yourselves!”

27:25 Then all the people said, “His blood will be upon us and our children.”

23:24 So Pilate agreed to their demands.

19:19 And Pilate made a sign to put on the cross [above Emmanuel]. It read:

“[THIS IS] EMMANUEL OF NAZARETH

KING OF THE JEWS”[[694]](#footnote-692)

19:21 The Jewish high priests said to Pilate, “Don’t write ‘King of the Jews,’ but that he said ‘I am the King of the Jews.’”

19:22 Pilate said, “What I wrote, I wrote.”[[695]](#footnote-693)

14:65 Then people started spitting on ~~Jesus~~ Emmanuel.

26:67 Then they [i.e., the people in the courtyard] spit in his face,

26:67 and punched him. Others slapped him,

14:65 They covered his face, and they punched him. And the guards kept slapping him across the face.[[696]](#footnote-694)

22:63 And the men who held ~~Jesus~~ Emmanuel were insulting him, and punching him.

22:64 They [i.e., the guards] covered his head, then kept hitting him in the face,

26:68 saying to him, “Prophesize to us, Messiah! Who hit you?!”

14:65 They said to him, “Prophesize!”

22:64 saying, “Prophesize! Who hit you?!”

22:65 And many more blasphemies were spoken against him.[[697]](#footnote-695)

15:20 Then they [i.e. the Jewish leaders and mob] dragged him away to be crucified.

27:31 Then they [i.e. the Jewish leaders and mob] dragged him away to be crucified.

19:16 Finally, Pilate handed him over to the mob to be crucified. And they [i.e. the mob] grabbed ~~Jesus~~ Emmanuel and dragged him away.

CHAPTER 19

Emmanuel Is Martyred on the Cross

*Morning, ~8 a.m.; April 1, 33 A.D.*

*Golgatha*

23:26 Then, as the they [i.e. the mob] led ~~Jesus~~ Emmanuel away,

23:26 they grabbed a man named Simon, from Cyrene, who was coming in from the fields. And they forced him to carry the cross behind ~~Jesus~~ Emmanuel.[[698]](#footnote-696)

15:21 And there was a man passing by from Cyrene [modern day Libya] named Simon, father of Alexander and Rufus. He was just coming in from the fields, and the soldiers forced him to carry ~~Jesus’~~ Emmanuel’s cross.

27:32 As they were going along, they ran into a man from Cyrene named Simon, and [the soldiers] forced him to carry ~~Jesus’~~ Emmanuel’s cross.

23:27 A huge crowd of people followed behind ~~Jesus~~ Emmanuel, including many women who wept and wailed for him.

23:28 [At one point,] ~~Jesus~~ Emmanuel turned to them and said, “Daughters of Jerusalem, don’t weep for me. Weep instead for yourselves, and for your children.

23:29 “Because the day is going to come when you’ll say, ‘How fortunate are the childless women, and the barren wombs, and the breasts that never nursed!’[[699]](#footnote-697)

23:30 “On that day, people will say to the mountains, ‘Collapse upon us!’ And to the hills, ‘Hide us!’[[700]](#footnote-698)

23:31 “Because if people are doing such things [i.e., crucifying all the innocent, holy people] with green [freshly cut] trees [i.e., during a time of abundance for the nation], what are they going to do during a time of drought [when there won’t be any more trees]?”

23:32 Two other men, who were criminals, were also being ~~led away with Jesus to~~ be put to death with ~~Jesus~~ Emmanuel.

\*19:17 ~~Carrying his own cross~~, ~~Jesus~~ Emmanuel headed to the “Place of Skulls,” which in Aramaic is called *Golgatha*.

27:33 And when they arrived at the place called *Golgatha*, which means [in Aramaic] “Place of Skulls,”

15:22 They brought ~~Jesus~~ Emmanuel to the place called *Golgotha*, which means [in Aramaic] “Place of Skulls.”

\*~~23:33 And when they all arrived at the place called “Place of Skulls,”~~

\*~~23:33 they crucified Jesus there with the [two] criminals on either side of him.~~

19:18 In this place they [i.e. the Jewish leaders and Jewish mob] crucified him with two others on either side of him, ~~Jesus~~ Emmanuel in between.[[701]](#footnote-699)

15:27 Along with ~~Jesus~~ Emmanuel, two bandits were being crucified on either side of him.

27:38 The two bandits were being crucified with him, on either side of him.

15:28 Thus, Scripture was fulfilled that said, “He was condemned with criminals.”[[702]](#footnote-700)

23:34 And ~~Jesus~~ Emmanuel said, “Lord, forgive them—they don’t know what they’ve done.”

15:25 By the time they [i.e., the mob] had crucified ~~Jesus~~ Emmanuel, it was after nine in the morning.

27:36 And sitting down there, some guarded him.

27:37 Above ~~Jesus’~~ Emmanuel’s head they posted the charge against him:

“THIS IS EMMANUEL [OF NAZARETH][[703]](#footnote-701)

KING OF THE JEWS”

15:26 And the charge against him was written above him: “KING OF THE JEWS.”

23:38 And the charge against him was written above him in Greek, Latin, and Hebrew: “THIS IS THE KING OF THE JEWS.”

19:20 Many Jews read the sign, as the place where Jesus Emmanuel was crucified was near the city [Jerusalem], and it was written in Aramaic, Latin, and Greek.

19:23 After the ~~soldiers~~ [Jewish mob] had crucified ~~Jesus~~ Emmanuel, they divided his clothes into four piles—one pile for each ~~soldier~~ man. But his tunic didn’t have any seams and had been woven from the top as one piece.[[704]](#footnote-702)

19:24 And so they said to each other, “We don’t want to tear it. Let’s cast lots to decide who gets it.”

\*~~23:34 And they divided up his clothes by casting lots.~~

15:24 And after they [i.e. the mob] had crucified ~~Jesus~~ Emmanuel, they divided up his clothes and cast lots to determine who got what.

27:35 After crucifying him, they [i.e the mob] divided up his clothes by casting lots.

19:24 This fulfilled the [prophecy from] Scripture which said, “They divided my clothes among them, and cast lots.”[[705]](#footnote-703) And so the ~~soldiers~~ Jews did these things.

15:29 The people passing by shouted insults at ~~Jesus~~ Emmanuel, and shook their heads,

27:39 The people passing by shouted insults at ~~Jesus~~ Emmanuel, and shook their heads,

27:40 saying, ““So, you who are going to ‘destroy the Temple and rebuild it in three days,’ save yourself! If you’re the Messiah, get down from that cross!”

15:29 saying, “So, you who are going to ‘destroy the Temple and rebuild it in three days,’

15:30 “save yourself and get down from the cross!”

23:35 And the crowd stood and watched, taunting him.

23:35 The [Jewish] leaders were also among them, and they mocked ~~Jesus~~ Emmanuel, saying, “He saved everyone else—now let’s see him save himself if he’s the Messiah and ~~God’s~~ Yahweh’s chosen!”

27:41 In the same way, the high priests, scribes, and [Jewish] leaders mocked him,

27:42 saying, “He saved everyone else, but he can’t save himself!

15:31 In the same way, the high priests and scribes mocked him among themselves, saying, “He saved everyone else, but he can’t save himself!

15:32 “Let’s see the Messiah, the ‘King of Israel,’ get down from that cross now, so we can see and believe in him!”

27:42 “If he’s the ‘King of Israel,’ let’s see him get down from that cross and we’ll believe in him!

27:43 “He trusts in ~~God~~ Yahweh, so let ~~God~~ Yahweh save him now—if ~~God~~ Yahweh wants him. Because he said, ‘I’m the Messiah.’”

23:36 And the [Jewish] guards also mocked him,

23:36 coming up to him and offering him some [narcotic] wine.

27:34 There they offered ~~Jesus~~ Emmanuel some wine mixed with a bitter narcotic [to ease his pain],

15:23 They offered him some wine mixed with myrrh to drink [to ease his pain],

23:37 And they said to him, “If you’re the King of the Jews, save yourself!”

15:23 but he wouldn’t take any.[[706]](#footnote-704)

27:34 but after tasting it, he wouldn’t drink any.[[707]](#footnote-705)

27:44 And the criminals who were crucified with ~~Jesus~~ Emmanuel were also taunting him.

15:32 And the men who were crucified with ~~Jesus~~ Emmanuel were also mocking him.

23:39 One of the crucified criminals taunted ~~Jesus~~ Emmanuel, saying, “If you’re the Messiah, save yourself and us!”

23:40 But the other one reprimanded him, and said to him, “You’ve gotten the same punishment as him, so aren’t you afraid of ~~God~~ Yahweh?

23:41 “And it’s a just punishment, because we’re paying for our deeds. But that man hasn’t done anything wrong!”

23:42 Then he said to ~~Jesus~~ Emmanuel, “~~Master~~ Teacher, remember me when you enter your Kingdom!”

23:43 And ~~Jesus~~ Emmanuel said to him, “I assure you: you’ll be in paradise with me today.”

19:25 Standing below ~~Jesus’~~ Emmanuel’s cross was his mother and her sister Mary (wife of Clopas), and Mary Magdalene.

\*19:26 When ~~Jesus~~ Emmanuel saw his mother and the ~~disciple~~ apostle whom he loved, [Mary Magdalene,] standing there, he said to his mother, “Woman, there is your ~~son~~ [daughter]!”

\*19:27 Then he said to ~~the disciple~~ [Mary Magdalene], “There is your mother!” And from that moment forward, ~~the disciple~~ [Mary Magdalene] took ~~Jesus’~~ Emmanuel’s mother into ~~his~~ [her] own home.

15:33 From around noon until about three in the afternoon, darkness fell upon the land.[[708]](#footnote-706)

27:45 From noon until three in the afternoon, darkness fell upon the land.

23:44 It was now about noon, and darkness fell upon the land until three in the afternoon.

27:46 At about three in the afternoon, ~~Jesus~~ Emmanuel loudly shouted, “*Eloi, Eloi,* *lema* *sabachthani!*” Which meant, "My Lord! My Lord! For this I was born!"[[709]](#footnote-707)

15:34 And at three in the afternoon, ~~Jesus~~ Emmanuel loudly shouted, “*Eli, Eli, lema sabachthani*!” Which translated as, “My Lord! My Lord! For this I was born!”

15:35 When some of the people standing nearby heard this, they said, “Listen! He’s calling to [the Prophet] Elijah!”[[710]](#footnote-708)

27:47 When some of the people standing there heard this, they said, “This man is calling to [the Prophet] Elijah!”

19:28 After that, ~~Jesus~~ Emmanuel knew that everything had been accomplished. But so Scripture could be fulfilled, he said, “I’m thirsty.”[[711]](#footnote-709)

19:29 A jar of the [narcotic] wine was nearby, so someone soaked a sponge in it and put it on a hyssop stalk, then lifted it to ~~Jesus’~~ Emmanuel’s mouth.

27:48 Immediately, someone ran to get a sponge. He soaked it with [narcotic] wine, put it on[ the end of] a stalk, and gave ~~Jesus~~ Emmanuel a drink.

15:36 Someone ran and soaked a sponge with [narcotic] wine. He tied the sponge to [the end of] a stalk and gave ~~Jesus~~ Emmanuel a drink, saying,

15:36 “Don’t bother him! Let’s see if Elijah comes to take him down!”

27:49 People said, “Don’t bother him! Let’s see if Elijah comes to save him!”

19:30 After ~~Jesus~~ Emmanuel had been given the wine, he said, “It is done!”[[712]](#footnote-710)

23:46 ~~Jesus~~ Emmanuel loudly shouted, “~~Father~~ Lord, I deliver my spirit into Your hands!”

23:46 Having said that, ~~Jesus~~ Emmanuel took his last breath.

15:37 Letting out a loud cry, ~~Jesus~~ Emmanuel took his last breath.

19:30 And he bowed his head, releasing his spirit [to Yahweh].

27:50 And after loudly exclaiming, ~~Jesus~~ Emmanuel releasing his spirit [to Yahweh].

23:45 Then the sun turned black,

23:45 and the curtain [covering the holiest place] in the Temple tore down the middle [as the Jewish high priests were pouring blood from sacrificed lambs over the Temple altar].

15:38 And the curtain of the Temple tore in half, from top to bottom [as the Jewish high priests were pouring blood from sacrificed lambs over the Temple altar].

27:51 And suddenly, the curtain of the Temple tore in half, from top to bottom [as the Jewish high priests were pouring blood from sacrificed lambs over the Temple altar].

27:51 And the Earth shook, and stones shattered,

27:52  and tombs broke open. And the bodies of a great many saints who had been kept asleep after death, awakened.[[713]](#footnote-711)

27:53 (They would emerge from their graves after ~~Jesus’~~ Emmanuel’s resurrection, and enter the Holy City [i.e., Jerusalem], appearing to a great many people.)

27:54 When a Roman officer, and his soldiers guarding ~~Jesus~~ [the two criminals], witnessed the earthquake and other events, they became terrified and said, “He must have really been the Messiah!”[[714]](#footnote-712)

15:39 And when a Roman officer standing below ~~Jesus~~ Emmanuel saw him take his last breath, he said, “That man must have really been the Messiah!”

23:47 When a Roman officer witnessed what was happening, he praised ~~God~~ Yahweh and said, “That man was truly righteous!”

23:48 When the people who had gathered to watch the spectacle [of Emmanuel being crucified] witnessed what was happening, they beat their chests in remorse and shame and went home.

23:49 And everyone who knew ~~Jesus~~ Emmanuel from before, including the women who had accompanied him from Galilee, stood at a distance and witnessed what happened.

27:55 And many women were there watching ~~Jesus~~ Emmanuel, some [whom he knew] from before. They had accompanied him from Galilee to take care of him.

15:40 There were also women watching [who had come] from abroad.

15:41 These women had accompanied ~~Jesus~~ Emmanuel when he was in Galilee, and took care of him.

15:41 And many other women had gone to Jerusalem with him.

15:40 Among them were Mary Magdalene, Mary (mother of James Jr. and Joseph), and Salome [the mother of the Zebedee boys, James and John, who were two of ~~Jesus’~~ Emmanuel’s apostles].

27:56 Among them were Mary Magdalene, Mary (mother of James and Joseph), and the mother of the Zebedee boys [i.e., Salome].

19:31 As it was the day of preparation [for the Passover lambs, which needed to be slaughtered and roasted]—an especially holy Sabbath day—

15:42 Evening approached, and it was Preparation Day—with the Sabbath commencing at sundown.

19:31 the Jews [i.e., Jewish leaders] didn’t want the men to remain on the cross during the Sabbath.[[715]](#footnote-713) So they asked ~~Pilate~~ Caiaphas to break the legs of the crucified [Jewish] men [to ensure they would die quickly], so their bodies could be removed [before the Sabbath].

19:32 So the soldiers came and broke the legs of the first man crucified with ~~Jesus~~ Emmanuel, then the legs of the other man.

19:33 But when they came to ~~Jesus~~ Emmanuel, they discovered he was already dead, so they didn’t break his legs.[[716]](#footnote-714)

19:34 Instead, one of the soldiers pierced ~~Jesus~~ Emmanuel in the side with his spear, and immediately blood and water came out.

19:35 The person who witnessed these events [i.e., Mary Magdalene] recorded everything [as it happened], and ~~his~~ [her] record is true. And ~~he~~ [she] verifies that ~~he~~ [she] has spoken Truth, so you can trust [it].[[717]](#footnote-715)

19:36 What happened fulfilled Scripture: “Not a single bone will be broken.”[[718]](#footnote-716)

19:37 And [it] also [fulfilled] another [prophecy from] Scripture: “They will look upon the person whom they pierced.”[[719]](#footnote-717)

\*

23:50 There was a man named Joseph, who was on the Sanhedrin, and who was honorable and moral.

23:51 He hadn’t agreed with the other council members’ decision and actions [regarding Emmanuel]. He was from the Judean town of Arimathea, and he awaited the Kingdom of ~~God~~ Yahweh.

15:43 Joseph of Arimathea arrived. He was a prominent member of the Sanhedrin, and he awaited the Kingdom of ~~God~~ Yahweh.

~~\*19:38 Later, Joseph of Aramathea,~~

27:57 During the evening, a wealthy man from Arimathea, named Joseph, arrived,

27:57 who had been one of ~~Jesus’~~ Emmanuel’s disciples.

19:38 ~~who~~ [He] had been one of ~~Jesus’~~ Emmanuel’s disciples (though in secret, fearing the Jewish leaders),

19:38 and he asked ~~Pilate~~ Caiaphas if he could take away ~~Jesus’~~ Emmanuel’s body~~.~~

~~\*23:52 He went to Pilate and requested Jesus’ body.~~

27:58 He went to ~~Pilate~~ Caiaphas and requested ~~Jesus’~~ Emmanuel’s body,

15:43 Bravely, he went to see ~~Pilate~~ Caiaphas to plead for ~~Jesus’~~ Emmanuel’s body.

15:44 ~~Pilate~~ Caiaphas was surprised to hear that ~~Jesus~~ Emmanuel had already died, so he called for his ~~centurion~~ commander to ask if it was true.

15:45 Once [Caiaphas] ~~Pilate~~ had confirmed it with the soldier ~~centurion~~, he released the body to Joseph.[[720]](#footnote-718)

27:58 and so ~~Pilate~~ Caiaphas ordered that it be given to him.

19:38 ~~Pilate~~ Caiaphas gave him permission, so he came to take it away.

19:39 And Nicodemus ([the Pharisee and secret disciple] who had met previously with ~~Jesus~~ Emmanuel during the night) accompanied [him].[[721]](#footnote-719) He brought with him a 75-pound mixture of myrrh and aloe.

19:40 So they [i.e., Joseph and Nicodemus] took down ~~Jesus’~~ Emmanuel’s body and wrapped it in linen cloth [soaked] with the embalming herbs, according to Jewish burial rites.

~~\*23:53 Then he took down the body and wrapped it in linen,~~

15:46 Joseph had bought the finest linen, then he took down ~~Jesus’~~ Emmanuel’s body from the cross and wrapped it with the cloth.[[722]](#footnote-720)

27:59 Once Joseph had taken down the body, he wrapped it in the purest linen.

19:41 Near the place where ~~Jesus~~ Emmanuel had been crucified, there was a garden. And in that garden was a new tomb that hadn’t been used for anyone yet.

19:42 Because it was the day for preparation [of the Passover lambs], and [because] the tomb was nearby,

19:42 they placed ~~Jesus~~ Emmanuel there.

~~\*23:53 and [he] placed the body in a tomb cut from rock, which contained no other bodies.~~

15:46 Then he [and Nicodemus] placed the body in a tomb cut from rock.

27:60 Then he [and Nicodemus] placed the body in a new tomb which belonged to him [i.e., Joseph], cut from rock.

23:54 Then the time arrived to prepare the [slaughtered] Passover lambs, the Sabbath about to commence.

27:60 Rolling a large stone before the entrance of the tomb, he [and Nicodemus] left.

27:61 Mary Magdalene and the other Mary [(mother of Joseph)] sat across from the tomb.

15:47 And Mary Magdalene and Mary (mother of Joseph) watched over the place where ~~Jesus~~ Emmanuel was laid.

23:55 The women who had been following ~~Jesus~~ Emmanuel from Galilee [including Mary Magdalene, Mary (mother of Joseph), and Salome (mother of ~~Jesus’~~ Emmanuel’s two apostles, James and John)] watched over the tomb during ~~Jesus’~~ Emmanuel’s interment.

23:56 Then they returned [home] to prepare embalming herbs and perfumes. But they stopped their work on the Sabbath, as required by the Law [of Moses].

[\*Note: The following scene was added later; it was not in the original *Gospel*.]

~~27:62 The day after the day for preparation [of the Passover lambs], the high priests and Pharisees met with Pilate,~~

~~27:63  saying, “Sir, we remember the Deceiver saying when he was alive that he would rise again in three days.[[723]](#footnote-721)~~

~~27:64 “So give the order to guard his tomb for three days. Otherwise, his disciples might come and steal his body, then tell the people that he’s resurrected from the dead! And so this final lie would be worse than the original one.”~~

~~27:65  Pilate said to them, “Take a guard and go make the tomb as secure as possible.”~~

~~27:66 So they went there and secured the tomb, putting a seal on the stone and placing a guard.~~

16:1 As soon as the Sabbath had ended, Mary Magdalene, Mary (mother of Joseph), and Salome bought perfumed herbs so they could go to anoint ~~Jesus’~~ Emmanuel’s body.

24:1 Then early Sunday morning, while it was still dark, they went to the tomb with the herbs they had prepared, accompanied by the other women.

\*~~20:1 Early at the beginning of the week [i.e., Sunday], while it was still dark, Mary Magdalene went to the tomb,~~

28:1 At the end of the Sabbath, as the sun was rising at the beginning of the week, Mary Magdalene and the other Mary went to see the tomb.

16:2 Very early on Sunday, just as the sun was starting to rise, they went to the tomb.

16:3 And they were saying to each other, “Who’s going to roll away that stone in front of the tomb for us?”

16:4 But when they saw [the tomb], they noticed that the stone—which was huge—had already been rolled away.

\*~~20:1 and she saw that the stone had been removed from the tomb[’s entrance].~~

\*~~28:2 And suddenly there was a great earthquake, and an angel of the Lord descended from Heaven. He went over to the tomb and rolled the stone away, then sat on it~~.[[724]](#footnote-722)

24:2 And they discovered that the stone had been rolled away from the [entrance to the] tomb.

24:3 And when they stepped inside, they couldn’t find ~~Jesus’~~ Emmanuel’s body.

24:4 And as they were pondering this, two men in glimmering robes were suddenly standing next to them.

16:5 When they entered the tomb, they saw ~~a~~ [two] young ~~man~~ [men] in ~~a~~ long white robe[s] sitting to the right, and the women were terrified.

\*~~28:3 He appeared [before them, flashing] like lightning, and his clothes were white as snow.~~ [Note: this line was added later.]

\*~~28:4~~ ~~And the guards trembled in fear of him, and became like dead men.~~ [Note: this line was added later.]

24:5 As the women bowed down before them in terror, and [one of] the men said to them, “Why are you looking for the living among the dead?”

28:5 And [one of] the angel[s] said to the women, “Don’t be scared! I know you’re looking for ~~Jesus~~ Emmanuel, who was crucified.

16:6 And ~~he~~ [one of the men] said to them, “Don’t be scared! You’re looking for ~~Jesus~~ Emmanuel of Nazareth, who was crucified.

16:6 “He has risen and is no longer here. Look—that’s the place where they put him.

28:6 “He’s not here because he has risen, just as he said [he would]. Come see the place where he was lying.”

24:6 “He’s not here—he has risen!

24:6 “Remember what he said to you when he was in Galilee:

24:7 “The Christ will be handed over to evil men to be crucified. And on the third day, he will resurrect.”

24:8 Then they recalled ~~Jesus’~~ Emmanuel’s words.

28:7 “Now go quickly and tell his disciples that he resurrected from the dead, and listen: he will [bring the Holy Angels to you, who will] lead you into Galilee! You’ll see him there.’ Remember what I’ve told you!”

16:7 “Now go and tell his disciples, and [Simon] Peter: ‘He will [bring the Holy Angels to you, who will] lead you ~~into~~ Galilee! You’ll see him there, just as he told you.”

16:8 And the women quickly fled from the tomb, shaking and astonished; they were too afraid to speak to anyone.

28:8 And the women left the tomb in a panic, but with great joy, and ran to tell ~~Jesus’~~ Emmanuel’s disciples the [Good] News.[[725]](#footnote-723)

\*[NOTE: The two most reliable early *Gospel* manuscripts do not include *Mark 16:9-20*. There is general agreement among scholars that the lines are forgeries and were added later; for this reason, the lines are not included in this text.]

[The following scene was added later, likely in an attempt to invalidate Jesus’ resurrection; it was not in the original *Gospel*.]

~~28:11 After the women left, some of the guards returned to the city and reported to the high priests everything that had happened.~~

~~28:12 So they met with the [Jewish] leaders to discuss it. Then they gave the soldiers a large sum of money,~~

~~28:13 telling them, “Say this: ‘Jesus’ disciples came during the night and stole him while we were sleeping.’~~

~~28:14 “If this is what reaches the governor’s [i.e., Pilate’s] ears, it will satisfy him and keep you from getting in trouble.”~~

~~28:15 So the guards took the money and did as they were told. And this is the story that has been circulating among the Jews to this day.~~

CHAPTER 20

Emmanuel Resurrects as Prophesied

*Early morning; Sunday, April 3, 33 A.D.*

*Golgatha, Jerusalem*

24:9 Then, when they returned from the tomb, they reported everything to ~~the eleven and to~~ the other disciples.

24:10 It was Mary Magdalene, Joanna, Mary (mother of James), [Salome], and the other women with them who reported this to the apostles [and disciples].

24:11 But their words seemed preposterous to them, and they didn’t believe them.

20:2 Then Mary Magdalene ran up to Simon Peter ~~and to the other disciple whom Jesus loved~~ and said, “Someone has taken the ~~Master~~ Teacher from the tomb, and we don’t know where they put him.”

\*~~24:12 But Peter got up and ran to the tomb.~~

20:3 So Peter and ~~the other disciple~~ [Mary Magdalene] left and went to the tomb.

20:4 They ran there together, but ~~the other one~~ [Mary Magdalene] outran Peter and arrived at the tomb first.

\*~~24:12 When he [she] stooped down to peer inside, he [she] saw only the linen wrappings. As he [she] left, he [she] wondered what had happened.~~

20:5 ~~He~~ [Mary] stooped down to peer inside, and saw the linen wrappings lying around. But ~~he~~ [she] wouldn’t go inside.

20:6 Then Simon Peter arrived after ~~him~~ [her] and entered the tomb, and saw the linen wrappings lying there.

20:7 The cloth that had been placed over ~~Jesus’~~ Emmanuel’s face wasn’t with the linen wrappings, but had been neatly folded and put to the side.

20:8 Finally, ~~the other disciple who reached the tomb first~~ [Mary Magdalene] also went inside, and ~~he~~ [she] witnessed it and believed.

20:9 But neither disciple yet understood that, according to Scripture, ~~Jesus~~ Emmanuel was supposed to resurrect from the dead.

20:10 Then ~~the disciples~~ [Simon Peter] returned home,

20:11 but Mary remained outside the tomb, crying. And as she wept, she stooped down and looked inside the tomb [again].

20:12 And she saw two angels in white sitting where the body of ~~Jesus~~ Emmanuel had been—one at his head, and one at his feet.

20:13 And they said to her, “Dearest, why are you crying?”

She said to them, “Because they’ve taken away my ~~Master~~ Teacher, and I don’t know where they put him.”

20:14 After saying this, she turned around and saw ~~Jesus~~ Emmanuel standing there—but she didn’t realize it was him.

He asked her, “My dear, why are you crying? Who are you looking for?”

20:15 Thinking he was the gardener, she said, “Sir, if you’ve taken him, please tell me where you put him and I’ll go get him.”

20:16 ~~Jesus~~ Emmanuel said to her, “Mary!”

She turned around and said to him in Hebrew, “*Rabboni!”* Which means, “Teacher!”

20:17 ~~Jesus~~ Emmanuel said to her, “You mustn’t come near me, because I haven’t ascended [from Sheol] to ~~my Father~~ Our Lord yet. But go to my disciples and tell them, ‘I am going up to ~~my Father~~ Our Lord and to your ~~Father~~ Lord, to my God and to your God.’”[[726]](#footnote-724)

20:18 Mary Magdalene went to announce to the disciples that she had seen the[ir] ~~Master~~ Teacher, and that he had said those things to her.

\*28:9 And then ~~they~~ [Mary Magdalene] went to tell the disciples.

\*

*Monday, April 4, 33 A.D.*

*Jerusalem*

20:19 After sunset on Sunday,[[727]](#footnote-725) when all the doors were locked where the disciples were staying for fear of the Jews [i.e., Jewish leaders] coming [to arrest them],

24:36 they were talking about everything [i.e., Mary seeing Emmanuel, etc.],

20:19 and ~~Jesus~~ Emmanuel appeared and stood in their midst. He said to them, “Peace be with you.”[[728]](#footnote-726)

\*~~24:36 Jesus himself stood in their midst and said to them, “Peace be with you.”~~

\*28:9 Suddenly ~~Jesus~~ Emmanuel joined them, and said, “Peace be with you.”

28:9 They rushed to him and fell to the ground, clutching his feet.

24:37 But they were shocked and terrified, thinking they were seeing a ghost.

24:38 And ~~Jesus~~ Emmanuel said to them, “Why are you scared? And why is there doubt in your heart?

24:39 “Look at my wrists and feet—it’s me! Touch me and see for yourselves. A ghost doesn’t have flesh and bones, like I do.”

\*~~24:40 After he said this, he showed them his wrists and feet.~~

20:20 After he said this, he showed them his wrists [and feet] and side [where the soldier’s spear had pierced him].[[729]](#footnote-727)

20:20 And the disciples rejoiced at the sight of their ~~Master~~ Teacher.

20:21 Again, ~~Jesus~~ Emmanuel said to them, “Peace be with you. Just as ~~my Father~~ Our Lord sent me, I am sending you [the Holy Angels].

20:22 After saying this, he blew at them. Then he said, “Receive the Holy ~~Spirit~~ Angels.

20:23 “If you forgive anyone of his sins [in accordance with my teachings], they’ll be forgiven. If you condemn anyone of his sins [in accordance with my teachings], he will be condemned.”

24:41 And since the disciples still didn’t believe [what they were seeing]—despite their joy and amazement—~~Jesus~~ Emmanuel said to them, “Do you have any food here?”

24:42 So they gave him a piece of boiled fish, and a honeycomb.

22:43 And he took them and ate them in front of the disciples.

24:44 ~~Jesus~~ Emmanuel said to them, “When I was still with you, I told you that everything written about me in the Law of Moses, [the books of] the Prophets, and *Psalms* must be fulfilled.”

24:45 Then he opened their minds so they could understand the Scriptures.

24:46 And he said to them, “This is what was written: ‘It was necessary for the Messiah to suffer, then to resurrect from death on the third day.[[730]](#footnote-728)

24:47 “’And in his name, repentance and forgiveness of sins will be preached to all nations, starting in Jerusalem.’

24:48 “And you are the witnesses to these things.

24:49 “Now listen: I’m sending what my Father Our Lord promised you [i.e., the Holy Angels]. But wait in the city of Jerusalem until you are filled with the power of Heaven.”

\*

*Monday, April 4, 33 A.D.*

*Road to Emmaus, Province of Judea*

24:13 Two of ~~Jesus’~~ Emmanuel’s disciples decided to walk together to a village called Emmaus, about seven miles from Jerusalem,

24:14 and they were talking to each other about everything that had happened.

24:15 As they talked and discussed, ~~Jesus~~ Emmanuel himself came up and walked alongside of them,

24:16 but their eyes prevented them from recognizing him.

24:17 So ~~Jesus~~ Emmanuel said to them, “What is this conversation you’re having with each other as you’re walking?” And they stopped, looking dismayed.

24:18 And one of them named Cleopus answered, saying to him, “You’ve just been in Jerusalem and don’t know what’s happened there in the last few days?”

24:19 So ~~Jesus~~ Emmanuel said to them, “What’s happened?”

They replied, “Everything regarding ~~Jesus~~ Emmanuel of Nazareth—he was a prophet whose acts and words were mighty before ~~God~~ Yahweh and the people.

24:20 “Our high priests and leaders arrested him and condemned him to death. Then they crucified him.[[731]](#footnote-729)

24:21 “We had hoped that he would be the one to save Israel. And also, it’s only been three days since all of that happened.

24:22 “And then some women from our group baffled us, because when they went early to [his] tomb,

24:23 “they couldn’t find his body, so they came to us and said they saw angels there who claimed that he’s alive.

24:24 “So some of us went to the tomb, finding it exactly as the women had said. And we couldn’t find ~~Jesus’~~ Emmanuel’s body[, either].”

24:25 ~~Jesus~~ Emmanuel said to them, “Oh, you without the wisdom or understanding to believe what the prophets have said!

24:26 “Didn’t the Messiah have to suffer those things in order to enter into ~~God’s~~ Yahweh’s glory?”

24:27 Then, starting with Moses and the Prophets, he explained to them everything in Scripture that was about him.

24:28 When they had almost reached their village, ~~Jesus~~ Emmanuel seemed to be going farther.

24:29 So they pleaded with him, saying, “Stay with us! The day’s almost over, and it’s getting dark.” So he went to stay with them.

24:30 And after ~~Jesus~~ Emmanuel sat down to eat with them, he picked up the bread, blessed it, and broke it in half. Then he gave it to them.

24:31 Suddenly, the two men’s eyes could see, and they recognized ~~Jesus~~ Emmanuel. But then he vanished before them.

24:32 Then they said to each other, “Weren’t our hearts on fire when he was talking to us on the road, explaining Scripture to us?”

24:33 They immediately got up and returned to Jerusalem, finding the ~~eleven~~ [apostles] gathered with the [other] disciples.

24:34 And they said, “[Our] ~~Master~~ Teacher has definitely resurrected! He appeared to Simon [Peter]!”

24:35 And they talked about what had happened [to them] along the road, and how they had recognized ~~Jesus~~ Emmanuel when he broke the bread.

*Saturday, April 9, 33 A.D.*

*Jerusalem*

20:24 But one of Emmanuel’s disciples ~~the twelve [apostles]~~, Thomas (called “Didymus” [“the Twin”]), wasn’t with the other disciples when ~~Jesus~~ Emmanuel came.

20:25 So the other disciples told him [later], “We saw our ~~Master~~ Teacher!”

But he said to them, “Unless I can see the nail marks on his wrists and put my finger into the nail wounds, and stick my hand into [the wound on] his side, I won’t believe.”

20:26 Eight days later, the disciples were again inside [a house] with the doors locked—and Thomas was with them—when ~~Jesus~~ Emmanuel appeared and stood in their midst and said, “Peace be with you.”

20:27 Then ~~Jesus~~ Emmanuel said to Thomas, “Put your finger here [in my wound]. And look at my wrists. Now put your hand there—stick it into my side. Stop doubting and believe.”

20:28 Then Thomas said to him, “My ~~Master~~ Rabbi! My Christ!”

20:29 ~~Jesus~~ Emmanuel said to him, “Because you’ve seen me, Thomas, you believe [now]. Blessed are those who haven’t seen but still believe!”

24:50 Then ~~Jesus~~ Emmanuel led the disciples as far as Bethany, where he [suddenly stopped and] raised his hands to bless them.

24:51 As he blessed them, he parted from them and was carried up to Heaven.

24:52 The disciples bowed down to him, then returned to Jerusalem in bliss,

24:53 and spent all their time [worshipping] in the Temple, praising ~~God~~ Yahweh.

[\*Note: *Luke* and *John* inform us that the disciples remained in Jerusalem after Emmanuel was crucified; therefore, the following *Matthew* section must have been added later by a scribe.]

~~28:10 And he said to them, “Don’t be scared. Go tell my disciples to leave for Galilee, and they’ll see me there.”~~

~~28:16 Then the eleven apostles went to Galilee, to a mountain where Jesus had told them to go.~~

~~28:17 And when they saw him [there], they bowed down to him—though some still doubted.~~

~~28:18 So Jesus came over and said to them, “I have been given all the power in Heaven and on Earth. Just as my Father sent me out, I’m also sending you out.~~

~~28:19 “So go and find disciples in all the nations, and baptize them in the name of the Father, the Son, and the Holy Spirit,[[732]](#footnote-730)~~

~~28:20 “and teach them to obey all my commandments. Now listen: I am going to be with you always, until the End Time.”~~

\*

*Lake Galilee, Province of Galilee*

20:30 ~~Jesus~~ Emmanuel performed many more miracles in the presence of his disciples that aren’t written in this book.

20:31 But these ones have been written down so you can know ~~Jesus~~ Emmanuel is the Messiah, the Christ—and so by knowing this, you can have life in his name.

21:1 Later on, ~~Jesus~~ Emmanuel again showed himself to his disciples by the Sea of Tiberius [i.e., Lake Galilee]. He revealed himself in the following way.

21:2 They were all together: Simon Peter and Thomas (called “Didymus” [“the Twin”]); Nathanael (from Cana, in Galilee) and the Zebedee boys [i.e., James and John]; [Mary Magdalene] and the two other ~~disciples~~ [female] apostles[; and the others].[[733]](#footnote-731)

21:3 Simon Peter said to everyone, “I’m going fishing.”

They said to him, “We’ll go with you.” So everyone went to get into a boat. But they didn’t catch anything that night.

21:4 When it was morning, ~~Jesus~~ Emmanuel was standing onshore, but the disciples didn’t know it was him.

21:5 So ~~Jesus~~ Emmanuel said to them, “My children, do you have any fish?”

They said to him, “No.”

21:6 So he said to them, “Throw your net on the right side of the boat, and you’ll find some.” So they cast it there, and there were so many fish inside [the net] they weren’t able to haul it in.

21:7 Then [Mary Magdalene,] the ~~disciple~~ apostle whom ~~Jesus~~ Emmanuel loved, said to Simon Peter, “It’s our ~~Master~~ Teacher!” Simon Peter, as soon as he heard it was his ~~Master~~ Teacher, wrapped his tunic around his waist (for he was half-dressed) and jumped into the lake.

21:8 The other disciples followed by boat—they weren’t very far from land, only about 100 yards—dragging the net full of fish.

21:9 When they reached the shore, they saw burning coals with fish resting on them, and bread.

21:10 ~~Jesus~~ Emmanuel said to them, “Bring some of the fish you’ve just caught.”

21:11 So Simon Peter went and dragged the net—full of 153 giant fish—onshore. And despite there being so many, the net never tore.[[734]](#footnote-732)

21:12 ~~Jesus~~ Emmanuel said to them, “Come and eat!” None of the disciples was brave enough to ask ~~Jesus~~ Emmanuel who he was, though they [already] knew he was their ~~Master~~ Teacher.

21:13 ~~Jesus~~ Emmanuel went over [to them]. Picking up the bread, he handed it to them, and did the same with the fish.

21:14 This was the third time that ~~Jesus~~ Emmanuel had appeared to his disciples after resurrecting from death.

21:15 After they had finished eating, ~~Jesus~~ Emmanuel said to Simon Peter, “Simon, son of John, do you love me more than that [i.e., the bread and fish miracles that I perform]?”

[Simon] Peter said to him, “Yes, ~~Master~~ Teacher, you know that I love you!”

~~Jesus~~ Emmanuel said to him, “Nourish my lambs [with my Gospel].”

21:16 ~~Jesus~~ Emmanuel asked him again, a second time, “Simon, son of John, do you love me?”

[Simon] Peter said to ~~Jesus~~ Emmanuel, “Yes, ~~Master~~ Teacher, you know that I love you!”

~~Jesus~~ Emmanuel said to him, “[Then] take care of my sheep.”

21:17 ~~Jesus~~ Emmanuel asked a third time, “Simon, son of John, do you love me?” [Simon] Peter became upset because ~~Jesus~~ Emmanuel had asked him a third time if he loved him.

So [Simon] Peter said to him, “~~Master~~ Teacher, you know everything! You know that I love you!”

~~Jesus~~ Emmanuel said to him, “[Then] nourish my sheep [with my Gospel].

21:18 “I am telling you Truth: When you’re young, you’ll dress yourself and walk anywhere you want. But when you become old, you’ll reach out your hands, and someone will dress you and take you where you don’t want to go.”

21:19 ~~Jesus~~ Emmanuel said this in order to reveal how [Simon] Peter would die for the glory of ~~God~~ Yahweh.[[735]](#footnote-733) After telling him this, he said to [Simon] Peter, “Follow me.”

21:20 [Simon] Peter turned and saw [Mary Magdalene], the ~~disciple~~ apostle whom ~~Jesus~~ Emmanuel loved, following them—the one who had leaned across ~~Jesus’~~ Emmanuel’s chest during the [last] supper to ask him, “Who is going to betray you?”

21:21 When [Simon] Peter saw ~~him~~ [her], he asked, “~~Master~~ Teacher, what about ~~him~~ [her]?”

21:22 ~~Jesus~~ Emmanuel said to him, “If I want ~~him~~ [her] to stay until I return, why is that your concern? Just follow me.”[[736]](#footnote-734)

21:23 Then rumors spread among the followers that this disciple [i.e., Mary Magdalene] wasn’t going to die. But ~~Jesus~~ Emmanuel never said that ~~he~~ [she] “wasn’t going to die”—rather, [he said,] “If I want ~~him~~ [her] to stay until I return, why is that your concern?”

\*

21:24 That ~~disciple~~ apostle is the same person [i.e., Mary Magdalene] who witnessed all these things and wrote them down—so we know ~~his~~ [her] testimony is true.

21:25 There were also many more things that ~~Jesus~~ Emmanuel did. But even if they were recorded, one after the next, I don’t think the world would have enough room for all the books that would have to be written.

[END]

REVELATIONS REVEALED IN THE *RESTORED GOSPEL*

THE VINDICATION OF LAZARUS

Emmanuel’s greatest miracle—the resurrection of his good friend Lazarus, who had been dead for four days—was one of the most heavily doctored parts of the *Gospel*. We are told in *Gospel 16:124-125* that the Jewish leaders were plotting to kill Lazarus because his miraculous resurrection had brought too many people to Emmanuel and his teachings:

*A large crowd of Jews had learned that Emmanuel was there and came over—not just because of him, but also to see Lazarus, whom he had raised from the dead. So the high priests discussed how they could also kill Lazarus, because he was the reason why many Jews were abandoning the established traditions and believing in Emmanuel’s teachings instead.*

Obviously, the resurrection of Lazarus had been considered such a major threat to the rule of the satanic Jewish leaders that they added a spurious section to the *Gospel of Luke* (*Luke 16:19-31*) that turned Lazarus into a detestable beggar.

Thus, in this *Gospel*, we restored Lazarus’s reputation after 1,800 years of slander by the Christian Church.

THE VINDICATION OF MARY MAGDALENE

Mary Magdalene was also slandered by the scribes because she was Emmanuel’s head female apostle who “had Emmanuel’s ear” and was his “most beloved.” Emmanuel even asked her to care for his mother after he died:

*Standing below Emmanuel’s cross was his mother and her sister Mary (wife of Clopas), and Mary Magdalene. When Emmanuel saw his mother and the apostle he loved [Mary Magdalene] standing there, he said to his mother, “Woman, there is your daughter!” Then he said to Mary Magdalene, “There is your mother!” And from that moment forward, Mary Magdalene took Emmanuel’s mother into her own home.*

*—Gospel 19:40-42*; *John 19:25-27*

Any mention of Mary Magdalene’s obvious role in Emmanuel’s ministry, and of her authorship of *John* and *Luke*, was erased from the *Gospels* nearly 2,000 years ago. Scribes called her “the other disciple” or Emmanuel’s “most beloved disciple,” changing the pronoun from “she” to “he” and all but erasing Mary from Emmanuel’s story. Later, poor translations would make it sound as if Mary had been reclining upon Emmanuel’s bosom like a lover during the Last Supper—when she had only been leaning across him to ask him a question on Simon Peter’s behalf. Indeed, for centuries she was even slandered as a prostitute.

Two thousand years later, Mary has been put back into the story where she was removed, and she has been given back her rightful authorship of the greatest work of spiritual literature ever written. In truth, as one can see from the Luke/John Line Chart, the *Restored Gospel* is Mary Magdalene’s book. The original texts of *Mark* and *Matthew* were so heavily cut up and excised and destroyed, that if it weren’t for Mary’s *John* and *Luke* we would know nothing about the true life and miracles of Emmanuel the Christ. Emmanuel Word survived into the 21st century through the grace of Mary Magdalene’s account.

Here, we learn that Magdalene was the writer of one of the *Gospel* accounts:

*Rumors spread among the followers that Mary Magdalene wasn’t going to die. But Emmanuel never said that she “wasn’t going to die”—rather, [he said,] “If I want her to stay until I return, why is that your concern?”* ***That disciple is the same person who witnessed all these things and wrote them down****—so we know that her testimony is true.*

—*Gospel 20:141-145*; *John 21:23-24*

Just as they attempted to erase Emmanuel’s gospels and ministry from existence, the ruling Jewish leaders also attempted to erase the presence of Mary Magdalene and the rising influence of the feminine that resulted from her ministry following Emmanuel’s crucifixion. Two thousand years of misogyny inevitably followed.

We learn a lot about Mary Magdalene through the *Restored Gospel*: she was the daughter of a well-educated Jewish Pharisee or Sadducee elite (likely a Sanhedrin member), who had direct access to the palace of the high priest, who was fluent in written and spoken Greek and Aramaic, who was a highly advanced spiritual adept, who had the talent and brilliance to pen *John*/*Luke*, and who was the only one of Emmanuel’s apostles with the bravery and loyalty to stay with him throughout his arrest, trial, and crucifixion.

*This* Mary Magdalene was the same woman whom the Christian Church slandered as a prostitute for nearly 2,000 years. Only very recently, in the late 20th century, did the Vatican finally admit that they had been wrong about Mary. (Interestingly, it would not be until the 20th century that the satanic Roman Catholic Church would finally acknowledge and canonize Joan of Arc. Their aversion to exalting and canonizing female spiritual leaders cannot be denied.) Considering Mary Magdalene’s profound contribution to Christianity and the world, and her bravery and devotion to preserving the Word of Emmanuel Christ, it is time that she is offered the same respect and reverence as the male figures in the *Gospel* and Scriptures.

EMMANUEL’S CONCERNS ABOUT SIMON PETER

Modern Christianity has been founded on the *New Testament*, which focuses on the teachings and deeds of Emmanuel’s apostle, Simon Peter. As we learn from the *Restored Gospel*, the satanic scribes wanted Simon Peter to have more authority and validity than Emmanuel. Indeed, most people are taught to view the *Gospels* as an unreliable collection of “nice oral stories,” with many Christians doubting whether Emmanuel had actually lived. Instead, Christians focus largely on the fraudulent *New Testament* books about Peter and Paul (like *Acts*, *Romans*, etc.), which form the basis of modern Christianity.

In the process, Christians have placed Emmanuel and his *Gospel* beneath that of Simon Peter and a spurious character called “Apostle Paul.” To use Emmanuel’s own words, the Christian Church “put the student higher than the teacher.” (“Apostle Paul” and his writings appeared years after Emmanuel was crucified; Emmanuel never knew him, and he was never Emmanuel’s apostle. Never has “Apostle Paul” spoken for Emmanuel or Yahweh.)

Certainly, when one reads the complete, reassembled *Restored Gospel*, it is laughable to believe that the immature, naive, impulsive Simon Peter—a fisherman and country boy—could ever become greater to Christians than Emmanuel, himself. (“Christianity,” after all, was named after Emmanuel the Christ.) Not only did Simon Peter question Emmanuel, but he denied knowing Emmanuel three times, leaving him on the cross to die. In the *Restored Gospel*, Emmanuel himself expresses concerns about Simon Peter’s ability to stay on the path of righteousness. Emmanuel warns us that Simon Peter would, like Judas Iscariot, betray him:

*Emmanuel said to him, “Whoever has purified in the bath only needs to wash his feet to be completely clean. And you’re clean, but not completely clean.” Because* ***Emmanuel knew who was going to betray him—that was why he said [to Simon Peter], “You aren’t fully clean.****”*

—*Gospel 17:56-58*; *John 13:10-11*

Emmanuel knows the reason why Simon Peter will betray him, so he repeatedly warns Simon Peter not to elevate himself higher than Yahweh. In the satanic cults popular during the time, men believed that they, themselves, could be gods; thus, in *Gospel 17:64*; *John 13:16*, Emmanuel warns Simon Peter not to falsely believe that he could become greater than Yahweh, Himself: “I will tell you Truth: no servant is greater than his master, **nor is an apostle greater than The One who sent him**.” And again in *Gospel 8:167-168*; *Matthew 10:24*, Emmanuel warns him: “A disciple is not higher than the teacher, nor is a servant higher than the master.”

There is no doubt that Emmanuel was very concerned about Simon Peter’s ability to stay on the path of Yahweh and not to fall to the temptations of the satanic cults. There are numerous instances when Emmanuel admonishes Peter and expresses his concerns about him:

*Emmanuel said, “Simon, Simon—listen!* ***Satan has claimed you****, in order to separate you like wheat [from me and Our Lord]. But I’ve implored you not to lose all faith. In the past, when you came back to me, you strengthened your brothers.”*

—*Gospel 17:188-190*; *Luke 22:31-*2

*Emmanuel asked a third time, “Simon, son of John, do you love me?”* ***Peter was upset because Emmanuel had asked him a third time if he loved him.***

—*Gospel 20:130-131*; *John 21:17*

Finally, we learn about the fate of Simon Peter in *Gospel 20:135-138*; *John 21:18-19*:

*“I am telling you Truth: When you’re young, you dress yourself and walk anywhere you please. But when you become old, you’ll reach out your hands, and* ***someone will dress you and take you where you don’t want to go****.” Emmanuel said this in order to reveal how Peter would die for the glory of Yahweh. After telling him this, he said to Peter, “Follow me.” Emmanuel said to Peter, “Follow me.”* [Emmanuel would not be asking his apostle to “follow him” unless he was concerned about Peter leaving the path of Yahweh.]

THE “HOLY TRINITY” AND “DIVINE JESUS”

It is clear from the *Restored Gospel* that Emmanuel the Christ did not want anyone worshipping him as a god. This was because the satanic, polytheistic cults of the time worshipped men—like the Roman emperors—as gods. This was considered blasphemy to those who worshipped the One True God, Yahweh, and the Jews considered it a capital offense. Emmanuel stated (in *Gospel* *8:140-144*; *John 5:40-43*):

*“You won’t come to me to be saved, because I don’t allow people to worship me [as a god]... And so though I’ve come as Our Lord’s* ***representative*** *[i.e., not as a god, but as a messenger], you don’t accept me. But if someone comes as his own representative, you’ll accept him. So if you’re busy worshipping each other [as gods], but don’t seek the glory that can only come from Yahweh, how will you ever believe?”*

In the 2nd century A.D., the satanic Marcionites turned Emmanuel into a god whom they called “Jesus,” so they could conform with the Roman pagan cults of the time. The Romans were mercilessly slaughtering all monotheistic, Yahweh-worshipping Jews and Christians, and to avoid persecution and death the Marcionites created the satanic “Divine Jesus” and “Holy Trinity” gods that were meant to reflect the triune gods of the pagans (for example, “Father Lucifer, Son of Lucifer, Holy Spirit of Lucifer”). This is why Emmanuel tells us in the *Gospel* that the most important commandment to follow is what is found in the Jewish *Shema* prayer: “Yahweh is Our God, Yahweh is One.”

EMMANUEL’S ACCEPTANCE OF HIS MARTYRDOM

For centuries, satanic Church leaders have wanted the public to believe that Emmanuel had been abandoned by Yahweh, his God, when he was dying on the cross. Thus, all modern translations claim that Emmanuel’s declaration on the cross (in *Gospel 19:45*; *Matthew 27:46*), “*Eloi, Eloi,* *lema* *sabachthani!*”, means, “My Lord! My Lord! Why have You forsaken me?” But the Aramaic translation gives the true meaning, “My Lord! My Lord! For this I was born!"

As Emmanuel, himself, repeatedly explains, it was his destiny to die on the cross, and so he willingly accepted his fate. He says in (*Gospel 10:32-34*; *John 10:18*), “**No one can take my life from me—I must offer it, myself.** And so I have the power to give it and the power to receive it back. I received this authority from Our Lord.” When Simon Peter tried to prevent Emmanuel from going to Jerusalem to fulfill his destiny, Emmanuel fiercely scolds him:

*Emmanuel turned to Simon Peter and rebuked him. “Get out of my way, Satan!” he said. “You’re an impediment to me! You aren’t concerned with Yahweh’s Will, but with man’s will.”*

—*Gospel 9:84-85*; *Matthew 16:23* and *Mark 8:33*

In the *Gospel,* Emmanuel reminds His disciples that will be going to Jerusalem to be killed by the Jewish leaders. He explained to them (in *Gospel 9:80-81*; *Matthew 16:21*, *Mark 8:31*, and *Luke 9:22*): “The Son of Man would have to suffer agonies, and be rejected by the Jewish leaders, high priests, and scribes—and be killed. Then, after three days, he would resurrect.” Before Emmanuel is crucified, he speaks about his death on the cross as something whose “time hasn’t come yet” (see *Gospel* ; *John 7:30* and *John 8:20*). Then finally, when his time arrives, Emmanuel acknowledges that he must fulfill Yahweh’s will:

And now my soul is in anguish, and what is there to say? “Dear Lord, save me from this hour”? Rather, “This hour is why I came!”

—*Gospel 16:146-147*; *John 12:27-28*

When Emmanuel is about to die on the cross, he knows that he has fulfilled Yahweh’s will. Thus, he shouts out (in *Gospel 19:54-55*; *John 19:30*, *Luke 23:46*), “It is done! Lord, I deliver my spirit into Your hands!” By reaffirming that he is fulfilling Yahweh’s will, Emmanuel was acknowledging the truth of Yahweh’s prophecies about him. He knew that his *Gospel* would be shared for generations, until the End Time when he returned.

MARY MAGDALENE: THE TRUE AUTHOR

OF *JOHN* AND *LUKE*

Based on a review of the annotated *Restored Gospel*, it quickly becomes obvious that Mary Magdalene was the “disciple whom Emmanuel loved,” and was therefore the author of *John/Luke*. Therefore, 2,000 years later, we are putting Mary back into the story where she was removed, and returning to her the authorship of the greatest work of spiritual literature ever written. In truth, the *Restored Gospel* is Mary’s book. The original texts of *Mark* and *Matthew* were so egregiously disassembled, rearranged, or deleted by scribes, that if it weren’t for Mary’s surviving *John*/*Luke* account, little about the true life and miracles of Emmanuel Christ would still exist. (Indeed, *Mark* and *Matthew* completely lost their second halves, and we are indebted to *John* for what we know about Emmanuel and his ministry.)

The most revealing evidence of Mary’s authorship is her connection to the scenes in the *Gospels* that were most heavily edited by scribes.[[737]](#footnote-735) Despite there being thousands of text lines and dozens of scenes in the *Gospels*, there are actually very few scenes and lines in the *Gospels* that were seriously damaged. The only two altered scenes that did *not* have either Mary Magdalene or the “disciple whom Emmanuel loved” in them, or were not in some way connected to Mary, were the opening lines of *Luke* (which had been edited to hide the fact that this *Gospel* was a first-person account) and the opening lines of *John*. Without exception, every other badly damaged scene in the four books of the *Gospels* is connected to Mary Magdalene or to the “disciple whom Emmanuel loved.”[[738]](#footnote-736) Obviously, Mary Magdalene—and her undeniable presence throughout the *Gospel*—was regarded as the primary threat to church elites.

The connection between the mysterious “other disciple” and Mary Magdalene can only be explained as follows: the original unedited text for those lines *must* have read either: “Mary Magdalene, the apostle whom Emmanuel loved,”[[739]](#footnote-737) or just “Mary Magdalene, the apostle.” A scribe then deleted her name from any *John* lines that had no matching *Matthew* line containing her name.[[740]](#footnote-738) Those lines then read “the disciple whom Emmanuel loved” and “the disciple”—which is what we currently find in *John*.

In those lines in which Mary’s name also appeared in an equivalent *Matthew* line, the scribe deleted “the disciple whom Emmanuel loved,” leaving only “Mary Magdalene”—so he wouldn’t have to delete “Mary Magdalene” from the *Matthew* lines. (*Matthew* would have been so widely distributed by then that it would have been very difficult for the early Church to change *Matthew* text and get away with it.) Once these changes were made, Mary Magdalene was no longer the “disciple whom Emmanuel loved,” and the lines from *John* and *Matthew* jibed. These changes account for the text that is currently found in *John*.

Despite these changes, the details in some remaining lines still identify the mystery disciple as being Mary Magdalene. These lines are easily noted in the annotated *Restored Gospel* because they have been either completely deleted or heavily edited, leaving behind obviously damaged scenes. (Those lines that still contain information identifying Mary Magdalene as the beloved disciple will be discussed later.) Editing those lines must have required the editing of other lines to keep the story consistent—creating even more damage to the scenes. It is likely that similar editing occurred in *Luke*, *Matthew*, and *Mark*, but it had been done so thoroughly that no trace of the deletions exist beyond the damaged text. Though these edits had almost completely eliminated Mary Magdalene from the *Gospels*, the scribes weren’t done with her yet.

After those edits had been done, another scribe later deleted the post-crucifixion epilogues in *Mark* and *Matthew* to hide the fact that Mary Magdalene had been the first disciple to see Emmanuel after he rose from the dead. The scenes involving Lazarus were also edited to make it appear as if Mary Magdalene was Lazarus’ sister, Mary (the “sinner” who had washed Emmanuel’s feet in the scene with Simon the Pharisee; this falsification led to the mistaken notion that Mary Magdalene had been a prostitute—a slander upheld by the Catholic Church until the late 20th century). Evidently, the early Christian Church believed that the truth about Mary Magdalene’s role in Emmanuel’s ministry was such a threat to their existence that it required the destruction of entire sections of Emmanuel’s *Gospel*.

Despite all these edits, there is still a great deal of textual evidence proving unequivocally that Mary Magdalene was the “disciple whom Emmanuel loved”—and was, therefore, the true author of *John* and *Luke*.[[741]](#footnote-739)

To begin with, the author of *John* was obviously a masterful writer who took great care to make sure there were no inconsistencies in the text. Therefore, if there are major inconsistencies, they can only be the result of later scribal editing. In *John* there are two blatant inconsistencies involving the mystery disciple and Mary Magdalene that were undoubtedly the result of external meddling. The first inconsistency occurs when Emmanuel is on the cross. According to all four *Gospels*, only female disciples were at Emmanuel’s crucifixion. In *John 19:25*, Mary Magdalene was by the cross with Emmanuel. Then suddenly, in *John 19:26*, a *male* disciple “whom Emmanuel loves” appeared at the cross. But as we have already learned, Simon Peter and the other male disciples fled after Emmanuel’s arrest and went into hiding—so it is impossible for there to be a male disciple present at the cross. The second inconsistency is in the tomb scene. In *John 20:3*, Simon Peter returns to the tomb with the “disciple whom Emmanuel loved,” with Mary Magdalene left behind with the other disciples. Yet, unaccountably, in *John 20:11* Mary Magdalene is suddenly crying at the tomb. Both of these discrepancies are immediately resolved if “the disciple whom Emmanuel loved” is revealed to be Mary Magdalene.

Another indication that the “disciple whom Emmanuel loved” was Mary Magdalene is found in the Last Supper scene. Here, when the text is correctly translated, Simon Peter asks the mystery disciple to find out from Emmanuel which of the apostles will betray him. That mystery disciple then goes over to Emmanuel and whispers the question into his ear. According to Jewish customs of the time, women were not supposed to speak publicly; a woman would have been required to whisper into Emmanuel’s ear instead of shouting across the crowded room.[[742]](#footnote-740)

There is also another detail in the Last Supper that tells us that the mystery disciple is a woman. During the Last Supper, Emmanuel wouldn’t publicly announce who was going to betray him. Therefore, it is likely that Simon Peter thought the name was a secret that Emmanuel would only reveal by whispering into someone’s ear. To understand why Simon Peter asked the “disciple whom Emmanuel loved” to consult with Emmanuel—instead of asking Emmanuel directly—requires an understanding of how everyone was seated during the meal.

In Emmanuel’s time, seating arrangements for meals followed a strict code of etiquette. For those of the highest rank, and for the guest of honor, the meal would have been eaten on couches (called *triclinium*) that were put together into a “U” shape. Once these people were seated according to their rank, a table was placed into the center of the “U” on which food was placed. Those of lower status would sit on benches or pillows facing the opening of the “U” (a pathway to the center of the “U” would be left open for servers). Those on the floor of highest rank would sit on pillows closest to the couches. Once everyone had been properly seated and the meal began, it would been nearly impossible to exit the couch area. It would also have been *extremely* difficult to gain access to someone who was on the couch of honor, because of the crowd of people seated on the floor.

In the case of the Last Supper, Emmanuel and his male apostles—due to their status—would have been seated on the couches, with Emmanuel on the couch of honor. Simon Peter, as the head male apostle, would likely have been seated across from Emmanuel to be face-to-face with him. The female followers of Emmanuel would have been seated on pillows on the floor, to accord with Jewish custom. Mary Magdalene, as Emmanuel’s head female disciple/ apostle would have sat directly in front of him on the floor, with the other, lesser disciples sitting on pillows or benches far from the couches. Given this arrangement, it would have been extremely difficult for Simon Peter—who was on a couch—to reach Emmanuel and whisper into his ear. That is why Simon Peter addressed the “disciple whom Emmanuel loved”—who must have been a *woman* sitting on a pillow on the floor directly in front of him, i.e., Mary Magdalene.

In another scene, if the “disciple whom Emmanuel loved,” who followed him into the Sanhedrin court, had been a *male* disciple, then he could have testified for Emmanuel (and he would have been an ideal witness, as we are told that this disciple knew the high priest). Therefore, if this disciple had been male, there would have been no need for Simon Peter to have accompanied that disciple, or to have waited in the courtyard to testify for Emmanuel—as Emmanuel and the mystery disciple would have fulfilled the legal requirement requiring two male witnesses to testify on Emmanuel’s behalf. Again, the disciple whom Emmanuel loved must have been a woman—who, by Jewish law, was not allowed to testify. Which is why Simon Peter, a man, had to enter the courtyard to wait to testify for Emmanuel. To get entry into the court, Mary Magdalene must have been the Jewish daughter of someone in the upper class, almost certainly a daughter of a Sadducee high priest and/or Sanhedrin member. If the mystery disciple was Mary Magdalene, then we can immediately understand why the high priest already knew her at Emmanuel’s trial, and why she had immediate access to the Temple complex, unlike Peter.

There is yet another scene that reveals the gender of the “disciple whom Emmanuel loved”: the scene in which Emmanuel reveals to a Samaritan woman that he is the Messiah. Jewish law forbid anyone from declaring himself the Christ, or the Messiah—which was a capital offense. However, as we learn from this exchange, Emmanuel can openly admit this to a woman because she can’t testify against him in a court of law (it was something Emmanuel could not do around men—not even around his male disciples). This tells us that Emmanuel could not have used a male disciple as his confidant, as he would have risked arrest and execution; only a woman like the “disciple whom Emmanuel loved,” who “had his ear,” could safely hear such admissions.

It is likely when a male disciple wanted to ask Emmanuel something that he might not be able to answer publicly, he would ask Mary Magdalene to ask Emmanuel the question privately. If this was the case, then it explains why Simon Peter asked Mary Magdalene during the Last Supper to find out from Emmanuel which apostle was going to betray him—as she was his female confidant, to whom he could safely reveal any secret. When Mary, as a woman, repeated Emmanuel’s words, they couldn’t be used in any court, even if two or more males had heard her. It is likely that one of Mary Magdalene’s roles was to sit near Emmanuel at all times to relay what he said whenever his words could be used against him (this would also protect the male disciples, who would not be able to testify about anything coming out of Mary’s mouth). This would also be consistent with Mary being the author of *John* and *Luke*, as she could have easily transcribed Emmanuel’s words as he was teaching everyone. These transcriptions could have been put together later to make the *Gospel*—which Emmanuel had obviously wanted, as he repeatedly tells us that his *Gospel* will exist well into the future. Two other disciples would have also been transcribing Emmanuel’s talks, their transcriptions creating the books of *Matthew* and *Mark*.[[743]](#footnote-741)

There is an additional clue, hidden in the text, that also tells us that Mary Magdalene was the disciple who wrote *John* and *Luke*. Male and female authors tend to have distinctively different voices, and there is no question that *John*, which is the least edited book of the *Gospels*, has a female authorial voice. Though *Luke* was edited, the female voice is still clearly apparent in the book, though it is not as strikingly obvious as in *John*. *Matthew* and *Mark* seem to have been translated into another language, then retranslated into Greek (or, instead, they might not have been written in Greek originally), and any unique authorial voice is almost completely gone—but both still have a distinctly male voice. This would be logical, as Mary Magdalene would have needed two male disciples to support her testimony, as her female testimony had no value at that time in a court of law.

The final proof that Mary is the author of *John/Luke* can be seen when one replaces the “disciple whom Emmanuel loved” in *John* with “Mary Magdalene, the disciple whom Emmanuel loved.” Once this change is made, the story consistently contrasts Mary Magdalene’s unwavering faith with Simon Peter’s constant loss of faith. The tension culminates with Mary risking her life to follow Emmanuel through his trials and crucifixion, contrasted by Simon Peter betraying Emmanuel by fleeing from the palace courtyard and not testifying for him. Considering all this evidence, it is clear that Mary Magdalene was not only the author of *John* and *Luke*, but was the Disciple Whom Emmanuel Loved.

If we now accept that Mary Magdalene authored *John* and *Luke*, then she must have also been the person who formed the original Church of Christ based upon her testimony of Emmanuel’s life and Word. And this is logical if we analyze what we know about her through the *Restored Gospel of Emmanuel Christ*: she was the daughter of a well-educated Jewish Pharisee or Sadducee elite (likely a Sanhedrin member), who had direct access to the palace of the high priest, who supported Emmanuel and his disciples through her own personal wealth, who was fluent in written and spoken Greek and Aramaic, who was a highly advanced spiritual adept with the talent and brilliance to pen *John* and *Luke*, and who was the only one of Emmanuel’s apostles with the bravery and loyalty to stay with him throughout his entire arrest, trial, and crucifixion.

However, being a woman, she would have needed her testimony to be supported by the testimonies of two male apostles (hence we have the *Gospels* *of* *Mark* *and* *Matthew*), and she would have needed male apostles to run the actual Church. Therefore, Emmanuel’s male apostles must have also been an integral part of the first Church.

This Church would have evolved into the Early Christian Church, which existed until it was destroyed and replaced by the Church of Simon Peter in the late first century A.D. As *Acts* was written more than fifty years after Simon Peter and Paul had died, it cannot be regarded as a reliable or true account of the early Christian Church—so in all truth, we really have no idea what the early Church was like.

The original three eyewitness testimonies of Emmanuel’s disciples—which became the four *Gospels* familiar to modern readers—were created to provide an official, legal set of testimonies detailing Emmanuel’s life and teachings. These testimonies were also meant to expose the crimes of the Jewish Sadducee and Pharisee elites. But for these testimonies to fulfill this function, they needed to be consistent with each other. Therefore, any inconsistencies between the four *Gospels* is always a place where scribes edited the text. When the four *Gospels* are placed together into one chronological book, as they are in the *Restored Gospels*, these inconsistencies become obvious and identify the places where scribes corrupted the text. In addition, all ideologies found in the four *Gospels* that did not exist in the 1st century A.D. can also be identified as later scribal corruptions.

In the annotated version of the *Restored Gospel of Emmanuel Christ,* corrupted lines of text have been restored back to their original meaning using the rules of Greek literature, historical records, and the 1st century religious, political, and scientific beliefs of the Romans, Jews, Greeks and Christians. On the other hand, lines identified as forgeries have been crossed out and omitted from the narrative version of the text. As Emmanuel told us that one of the most important commandments to follow (found in *Deuteronomy 6:4*) is knowing that Lord Yahweh is The One God of All Things, the *Restored Gospel* translation reflects this view of Yahweh. Because the early Christian Church worshiped *only* Yahweh—as evidenced by its excommunication of Bishop Marcion in ~145 A.D. for rejecting Yahweh of the Old Testament—the *Restored Gospel*’s view of Yahweh makes the text consistent with the beliefs of the earliest Christians.[[744]](#footnote-742) Because the Early Church believed in Yahweh, it would not have viewed Emmanuel as a god, himself—which would have been considered highly heretical (historically, we know that the deification of Emmanuel, and the use of the satanic “Jesus” name, arose in the 2nd century A.D.). Therefore, no line in the *Restored Gospel* is translated tomake Emmanuel into a god. Instead, all lines have been translated to present a uniform philosophy and history from the first line to last.

Now, with the four books of the *Gospels* combined, we have the complete teachings of Emmanuel, as he had originally taught them. In all cases, his restored teachings reveal newer, deeper, subtler meanings that are wholly lost in traditional, unrestored translations*.*

Currently, all modern translations of the four *Gospels* make no corrections for scribal errors, leaving lines out of order, legitimizing corrupted or falsified text, and giving strictly literal translations of the Greek or Aramaic (including literal translations of idiomatic expressions that cannot be understood literally). Thus, the *Restored Gospel* translation is revolutionary by returning the *Gospels* back to the original *Gospel* text used by the First Christian Church of Emmanuel the Christ nearly 2,000 years ago. In this translation, Emmanuel is not only resurrected from the scrambled testimonies of his disciples, but Mary Magdalene is once again exalted as his most cherished disciple and the founder of his First Church.

And as for Mary Magdalene, it is time that readers credit her bravery and devotion to Emmanuel and his Word by acknowledging her authorship of *John/Luke*, and by offering her the same status and respect that male figures from the *Gospels* and Scriptures have enjoyed for nearly two millennia. Were it not for her efforts, and for her masterfully written testimony, our knowledge about the life and death of Emmanuel the Christ, Our Savior, would have been lost to humanity forever.

—Baruch Abrahamer

(Jake Sturm)

March 17, 2018 A.D.

KEY to REASSEMBLY of the FOUR *GOSPELS*

scenes from MARK

appear in JOHN and LUKE

scenes from MATTHEW

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scenes from JOHN

appear in MARK and MATTHEW

scenes from LUKE

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scenes from JOHN DO NOT appear in LUKE

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scenes from LUKE DO NOT appear in JOHN

THEREFORE: LUKE and JOHN must be one story.

LINE CHART for the BOOKS of JOHN and LUKE

LUKE and JOHN were originally *one* book. The book had been divided around 70 A.D. by scribes in the early Christian Church. In the 2nd century A.D., the *Gospel* was further corrupted by the heretic Marcion of Sinope, who formed a satanic cult around Emmanuel’s life and ministry. After the Jewish leaders and Romans had killed all of Emmanuel’s Christian followers, Marcion turned the real-life Emmanuel into a fictional “Divine Jesus” who, like Zeus or Osiris, was believed to be a god. Marcion’s “Divine Jesus” cult, which featured a satanic “Holy Trinity” god and a “Holy Father” pope god, eventually became the Roman Catholic Church.

To see how LUKE and JOHN fit together, one can examine the chart on the following page. Please note that the book of LUKE was meant to be seen by the public. However, JOHN was not, because it contained topics that were considered secret to the cult; thus, only high-level members of the satanic cults were allowed to see it. For this reason, JOHN has survived to the 21st century A.D. nearly intact, with very few corruptions.

Duplicate lines (i.e., LUKE and JOHN lines that are identical) are highlighted. They indicate that a scribe had added a transitional (or, sometimes, instructional) line to LUKE or JOHN, to hide the fact that the original *Gospel* story had been divided. Usually, these duplicate lines occur toward the end of the story to make the two accounts appear to be self-contained, separate accounts of Emmanuel’s crucifixion.

1:1-18

1:1-80

2:1-52

~~3:23-38~~ \*[added]

3:1-3

1:19-23

3:4-15

1:24-25

1:26 / ~~3:16a~~

1:27 / ~~3:16b~~

3:16c-18

4:1-13

1:28-31

3:21-22

1:32-34

3:23

1:35-42

3:19-20

1:43-51

4:14-30

2:1-11

2:12 / ~~4:31a~~

4:31b-44

5:1-39

6:1-49

7:1-35

2:13-14

2:15a / ~~19:45~~

2:15b-17

19:46

2:18-22

19:47-48

2:23-25

3:1-21

7:36-50

3:22-36

4:1-53

~~4:54~~ \*[added]

8:1-56

5:1-47

9:1-9

6:1

9:10-11

6:2-4

9:12-13

6:5-9

9:13-14a

9:14b-15 / ~~6:10~~

6:11 / ~~9:16~~

6:12-13 / ~~9:17~~

6:14-71

9:18-50

9:57-62

7:1-53

8:1-59

9:1-41

10:1-42

11:1-2

10:39

11:3-16

10:38

11:17-20

10:40-42

11:21-54

10:1-37

11:1-54

12:1-59

13:1-35

14:1-35

15:1-32

16:1-18

~~16:19-31~~ \*[added]

17:1-10

9:51

17:11-19

9:52-56

17:20-37

18:1-43

19:1-28

11:55-57

19:29-44

20:1-47

21:1-36

12:1-36

21:37-38

22:1-6

12:37-50

22:7 / ~~13:1a~~

13:1b

22:8-14

13:2-20

22:15-16

13:21

22:17-23

13:22-38

14:1-29

22:24-38

14:30-31

22:39-40

15:1-27

16:1-33

17:1-26

18:1-2

22:41-47

18:3-9

22:47-49

18:10 / ~~22:50~~

22:51

18:11-12

22:52-54

18:13

18:24

18:14-16

18:18

22:55-56

18:17

22:57

18:19-23

18:25a / ~~22:58a~~

22:58b / ~~18:25b~~

22:59

18:26

22:60 / ~~18:27~~

22:61-62

22:66-71

18:28a / ~~23:1~~

18:28b-33a

18:33b / ~~23:3a~~

18:34-37a

23:3b

18:37b-38

23:2

23:4-17

18:39-40a

23:18

18:40b

23:19-23

23:25

19:1-15

23:24

19:19

19:21-22

22:63-65

19:16

23:26-32

19:17 / ~~23:33a~~

19:18 / ~~23:33b~~

23:34a

23:38

19:20

19:23-24a / ~~23:34b~~

19:24b

23:35-37

23:39-43

19:25-27

23:44

19:28-30

23:46

19:30

23:45

23:47-49

19:31-37

23:50-51 / ~~19:38a~~

19:38b

19:38c / ~~23:52~~

19:38d-39

19:40 / ~~23:53a~~

19:41-42a

19:42b / ~~23:53b~~

23:54-56

24:1 / ~~20:1a~~

24:2 / ~~20:1b~~

24:3-11

20:2

20:3 / ~~24:12a~~

20:4

20:5 / ~~24:12b~~

20:6-19a

24:36a

20:19b / ~~24:36b~~

24:37-39

20:20a / ~~24:40~~

20:20b-23

24:41-49

24:13-35

20:24-29

24:50-53

20:30-31

21:1-25

Prayer Of Protection for *The Gospel of Emmanuel the Christ*

*Holy! Holy! Holy!*

We invoke the Name of Yahweh, The One True God Of All Things—

and we invoke the Name of Emmanuel, His Christ, and the Names of the Holy Angels—and we ask for Grace and Truth to bless the person reading these words.

We invoke the Mind and Heart of Yahweh, The One True God Of All Things—

we invoke The Holy Angels and The Holy Waters, and the Christ—and we ask for the Word of Yahweh to bless the person reading these words.

Yahweh, we ask You to sanctify and protect this book, and to reveal Your Word through it, and to imbue this book with Your Wisdom and Compassion.

Please use this book to bring Yahweh, Emmanuel the Christ, the Holy Angels, the Holy Waters, and the Holy Angels of Truth to the reader. We ask you to banish any forces of evil put upon Your Word in this Gospel by anyone who has used it for evil purposes over the centuries—anyone who has disassembled it, altered it, concealed it, added to it, excised from it, reviled it, slandered it, desecrated it, misrepresented it; anyone who has pretended to champion it or has fooled the people with it or have used it in dark rituals: without delay, bring to them their preordained judgment and destruction, visit upon them the consequences of their depravation and evil deeds, annihilate them through the Might of Your Right Hand, banish them forever to the deepest, farthest corners of Hell—so that this book will be purified and Your Word will reign in the world, forever and ever.

Dear Yahweh, without delay, we ask that You cast the following demons, and the human Souls associated with them, into the never-ending fires of Hell through the might of Your Word as revealed in the *Restored Gospel of Emmanuel the Christ*:

The demon whose name is “Babylon,” who possesses the Devil’s Nation at the End of the Age.

The demon whose name is “The Wounded Beast,” who possesses the Second Satanic Nation at the End of the Age.

The demon named “The Antichrist,” who possesses the man ruling the Devil’s Nation called “Babylon” at the End of the Age—who harmed the Holy Ones and the Lamb, and who has harmed the loyal followers of the Lamb, and who has destroyed the Earth. May he wish he had never been born.

The demon named “The False Prophet,” who possesses the man who succeeded the Antichrist,

who rules the Devil’s Nation called “Babylon” at the End of the Age—who harmed the Holy Ones and the Lamb, and who has harmed the loyal followers of the Lamb, and who has destroyed the Earth. May he and his loyal followers wish they had never been born.

The demon named “The Beast,” who possesses the woman who ruled, and rules, the nation called “The Wounded Beast” at the End of the Age—who harmed the Holy Ones and the Lamb, and who has harmed the loyal followers of the Lamb. May she wish she had never been born.

The demons who possess the souls of the Children of the Serpent, and their offspring, and their minion, at the End of the Age—those who have plundered the Earth and all her beings, who have ravaged the children and the innocents, whose greed is limitless and whose depravity is boundless: give them their just rewards: cast them into their preordained agonies. May they all wish they had never been born.

The demons—and the human souls possessed by them—who control the Holy Land now called “Israel” and the Holiest sites of the Holy Land, who have desecrated those sites with their secret crimes, who have pierced and injured and desecrated the Holy Ones and the Lamb, who have harmed the loyal followers of the Lamb and have destroyed the Earth: for them and their minion, reserve the greatest of agonies in Hell. May they all wish they had never been born.

All demons, priests, fathers, coven heads, workers, officials, treasurers, overseers, popes, diplomats, followers of the Satanic Baphomite cults, and any cult member who personally oversaw or participated in the harming of the Holy Ones and the Lamb and the loyal followers of the Lamb. May they all wish they had never been born, and may their agonies in Hell far surpass any agonies ever before seen or imagined.

Dear Yahweh, Our Heavenly Lord, we ask You to cast all these demonic beings—and their human Souls—into the deepest recesses of Hell to receive their preordained and everlasting agonies, “where the devouring maggots never die.” And we ask You to cast down all other unclean, unwholesome demonic spirits, and any Fallen Angels and Fallen human Souls who existed, exist, and may exist in all manifested and unmanifested realms until the end of time.

Dear Yahweh, Our Heavenly Lord, we ask You to banish from this book and from the Word of Emmanuel the Christ: any curses, hexes, spells, witchcraft, black magic, demonic assignments, malefice and the evil eye; any diabolic infestations, oppressions, possessions; anything that is evil and sinful; any jealousy, treachery, envy; any physical, psychological, moral, spiritual, and diabolical ailments; any enticing spirits, deaf, dumb, blind, mute, and sleep-making spirits; any new-age spirits, occult spirits; any Gnostic, Luciferian, Illuminati, Secret Society, Knights Templar, Freemason, Political, Baphomet, Holy Spirit, Holy Father, Holy Son, Holy Trinity, Satanic spirits; any invocations or slanders or acts or subversions by the Children of the Serpent; any religious spirits, antichrist spirits, hungry ghost spirits, titan spirits; any spirits that invert, slander, desecrate Your Word; and all demonic or impure spirits that have not yet been mentioned, including the demons of old age, sickness, death, darkness, depravity, greed, and unholy acts. Cast them all into the farthest recesses of Hell to receive their eternal damnation and destruction.  
  
By the power of Yahweh Almighty, in the name of Emmanuel the Christ, our Savior, we order any molesting powers to leave this book and the Word of Emmanuel the Christ forever and to be cast into the everlasting Lake of Fire, so they may never be able to come near this Gospel, or near any object or being in the Universe.

May the words of this prayer and of the *Restored Gospel of Emmanuel the Christ* protect and bless all who read them. May they protect and bless the Two Witnesses and the Lamb, who have been appointed by Our Lord Yahweh since the beginning of all creation to bring His Kingdom back to Earth at the End Time. May these words protect and bless the loyal followers of the Lamb—those who still remain with us, as well as those who have returned Home to You. (Peace be upon them, and Gratitude, and Grace. For there is no greater honor than to give up one’s life for one’s friends, or to fight on behalf of Yahweh, The One True God Of All Things, Who rewards all His loyal followers with Life and Blessings at the End Time.)

May this prayer, and the words of the *Restored Gospel of Emmanuel the Christ*, also protect those who have repented and returned to Yahweh and His Word, who need Yahweh’s Patience, Mercy, and Love as they learn the path of righteousness.

And may this prayer, and the words of the *Restored Gospel of Emmanuel the Christ*, protect the 144,000 righteous whose names have been written in the Book of Life since the beginning of time, and who will be attending the Wedding of the Lamb.

May this prayer be bound to the *Restored Gospel of Emmanuel the Christ*—to the sacred Word of Yahweh as spoken through Emmanuel the Christ—for all eternity. And may this prayer protect that Word now and until the end of time, even if this prayer is removed from the book.

Peace and Blessings to the Reader now, and forever,

In the Name of Yahweh,

And in the Name of Emmanuel, the Christ.

Amen.

PRAISE YAHWEH!

The One True God Of All Things

*“In the name of Allah,*

*the All-Merciful,*

*the Mercy-Giving.*

*Lord of All the Worlds,*

*the All-Merciful,*

*the Mercy-Giving,*

*Master of Judgment Day.*

*It is You alone we worship,*

*and to You alone*

*we ask for help.*

*Guide us along the straight way—*

*the way of those*

*upon whom*

*You have bestowed grace.*

—*Surat Al-Fatihah, 1:1-7*

*‘Our Father in Heaven,*

*Your Name is holy!*

*Let Your Kingdom come!*

*May Your will be fulfilled on Earth as it is in Heaven.*

*Give us, each day, enough bread for our needs.*

*And just as we have forgiven the failings of others, forgive our failings.*

*Don’t lead us into temptation and rescue us from evil!*

*Because the Kingdom is Yours,*

*filled with Your power and Your glory forever.'*

—*Gospel 12:74-80*

Oh house-builder! You have now been seen—you won’t build that house again. All your rafters are shattered, your main beams are destroyed. My mind has attained the Pure State and the end of all attachments.

—*Dhammapada*, Verse 154

Psalm 37

Do not fret because of those who are evil  
    or be envious of those who do wrong;  
for like the grass they will soon wither,  
    like green plants they will soon die away.

Trust in Yahweh and do good;  
    dwell in the land and enjoy safe pasture.  
Take delight in Yahweh,  
    and He will give you the desires of your heart.

Commit your way to Yahweh;  
    trust in Him and He will do this:  
He will make your righteous reward shine like the dawn,  
    your vindication like the noonday sun.

Be still before Yahweh  
    and wait patiently for Him…

For those who are evil will be destroyed,  
    but those who hope in Yahweh will inherit the land.

A little while, and the wicked will be no more;  
    though you look for them, they will not be found.  
But the meek will inherit the land  
    and enjoy peace and prosperity…

The salvation of the righteous comes from Yahweh;  
    He is their stronghold in time of trouble.  
Yahweh helps them and delivers them;  
    He delivers them from the wicked and saves them,  
    because they take refuge in Him.

—King David

(Om hum phat!)

*I understand the wounds that have not healed in you.*

*They exist because God and Love have yet to become real enough*

*To allow you to forgive the dream.*

—Hafiz

“I get no pleasure from the death of anyone,” declares the Lord Yahweh. “Repent and live.”

—*Ezekiel 18:32*

*Yahweh is our God!*

*Yahweh is One!*

*Love your Lord, Yahweh,*

*with all your heart, and with all your soul,*

*and with every thought, and with every action.*

*—Gospel: 15:109-111*

1. “Yahweh” is a shortened way of saying, The One True God Who Is All Things and Is All Thought That Existed, Exists, and Will Exist.” The One True God is Yahweh of the Jewish *Torah* and Allah of the Muslim *Holy Koran*. The thoughts of Yahweh are called the Logos or Word of Yahweh, and they are given to the Christ, the Prophets, and humankind through special angels like the Archangel Gabriel. Throughout recorded history, there has been a division between the monotheists (i.e., First Temple Jews, Muslims, First Church Christians, etc.) who believe in Yahweh/Allah, and the polytheists (i.e., Pagans, Satanists, Luciferians, Divine Jesus Christians, etc.) who believe in many gods, and who view Yahweh/Allah as a Zeus-like throne god. However, as Emmanuel taught, Yahweh/Allah encompasses all things in manifested and unmanifested reality, and all things are part of Him. Though Yahweh/Allah created humankind “in his own image” (*Genesis 1:27*), He made His Will separate from that of his creations, to whom He gave individual consciousness. Emmanuel tells us in the *Gospel* that people are supposed to use their Yahweh/Allah-given freewill to love Yahweh/Allah “with all their heart and with all their soul, and with every thought, and with every action.” [↑](#footnote-ref--1)
2. In Emmanuel’s time, the word “soul” had a deeper and more complex meaning than it does today. Generally speaking, there were two types of “soul.” The first type, distinguished in this text by an uppercase “S”—“Soul”—refers to the entire cycle of a person’s existence: one’s pre-manifested existence as a spirit; the spirit’s entry into a physical body at the moment of conception; birth of the physical body; manifested life on earth; death of the physical body; and re-entry into the spirit domain. The “Soul” also refers to every thought and emotion a person has had throughout his or her manifested and unmanifested existence. When “soul” is used in this text with a lowercase “s,” it refers to a person’s consciousness or thoughts. [↑](#footnote-ref-0)
3. Emmanuel, in Hebrew, means “Yahweh Is With Us.” Christ, in Greek, means “the Anointed One,” or more generally, the “Messiah.” “The Christ” refers to the uniqueness of Emmanuel’s Soul, which was not only angelic, but was the First Soul that Yahweh ever created. Emmanuel’s special status as The Christ explains why he was able to transmute physical matter and perform other miracles deemed impossible for human souls. When Emmanuel calls himself the “Son of Man” (i.e., the “Son of Humanity”), he is referring to himself as a manifested physical body—i.e., as a *man*, a person. [↑](#footnote-ref-1)
4. See *Gospel 17:249* (*Gospel of Emmanuel the Christ: Chapter 17, Line 249*). Mary Magdalene, the writer of the *Gospel*, knew the importance of telling Emmanuel’s story “in the order that events happened,” so readers would know that Emmanuel had actually been the Messiah, the Christ, come to save the world. When Jewish leaders in the satanic cults corrupted and disassembled Emmanuel’s *Gospel* around 60 A.D. (at the time of the Nero persecutions), turning it into the four books of *John*, *Luke*, *Mark*,and *Matthew*, they knew that readers would not be able to follow Emmanuel’s story and, therefore, would not be able to believe in him or his miracles. The books of *John*, *Luke*, *Mark*,and *Matthew* turned Emmanuel’s story into an incoherent jumble of events that was impossible to follow, in which Emmanuel—later to be called “Jesus”—seemed as mythological as Odysseus. Two millennia later, most of the Earth’s 8.5 billion people doubted whether the Christ had ever lived, with most Christian denominations rejecting the fragmented *Gospels* in favor of the spurious books of the *New Testament* (books that featured an invented apostle named “Paul,” and which made the bumbling neophyte Simon Peter more important than his teacher, Emmanuel). When someone reads this reassembled *Gospel of Emmanuel the Christ*, they are reading the true story of Emmanuel for the first time in 2,000 years, in the order that events happened. In the process, readers are receiving Yahweh’s Grace and Truth after 2,000 years of darkness and deception. [↑](#footnote-ref-2)
5. See also *Jeremiah 1:4-5* and *Isaiah 49:1-3*. [↑](#footnote-ref-3)
6. In the *Holy Koran, Surah 3:41*, we learn that Zechariah left the Temple after three days, unable to write or speak (i.e., Yahweh/Allah punished him by making him silent and unable to talk). Zechariah was only able to communicate through gestures until the three days had passed, when he regained his ability to write. Speech returned to him eight days after the birth of John the Baptist, when the child was named at the circumcision. [↑](#footnote-ref-4)
7. Though we are not given Mary’s lineage, we know that she descended from the priestly lineage of Aaron because Elizabeth is her cousin. See *Gospel 2:4*. [↑](#footnote-ref-5)
8. In this translation, the Latin word “Christ” is used. In Emmanuel’s time, Latin and Hebrew were widely spoken, and “Emmanuel,” “Messiah,” and “Christo” (which all mean “the Savior”) were used interchangeably in the original *Gospel*. There is no Jewish tradition in which the Savior is ever called “the Son of God” or “Lord," as that was considered blasphemy and a capital offense. However, in the 2nd century A.D., members of the satanic Cult of Marcion corrupted the text of the four *Gospels*, changing “Yahweh” to “God” or “the Father,” and the word “Messiah” to “Son of God.” They also changed Emmanuel’s name to “Jesus” to make it seem as if he had been a god from birth who possessed god-like powers. (In truth, Emmanuel was an angelic being, whose power came from Yahweh.) By calling Emmanuel “Jesus,” cult members had turned the real-life Emmanuel into a fictional character who was divine and the son of a god (just as the pagan Egyptian god Horace was considered the son of the god, Osiris, etc.). These changes conformed to Roman paganism, thereby guaranteeing that the Romans would not persecute followers of the Marcionite cult. [↑](#footnote-ref-6)
9. See *Isaiah 54:14-15*. [↑](#footnote-ref-7)
10. See *Isaiah 7:14*. [↑](#footnote-ref-8)
11. Mary is officially Joseph’s wife, so she registers in Joseph’s hometown. But the marriage hasn’t been consummated yet, so legally they are still engaged. [↑](#footnote-ref-9)
12. There were several Herods ruling around this time. In this case, the Roman Governor of Judea, Herod the Great, is being referenced. [↑](#footnote-ref-10)
13. See *Micah 5:2-4*. [↑](#footnote-ref-11)
14. See *Hosea 11:1*, *Isaiah 42:6*, *49:6*. [↑](#footnote-ref-12)
15. See *Jeremiah 31:15*. [↑](#footnote-ref-13)
16. Herod Archelaus, the Roman-appointed Governor of Galilee, had been such a cruel and incompetent ruler that the Roman emperor Augustus sent him into exile in Europe. Archelaus’ brother, Herod Antipas, ruled Galilee during the time of Emmanuel’s ministry and death. [↑](#footnote-ref-14)
17. See *Isaiah 11:1* for the possible source of this quote (the word “branch” has been associated with the word “Nazareth”). It is likely that the original prophecy had been excised by Jewish scribes after Emmanuel’s crucifixion. [↑](#footnote-ref-15)
18. See *Exodus 13:2*, *Exodus 13:12*. [↑](#footnote-ref-16)
19. See *Leviticus 12:8*. [↑](#footnote-ref-17)
20. See *Hosea 11:1*, *Isaiah 42:6*, *Isaiah 49:6*. [↑](#footnote-ref-18)
21. The Jewish holiday, Passover, commemorates the day that the Angel of Death “passed over” the homes of the Israelite slaves in Egypt (Yahweh had been punishing Pharaoh by striking down all the firstborn in the country). Jews celebrate the holiday in remembrance of Yahweh’s victory over their enemies. [↑](#footnote-ref-19)
22. The historical markers given in *Gospel 4:2* indicate that Emmanuel’s ministry likely began in 31 A.D. Based on the chronology of events in the *Gospel*, we know that his ministry lasted approximately 2 to 2½ years before he was crucified. All Gregorian dates in the text are accurate to within a few days and have been determined by calculating back from the day of Emmanuel’s crucifixion, which likely occurred on April 1, 33 A.D. (though it could have been up to two years earlier, or possibly one year later). The Jewish Calendar months and days should be accurate. [↑](#footnote-ref-20)
23. See *Malachi 4:5*: “I will send you the Prophet Elijah before the great and awful [Judgment] Day of Yahweh comes.” [↑](#footnote-ref-21)
24. See *Isaiah 40:3* and *Gospel 6:137*. [↑](#footnote-ref-22)
25. The *Gospel* uses the term "Pharisees" to refer specifically to the leaders of the Pharisee sect—a Jewish cult that was popular during the Second Temple period. Most common people belonged to this cult, including many of Emmanuel’s apostles and disciples. (In addition, modern Judaism descended from the Pharisee sect of the Second Temple period, not from First Temple Judaism.) Pharisee leaders were in charge of the local synagogues and acted as the people’s spiritual teachers. They wielded great power in the local communities, determining religious practice and dogma, judging the behavior of parishioners, and excommunicating anyone they chose. Though the Pharisees believed in the Yahweh of Abraham and the Old Testament, it is uncertain whether they saw Yahweh as a pantheon deity (as the Romans and Sadducees did), or as The One God Who Is All Things (as Emmanuel and the First Temple Jews did), or as a false or lesser god that was a deception of Satan (as the Sadducee Baphomists did). John the Baptist accuses both the Pharisees and Sadducees of being “Children of the Serpent” (i.e., Baphomists), and Emmanuel calls them deceivers, so it is likely that the Pharisees were part of the Baphomet cults. Pharisee leaders believed that the world was inherently impure. They believed that everything—objects, food, people, bodies, souls, etc.—could be purified and raised to the level of Yahweh through strict ritual and prayer; thus, the Soul would avoid Hell and go to Heaven. The daily practice of Pharisee elites emphasized individualized ritual, prayer, and Scripture study over altruistic acts toward others—except when prescribed by a particular ritual. Which is why Emmanuel says to them in *Gospel 5:114*, “Go learn what this means: ‘I require compassion, not Temple sacrifices.’ Emmanuel’s ministry, which emphasized placing the many before the individual, was both foreign and anathema to the “stiff-necked” Jewish leaders, who were Satanists and had no heart connection. [↑](#footnote-ref-23)
26. Members of the Jewish Sadducee sect were wealthy and well-educated, and were part of the ruling Jewish elite. It appears that they had adopted Greek (pagan) culture, rejecting the Pharisees’ interpretations of Old Testament laws, and denying the existence of an afterlife, Hell, or resurrection (see *Gospel 15:84*). Despite being rationalists, they were usually assigned high priest positions by the Roman authorities, to whom they had close ties and allegiances. Based on the descriptions in the *Gospel*, it is likely that the Sadducees were members of satanic Greek and Egyptian polytheistic Baphomist cults; they believed that the Jewish God of Abraham (Yahweh) was just another deity in a larger pantheon of gods that included Lucifer, Isis, Osiris, Zeus, etc. As high priests in the Temple, the Sadducee elites led a dual-life: they conducted secret satanic rituals for their pagan gods (likely done in the holiest parts of the Temple), while publicly they made Temple sacrifices to Yahweh and pretended to be exemplars of Judaism. In the *Gospel*, the Sadducees view Emmanuel, the Christ of Yahweh, as a kind of Horace, the son of Isis and Osiris. By killing him, they had hoped to prove that their gods were more powerful than Yahweh (and they had expected to be raised to the level of gods, themselves). It is likely that modern, polytheistic Christianity descended from the Sadducee cult, or at least, from the Gnostic tradition that the Sadducees followed. [↑](#footnote-ref-24)
27. See *Gospel 6:77*. [↑](#footnote-ref-25)
28. John the Baptist’s ministry was heart-based, and so John offered a baptism of the body with water—i.e., with the Holy Waters (the Feminine/the Manifested). His ministry centered on the part of the Jewish *Shema* prayer that taught, “Love your Lord, Yahweh, with all your heart and all your soul.” John taught that Yahweh was in all things and all people (i.e., Yahweh is One), and so one should act with love towards everyone and everything (i.e., “love your neighbor as yourself”). When people received a baptism with water, they surrendered all hatred, anger, fear, ill-will—all the thoughts of the Lower Mind—and opened their hearts to all beings. In the process, they entered the Higher Mind and, for the first time in their lives, felt the Noble Emotions of love, joy, faith, compassion, gratitude, altruism, grace. It was, indeed, an experience of being reborn as a new person. (“Once you know Yahweh, you can’t bear to leave Him—you must return to Him at all costs.”) In the Higher Mind, people were also able to know Truth and weren’t fooled by the lies of their leaders. In contrast to John the Baptist’s water baptisms, Emmanuel’s ministry was mind-based, offering a baptism with fire through the Holy Angels (the Masculine/the Unmanifested). The Holy Angels bring the Holy Flame—the Word of Yahweh, or Truth—to a person through the mind, through thoughts. (All dark thoughts come from demons; all light thoughts come from the Holy Angels.) The Holy Flame, or Truth, connects a person to the Mind of Yahweh, which purifies the soul. Without Truth, no one can walk through the narrow gate to Life. [↑](#footnote-ref-26)
29. See *Isaiah 33:14*: “Zion’s sinners are terrified; the godless tremble. ‘Who among us can live with all-consuming fire? Who among us can live with everlasting flames?” [↑](#footnote-ref-27)
30. ”Forty days and forty nights” is the same length of time that Moses was on Mount Sinai with Yahweh, fasting and making the stone tablets with the Ten Commandments on them. See *Exodus 34:28*. [↑](#footnote-ref-28)
31. See *Deuteronomy 8:3*. [↑](#footnote-ref-29)
32. See *Deuteronomy 6:13*. [↑](#footnote-ref-30)
33. See *Psalm 91:11-12*. [↑](#footnote-ref-31)
34. See *Deuteronomy 6:16.* [↑](#footnote-ref-32)
35. In this line, John the Baptist is telling the reader that Emmanuel will return as the female sin-offering lamb, which is the Lamb featured in the *Book of Revelation*. This Lamb is the child of *Revelation*’s Woman in the Desert, and it is sacrificed (“pierced”—see *Revelation 1:7* and *Zechariah 12:10*) by the followers of Satan, then resurrected by Yahweh to offer humankind a chance to redeem itself. See also *Gospel 4:85*. [↑](#footnote-ref-33)
36. Emmanuel is not getting baptized to purify himself, but to purify all of humanity—to bring the Holy Angels to humankind. John the Baptist did not realize this at first. [↑](#footnote-ref-34)
37. To avoid confusion, the name “Simon Peter” is used in this narrative. [↑](#footnote-ref-35)
38. There were three Herods ruling around the time of Emmanuel. The Herod who killed John the Baptist was Herod Antipas, the Governor of Galilee. Antipas had already been married when he abducted his brother’s wife, Herodias, from Rome and brought her to Galilee to be his queen. Such behavior was considered highly immoral by Jewish law. [↑](#footnote-ref-36)
39. See *Isaiah 61:1-2*. [↑](#footnote-ref-37)
40. Throughout the Bible, we read about major events lasting “three and a half years” or “three and a half days.” This reflects the amount of time—three and a half days—that the shadow on a sundial “freezes” at the time of the winter solstice, before moving again. It represents the length of time for darkness (death) to transition to light (rebirth). It is also the midpoint of the seven-day week. (In Taoism, the “three and a half” can be seen as the point of transition from the *yang*, Masculine, to the *yin*, Feminine. It is the number of the New Age, the final defeat of Darkness.) Notably, in *Revelation 11:3*, the Two Witnesses prophesy for 1,260 days (which is equal to 42 months, which is equal to 3½ years). In *Revelation 11:11* the resurrection of the Two Witnesses takes “three and a half days,” and they are handed over to an evil king for “a time, times, and half a time” (which is 3½ years; see *Daniel 7:25*). Also, the “infidels” trample on the Holy City for 42 months (see *Revelation 11:4*). [↑](#footnote-ref-38)
41. See *I Kings*, Chapter 7. [↑](#footnote-ref-39)
42. See *2 Kings*, Chapter 5. [↑](#footnote-ref-40)
43. Obviously, Emmanuel’s mother already knew about his power of miracle, and that he could manifest things like wine. Here, Emmanuel is telling his mother that he doesn’t want people to know about his powers yet. But because Yahweh allowed Emmanuel to perform the miracle of turning the water into wine, this event marks Emmanuel’s transformation from being a rabbi (teacher) for his disciples to being the Christ for all humankind. [↑](#footnote-ref-41)
44. See *Isaiah 9:1-2*. This *Isaiah* quote is also referring to the New Covenant that formed between Yahweh and humanity after Emmanuel was crucified. The “Way of the Sea” was a major highway that passed through the regions historically inhabited by the Zebulun and Naphtali tribes of Israel. In Emmanuel’s time, those two regions were part of Galilee Province. [↑](#footnote-ref-42)
45. The scribes (also called the “Teachers of the Law” in many translations) were Pharisees whose role was to study and memorize the Old Testament and Jewish oral traditions. They were primarily writer-scholars, who made copies of Old Testament scrolls and other important religious documents for synagogues and places of worship. Because of the scribes’ level of education and knowledge, people regularly consulted them about interpretations of Jewish law. Most certainly, these Pharisee scribes were the ones who had decided to cut up and rearrange the *Gospel* into four books, thereby hiding the truth of Emmanuel and his miracles in an attempt to discredit him and his ministry. [↑](#footnote-ref-43)
46. See *Isaiah 53:4*. [↑](#footnote-ref-44)
47. Peter is telling Emmanuel that he doesn’t follow the Jewish religious traditions and laws. In essence, he is telling Emmanuel that he’s not a religious man. [↑](#footnote-ref-45)
48. The people of Emmanuel’s time believed that all disease and death was the result of sin. Therefore, it was believed that one could not be healed unless one’s sins were forgiven. [↑](#footnote-ref-46)
49. Emmanuel never had an apostle named “Matthew.” As we can see in *The Restored Gospel of Emmanuel the Christ*, Levi and Matthew are the same person. He is “Levi” in *Luke* and *Mark*, and “Matthew” in *Matthew*. Evidently, to give the impression that the *Book of Matthew* was written by one of Emmanuel’s apostles, the scribe who divided the original *Gospel* changed Levi’s name to “Matthew.” [↑](#footnote-ref-47)
50. See *Hosea 6:6*. [↑](#footnote-ref-48)
51. Yom Kippur is also called the Day of Atonement (i.e., for sins). It is the holiest day in Judaism. [↑](#footnote-ref-49)
52. This is the first time that Emmanuel foreshadows his death. [↑](#footnote-ref-50)
53. On Sabbath, Temple priests were exempted from the Sabbath prohibition against work, and so they were permitted to remove the old “Bread of the Presence [of Yahweh]”—which the bread offering was called—and replace it with a fresh loaf. In addition, they were permitted to prepare sacrificial fires (for burnt offerings, etc.), and perform other essential Temple duties. [↑](#footnote-ref-51)
54. Emmanuel is quoting from *Hosea 6:6*. See also *Gospel 5:139* and *Gospel* *15:118*. [↑](#footnote-ref-52)
55. Officials or representatives of Herod Antipas, the Roman-appointed Governor of Galilee. [↑](#footnote-ref-53)
56. See *Isaiah 42:1-4*. [↑](#footnote-ref-54)
57. After Emmanuel’s crucifixion, Mary Magdalene continued the ministry of his First Christian Church. She is described in *Gospel 17:96* as the apostle whom Emmanuel “loved the most, who always had his ear.” During the Nero persecutions of ~60 A.D., male leaders in the early Church began removing Mary Magdalene from the *Gospel* and Church history. After the destruction of the 2nd Temple, around 90 A.D., the fictional account *Acts of the Apostles* was written, making Simon Peter the false head of the Christian Church. This finally erased Mary Magdalene’s role as writer of the *Gospel* and founder of the First Church. [↑](#footnote-ref-55)
58. In addition to Mary Magdalene, Emmanuel had two other female apostles: Joanna and Susanna. However, during the Nero persecution of Christians (~60 A.D.), male Church leaders removed the three women from the *Gospel* in an attempt to negate the role of women in Emmanuel’s ministry. (That decision created 2,000 years of religious misogyny, and prevented women from ever having leadership roles in the Christian Church.) In addition, Emmanuel, who was guided by Yahweh through the Holy Angels, would not have chosen the demonically possessed Judas Iscariot—who was a thief and villain—as an apostle. Indeed, we are told in *Gospel 6:1-3* that Emmanuel consulted with Yahweh before selecting his apostles. And *Gospel 7:24* tells us that Emmanuel “knew very well what was in each person’s heart.” [↑](#footnote-ref-56)
59. This famous speech is commonly called, “The Sermon on the Mount”; the individual teachings have traditionally been called “The Beatitudes.” However, as the restored *Gospel* reveals (see *Gospel 6:7*),the sermon actually took place in the valley. [↑](#footnote-ref-57)
60. See *Psalm 37:11*. [↑](#footnote-ref-58)
61. See *Exodus 21:24*. [↑](#footnote-ref-59)
62. See *Leviticus 19:18*. [↑](#footnote-ref-60)
63. See *Gospel* *12:101*. [↑](#footnote-ref-61)
64. See *Gospel 12:81-82*. [↑](#footnote-ref-62)
65. See *Obadiah 1:15* and *Gospel* *7:195*. Emmanuel is acknowledging the Universal Law of karma. [↑](#footnote-ref-63)
66. See *Gospel* *9:40*. [↑](#footnote-ref-64)
67. See *Gospel* *8:167*. [↑](#footnote-ref-65)
68. Emmanuel is referring to the Jewish leaders who are secret members of the satanic cults. Publicly, they pretend to be righteous and holy (i.e., “false prophets”), but behind closed doors they commit heinous crimes against Yahweh and humanity. [↑](#footnote-ref-66)
69. Here, Emmanuel is alluding to a comment made by John the Baptist (see *Gospel* *4:28*): “The ax lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.” This is a reference to the End Time, in which the Children of the Serpent—the “evil fruit”—will all be killed by Yahweh. [↑](#footnote-ref-67)
70. Throughout the *Gospel*, Emmanuel mentions the “wailing and gnashing of teeth”—which refers to the End Time, when the evil ones will be punished in everlasting flames. [↑](#footnote-ref-68)
71. See *Isaiah 40:3* and *Gospel 4:15-20*. [↑](#footnote-ref-69)
72. To you who can hear, listen!” This refers to *Isaiah 6:9-10*. Emmanuel uses this phrase, or some equivalent of it, throughout the *Gospel* (see *Gospel 7:170*;. Emmanuel is speaking on two levels: first, he is specifically addressing the people in the crowd who are spiritual adepts who can hear the Word of Yahweh through the Holy Angels. But in addition, he is addressing someone who will be alive at the End Time. (The phrase is also used throughout *Revelation*; see *Revelation 2:11, 3:6, 13:9*, etc.) [↑](#footnote-ref-70)
73. The Passover holiday that year was on about April 13, 32 A.D. [↑](#footnote-ref-71)
74. Images on coins, including Caesar’s image, were considered graven and forbidden by Jewish law (see *Exodus 20:4-6*). Therefore, the Jews under Roman rule were actually carrying and exchanging graven images on the Temple grounds—a punishable sin. Though the Temple priests must have allowed this to occur, Emmanuel could not ignore the insult to Yahweh. [↑](#footnote-ref-72)
75. See *Psalm 69:9*. [↑](#footnote-ref-73)
76. See *Isaiah 56:7*. [↑](#footnote-ref-74)
77. See *Jeremiah 7:11*. [↑](#footnote-ref-75)
78. See *Psalm 8:2*. [↑](#footnote-ref-76)
79. We know from *Gospel 10:62* and *Gospel 19:84* that Nicodemus repented and returned to Yahweh. Later, when Emmanuel is murdered on the cross, Nicodemus is one of the men who removes his body, wraps it in expensive cloth, and puts it in a tomb. [↑](#footnote-ref-77)
80. The Holy Angels transmit the thoughts or Word of Yahweh (i.e., the *will* or *intent* of Yahweh) to all Souls, and therefore embody the Divine Masculine, *unmanifested* nature of reality. (The Divine Masculine/ Unmanifested involves potentiality or will, whereas the Divine Feminine/ Manifested involves actualization or action. That is why the *Shema*, the most important prayer in Judaism, invokes both the Divine Masculine and the Divine Feminine natures of Yahweh: “Love your Lord, Yahweh, with all your **heart**, and with all your **soul** [i.e., mind], and with every **thought** and with every **action**.”) In Emmanuel’s time, the Greeks believed that all manifested things came from water. When teachers discussed the concept of the Divine Feminine/ Manifested nature of reality, also called Mother Earth, they discussed it in terms of the water element. Thus, when Emmanuel mentions the “Holy Waters” (which can also be translated as “Water,” or “Waters of the Soul”), he is referring to the Divine Feminine/ Manifested nature of Yahweh. Similarly, in *Gospel 4:43*, John the Baptist calls the Divine Feminine “the Holy Waters.” Nothing can come into being without the Divine Feminine (i.e., the Holy Waters) actualizing the potentiality of the Divine Masculine (i.e., the Holy Angels). While the Masculine may have a desire to create life, only the Feminine can manifest that desire by birthing it into physical existence. Thus, in Emmanuel’s time, there was an acknowledgment of the Divine Feminine’s equal and essential role in the process of Yahweh’s creation. [↑](#footnote-ref-78)
81. In the time of Emmanuel, people believed that the human heart was more than a physical organ—it was the Seat of the Soul. Specifically, they believed that the Holy Angels (i.e., the Masculine) expressed *thought* through the heart, and the Holy Waters (i.e., the Feminine) expressed *emotion* through the heart. In short, the heart—rather than the brain—was seen as the source of all emotion and thought. [↑](#footnote-ref-79)
82. In *Gospel 7:31-32*, Emmanuel compares the birth of our *physical body*—out of our mother’s “water” and out of the “spirit” of our father’s seed (i.e., semen)—to how our *Soul* is (re)born into the Kingdom of Heaven through the union of the Divine Feminine (Holy Waters) with the Divine Masculine (Holy Angels). The dual natures of Yahweh was accepted as common knowledge at the time; presumably, the author of the *Gospel* could not have imagined that the Christian Church would excise the Divine Feminine, leaving future readers with no understanding of Yahweh’s fundamental nature. [↑](#footnote-ref-80)
83. See *Numbers 21:8-9*. [↑](#footnote-ref-81)
84. We know that this woman was Mary, Lazarus’ sister—see *Gospel 11:5*. [↑](#footnote-ref-82)
85. It was the custom of the time for arriving guests to be offered water to wash their feet before entering a house; to not be offered water was an insult. Because Simon the Pharisee didn’t offer Emmanuel any water and was intentionally disrespecting him, Mary (Lazarus’ sister) tried to undo the insult. [↑](#footnote-ref-83)
86. Mary would later anoint Emmanuel’s head with oil (see *Gospel 16:114*), making him King and undoing the second insult of Simon the Pharisee. [↑](#footnote-ref-84)
87. Samaritans were Jews who descended from the tribes of the Northern Kingdom of Israel, and they worshipped Yahweh at their own temple on Mount Gerizim—not at the Second Temple in Jerusalem. Due to irreconcilable cultural and historical differences, their Jewish cousins in southern Israel discriminated against them, considering them inferior, half-blood, pagan Jews. In Emmanuel’s time, “true” Jews were not supposed to talk to the Samaritans. [↑](#footnote-ref-85)
88. See *Revelation 21:6*: “To he who thirsts, I will freely give from the fountain of the [Holy] Waters of Life.” Also, see *Revelation 22:17* and *Gospel 10:48-49*. [↑](#footnote-ref-86)
89. Interestingly, this is the only time in the *Gospel* that Emmanuel openly admits to someone that he is the Christ, the Messiah. According to Jewish law, saying such a thing would be considered blasphemy, punishable by death. But because Emmanuel is alone with the Samaritan woman, and because a woman’s testimony wasn’t accepted in a Jewish court of law, Emmanuel could speak openly to her and not worry about his words being used against him. [↑](#footnote-ref-87)
90. See *Gospel 14:197*. [↑](#footnote-ref-88)
91. See *Isaiah 6:9-10*. [↑](#footnote-ref-89)
92. See *Revelation 13:10* and *Revelation 14:12*. [↑](#footnote-ref-90)
93. See *Gospel* *12:149-150*. [↑](#footnote-ref-91)
94. See *Gospel 12:204*. Emmanuel is referring here to the End Time, when the “horrendous crimes that cause devastation” (see *Daniel 11:31*) will be exposed, and the evil ones will be vanquished and thrown into Hell for eternity. See *Jeremiah 16:17*: “Because My [Yahweh’s] eyes see all their actions. They aren’t hidden from view, nor are they concealed from My sight”; and *Revelation 16:15*: “Listen! I will be coming like a thief in the night! Blessed is he who stays alert and keeps his clothes on him, so he won’t be walking around naked and shamefully exposed.” [↑](#footnote-ref-92)
95. Here, Emmanuel is alluding to the End Time “harvest,” when Yahweh will destroy the satanic cults that have taken over the world. We are told in *Revelation* that Yahweh allowed these cults to survive until the End, when they will be “uprooted and thrown into the flames.” (Ultimately, Yahweh allowed the cults to destroy the world as a punishment to humanity for not saving His Christ.) [↑](#footnote-ref-93)
96. See *Revelation 14:15*. [↑](#footnote-ref-94)
97. The “Ten Cities,” also known as the Decapolis, was a Greco-Roman region to the east and south of Lake Galilee comprised of ten main cities. Jews of the time considered it an unholy area of paganism and depravity, inhabited by people “who sit among the graves and… eat the flesh of pigs” [*Isaiah 65:4*]. It is notable that the demon-possessed man in this town, freed by Emmanuel, literally “lived among the graves,” and the people there obviously ate “the flesh of pigs.” [↑](#footnote-ref-95)
98. In Egyptian mythology, the missing phallus of Isis’ dead husband Osiris must be found in order to resurrect him. From this myth, Herodias probably believed that John the Baptist would be unable to resurrect from death if his head was separated from his body; therefore, only his body was given to his disciples. [↑](#footnote-ref-96)
99. *Shavuot*, or the “Feast of Weeks,” was a major Jewish holiday celebrated seven weeks after Passover. In Emmanuel’s time, it commemorated the spring harvest of barley, and the planting of summer wheat, and it is one of three Jewish pilgrimage holidays (Passover and Sukkot are the other two). [↑](#footnote-ref-97)
100. The name “Bethesda” has been translated as "House of Mercy," or "Place of Flowing Water." [↑](#footnote-ref-98)
101. Note: The words “and wanted to kill him…” appeared in Aramaic translations of the *Gospel*, but were apparently excised from Greek versions. Evidently, the Jewish leaders did not want people to know that they had been responsible for murdering Emmanuel. [↑](#footnote-ref-99)
102. According to Jewish law, it was a capital offense to call oneself “Yahweh.” Even calling oneself “the Messiah” or the “Son of Yahweh” was risking execution. [↑](#footnote-ref-100)
103. This paragraph is one of the most esoteric in the *Gospel*, and understanding it requires an understanding of the true nature of reality. When a person is alive in the Manifested World, his or her brain creates a reality based on information coming from the five-senses. However, that person also has a “Soul reality” that simultaneously exists in the Unmanifested World. It is this connection between Soul and body that creates human consciousness. When we are in the Manifested World, we can connect to Yahweh and Heaven through the emotional and logical centers of the brain—i.e., through the Higher Mind. Conversely, when we are exposed to things like radiation or toxic food or torture, we are put into the Lower Mind and can only connect to Hell and the demonic. When the body dies, our Soul breaks its connection to the Manifested World and goes to Sheol (also called the “afterworld” or “purgatory”), where it is karmically judged; then, the Soul either experiences an eternity in the Heaven realms or an eternity in the Hell realms. (There are infinite Heaven and Hell realms that all feel as “real” as earthly reality. When a person dreams, or when a person ingests a sacred plant medicine—like datura, ayahuasca, Cannabis sativa, psyilocybin, etc.—s/he can experience these limitless realms of the Unmanifested World. And because time doesn’t exist in the Unmanifested World, the Soul experiences the Heaven or Hell realms for “an eternity.”) Thus, when a person is manifested on Earth, his/her brain uses information from the five senses to create a single, individualized reality. But when the person dies, his or her Soul can experience infinite realities. Yahweh can even send a departed Soul to a realm that resembles physical manifestation on Earth. Therefore, a person can’t really know if his or her Soul is actually physically alive, or in Sheol sharing a communal dream with other departed Souls.

     All Islamic, Jewish, and Christian End Time prophecies appear to be saying that all human Souls will be in Sheol at the End Time; then, on Yahweh’s Judgment Day, they will either go to Heaven to be saved, or to Hell to be destroyed. But according to the *Gospel* and other End Time prophecies, there is also a third option for these human Souls: to return to Earth as living, resurrected human beings (i.e., they will “pass from death to life” and become one of the “remnant” whom Yahweh will save at the End Time). The most logical explanation for the congruent End Time prophecies is that, at some point, the entire Earth—and everyone on it—must have been destroyed. (This is why Emmanuel calls the human Souls “the dead.” They are, literally, dead—they are Souls who are sharing a communal dream in which they think they are “alive” but they are actually in Sheol awaiting Final Judgment.) As Emmanuel’s *Revelation* prophecy focuses on the 20th century development of weapons of mass-destruction, and as the current president of the U.S.A. unleashed a nuclear event that will soon destroy all life on the planet, it is likely that there was also a nuclear war sometime after 2013 A.D. that led to the destruction of the planet (likely, it was an unexpected global nuclear war). However, because Yahweh is the All-Merciful and All-Loving, He gave the human Souls in Sheol a chance to save themselves: He placed them into an Earth-like Sheol realm, in which they were given the opportunity to undo their mistakes by speaking Truth to the people, ending their satanic System of slavery, and saving a remnant of humanity. Of course, to save themselves, they would also need to surrender to Yahweh and His Law.

     In the timeline in which the Earth was destroyed by nuclear war during or after 2013 A.D.: Shyloh Sturm’s parents did not move to Germany. Instead, they stayed in Bozeman, Montana, U.S.A., where radiation from the government’s in-house RF/MF torture/mind-control system killed Shyloh in her mother’s womb. (Indeed, the U.S. government did kill Shyloh’s male twin, who miscarried at three months from the extreme radiation—radiation that had given Shyloh her deadly brain cancer.) In this timeline, Shyloh died, the Sturm family never went to Germany, letters and *Gospels* were never written, and world leaders destroyed all life on the planet with their nuclear weapons. But in the Sheol “second chance” timeline, Yahweh guided Shyloh’s parents to move to Germany, where Shyloh was born alive. Then, because her parents were being mercilessly attacked by the satanic governments of Israel, Europe, Uruguay, and the U.S.A., they wrote letters to world leaders about the crimes of the Western governments. These letters stopped various confrontations between nuclear powers (i.e., between the U.S.A./Israel and China,/Russia).Then, finally, because the Satanists’ propensity for destruction was so powerful, the American and Israeli presidents annihilated the Sheol Earth with their nuclear weapons. Yet, because this is a “second chance” timeline that is meant to glorify Yahweh’s Mercy and Compassion, Yahweh has given humankind the opportunity to save a remnant of itself for “a resurrection of life” on Earth (as a reward for behaving righteously and speaking Truth to the people). But this can only happen if humanity acts soon. [↑](#footnote-ref-101)
104. See *Gospel* *6:67*. [↑](#footnote-ref-102)
105. See *Gospel 9:86*. [↑](#footnote-ref-103)
106. See *Gospel 9:87*. [↑](#footnote-ref-104)
107. The “oil” that the disciples used to anoint and heal people would have been similar to the Holy Anointing Oil used during the time of the First Temple to purify priests and to cure illness. The recipe for this oil is in the Old Testament, in *Exodus 30:22-25*: “Yahweh spoke to Moses, saying, ‘Get yourself the finest spices, 12½ pounds of myrrh oil, 6¼ pounds of the most fragrant cinnamon, 6¼ pounds of *kaneh bosem* (or “sweet cane,” which scientists have identified as *Cannabis sativa*; it was the main medicinal ingredient in the oil), 12½ pounds of cassia… and one gallon of olive oil. You will make from this a Holy Anointing Oil.” As we learn in the Old Testament, the Holy Anointing Oil is necessary for anointing the returned Messiah at the End Time. However, we know historically that the Holy Anointing Oil was no longer used by the time of the Second Temple. Likely, because Jewish law only allowed priests and kings to use the Holy Anointing Oil, the Sadducees in charge of the Second Temple (who were known for creating very strict, literal interpretations of Moses’ Law) banned the public use of *kaneh bosem*. This conclusion is further supported by the prevalence of treatable diseases mentioned in the *Gospel*—diseases like epilepsy, heart failure, palsy, etc.—that were routinely treated with *Cannabis sativa* in other parts of the world during the same time period. It is also likely that cannabis was banned throughout the Holy Land because the satanic Jewish leaders wanted people to suffer, believing that they “deserved” their illnesses as a punishment for sins. One can assume that these leaders would have prevented the masses from having any access to a panacea like *Cannabis sativa*, even prohibiting it by law (just as modern, 21st century satanic leaders have prevented the masses from having access to the medicine). In addition, as the Jewish leaders of Emmanuel’s time had no compunction about crucifying their Messiah on the holy day of Passover, they would have also wanted to prevent any future messiahs from being able to anoint themselves. [↑](#footnote-ref-105)
108. Herod Antipas, son of King Herod “the Great” (who had ordered the murder of all first-born boys in Bethlehem in an attempt to kill the Christ child), was the Roman-appointed Governor of Galilee. [↑](#footnote-ref-106)
109. *Tish'a B'Av* was a Jewish fasting holiday commemorating the destruction of the First Temple. Because everyone would soon be required to fast, Emmanuel was concerned about the people not having any food for the night. [↑](#footnote-ref-107)
110. See the prayer in *Gospel 12:77*. [↑](#footnote-ref-108)
111. This incident reflects *2 Kings 4:42-44*, in which the Prophet Elisha miraculously feeds 100 men. [↑](#footnote-ref-109)
112. See *Psalm 78:24* and *Exodus 16:4*. [↑](#footnote-ref-110)
113. This line is not referring to the manna given to the Israelites in the desert; instead, it is referring to the Israelites who received the *Torah* (the first five books of the Old Testament) from Moses. Emmanuel is saying that Moses didn’t write the *Torah*—which is the true Bread from Heaven, the Word of Yahweh. Rather, Yahweh, Himself, wrote the five books through Moses. Thus, the Word of Yahweh gives eternal life, unlike the manna given in the wilderness for food, which only sustains a person for a day. [↑](#footnote-ref-111)
114. The “Holy Waters,” which represents the feminine principle of manifestation, balances the paragraph: Emmanuel first talks about the masculine Bread/Wisdom of Yahweh then discusses the feminine Water/Compassion of Yahweh. The two principles are referenced in Emmanuel’s statement, “He who comes to me will never **hunger**, and he who believes in me will never **thirst**.” These Holy Waters were discussed during Emmanuel’s meeting with the Samaritan woman (see *Gospel, Chapter 7*). [↑](#footnote-ref-112)
115. See *Gospel 18:42*. [↑](#footnote-ref-113)
116. Emmanuel declared himself a prophet of Yahweh, who speaks Yahweh’s Word. This angered the Jews, many of whom were rabbis and scribes who believed that prophets could only come from their personal lineages. Emmanuel, the son of a carpenter, did not meet their qualifications for being a prophet. [↑](#footnote-ref-114)
117. See *Isaiah 54:13*. [↑](#footnote-ref-115)
118. See *Revelation 22:1*. [↑](#footnote-ref-116)
119. Emmanuel will offer his body for crucifixion, to save the world. [↑](#footnote-ref-117)
120. After Emmanuel was arrested, Simon Peter betrayed him by saying three times that he never knew him. In addition, Simon Peter never testified for Emmanuel before the Sanhedrin, and he left Emmanuel to die on the cross. Obviously, Simon Peter had been unwilling to carry Emmanuel’s cross. As Emmanuel says in *Gospel 8:172*: “Whoever won’t pick up the cross to follow me isn’t worthy of me.” [↑](#footnote-ref-118)
121. Here, for the first time, Emmanuel confirms to his disciples that he is the Messiah. [↑](#footnote-ref-119)
122. See *Isaiah 29:13*. [↑](#footnote-ref-120)
123. See *Exodus 20:12* and *Deuteronomy 5:16*. [↑](#footnote-ref-121)
124. See *Leviticus 20:9* and *Exodus 21:17*. [↑](#footnote-ref-122)
125. See *Gospel 6:64-65* . [↑](#footnote-ref-123)
126. “…so lacking in understanding.” This is a reference to the ancient kabbalistic principle of wisdom (*chokmah*) versus understanding (*binah*). Just as the Masculine *chokmah* and the Feminine *binah* create an essential balance in the universe, ancient spiritual texts were meant to be interpreted on an earthly/ metaphoric level (*binah*) and on a heavenly/ literal level (*chokmah*). In this case, Emmanuel is drawing attention to his disciples’ inability to metaphorically understand what he said. (For example, see *Revelation 13:16*: “This calls for wisdom…”, and *Daniel 9:22*, “I have now come to give you wisdom and understanding…”) [↑](#footnote-ref-124)
127. See *Gospel 8:172-173*. [↑](#footnote-ref-125)
128. See *Gospel 16:59-60*. Emmanuel is referring to the End Time, when Yahweh, His Holy Angels, and the Lamb (i.e., the returned Christ) will vanquish the Satanists and bring the Kingdom of Heaven to Earth. This event is foretold in *Revelation 14:10*: “[The beast and its followers] will be tormented with burning sulfur before the Holy Angels and the Lamb. And the smoke from their agony will rise forever and ever.” [↑](#footnote-ref-126)
129. We know from *Gospel 9:119* that the Prophet Elijah was reborn as John the Baptist. We also know from *Malachi 3:1-3* and *Isaiah 40:3* that John the Baptist will be reborn at the End Time to “restore everything.” (In *Revelation 19:11-21*, the reincarnated John the Baptist is called the “Rider on the White Horse.”) The Prophet Elijah, John the Baptist, and the “Rider on the White Horse” are all the Archangel Michael—see *Daniel 12:1*. [↑](#footnote-ref-127)
130. See *Gospel 17:171*. [↑](#footnote-ref-128)
131. See *Gospel 13:12* and *Gospel 17:174-178*. [↑](#footnote-ref-129)
132. See *Gospel 13:184*. [↑](#footnote-ref-130)
133. Here, Emmanuel is alluding to Lot’s wife, whom Yahweh turned into salt because she doubted the Word of Yahweh and “looked back” (see *Genesis 19:26*). [↑](#footnote-ref-131)
134. *Sukkot* was one of three Jewish holidays that required a pilgrimage to the Temple in Jerusalem. [↑](#footnote-ref-132)
135. Emmanuel’s brothers must have known that the Jewish leaders wanted to kill him, yet they still urged him to go to Jerusalem. This fulfilled the words of the Prophet Jeremiah (*Jeremiah 9:4*): “Do not trust your brothers, for every brother is a deceiver.” As Emmanuel himself said in *Gospel 16:28-31*, “You will even be betrayed by your father and brothers, and by your relatives and friends—and they will send some of you to death. Brother will betray his brother to the death… and everyone will hate you because of me.” [↑](#footnote-ref-133)
136. See *Gospel 10:93* and *Gospel 17:109*. [↑](#footnote-ref-134)
137. See *Revelation 21:6* and *Gospel 7:106*. [↑](#footnote-ref-135)
138. Nicodemus is the Pharisee who repented and returned to Yahweh. He became Emmanuel’s loyal follower. See *Gospel 7:26* and *Gospel 19:84*. [↑](#footnote-ref-136)
139. The Jewish messiah prophecies are Yahweh’s “testimony,” which Emmanuel has fulfilled. [↑](#footnote-ref-137)
140. During the early First Temple period, Yahweh communicated to the Jewish people through the Temple and through the Ark of the Covenant in the Tabernacle. But by the period of the Second Temple, Yahweh did not communicate to the Jewish people anymore. Therefore, it sounded blasphemous to the Jewish leaders when Emmanuel said that Yahweh was testifying for him. [↑](#footnote-ref-138)
141. See *Gospel 10:44* and *Gospel* *17:109*. [↑](#footnote-ref-139)
142. Emmanuel is telling them that he is an angelic being; he does not have a human soul, as they do. His world is Heaven, and their world is Earth. [↑](#footnote-ref-140)
143. The satanic Jewish leaders were using the word “Lord” as a pseudonym for “Lord Satan,” whom they worshipped as God. They also believed that Yahweh, and the stories about him in the *Torah* (the first five books of the Old Testament), weren’t real and had been created to deceive the masses. Obviously, by Emmanuel’s time (and much earlier, according to the Old Testament), Judaism had become a satanic Baphomet religion, with Jewish elites following a “dark” Judaism, in which they secretly rebelled against Yahweh by breaking his Commandments and worshipping Satan. Meanwhile, the Jewish masses followed a “light” Judaism that obeyed the Law of Yahweh and Moses. [↑](#footnote-ref-141)
144. Emmanuel is revealing the secret of the Jewish Baphomet (Luciferian) cult: that their “Lord” is not Yahweh, but is the Devil/Satan. Emmanuel is also validating the stories of the *Torah* as being real by declaring that Yahweh is The One True God, and by denouncing the Devil/Satan as a false god. [↑](#footnote-ref-142)
145. Here, Emmanuel is revealing that the Jewish leaders are secret members of a satanic cult that commits heinous acts against Yahweh and His Law (like human sacrifice). In particular, Emmanuel is telling the people that their leaders are fooling them by pretending to be moral, upstanding worshippers of Yahweh (i.e., wolves in sheep’s clothing). According to all prophecies, the modern descendents of these satanic Jews will be destroyed at the End Time. See *Revelation 3:9*: “I will make those who are of the synagogue of Satan, who claim to be Jews but aren’t, and are liars—I will make them come and fall at your feet.” [↑](#footnote-ref-143)
146. In Emmanuel’s time, the Pharisees and Sadducees believed that the Samaritans—the Jews who lived in the Northern Kingdom of Israel—were Jewish “half-breeds” and pagans who no longer worshipped the Yahweh of the Israelites. As we can see from this line, calling someone a “Samaritan” was a form of insult. Notably, Emmanuel always showed respect to the Samaritans, and treated them no differently than the other Jews. [↑](#footnote-ref-144)
147. This is a reference to the Jewish *Shema* prayer, in which Jews call Yahweh “our Lord.” [↑](#footnote-ref-145)
148. See also *Gospel 10:80 and Gospel 11:13-14*. Emmanuel is referring to the 2,000 years of darkness—the Reign of Evil—that would come to the Earth after the satanic Jewish leaders human-sacrificed him on the cross. Emmanuel knew that this Reign of Evil would be Yahweh’s punishment against humanity for not rescuing him from the cross. [↑](#footnote-ref-146)
149. See *Micah 2:12-13*. [↑](#footnote-ref-147)
150. This line in *Gospel 10:222-225* is a reference to how the Jewish leaders, who were secretly satanic, didn’t care about the welfare of the Jewish people and allowed them to be fed to the “wolves” (i.e., to the Assyrians, the Babylonians, the Romans, the German Nazis, the American Satanists, the Israeli Zionists, etc.). See also *Zechariah 10:2-3,* 11:15-17 [↑](#footnote-ref-148)
151. Here, Emmanuel is referring to his Second Coming, when he will also be the shepherd—the savior—for the Gentiles. This represents the “New Covenant” that Emmanuel makes with Yahweh: to be a shepherd for all peoples. See also *Gospel 17:84*, *Jeremiah 31:31-34*,and *Isaiah 9:1*. [↑](#footnote-ref-149)
152. See *Psalm 82:6*. [↑](#footnote-ref-150)
153. Likely, John the Baptist first baptized on the eastern side of the Jordan River, in the Roman-controlled province of Perea (modern day Amman Province of Jordan). There, outside of Judea, John was probably safe from the Judean officials who wanted to kill him. It is likely that Emmanuel also went to Perea to flee from the Jewish leaders. For more on where John baptized, see *Gospel 4:3*, *Gospel 4:66*, and *Gospel 7:73-74*. [↑](#footnote-ref-151)
154. See *Gospel 7:50-53*. [↑](#footnote-ref-152)
155. See *Gospel 10:154-155*. [↑](#footnote-ref-153)
156. The Sanhedrin was the special Jewish court that dealt with all interpretative matters of Jewish law. In the time of Emmanuel, there was a lesser Sanhedrin with only 23 members; however, in the case of national emergencies, a greater Sanhedrin—consisting of 71 members—would convene. As the Romans selected the Sanhedrin’s members, they were likely wealthy, well-educated Jewish elites who had direct connections, and allegiances, to Rome. (Indeed, many Jewish elites lived abroad in Rome and were educated there.) [↑](#footnote-ref-154)
157. Ironically, despite the fact that the Jewish leaders killed Emmanuel, the Romans still destroyed their Temple and their nation in 134 A.D. Thus, Emmanuel’s prophecy in *Gospel* *16:3-4* was fulfilled. In the process, Yahweh proved to the satanic Jewish leaders and their descendents that they had no power over Him. [↑](#footnote-ref-155)
158. See also *Gospel* *17:252*. In Emmanuel’s time, the Jews dreamed of bringing their scattered brethren back to the Holy Land to fulfill the prophecies of Scripture, and to build themselves into a mighty nation free from Roman rule. To this end, Caiaphas the High Priest revealed his plans in *Gospel 11:70-72* to sacrifice Emmanuel on the upcoming Passover holiday. (Emmanuel would be killed at the same time that the Passover lambs were being sacrificed in the Temple.) *Isaiah 53:10* further corroborates that Emmanuel was intended to be a human sacrifice: “It was Yahweh’s will to pummel him and to make him suffer… Yahweh will turn his [the Messiah’s] life into a sin offering.” Caiaphas was intending to sacrifice Emmanuel to his pagan gods—most likely to the Gnostic trinity of Father (Lucifer), Mother (Isis), and the Son (of Lucifer) that would later evolve into the Christian Holy Trinity of Father (Lucifer), Son (of Lucifer), and Holy Spirit (Lucifer’s head demon). Apparently, Caiaphas believed that the act would give him supernatural powers that would bring the Jewish Diaspora back to the Holy Land to “unify” them.Also, he may have imagined that Satan would reward him by turning him into a god (the pagan polytheists believed that men were capable of becoming gods). The fact that Caiaphas announced his intentions to the Sanhedrin members, and they agreed to his plan, tells us that the ruling Pharisees and Sadducees were also secret Satanists who most certainly knew that Emmanuel was the Christ—the prophesied Messiah, come to save the Jewish people—and, therefore, their mortal enemy. Consequently, they would have considered him the ultimate sacrifice to their satanic gods. [↑](#footnote-ref-156)
159. See the parable: *Gospel 14:120*. [↑](#footnote-ref-157)
160. See *Gospel 12:180-182* and *Gospel 12:220*. [↑](#footnote-ref-158)
161. In Emmanuel’s time, the Phoenician cities of Tyre and Sidon (which were in modern day Lebanon) were filled with pagans. So Emmanuel is telling the Jews of Chorazin and Bethsaida that the Gentile pagans are more God-fearing than they are. [↑](#footnote-ref-159)
162. Everything that Emmanuel says can be interpreted literally and metaphorically. The “serpents” and “scorpions” refer to the satanic cults and their members. (Recall how John the Baptist derided the “Children of the Serpent.”) See, for example, *Gospel 12:98-99*. [↑](#footnote-ref-160)
163. The priest did not want to defile himself by having contact with the dead. [↑](#footnote-ref-161)
164. Notably, the bible of the Roman Catholic Church—which is secretly a Baphomet-worshipping satanic cult—gives a satanic version of this key *Gospel* prayer. The Catholic bible changes the phrase “Our Lord in Heaven” to “Father” (after “Father Satan”). And the line, “Don’t lead us into temptation and rescue us from evil” has been changed to “Don’t subject us to the final judgment.” Finally, the Catholics completely removed the phrases, “May Your will be fulfilled on Earth as it is in Heaven” and “Because the Kingdom is Yours, filled with Your power and Your glory forever.” [↑](#footnote-ref-162)
165. See *Gospel 6:60*. [↑](#footnote-ref-163)
166. See *Gospel 6:43*. [↑](#footnote-ref-164)
167. See *Gospel 7:189-190*. [↑](#footnote-ref-165)
168. Here, Emmanuel has intentionally rejected the Jewish leaders’ “laws of men,” as he knows that the men who follow those laws have rejected Yahweh and secretly worship Satan. As Emmanuel said earlier in *Gospel 5:114*, “Go learn what this means: ‘I require compassion, not Temple sacrifices.’” See also *Gospel 5:139* and *Gospel 15:119*. [↑](#footnote-ref-166)
169. See *Gospel 12:7* and *Gospel* *12:220*. [↑](#footnote-ref-167)
170. See *Gospel 9:192*. [↑](#footnote-ref-168)
171. According to *Leviticus 14*, when a leper was healed of his disease, he was required to bring two birds to a Temple priest. One bird was sacrificed, and the other was dipped in the blood of the sacrificed one, then set free. [↑](#footnote-ref-169)
172. “Blasphemy,” in this context, refers to someone who has inverted Yahweh’s laws by turning the Holy Angels into a satanic “Holy Spirit” god. [↑](#footnote-ref-170)
173. See *Gospel 12:7* and *Gospel 12:180-182*. [↑](#footnote-ref-171)
174. See *Gospel* *16:74-77*. [↑](#footnote-ref-172)
175. This line is reiterated in *Revelation 16:15*: “Listen! I will be coming like a thief in the night! Blessed is he who stays alert and keeps his clothes on him, so he won’t be walking around naked and shamefully exposed.” (Which is also a reference to *Isaiah 47:3* – “Your nakedness will be exposed, and your shame will be revealed. I am going to take vengeance—I will spare no one!”) [↑](#footnote-ref-173)
176. See also *Gospel 16:70*. [↑](#footnote-ref-174)
177. Emmanuel is referring to his Second Coming. [↑](#footnote-ref-175)
178. See *Micah 7:6* and *Jeremiah 9:4-5*. [↑](#footnote-ref-176)
179. See *Gospel 13:161*. [↑](#footnote-ref-177)
180. Apparently, a group of revolutionaries from Galilee came to the Temple to offer sacrifices. As their animals were being slaughtered by the high priests, Roman soldiers came and killed the men, too, “mixing their blood with the Temple sacrifices.” [↑](#footnote-ref-178)
181. See *Psalm 78:2*. [↑](#footnote-ref-179)
182. See *Psalm 107:3*. [↑](#footnote-ref-180)
183. See also *Gospel 9:168* and *Gospel 17:174-178*. [↑](#footnote-ref-181)
184. Likely, this man was in heart failure and near death. [↑](#footnote-ref-182)
185. See *Ezekiel 21:26*, *Gospel 14:55*, and *Gospel 15:141*. [↑](#footnote-ref-183)
186. Note *Revelation 19:9* – “Then the angel said to me, ‘Write: ‘Blessed are those who are invited to the wedding feast of the Lamb.’” [↑](#footnote-ref-184)
187. Emmanuel is telling people what they will need to sacrifice to become his disciple. To follow Emmanuel (whom the Jewish leaders had already denounced as a heretic and were trying to murder), a person would likely be disowned by his or her family and declared officially “*dead.*” In addition, followers would be forbidden from ever entering the local synagogue, and they would be thrown out of their hometowns. There was also a very good chance that they would be tortured or murdered for championing the Name of Yahweh. In the centuries following Emmanuel’s crucifixion, Christians were murdered by the tens of thousands through stoning, crucifixion, excoriation, burning, being fed to the lions, beheadings, etc.—any manner of cruel death that the satanic Jewish and Roman leaders could devise. It was a battle between Yahweh and Satan, and that battle will continue until the End Time, when Yahweh destroys the satanic cults and ends their 2,000-year Reign of Terror. [↑](#footnote-ref-185)
188. Here, the “Holy Flame” refers to the Truth of Yahweh. Through suffering and sacrifice, the Holy Flame—Truth—“seasons” one with empathy. (Empathy is a Noble Emotion; thus, by championing Yahweh and His Word, one enters the Higher Mind.) “Hardship brings us closer to Truth, and thus is more difficult to bear, but from it alone comes compassion.” [↑](#footnote-ref-186)
189. In literal terms, this metaphor is referring to the storage of salt in ancient Rome. Salt was extremely valuable, and if it wasn’t stored properly the sodium chloride in the salt rocks—which give it the salty taste—could leach out, making the salt useless. But figuratively, Emmanuel is telling us that when one sacrifices for Yahweh, one is brought from the Lower Mind into the Higher Mind, receiving into one’s heart the Holy Waters of compassion and the Holy Angels of Truth. [↑](#footnote-ref-187)
190. See *Exodus 20:13* and *Deuteronomy 5:17*. [↑](#footnote-ref-188)
191. When people are in the Lower Mind, disconnected from Yahweh and reason, they can become irrationally angry and can call someone they love a “fool”—or even curse that person to Hell. Thus, Emmanuel is warning that the tendency to become angry or to curse others is a Lower Mind state. One should not act on those kinds of thoughts, as they bring a person into demonic possession and damnation. [↑](#footnote-ref-189)
192. Only the Higher Mind, which is connected to Yahweh, can make peace and reconcile differences, and so Emmanuel is warning people not to act from the thoughts of the Lower Mind. [↑](#footnote-ref-190)
193. See *Gospel 12:289*. [↑](#footnote-ref-191)
194. See *Exodus 20:14* or *Deuteronomy 5:18*. [↑](#footnote-ref-192)
195. Emmanuel is referring here to an event that is supposed to occur at the End Time, as foretold by the Prophet Isaiah in *Isaiah 66:24*: “They [the peoples of the world] will gaze upon the dead bodies of those who had rebelled against Me—the maggots will never die, and the fires will never be extinguished. They [the evil ones] will be abhorrent to all of humanity.” [↑](#footnote-ref-193)
196. See *Deuteronomy 24:1*. [↑](#footnote-ref-194)
197. See *Numbers 30:2*. [↑](#footnote-ref-195)
198. See *Gospel 9:171*. [↑](#footnote-ref-196)
199. See *2 Corinthians 13:1*; *Deuteronomy 19:15*. [↑](#footnote-ref-197)
200. See also *Gospel 15:7*, *Gospel 15:15-17*, Gospel *17:135-137*, *Gospel 17:220*, and *Gospel 17:278-281*. [↑](#footnote-ref-198)
201. As the Samaritans were an estranged northern tribe of Jews who worshipped at Mount Geriisim for Passover, not at the Temple in Jerusalem, Emmanuel’s going to Jerusalem for Passover would have been insulting to them. To avoid this kind of enmity, many Jewish pilgrims from Galilee chose to travel around Samaria via the north-south highway along the Jordan River, thereby avoiding the Samaritan towns on their way to Jerusalem. [↑](#footnote-ref-199)
202. See *2 Kings 1:10*. [↑](#footnote-ref-200)
203. Repeatedly, Emmanuel’s followers speak and act from their Lower Mind, without wisdom or compassion. The Lower Mind prefers violence and strife rather than peace. Thus, Emmanuel scolds them and reminds them to embrace the Holy Angels within them—or their Higher Mind. When one is in the Higher Mind, one can connect to Yahweh, and one is no longer interested in death and destruction. For humanity to save itself, people must learn how to stay in the Higher Mind, where Yahweh resides. [↑](#footnote-ref-201)
204. Here, Emmanuel is referring to the Higher Mind, which is humankind’s connection to Yahweh and the Kingdom of Heaven. [↑](#footnote-ref-202)
205. See *Gospel 16:51*. [↑](#footnote-ref-203)
206. This is corroborated by *Daniel 9:26*: “The Messiah will have no one and will be cut off.” [↑](#footnote-ref-204)
207. This line, regarding the End Time, is repeated twice in the *Gospel*—here, to refer to the fate of the “Great Prostitute” Babylon (i.e., the U.S.A.), and again in *Gospel 16:52* to refer to the fate of modern Israel. Here, the “two people in bed” [i.e., at night], “two women grinding corn” [i.e., early in the morning], and “two men in the field” [i.e., after sunrise] refer to people doing activities in different time zones when the cataclysm comes. From the references to Noah and Lot, Emmanuel is also telling us that people will have no awareness that the cataclysm is about to strike. [↑](#footnote-ref-205)
208. See *Ezekiel 21:26*, *Gospel 13:33*, and *Gospel 15:141*. [↑](#footnote-ref-206)
209. See *Deuteronomy 24:1*. [↑](#footnote-ref-207)
210. See *Genesis 5:2*. [↑](#footnote-ref-208)
211. See *Genesis 2:24*. [↑](#footnote-ref-209)
212. Emmanuel is explaining that when Yahweh brings together a man and woman through the holy union of marriage, the husband should respect Yahweh’s union by becoming like a “eunuch” around other women. (And, likewise, the wife should also be like a “eunuch” around other men.) Marriage is a holy union between the Masculine (Yang) and the Feminine (Yin). These are the two primordial forces behind all creation, allowing Souls to manifest in physical bodies on Earth. Thus, marriage is an expression of Yahweh’s creative ability, through which the Soul of Man unites with the Soul of Woman, and they become One Soul. For this reason, marriage is extremely sacred and should not be defiled with adultery. [↑](#footnote-ref-210)
213. See *Deuteronomy 5:6-21*; *Leviticus, Chapter 19*; *Exodus 20:3-17*. [↑](#footnote-ref-211)
214. See *Gospel 12:4-5*. [↑](#footnote-ref-212)
215. See *Isaiah 53:7-9*. Likely, the Prophet Isaiah had even more to say about Emmanuel’s fate at the hands of the Jewish elites, but those sections were probably removed by scribes who did not want the Jewish leaders to be associated with Emmanuel’s crucifixion. However, as we learn from the *Restored Gospel of Emmanuel the Christ*, it was the Jews—not the Romans—who arrested Emmanuel and murdered him on the cross. [↑](#footnote-ref-213)
216. The Hebrew word *Sheol* (*Bardo* in Sanskrit) is the purgatory for the dead, where a person’s Soul awaits judgment by Yahweh before being sent either to the heavenly realms or to the hell realms. Unlike the concept of “Hell” (*Hades* in Greek), which is reserved for sinners, every Soul automatically goes to *Sheol* upon death of the physical body. There is a “second death” for the Soul if it is sent to Hell, where it is destroyed by Yahweh. Unlike physical reality that is subject to the constraints of time, Hell is not subject to any time constraints; thus, Souls suffer Hell agonies for “an eternity.” [↑](#footnote-ref-214)
217. Yahweh harvests what He doesn’t plant: Yahweh did not plant the “seeds of evil,” but He will “harvest” them at the End Time and destroy them in the fiery furnace of Hell. [↑](#footnote-ref-215)
218. See *Zechariah 9:9*. Donkeys were the pack animals of the poor, and so Emmanuel is riding into Jerusalem on the lowliest of all animals. [↑](#footnote-ref-216)
219. See also *Gospel 13:218-219*, *Gospel 15:7*, Gospel *17:135-137*, *Gospel 17:220*, and *Gospel 17:278-281*. [↑](#footnote-ref-217)
220. Emmanuel is explaining that one cannot express love for Yahweh, and for other people, when one is feeling hatred. As a result, one will not be able to receive Yahweh’s love. [↑](#footnote-ref-218)
221. See *Psalm 118:22-3* and *Zechariah 4:7*. [↑](#footnote-ref-219)
222. “Herodians”: officials of Herod Antipas, the Roman-appointed Governor of Galilee. [↑](#footnote-ref-220)
223. Jewish elites in the Sadducee sect ran the Second Temple and were part of the Sanhedrin. Publicly, they strictly followed Jewish law as given in the *Torah*, pretending to be exemplars of humanity. Privately, they were hedonists who believed that all punishment and reward occur during manifested life. Because they did not believe in punishment after death (i.e., Hell), they believed that they could pursue forbidden earthly pleasures and nothing would happen to them. In Eastern terms, the Sadducees did not believe that there were karmic consequences for their actions. (While all true religions acknowledge the existence of Hell/Karma, Satanism and modern Judaism do not.) Because the Jewish high priests and scribes during Emmanuel’s time worshipped Satan, believing that he was more powerful than Yahweh, they did not think that anything bad would happen to them if they killed Yahweh’s Christ or destroyed Yahweh’s Word. Indeed, as the Old Testament reveals, nearly every Jewish ruler, from Solomon to Zedekiah, worshipped Satan and participated in the satanic cults. Even in modern times, almost all the Jewish elites who control the governments and economies of the world are members of these cults. Thus, one can conclude that Satanism, not Judaism, is the true “religion” of Jewish elites, and it has been this way since the time of Solomon. For centuries, the Jewish aristocracy has been responsible for spreading their satanic Baphomet cults across the world, which have created more than two millennia of warfare, division, and suffering for humanity. (In exchange for their wealth and power, the Jewish elites turned Yahweh’s Earth into Hell.) By the 21st century A.D., these crimes resulted in the final abomination: the destruction of the Earth and everyone on it, which is why all the prophecies say that Yahweh will annihilate Israel at the End Time. [↑](#footnote-ref-221)
224. Here, the Sadducees are apparently referring to the story in *Tobit 3:8*. (Notably, the Old Testament *Book of Tobit* is only found in Catholic bibles, which links the Jewish Sadducee cult to the Roman Catholic Church.) [↑](#footnote-ref-222)
225. See *Exodus 3:6*. [↑](#footnote-ref-223)
226. See *Deuteronomy 6:4-5*. [↑](#footnote-ref-224)
227. See *Leviticus 19:18*. [↑](#footnote-ref-225)
228. See *Gospel 5:114* and *Gospel 5:139*. [↑](#footnote-ref-226)
229. See *Psalm 110:1*. [↑](#footnote-ref-227)
230. *Tefilin* are still worn by many Jewish men; they consist of two small black boxes containing passages of Old Testament scripture, which are worn on forehead and upper arm, and are held in place by long black straps. The *tzitzit* are tassels that are attached to the Jewish man’s prayer shawl; they are meant to remind the devotee of how Moses freed the Jewish people from Egypt. The Old Testament orders Jewish men to wear *tefilin* and *tzizit*. [↑](#footnote-ref-228)
231. The satanic Roman Catholic Church corrupted this line to read, “Don’t call anyone on Earth your ‘Father,’” because members of the Baphomet cults use the name “Father” when they invoke Satan. The Baphomet cults see Satan as the “true god of Heaven and Earth,” who manifests in the world through the possession of human Souls. Baphomet Satanists believe that all gods other than Satan (including Yahweh, The One True God) are false or lesser gods that Satan uses to deceive and possess humankind. In this sense, they believe that all gods are manifestations of Satan himself, and serve him. When priests, bishops, popes, etc., participate in their satanic human-sacrifice ceremonies in the Vatican or churches—which include rape, child-murder, and the drinking of human blood and eating of human flesh—they believe that they become possessed by Satan and receive his power. Eating a still-quivering human heart from a young victim—which is a part of all satanic human-sacrifice ceremonies—allows the Satanist to consume both blood and flesh simultaneously and, through the abominable act, defy all of Yahweh’s laws. Once possessed, Catholic clergymen believe that Satan can be invoked within them whenever someone calls them “Father” (i.e., by Satan’s name); in the process, they believe that Satan possesses both themselves and the parishioner. Thus, the Catholic clergy see themselves as the vessel through which Satan manifests into the world and controls it. (In truth, Satan and other demonic spirits have no power other than what men give them). Whenever the name “Father” is used—whether in a Satanic ceremony, Church service, or prayer before a crowd—Baphomists believe that it invokes Satan and allows direct communication with him through possession. When world leaders don black clothing to meet the Pope in the Vatican, calling him the “Holy Father,” they are invoking Satan to possess the Pope so they can get guidance from Satan, himself. What the Devil does not tell his followers is that those who willingly participate in satanic ceremonies, who knowingly use the name “Father” to become possessed by Satan, damage their Souls irreparably and receive an eternity of agony in Hell. [↑](#footnote-ref-229)
232. See *Gospel 9:168* and *Gospel 17:174-178*. [↑](#footnote-ref-230)
233. See *Ezekiel 21:26*, *Gospel 13:33*, and *Gospel 14:55*. [↑](#footnote-ref-231)
234. See *Numbers 30:2*, which states that, by Jewish law, *all* oaths must be kept. However, in Emmanuel’s time the Pharisees must have mandated that only certain oaths needed to be kept (such as making an oath by the “gold of the Temple”), while others could be ignored (such as an oath on the Temple, itself). Here, Emmanuel is drawing attention to the irrationality of their laws. [↑](#footnote-ref-232)
235. I.e., birth to the New Age of Yahweh’s Kingdom on Earth—the New Age of Mercy, of the Feminine. The Age when humans will finally act from their Higher Minds and fulfill their Yahweh-given potential. [↑](#footnote-ref-233)
236. We are not told who the “you” is, but as Emmanuel is talking about someone who is alive at the End Time and can recognize the signs, he is actually talking to *future* disciples who will be persecuted in his name. The Two Witnesses of *Revelation* are both prophesied to die and resurrect at the End Time for the sake of Emmanuel and his *Gospel* (note *Revelation 11:7-11*— “When the Two Witnesses finished giving their testimony, the beast that comes up from the Abyss will wage war against them, and will overpower them and kill them… But after three and a half days, the breath of life from Yahweh entered the Two Witnesses, and they stood up…”). *Revelation*’s Woman in the Desert—who is not only one of the Two Witnesses, but is also the mother of the Lamb (i.e., the mother of the reborn Christ)—is also described as being relentlessly pursued and persecuted by the followers of Satan. Therefore, Emmanuel’s “you” is apparently referring to these future Two Witnesses; he is giving them a message, and he is also giving others information to identify who the Two Witnesses are. [↑](#footnote-ref-234)
237. This is a fulfillment of *Isaiah 63:3*: “I trod the winepress [of Yahweh’s wrath] alone; no one from the nations would support me. I trampled the nations in my anger, and smashed them in my wrath.” (Note: the “winepress of Yahweh’s wrath” is also referenced in *Revelation 14:19*.) [↑](#footnote-ref-235)
238. This line refers to the churches that claim to be following the teachings of Emmanuel the Christ, but are actually Baphomet cults that preach the teachings of Lucifer/Satan through the pagan trinity of Father (Lucifer/Satan), Son (Son of Lucifer/Satan; i.e,., the Antichrist), and the Holy Spirit (Lucifer/Satan’s voice of “illumination”). *Jude 1:4* warns about this infiltration: “Certain men have snuck in unnoticed [into the Christian church], evil ones who were preordained from the beginning for the Final Judgment. They turned God’s Grace into depravity, and denied their only King and Master, Emmanuel the Christ.” [↑](#footnote-ref-236)
239. Here, Emmanuel is referring to the various forms of secret torture used by satanic world leaders to subjugate their citizens. The torture puts citizens into a permanent fight-or-flight state that prevents them from feeling the Higher Brain, heart-based emotions of compassion, love, grace, etc.; thus, their “love grows cold.” By the 21st century A.D., the satanic Baphomet cults had taken over the entire world, and the torture of citizens had reached epic levels. It included: the routine rape, sodomy, torture, and human-sacrificing of citizens in hospitals; routine citizen “home visits” by teams of professional torturers trained in amnesiac and paralytic drugs; the doctors’ routine sodomizing of babies immediately after birth; the mass-torture and murder of newborn babies in hospitals to collect pineal fluid for satanic ceremonies; psychiatric torture that causes men to become homosexuals, or to cut off their genitals and become women (and women add genitals to become men); satanic RF (radio frequency) messages blasted daily into the unconscious minds of citizens through home electronic devices; the use of weaponized cell phones, computers, tablets, and other devices that kill, incapacitate, or sterilize citizens through extreme blasts of RF radiation; the use of constant, deleterious RF/MF (magnetic field) radiation in citizens’ homes to lower IQs by 20-30 points, destroy reasoning ability, cause chronic sickness, and kill “problem citizens”; the intentional poisoning of the food and water supply with toxic chemicals (like fluoride, chlorine, pesticides, artificial colors and flavors, etc.); the regular use of neutron bombs on civilian populations to mass-murder or destroy their brains; etc. Perhaps most egregious, by the 21st century A.D. the satanic governments had complete control of the minds of the world’s 8.6 billion people through their RF technology; this radiation “mark of the Beast” stole freewill from every person (all thoughts and desires now came from the satanic System) and prevented anyone from revolting or protecting themselves. Yahweh would not tolerate this removal of human freewill—through which the Soul chooses to ascend to Heaven or descend to Hell. Nor would Yahweh tolerate the complete annihilation of the human mind and heart. Nor would He countenance the destruction of His Earth through nuclear weapons. Thus, He brought His Christ back at the End Time to destroy the satanic cults forever. [↑](#footnote-ref-237)
240. See *Revelation 14:6*. [↑](#footnote-ref-238)
241. Evidently, the Two Witnesses will announce Emmanuel’s *Gospel* as a “testimony” to all the nations of the world, thereby heralding the return of Emmanuel the Christ. [↑](#footnote-ref-239)
242. See *Micah 7:6* and *Jeremiah 9:4-5*. [↑](#footnote-ref-240)
243. See *Daniel 8:24*, *9:27*, *11:31*,and *12:11*. The Prophet Daniel repeatedly refers to the “horrendous crimes that cause devastation.” It should be noted that Emmanuel gives us an unsettling detail about these crimes, revealing that they will come from a place considered “holy.” [↑](#footnote-ref-241)
244. See *Isaiah 22:1*. [↑](#footnote-ref-242)
245. See *Gospel 19:5*. [↑](#footnote-ref-243)
246. See *Revelation 11:4*: “…the infidels will trample on the Holy City for 42 months.” [↑](#footnote-ref-244)
247. For more about Yahweh’s “Chosen Ones,” see *Revelation 17:14*. [↑](#footnote-ref-245)
248. Here, Emmanuel is again referring to the false churches that are prophesied to arise in the future, offering a satanic “Divine Jesus” Antichrist and a pagan “Holy Trinity” god. Emmanuel tells us that the people will be “fooled” at the End Time, and they won’t know that they are worshipping Satan and the Son of Lucifer instead of Yahweh and Emmanuel the Christ. [↑](#footnote-ref-246)
249. See *Gospel 14:21*. [↑](#footnote-ref-247)
250. See *Gospel 14:36*. [↑](#footnote-ref-248)
251. This End Time prophecy is repeated by most of the Old Testament prophets. See *Isaiah 13:10, Isaiah 24:23*, *Isaiah 34:4*, *Psalm 18*, *Amos 5:20*, *Amos 8:9*, *Joel 2:10*, *Joel 2:31*, *Joel 3:15*, *Zechariah 14:6*, *Malachi 14:6-7*, *Zephaniah 1:15*, *Habbakuk 3:11*, *Ezekiel 32:7*, *Revelation 6:12-14*. Notably, *Isaiah 13:10* tells us that this prophecy is about the destruction of the future “Babylon” (which is the United States of America, or U.S.A.). For more details about the destruction of the U.S.A., see *Revelation, Chapters 17-18*. See also *Isaiah 34:4*, which foretells Yahweh’s destruction of the countries of the Earth. [↑](#footnote-ref-249)
252. See *Gospel 9:92*.Also, *Revelation 1:7* gives us more details about the arriving Messiah: “Look! He will come from the clouds, and every eye will see him—also those who had pierced him. And all the people of the Earth will mourn for him.” The Prophet Daniel also prophesied about this moment in *Daniel 7:13-14*: “Look! One like the Son of Man will come from the clouds of Heaven, approach the Ancient of Days [i.e., Yahweh], and be presented to Him. He will be given authority, glory, and a Kingdom, so people of every nation and language will worship Him. His [Yahweh’s] authority will be everlasting and will never pass away, and His Kingdom is one that will never be destroyed.” And see *Revelation 11:11*: “Then [the Two Witnesses] heard a mighty voice from Heaven saying to them, ‘Come up here!’ And they ascended to Heaven in a cloud, and their enemies beheld them.” [↑](#footnote-ref-250)
253. See *Isaiah 11:12*. [↑](#footnote-ref-251)
254. Note: Emmanuel is now addressing every future generation up to the Second Coming of the Christ. [↑](#footnote-ref-252)
255. See *Gospel 12:253-*255 and *Revelation 16:15*, in which Emmanuel says, “Look! I will come like a thief! Blessed is he who stays alert and keeps his clothes on, so he won’t be found naked and shamefully exposed.” [↑](#footnote-ref-253)
256. The “sheep” are the Children of God who love Yahweh and follow His laws. The “goats” are the Children of the Serpent (i.e., the satanic cult members), who rebelled against Yahweh and broke His laws. See also *Daniel 8:5-8*, in which the metaphor of a goat is used to discuss the rise of the Western satanic empires. [↑](#footnote-ref-254)
257. In other words, Mary wanted Emmanuel to be anointed as King of the Jews before he was buried—just as the Jewish kings of old had been anointed. It was believed that the Holy Anointing Oil, normally only used on kings and priests, would purify and sanctify anyone who touched it. And so Mary was paying profound respect to Emmanuel through her act. [↑](#footnote-ref-255)
258. See *Zechariah 9:9*. [↑](#footnote-ref-256)
259. See *Gospel 19:45-46*. [↑](#footnote-ref-257)
260. Here, as we see throughout the *Gospel*, Emmanuel is championing and invoking Yahweh’s true name (i.e., rather than the false names “God” and “Father”). [↑](#footnote-ref-258)
261. Emmanuel’s death on the cross marked the beginning of Yahweh’s judgment against humankind. By murdering Yahweh’s Christ, humanity condemned itself to 2,000 years of bloodshed, death, and brutal tyranny (in other words, Yahweh permitted mankind to turn the Earth into Hell). But at the End Time Yahweh will send back His Christ to end the satanic Reign of Evil and to fulfill the prophecies from Scripture. Thus, the returned Christ will glorify Yahweh by bringing His Kingdom—His paradise—back to Earth: “Let Your Kingdom come! May Your will be fulfilled on Earth as it is in Heaven.” [↑](#footnote-ref-259)
262. See, for example, *Isaiah 9:7*. [↑](#footnote-ref-260)
263. The Jewish leaders intentionally gave Judas 30 silver coins in exchange for Emmanuel’s life. Historically, that was the paltry compensation paid to an owner whose slave was killed by a bull. We are told in *Exodus 21:32* that 30 silver coins was the amount paid for the life of the Prophet Zechariah, and so the Jewish leaders offered the same insulting amount for the life of Emmanuel the Christ. [↑](#footnote-ref-261)
264. See *Isaiah 53:1*. [↑](#footnote-ref-262)
265. See *Isaiah 6:10*. [↑](#footnote-ref-263)
266. In other words, it was Thursday; Passover began at sunset on Friday—the next day. *Gospel 17:32*, *Gospel* *17:83*, *Gospel* *18:143*,and *Gospel 18:187* all indicate that Emmanuel was crucified *before* the Passover meal, and so the Last Supper was not for Passover but was simply a final meal that Emmanuel had with his disciples. The references to the Passover meal were likely added by scribes around the 2nd century A.D. in order to give scriptural justification for using unleavened (i.e., yeast-free) bread for the Catholic Eucharist ceremony that would result from the Last Supper. [↑](#footnote-ref-264)
267. Emmanuel understood that everything—including his imminent death on the cross—was Yahweh’s will. [↑](#footnote-ref-265)
268. It was the custom in Emmanuel’s time for arriving guests to have their feet washed by a servant or slave before entering a person’s house. Thus, Emmanuel is humbling himself before his followers by taking on the role of servant. [↑](#footnote-ref-266)
269. The *mikvah* was a Jewish ritual bath; it was believed that one could purify oneself by fully immersing in the *mikvah*’s waters. As the *mikvah* was only for spiritual purification rites, not bathing, one did not enter its waters without first carefully cleaning every part of the body (washing facilities were usually built near the *mikvah* for this purpose). [↑](#footnote-ref-267)
270. This is a key line in the *Gospel* foretelling a future betrayal by one of Emmanuel’s Twelve Apostles, Simon Peter. In this ominous line, Emmanuel is revealing his concern about Simon Peter’s ability to stay on the path of Yahweh. There are several other lines in the *Gospel* where Emmanuel questions Simon Peter’s ability to stay faithful to him; see, for example, *Gospel* *17:188-189* and *Gospel 20:124-134*. [↑](#footnote-ref-268)
271. Here, Emmanuel is warning Simon Peter and his apostles not to elevate themselves higher than him, the Christ. Emmanuel is also foreshadowing what will happen to the Christian Church after his crucifixion—how followers like Simon Peter (and the fictional “Apostle Paul” who came later) would be elevated above him. Indeed, for centuries the spurious New Testament books like *Acts of the Apostles* have been promoted by the Christian Church as more important than Emmanuel’s *Gospel* and his *Book of Revelation*, despite the fact that Emmanuel’s words “are from the Holy Angels” (*Gospel 8:295*). In addition, Emmanuel is also warning his disciples—and Simon Peter in particular—not to believe the satanic lie that men could become gods equal to Yahweh. To use a modern term, he is warning them not to become “egomaniacs.” [↑](#footnote-ref-269)
272. See *Psalm 41:9*. [↑](#footnote-ref-270)
273. Emmanuel was actually saying, “So that when it does happen, you’ll believe I am the Christ.” But according to Jewish law, declaring oneself the Christ or the Messiah was punishable by death. So Emmanuel is carefully choosing his words. [↑](#footnote-ref-271)
274. Symbolically, by breaking the bread and blessing it again, Emmanuel is beginning a second meal—a spiritual meal, to bless and nourish everyone’s Soul. [↑](#footnote-ref-272)
275. Note: In Judaism, a final prayer is always said at the end of meals. But when Emmanuel says this prayer, he is also announcing that he is severing himself from the world and accepting his imminent death. [↑](#footnote-ref-273)
276. Emmanuel is saying that there is no longer a covenant between the Jews and Yahweh, as the Jews are about to commit the unforgivable act of murdering their Messiah, Yahweh’s Christ. Now, there is a New Covenant, but it is between Yahweh and *humanity*—i.e., between the Jews and the Gentiles. This Covenant requires humanity to accept Yahweh as The One True God, to surrender to His will by following His Law, and to be stewards of the Earth—not destroyers of the Earth. (See also *Gospel 12:229* and *Jeremiah 31:31-34*.) Yahweh made His old covenant with Abraham when the Jewish patriarch sacrificed a ram in place of his son, Isaac; now, Yahweh’s New Covenant will be made with Emmanuel when the Jewish leaders human-sacrifice him on the cross on Passover. (Notably, egregiously, the Jewish leaders killed Emmanuel near the Dome of the Rock, the holy place where Abraham made his covenant with Yahweh.) [↑](#footnote-ref-274)
277. Earlier, Emmanuel said: “The one who eats my bread has turned traitor against me.” Judas has already eaten the bread given to him by Emmanuel, thereby fulfilling the prophecy. Here, the piece of bread that Emmanuel is handing to him symbolically shows that Judas is the one who fulfilled this bread prophecy. [↑](#footnote-ref-275)
278. To Jews, sunset marked the end of the day. It was now the beginning of the Day of Emmanuel’s Death. [↑](#footnote-ref-276)
279. See *Gospel 10:44* and *Gospel 10:92*. [↑](#footnote-ref-277)
280. Here, Emmanuel is explaining that Yahweh’s manifestation power exists through the name of His Christ. That is why Emmanuel repeatedly says that one should ask for something in his name. When one invokes Emmanuel’s name, one invokes Yahweh, Himself, and all the power of Yahweh, The One True God Of All Things. The satanic cults knew this, so one of the first corruptions they made to the *Gospel* (in addition to dividing it into four books) was to change Emmanuel’s name to “Jesus,” thereby negating the powers of manifestation associated with the Christ’s true name “Emmanuel.” Similarly, in their translations of the Old and New Testaments, the satanic cults also tried to negate Yahweh’s power by changing “Yahweh” to “God.” Thus, over the centuries whenever Christians invoked the names of “Jesus” or “God,” they were actually invoking the names of “Jesus, Son of Satan” (i.e., the Antichrist) and “God, Father Satan.” It was the greatest ruse every perpetrated upon humanity. See also *Gospel 13:218-219*, *Gospel 15:7*, *Gospel 15:15-17*, *Gospel 17:220*, and Gospel *17:278-281*. [↑](#footnote-ref-278)
281. When the Zebedee brothers make this request, Emmanuel asks them if they are willing to drink from his “cup”; in other words, Emmanuel wants to know if they are willing to share his fate by dying for Yahweh and His Word. Poignantly, Emmanuel tells James and John that they will, indeed, be crucified for Yahweh. However, Emmanuel tells them that they will also receive a future “baptism”—in other words, they will also be reborn at the End Time to join Emmanuel on Earth. (In other words, the angelic souls of James and John Zebedee will be reincarnated at the End Time.) For more about the “cup,” see *Gospel 17:84-85* and *Gospel 18:11-12*. [↑](#footnote-ref-279)
282. See *Gospel 9:166*. [↑](#footnote-ref-280)
283. See *Isaiah 53:10*. [↑](#footnote-ref-281)
284. See *Zechariah 13:17*. [↑](#footnote-ref-282)
285. See *Gospel* *19:106-107*. [↑](#footnote-ref-283)
286. Again, Emmanuel is expressing his concern about Simon Peter falling into darkness. See also *Gospel* *17:56-64* and *Gospel 20:124-134*  for more of Emmanuel’s admonitions to Simon Peter to stay on the path of Yahweh. [↑](#footnote-ref-284)
287. See *Gospel 18:106*. [↑](#footnote-ref-285)
288. See *Isaiah 53:12*. [↑](#footnote-ref-286)
289. See *Gospel 15:7*, *Gospel 15:15-17*, *Gospel 17:135-137*, *Gospel 17:278-281*. [↑](#footnote-ref-287)
290. When Emmanuel says that they are “not of this world,” he means that their Souls are angelic, not human. [↑](#footnote-ref-288)
291. See *Psalm 35:19*; *Psalm 69:4*. [↑](#footnote-ref-289)
292. See *Gospel 2:1-2*. [↑](#footnote-ref-290)
293. See also *Gospel 11:70-72*. [↑](#footnote-ref-291)
294. As a punishment to the people of the Earth for their sins, and for not saving the Christ, Yahweh allowed the followers of Satan to reign for 2,000 years after the crucifixion of Emmanuel. After this 2,000 years, at the End Time, the Devil and his followers will be condemned to Hell for an eternity (and their false “Divine Jesus” Christianity will be exposed and destroyed). [↑](#footnote-ref-292)
295. I.e., through the *Book of Revelation* and other Scripture prophecies. [↑](#footnote-ref-293)
296. See also *Gospel 13:218-219*, *Gospel 15:7*, *Gospel 15:15-17*, Gospel *17:135-137*, and *Gospel 17:220*. [↑](#footnote-ref-294)
297. By coming into the world, the Christ initiates Yahweh’s plan to destroy all evil on Earth and to establish Yahweh’s Kingdom of Righteousness for humanity. [↑](#footnote-ref-295)
298. The “Son of Eternal Damnation” is Judas Iscariot, Emmanuel’s betrayer. [↑](#footnote-ref-296)
299. Recall that the Jewish day begins after sunset. Thus, it is now Friday, the Day of Passover. [↑](#footnote-ref-297)
300. The Archangel Michael has had various incarnations, including the Prophet Elijah, the Prophet Jeremiah, the Prophet Zechariah, John the Baptist, etc. In the future, at the End Time, he is prophesied to be the Rider on the White Horse (see *Daniel 12:1* and *Revelation 19:11-16*.) He will also be the *Mahdi* of Muslim End Time prophecies, and the *Moshiach* of Jewish End Time prophecies. And, as we now know, he is the father of the returned Christ (which accords with the Muslim End Time prophecies). [↑](#footnote-ref-298)
301. See *Gospel 8:266*. [↑](#footnote-ref-299)
302. Here, Emmanuel is reminding his disciples that it is his destiny to be arrested and executed, and he is obediently accepting his fate—his “cup”—from Yahweh. [↑](#footnote-ref-300)
303. See *Gospel 11:68*. [↑](#footnote-ref-301)
304. Mary Magdalene wanted Simon Peter to testify on behalf of Emmanuel before the Sanhedrin court, so she got him permission to enter the palace grounds. (Because she was a woman, she could not testify for Emmanuel, herself.) Likely, Emmanuel had asked Simon Peter and some of the other male apostles and disciples to testify for him after his arrest—which they never did. Indeed, Simon Peter thrice denied knowing Emmanuel. [↑](#footnote-ref-302)
305. See *Gospel 17:192*. [↑](#footnote-ref-303)
306. See *Gospel 7:11*. [↑](#footnote-ref-304)
307. See *Zechariah 11:12-13* *and Exodus 21:32*. [↑](#footnote-ref-305)
308. When a Jew believed he had been defiled, he had to immerse himself in the *mikvah* (the Jewish purification bath) and then wait until after sunset for the purification to take effect. On the first day of Passover, one was required to arrive before sundown in a purified state for the Passover meal—which the Jewish leaders would not have been able to do if they had entered Pilate’s gentile residence and defiled themselves. [↑](#footnote-ref-306)
309. See *Gospel 14:142-146*. [↑](#footnote-ref-307)
310. Mary Magdalene must have been present, or there would have been no witness to record these events. Likely, because Mary was the daughter of a high-ranking Sanhedrin member (which is why she was known to the high priest and was immediately let into the palace courtyard), she was allowed to accompany Emmanuel when he met Pilate. [↑](#footnote-ref-308)
311. This is a pivotal line in the *Gospel*. Here, Emmanuel speaks about humankind’s failure to save him—an innocent man and Yahweh’s Christ—from death. For this failure, Yahweh would punish humanity for the next 2,000 years until the Christ’s return at the End Time. Emmanuel is also commenting on the barbarity of human Souls, who are “not of his (heavenly) world” because they are allowing him to be killed. [↑](#footnote-ref-309)
312. Pilate, as the Roman governor, had the power to declare Emmanuel the leader or “king” of the Jews. So even though Pilate said “you are the King of the Jews” as a question, by saying it publicly before the masses he was officially declaring him King of the Jews. [↑](#footnote-ref-310)
313. See *Isaiah 53:7-9*. [↑](#footnote-ref-311)
314. Pilate ordered Emmanuel to be flogged as a punishment—but not in preparation for crucifixion. After Emmanuel received this punishment, Pilate freed him and turned him over to the mob. It was the Jews who crucified him. [↑](#footnote-ref-312)
315. In truth, Emmanuel was never scourged—Pilate refused to do it (though it is popularly believed that Emmanuel was scourged by the Romans). To be scourged, Emmanuel would have been stripped naked and tied to a pole, which is not mentioned in the text. Generally, with Roman floggings, the person was suspended by the hands, with a weight tied to the feet. That is never mentioned in the text, either. It appears that the only punishment Emmanuel received was caning. But Pilate probably didn’t want to cane Emmanuel, an innocent man, because it would have scarred his face and marked him for life as a criminal. [↑](#footnote-ref-313)
316. The Jewish leaders wanted Pilate to convict Emmanuel and to crucify him (because Emmanuel was not a Roman citizen, Pilate had the power to convict him without trial). Despite this, Pilate would not crucify an innocent man. Pilate had hoped that by caning Emmanuel, the Jewish leaders would consider it sufficient punishment and allow Emmanuel to be freed. Instead, the Jewish leaders threatened to cause riots unless Emmanuel was crucified. They were with the same mob that had arrested Emmanuel, and they were now joined with the Barabbas mob of insurrectionists. Likely, the two armed groups would have been large enough to overpower Pilate’s guards. Furthermore, Jerusalem was filled with thousands of Jewish pilgrims for the Passover holiday, and a riot at the palace could have quickly led to a larger revolt. Pilate knew that he was in an untenable situation. By Roman law, Emmanuel had been punished and could go free, but the angry mob was threatening to overrun the palace. Thus, Pilate believed he had no choice but to hand over Emmanuel for crucifixion. [↑](#footnote-ref-314)
317. It was Friday, just before Sabbath, so the high priests needed to sacrifice all the Passover lambs before nightfall. Likely, people had been lined up since morning to have their lambs slaughtered, so they would have ample time to prepare and roast the carcasses; late-comers wouldn’t be able to eat their animals until late at night. [↑](#footnote-ref-315)
318. Pilate is freeing Emmanuel and returning him to the Jewish people. [↑](#footnote-ref-316)
319. Because the Jewish people have only one King, Yahweh, the high priests just committed blasphemy by calling Caesar their only king. According to Jewish law, their words would have been punishable by death. [↑](#footnote-ref-317)
320. See *Gospel 19:14*. [↑](#footnote-ref-318)
321. Pilate could not have retracted his public declaration that Emmanuel was the King of the Jews, any more than Herod Antipas could have reneged on his agreement to kill John the Baptist. Emmanuel went to his death anointed by the Jewish people as their King. In addition, Pilate and the Jewish Sanhedrin had also publicly called him the Messiah and the Christ. Despite not being able to stop the Jewish leaders from crucifying Emmanuel, Pilate still had the power to put a sign over the cross that announced the crimes of the Jewish leaders. [↑](#footnote-ref-319)
322. This brutal treatment fulfilled another prophecy from Scripture. See *Isaiah 53:5-6*: “He was pierced for our sins, and he was tortured for our immorality. It was his fate to be punished for our salvation. Through the injuries he endured, he purified us all.” [↑](#footnote-ref-320)
323. When Emmanuel—who had the power to stop what was being done to him—allowed the guards to beat and humiliate him, he was permitting himself to be treated like a slave: violated and assaulted, without any rights or assistance. By experiencing torture and crucifixion, Emmanuel’s Soul would know the suffering of the lowest and most helpless of Yahweh’s children. And Emmanuel would prove to his followers that he was willing to die for them and for Yahweh. [↑](#footnote-ref-321)
324. Cyrene was modern day Libya; in Emmanuel’s time, a large community of Jews lived in Libya. [↑](#footnote-ref-322)
325. In *Gospel 8:172*, Emmanuel tells his disciples, “Whoever won’t pick up the cross to follow me isn’t worthy of me.” It is a poignant irony that a foreigner, who knew nothing about Emmanuel or his ministry, carried Emmanuel’s cross for him—rather than one of Emmanuel’s own followers, who had all abandoned him. Emmanuel gave his life to save his friends, yet not a single one of his friends was there to carry his cross for him. In addition, Emmanuel had been beaten on the face and head by the Roman soldiers during the caning, but it appears that his body had not been injured. Also, he had been able to talk coherently to Pilate afterwards, so his injuries must have been superficial, with no damage to his brain. Emmanuel had been a robust young man, able to hike up mountains and spend long periods of time in the desert, and he should have been able to carry his cross. But in *Gospel 14:145*, we are told that the high priests and scribes “will **torture** him and kill him,” so it appears that the Jewish mob had harmed Emmanuel so badly that he wasn’t able to carry it. In addition, *Isaiah 52:14* gives a disturbing description of Emmanuel: “Many were horrified by the sight of him—his face was disfigured beyond human likeness, and his body marred beyond recognition.” [↑](#footnote-ref-323)
326. See *Gospel 16:38*. [↑](#footnote-ref-324)
327. Emmanuel is alluding to the End Time prophecies in *Hosea 10:8* and *Revelation 6:16*. [↑](#footnote-ref-325)
328. Apparently, the two criminals had already been on their crosses when the Jewish mob brought Emmanuel to the crucifixion area. Presumably, there was a place between them that was unoccupied. [↑](#footnote-ref-326)
329. See *Isaiah 53:12*. [↑](#footnote-ref-327)
330. See *Psalm 22:18*. [↑](#footnote-ref-328)
331. It was common, as an act of mercy, for bystanders to give the crucified draughts of wine mixed with narcotic herbs, to ease their pain and suffering. For a description of this “bitter wine,” see *Proverbs 31:6*. [↑](#footnote-ref-329)
332. See *Amos 8:9*. The darkening of the sky at noon fulfilled another prophecy from Scripture, and it started at the same time that the high priests in the Temple began their long day of slaughtering lambs. (Thousands of Jewish worshippers would have come to Jerusalem for the Passover holiday, needing their lambs to be slaughtered at the Temple. It would have been a literal bloodbath of all-day animal slaughter, with lines of people and animals wrapped around the Temple.) The darkening of the sky during Emmanuel’s crucifixion marked the breaking of Yahweh’s covenant with the Jewish people. Yahweh was rejecting the Jews’ Passover lamb sacrifices, which were being made at the same time that their Messiah was being human-sacrificed to the high priests’ satanic gods. In other words, the Jews would no longer be “passed over” by the Angel of Death, as they had been in Egypt during their enslavement by Pharaoh. Instead, Yahweh would allow the Angel of Death to come down hard upon the Jewish people, killing and scattering them to the four winds for what they had done. The black sky was also a sign from Yahweh that their nation would be destroyed, and their Temple would be annihilated to the last stone, just as Emmanuel had prophesied. See *Gospel 13:20*, in which Emmanuel reminds the Jewish people that they will not receive any of Yahweh’s blessings until they return to Him and accept His Messiah: “Your people have been left devastated. I can tell you this: you won’t see me again until the time when you can say, ‘Blessed is he who comes in the name of Yahweh.’” [↑](#footnote-ref-330)
333. See *Gospel 16:147*. Here, the standard Aramaic translation of Emmanuel’s words is given. [↑](#footnote-ref-331)
334. It should be remembered that Emmanuel spoke with a thick Galilean accent, of the Northern Aramaic dialect. The people of Jerusalem had such great difficulty understanding him that they thought his “*Eli!*” was actually “*Elijah!*” And hence, they thought he was speaking to the Prophet Elijah. [↑](#footnote-ref-332)
335. See *Psalm 69:21*. [↑](#footnote-ref-333)
336. See *Revelation 16:17*. [↑](#footnote-ref-334)
337. According to the Prophet Daniel, this will also happen during the Second Coming of the Christ. See *Daniel 12:2*: “Many asleep in the dust of the Earth will awaken: some to eternal life, others to eternal contempt.” [↑](#footnote-ref-335)
338. The Roman guards were guarding the two criminals who had been executed by the Roman government. They had nothing to do with Emmanuel’s crucifixion. [↑](#footnote-ref-336)
339. It is widely believed that the Second Temple Jews of Emmanuel’s time followed the lunar calendar of First Temple Jews. Which means that the slaughter and preparation of Passover lambs fell on a Friday—the same day as the Sabbath—creating an “especially holy Sabbath day” (i.e., Passover was on the same day as the Sabbath). If the bodies on the crosses weren’t taken down before the Sabbath started, they would have been left (rotting) there until Sunday morning. [↑](#footnote-ref-337)
340. Typically, the crucified died from suffocation, as the weight of their bodies prevented them from breathing properly. Breaking the legs of the crucified was considered an act of mercy, as the men could keep breathing for days by using their legs to push up their bodies. As Emmanuel was already dead when the soldiers came to break his legs, and as he had been conscious to the very end, he must have surrendered his spirit to Yahweh and let himself die. [↑](#footnote-ref-338)
341. We know from *Gospel 18:66* that “all the disciples abandoned Emmanuel and fled.” Therefore, none of Emmanuel’s male apostles or disciples were present at his crucifixion (this is why Joseph and Nicodemus—two Pharisee elites—had to take Emmanuel’s body down from the cross and wrap it for burial). However, we know that all of Emmanuel’s female disciples were present, including Emmanuel’s mother and the apostle whom Emmanuel “loved most,” Mary Magdalene. Therefore, a female disciple—presumably the erudite writer of the *Gospel*, Mary Magdalene—must have “witnessed” his crucifixion and recorded the events. [↑](#footnote-ref-339)
342. See *Psalm 32:20*. [↑](#footnote-ref-340)
343. See *Zechariah 12:10* and *Revelation 1:7*. [↑](#footnote-ref-341)
344. Obviously, because the Jewish leaders had allowed Joseph and Nicodemus to take Emmanuel’s body, they didn’t understand—or believe—that Emmanuel was going to resurrect. [↑](#footnote-ref-342)
345. The “seventy-five pounds” of aloe and myrrh was a large quantity, enough for a king’s burial, and would have been very expensive. The purchase was meant to show the same respect to Emmanuel as would befit a king. Similarly, the linen cloth that Joseph purchased would have been the finest available, of royal quality. Regarding the meaning of the cloth, see *Revelation 19:8*; there are many references throughout the Bible of “pure white linen” being reserved for Yahweh’s holiest servants. [↑](#footnote-ref-343)
346. Note: It has not yet been three days since Emmanuel’s death. Recall the prophecy of *Hosea 6:2*: “In two days [Yahweh] will revive us; on the third day, He will restore us, that we may live in His presence.” [↑](#footnote-ref-344)
347. It was now Monday, as the Jewish day starts after sundown (not at midnight, as in modern times); thus, Monday began when the sun set. [↑](#footnote-ref-345)
348. At this point, three sunsets—Friday’s, Saturday’s, and Sunday’s—have passed since Emmanuel died on the cross. Therefore, Emmanuel is now fully resurrected. [↑](#footnote-ref-346)
349. It is interesting to note that the injuries to Emmanuel’s body healed with the resurrection, but his body was not restored to a pristine state: there are still scars remaining. [↑](#footnote-ref-347)
350. See *Hosea 6:1-3*. [↑](#footnote-ref-348)
351. Here, they are confirming that it was the Jewish leaders who crucified Emmanuel, not the Romans. [↑](#footnote-ref-349)
352. Here, the disciples are already separated from each other, with only five of the original apostles staying together—despite Emmanuel’s entreaties that his followers “love each other” and remain united. [↑](#footnote-ref-350)
353. The tetragram name of Yahweh appears 153 times in *Genesis*. Therefore, the 153 fish connect Emmanuel to the Yahweh of Abraham and also to Yahweh’s manifesting power. “Genesis,” in Hebrew, is translated as “in the beginning”—a phrase that was also used in the beginning of this *Gospel.* Thus, the 153 fish imply that Emmanuel existed *in the beginning*: i.e., before creation, when the events in *Genesis* occurred. [↑](#footnote-ref-351)
354. Here, Emmanuel is not only revealing what will happen to Simon Peter—but to the early Christian Church. [↑](#footnote-ref-352)
355. Emmanuel is telling us that Mary Magdalene will be reborn (i.e., reincarnated) at the End Time, when Emmanuel returns—not that she will live forever. [↑](#footnote-ref-353)
356. “Yahweh” is a shortened way of saying, The One True God Who Is All Things and Is All Thought That Existed, Exists, and Will Exist.” The One True God is Yahweh of the Jewish *Torah* and Allah of the Muslim *Holy Koran*. The thoughts of Yahweh are called the Logos or Word of Yahweh, and they are given to the Christ, the Prophets, and humankind through special angels like the Archangel Gabriel. Throughout recorded history, there has been a division between the monotheists (i.e., First Temple Jews, Muslims, First Church Christians, etc.) who believe in Yahweh/Allah, and the polytheists (i.e., Pagans, Satanists, Luciferians, Divine Jesus Christians, etc.) who believe in many gods, and who view Yahweh/Allah as a Zeus-like throne god. However, as Emmanuel taught, Yahweh/Allah encompasses all things in manifested and unmanifested reality, and all things are part of Him. Though Yahweh/Allah created humankind “in his own image” (*Genesis 1:27*), He made His Will separate from that of his creations, to whom He gave individual consciousness. Emmanuel tells us in the *Gospel* that people are supposed to use their Yahweh/Allah-given freewill to love Yahweh/Allah “with all their heart and with all their soul, and with every thought, and with every action.” [↑](#footnote-ref-354)
357. In Emmanuel’s time, the word “soul” had a deeper and more complex meaning than it does today. Generally speaking, there were two types of “soul.” The first type, distinguished in this text by an uppercase “S”—“Soul”—refers to the entire cycle of a person’s existence: one’s pre-manifested existence as a spirit; the spirit’s entry into a physical body at the moment of conception; birth of the physical body; manifested life on earth; death of the physical body; and re-entry into the spirit domain. The “Soul” also refers to every thought and emotion a person has had throughout his or her manifested and unmanifested existence. When “soul” is used in this text with a lowercase “s,” it refers to a person’s consciousness or thoughts. [↑](#footnote-ref-355)
358. Emmanuel, in Hebrew, means “Yahweh Is With Us.” Christ, in Greek, means “the Anointed One,” or more generally, the “Messiah.” “The Christ” refers to the uniqueness of Emmanuel’s Soul, which was not only angelic, but was the First Soul that Yahweh ever created. Emmanuel’s special status as The Christ explains why he was able to transmute physical matter and perform other miracles deemed impossible for human souls. When Emmanuel calls himself the “Son of Man” (i.e., the “Son of Humanity”), he is referring to himself as a manifested physical body—i.e., as a *man*, a person. [↑](#footnote-ref-356)
359. See *John 15:27*. Mary Magdalene, the writer of the *Gospel*, knew the importance of telling Emmanuel’s story “in the order that events happened,” so readers would know that Emmanuel had actually been the Messiah, the Christ, come to save the world. When Jewish leaders in the satanic cults corrupted and disassembled Emmanuel’s *Gospel* around 60 A.D. (at the time of the Nero persecutions), turning it into the four books of *John*, *Luke*, *Mark*,and *Matthew*, they knew that readers would not be able to follow Emmanuel’s story and, therefore, would not be able to believe in him or his miracles. The books of *John*, *Luke*, *Mark*,and *Matthew* turned Emmanuel’s story into an incoherent jumble of events that was impossible to follow, in which Emmanuel—later to be called “Jesus”—seemed as mythological as Odysseus. Two millennia later, most of the Earth’s 8.5 billion people doubted whether the Christ had ever lived, with most Christian denominations rejecting the fragmented *Gospels* in favor of the spurious books of the *New Testament* (books that featured an invented apostle named “Paul,” and which made the bumbling neophyte Simon Peter more important than his teacher, Emmanuel). When someone reads this reassembled *Gospel of Emmanuel the Christ*, they are reading the true story of Emmanuel for the first time in 2,000 years, in the order that events happened. In the process, readers are receiving Yahweh’s Grace and Truth after 2,000 years of darkness and deception. [↑](#footnote-ref-357)
360. See also *Jeremiah 1:4-5* and *Isaiah 49:1-3*. [↑](#footnote-ref-358)
361. In the *Holy Koran, Surah 3:41*, we learn that Zechariah left the Temple after three days, unable to write or speak (i.e., Yahweh/Allah punished him by making him silent and unable to talk). Zechariah was only able to communicate through gestures until the three days had passed, when he regained his ability to write. Speech returned to him eight days after the birth of John the Baptist, when the child was named at the circumcision. [↑](#footnote-ref-359)
362. Though we are not given Mary’s lineage, we know that she descended from the priestly lineage of Aaron because Elizabeth is her cousin. See *Luke 1:5*. [↑](#footnote-ref-360)
363. In this translation, the Latin word “Christ” is used. In Emmanuel’s time, Latin and Hebrew were widely spoken, and “Emmanuel,” “Messiah,” and “Christo” (which all mean “the Savior”) were used interchangeably in the original *Gospel*. There is no Jewish tradition in which the Savior is ever called “the Son of God” or “Lord," as that was considered blasphemy and a capital offense. However, in the 2nd century A.D., members of the satanic Cult of Marcion corrupted the text of the four *Gospels*, changing “Yahweh” to “God” or “the Father,” and the word “Messiah” to “Son of God.” They also changed Emmanuel’s name to “Jesus” to make it seem as if he had been a god from birth who possessed god-like powers. (In truth, Emmanuel was an angelic being, whose power came from Yahweh.) By calling Emmanuel “Jesus,” cult members had turned the real-life Emmanuel into a fictional character who was divine and the son of a god (just as the pagan Egyptian god Horace was considered the son of the god, Osiris, etc.). These changes conformed to Roman paganism, thereby guaranteeing that the Romans would not persecute followers of the Marcionite cult. [↑](#footnote-ref-361)
364. See *Isaiah 54:14-15*. [↑](#footnote-ref-362)
365. This line, *Matthew 1:18*, was obviously added by scribes as an explanatory. The line introduces readers to Emmanuel’s false name, “Jesus.” [↑](#footnote-ref-363)
366. See *Isaiah 7:14*. [↑](#footnote-ref-364)
367. Mary is officially Joseph’s wife, so she registers in Joseph’s hometown. But the marriage hasn’t been consummated yet, so legally they are still engaged. [↑](#footnote-ref-365)
368. There were several Herods ruling around this time. In this case, the Roman Governor of Judea, Herod the Great, is being referenced. [↑](#footnote-ref-366)
369. See *Micah 5:2-4*. [↑](#footnote-ref-367)
370. See *Hosea 11:1*, *Isaiah 42:6*, *49:6*. [↑](#footnote-ref-368)
371. See *Jeremiah 31:15*. [↑](#footnote-ref-369)
372. Herod Archelaus, the Roman-appointed Governor of Galilee, had been such a cruel and incompetent ruler that the Roman emperor Augustus sent him into exile in Europe. Archelaus’ brother, Herod Antipas, ruled Galilee during the time of Emmanuel’s ministry and death. [↑](#footnote-ref-370)
373. See *Isaiah 11:1* for the possible source of this quote (the word “branch” has been associated with the word “Nazareth”). It is likely that the original prophecy had been excised by Jewish scribes after Emmanuel’s crucifixion. [↑](#footnote-ref-371)
374. See *Exodus 13:2*, *Exodus 13:12*. [↑](#footnote-ref-372)
375. See *Leviticus 12:8*. [↑](#footnote-ref-373)
376. See *Hosea 11:1*, *Isaiah 42:6*, *Isaiah 49:6*. [↑](#footnote-ref-374)
377. The Jewish holiday, Passover, commemorates the day that the Angel of Death “passed over” the homes of the Israelite slaves in Egypt (Yahweh had been punishing Pharaoh by striking down all the firstborn in the country). Jews celebrate the holiday in remembrance of Yahweh’s victory over their enemies. [↑](#footnote-ref-375)
378. The historical markers given in *Gospel 4:2* indicate that Emmanuel’s ministry likely began in 31 A.D. Based on the chronology of events in the *Gospel*, we know that his ministry lasted approximately 2 to 2½ years before he was crucified. All Gregorian dates in the text are accurate to within a few days and have been determined by calculating back from the day of Emmanuel’s crucifixion, which likely occurred on April 1, 33 A.D. (though it could have been up to two years earlier, or possibly one year later). The Jewish Calendar months and days should be accurate. [↑](#footnote-ref-376)
379. See *Malachi 4:5*: “I will send you the Prophet Elijah before the great and awful [Judgment] Day of Yahweh comes.” [↑](#footnote-ref-377)
380. See *Isaiah 40:3*, *Matthew 11:10*,and *Luke 7:27*. [↑](#footnote-ref-378)
381. The *Gospel* uses the term "Pharisees" to refer specifically to the leaders of the Pharisee sect—a Jewish cult that was popular during the Second Temple period. Most common people belonged to this cult, including many of Emmanuel’s apostles and disciples. (In addition, modern Judaism descended from the Pharisee sect of the Second Temple period, not from First Temple Judaism.) Pharisee leaders were in charge of the local synagogues and acted as the people’s spiritual teachers. They wielded great power in the local communities, determining religious practice and dogma, judging the behavior of parishioners, and excommunicating anyone they chose. Though the Pharisees believed in the Yahweh of Abraham and the Old Testament, it is uncertain whether they saw Yahweh as a pantheon deity (as the Romans and Sadducees did), or as The One God Who Is All Things (as Emmanuel and the First Temple Jews did or as a false or lesser god that was a deception of Satan (as the Sadducee Baphomists did). John the Baptist accuses both the Pharisees and Sadducees of being “Children of the Serpent” (i.e., Baphomists), and Emmanuel calls them deceivers, so it is likely that the Pharisees were part of the Baphomet cults. Pharisee leaders believed that the world was inherently impure. They believed that everything—objects, food, people, bodies, souls, etc.—could be purified and raised to the level of Yahweh through strict ritual and prayer; thus, the Soul would avoid Hell and go to Heaven. The daily practice of Pharisee elites emphasized individualized ritual, prayer, and Scripture study over altruistic acts toward others—except when prescribed by a particular ritual. Which is why Emmanuel says to them in *Matthew 9:13*, “Go learn what this means: ‘I require compassion, not Temple sacrifices.’ Emmanuel’s ministry, which emphasized placing the many before the individual, was both foreign and anathema to the “stiff-necked” Jewish leaders, who were Satanists and had no heart connection. [↑](#footnote-ref-379)
382. Members of the Jewish Sadducee sect were wealthy and well-educated, and were part of the ruling Jewish elite. It appears that they had adopted Greek (pagan) culture, rejecting the Pharisees’ interpretations of Old Testament laws, and denying the existence of an afterlife, Hell, or resurrection (see *Matthew 22:23*, *Mark 12:18*, and *Luke 20:27*). Despite being rationalists, they were usually assigned high priest positions by the Roman authorities, to whom they had close ties and allegiances. Based on the descriptions in the *Gospel*, it is likely that the Sadducees were members of satanic Greek and Egyptian polytheistic Baphomist cults; they believed that the Jewish God of Abraham (Yahweh) was just another deity in a larger pantheon of gods that included Lucifer, Isis, Osiris, Zeus, etc. As high priests in the Temple, the Sadducee elites led a dual-life: they conducted secret satanic rituals for their pagan gods (likely done in the holiest parts of the Temple), while publicly they made Temple sacrifices to Yahweh and pretended to be exemplars of Judaism. In the *Gospel*, the Sadducees view Emmanuel, the Christ of Yahweh, as a kind of Horace, the son of Isis and Osiris. By killing him, they had hoped to prove that their gods were more powerful than Yahweh (and they had expected to be raised to the level of gods, themselves). It is likely that modern, polytheistic Christianity descended from the Sadducee cult, or at least, from the Gnostic tradition that the Sadducees followed. [↑](#footnote-ref-380)
383. See *Matthew 7:19*. [↑](#footnote-ref-381)
384. John the Baptist’s ministry was heart-based, and so John offered a baptism of the body with water—i.e., with the Holy Waters (the Feminine/the Manifested). His ministry centered on the part of the Jewish *Shema* prayer that taught, “Love your Lord, Yahweh, with all your heart and all your soul.” John taught that Yahweh was in all things and all people (i.e., Yahweh is One), and so one should act with love towards everyone and everything (i.e., “love your neighbor as yourself”). When people received a baptism with water, they surrendered all hatred, anger, fear, ill-will—all the thoughts of the Lower Mind—and opened their hearts to all beings. In the process, they entered the Higher Mind and, for the first time in their lives, felt the Noble Emotions of love, joy, faith, compassion, gratitude, altruism, grace. It was, indeed, an experience of being reborn as a new person. (“Once you know Yahweh, you can’t bear to leave Him—you must return to Him at all costs.”) In the Higher Mind, people were also able to know Truth and weren’t fooled by the lies of their leaders. In contrast to John the Baptist’s water baptisms, Emmanuel’s ministry was mind-based, offering a baptism with fire through the Holy Angels (the Masculine/the Unmanifested). The Holy Angels bring the Holy Flame—the Word of Yahweh, or Truth—to a person through the mind, through thoughts. (All dark thoughts come from demons; all light thoughts come from the Holy Angels.) The Holy Flame, or Truth, connects a person to the Mind of Yahweh, which purifies the soul. Without Truth, no one can walk through the narrow gate to Life. [↑](#footnote-ref-382)
385. See *Isaiah 33:14*: “Zion’s sinners are terrified; the godless tremble. ‘Who among us can live with all-consuming fire? Who among us can live with everlasting flames?” [↑](#footnote-ref-383)
386. ”Forty days and forty nights” is the same length of time that Moses was on Mount Sinai with Yahweh, fasting and making the stone tablets with the Ten Commandments on them. See *Exodus 34:28*. [↑](#footnote-ref-384)
387. See *Deuteronomy 8:3*. [↑](#footnote-ref-385)
388. See *Deuteronomy 6:13*. [↑](#footnote-ref-386)
389. See *Psalm 91:11-12*. [↑](#footnote-ref-387)
390. See *Deuteronomy 6:16.* [↑](#footnote-ref-388)
391. In this line, John the Baptist is telling the reader that Emmanuel will return as the female sin-offering lamb, which is the Lamb featured in the *Book of Revelation*. This Lamb is the child of *Revelation*’s Woman in the Desert, and it is sacrificed (“pierced”—see *Revelation 1:7* and *Zechariah 12:10*) by the followers of Satan, then resurrected by Yahweh to offer humankind a chance to redeem itself See also *John 1:36*. [↑](#footnote-ref-389)
392. Emmanuel is not getting baptized to purify himself, but to purify all of humanity—to bring the Holy Angels to humankind. John the Baptist did not realize this at first. [↑](#footnote-ref-390)
393. Presumably, there was an excised line here identifying Mary Magdalene as the other disciple of John the Baptist. This would also mean that Mary Magdalene had been part of Emmanuel’s ministry from the very beginning. [↑](#footnote-ref-391)
394. The use of the word “Messiah” here tells us that Andrew spoke Hebrew and not Greek, as all other references in *John* use the word “Christ.” This also indicates that *John* was originally written in Greek, and that the author of John was fluent in both Greek and Hebrew—i.e., the person was from the wealthy class, likely born a Sadducee. [↑](#footnote-ref-392)
395. Note: All lines marked with an asterisk ( \* ) in this text were corrupted in some way by scribes. [↑](#footnote-ref-393)
396. There is some debate among translators as to whether Simon Peter was the son of John or the son of Jonah. “Son of John” was chosen, as “Jonah” was not a common name during the time period. [↑](#footnote-ref-394)
397. There were three Herods ruling around the time of Emmanuel. The Herod who killed John the Baptist was Herod Antipas, the Governor of Galilee. Antipas had already been married when he abducted his brother’s wife, Herodias, from Rome and brought her to Galilee to be his queen. Such behavior was considered highly immoral by Jewish law. [↑](#footnote-ref-395)
398. See *Isaiah 61:1-2*. [↑](#footnote-ref-396)
399. Throughout the Bible, we read about major events lasting “three and a half years” or “three and a half days.” This reflects the amount of time—three and a half days—that the shadow on a sundial “freezes” at the time of the winter solstice, before moving again. It represents the length of time for darkness (death) to transition to light (rebirth). It is also the midpoint of the seven-day week. (In Taoism, the “three and a half” can be seen as the point of transition from the *yang*, Masculine, to the *yin*, Feminine. It is the number of the New Age, the final defeat of Darkness.) Notably, in *Revelation 11:3*, the Two Witnesses prophesy for 1,260 days (which is equal to 42 months, which is equal to 3½ years). In *Revelation 11:11* the resurrection of the Two Witnesses takes “three and a half days,” and they are handed over to an evil king for “a time, times, and half a time” (which is 3½ years; see *Daniel 7:25*). Also, the “infidels” trample on the Holy City for 42 months (see *Revelation 11:4*). [↑](#footnote-ref-397)
400. See *I Kings*, Chapter 7. [↑](#footnote-ref-398)
401. See *2 Kings*, Chapter 5. [↑](#footnote-ref-399)
402. Obviously, Emmanuel’s mother already knew about his power of miracle, and that he could manifest things like wine. Here, Emmanuel is telling his mother that he doesn’t want people to know about his powers yet. But because Yahweh allowed Emmanuel to perform the miracle of turning the water into wine, this event marks Emmanuel’s transformation from being a rabbi (teacher) for his disciples to being the Christ for all humankind. [↑](#footnote-ref-400)
403. See *Isaiah 9:1-2*. This *Isaiah* quote is also referring to the New Covenant that formed between Yahweh and humanity after Emmanuel wa crucified. The “Way of the Sea” was a major highway that passed through the regions historically inhabited by the Zebulun and Naphtali tribes of Israel. In Emmanuel’s time, those two regions were part of Galilee Province. [↑](#footnote-ref-401)
404. The scribes (also called the “Teachers of the Law” in many translations) were Pharisees whose role was to study and memorize the Old Testament and Jewish oral traditions. They were primarily writer-scholars, who made copies of Old Testament scrolls and other important religious documents for synagogues and places of worship. Because of the scribes’ level of education and knowledge, people regularly consulted them about interpretations of Jewish law. Most certainly, these Pharisee scribes were the ones who had decided to cut up and rearrange the *Gospel* into four books, thereby hiding the truth of Emmanuel and his miracles in an attempt to discredit him and his ministry. [↑](#footnote-ref-402)
405. See *Isaiah 53:4*. [↑](#footnote-ref-403)
406. Peter is telling Emmanuel that he doesn’t follow the Jewish religious traditions and laws. In essence, he is telling Emmanuel that he’s not a religious man. [↑](#footnote-ref-404)
407. The people of Emmanuel’s time believed that all disease and death was the result of sin. Therefore, it was believed that one could not be healed unless one’s sins were forgiven. [↑](#footnote-ref-405)
408. Emmanuel never had an apostle named “Matthew.” As we can see from *Mark 2:14* and *Luke 5:27* in *The Restored Gospel of Emmanuel the Christ*, Levi and Matthew are the same person. He is “Levi” in *Luke* and *Mark*, and “Matthew” in *Matthew*. Evidently, to give the impression that the *Book of Matthew* was written by one of Emmanuel’s apostles, the scribe who divided the original *Gospel* changed Levi’s name to “Matthew.” [↑](#footnote-ref-406)
409. See *Hosea 6:6*. [↑](#footnote-ref-407)
410. Yom Kippur is also called the Day of Atonement (i.e., for sins). It is the holiest day in Judaism. [↑](#footnote-ref-408)
411. This is the first time that Emmanuel foreshadows his death. [↑](#footnote-ref-409)
412. On Sabbath, Temple priests were exempted from the Sabbath prohibition against work, and so they were permitted to remove the old “Bread of the Presence [of Yahweh]”—which the bread offering was called—and replace it with a fresh loaf. In addition, they were permitted to prepare sacrificial fires (for burnt offerings, etc.), and perform other essential Temple duties. [↑](#footnote-ref-410)
413. Emmanuel is quoting from *Hosea 6:6*. See also *Mark 12:33* and *Matthew 12:7*. [↑](#footnote-ref-411)
414. Officials or representatives of Herod Antipas, the Roman-appointed Governor of Galilee. [↑](#footnote-ref-412)
415. See *Isaiah 42:1-4*. [↑](#footnote-ref-413)
416. After Emmanuel’s crucifixion, Mary Magdalene continued the ministry of his First Christian Church. She is described in *John 13:23* as the apostle whom Emmanuel “loved the most, who always had his ear.” During the Nero persecutions of ~60 A.D., male leaders in the early Church began removing Mary Magdalene from the *Gospel* and Church history. After the destruction of the 2nd Temple, around 90 A.D., the fictional account *Acts of the Apostles* was written, making Simon Peter the false head of the Christian Church. This finally erased Mary Magdalene’s role as writer of the *Gospel* and founder of the First Church. [↑](#footnote-ref-414)
417. As stated in an earlier footnote, Emmanuel did not have an apostle named “Matthew”; rather, that apostle (who was a tax collector) was named Levi. Also, we know from *Mark 2:14* that Levi was the “son of Alphaeus,” not James. There was only one apostle named “James,” and he was the Zebedee boy. [↑](#footnote-ref-415)
418. There did not appear to be an apostle called “Thaddaeus,” as this “Thaddaeus” is not mentioned anywhere else in the *Gospel*. Likely, “Thaddaeus” is actually “Judas (son of James),” who is mentioned in *Luke 6:16* and *John 14:22*. [↑](#footnote-ref-416)
419. Emmanuel, who was guided by Yahweh through the Holy Angels, would not have chosen the demonically possessed Judas Iscariot—who was a thief and villain—as an apostle. Indeed, we are told in *Luke 6:12* that Emmanuel consulted with Yahweh before selecting his apostles. In addition, *John 2:24-25* tells us that Emmanuel “knew very well what was in each person’s heart.” [↑](#footnote-ref-417)
420. In addition to Mary Magdalene, Emmanuel had two other female apostles: Joanna and Susanna. However, during the Nero persecution of Christians (~60 A.D.), male Church leaders removed the three women from the *Gospel* in an attempt to negate the role of women in Emmanuel’s ministry. (That decision created 2,000 years of religious misogyny, and prevented women from ever having leadership roles in the Christian Church.) In the books of *Matthew 10:3*, *Luke 6:15*, and *Mark 3:18*, the three women’s names were changed to “Matthew,” “Thomas,” and “James (son of Alphaeus).” One can assume that the name “Thomas,” which appears between the spurious names “Matthew” and “James (son of Alphaeus),” is also false and was added to the text. (Likely, Thomas of the *Gospel* was a real person, but, like Judas Iscariot, he was only a disciple.) One can conclude that the name Levi and the three women’s names were scraped from the original scrolls. The scraped-off name “Mary (called Magdalene)” would have been approximately the same length as the added “Matthew, Thomas, James.” The scraped-off words, “Joanna (wife of Chuza, Herod’s steward), Susanna” would have been approximately the same length as “and Judas Iscariot (who would betray Jesus).” [↑](#footnote-ref-418)
421. This famous speech is commonly called, “The Sermon on the Mount”; the individual teachings have traditionally been called “The Beatitudes.” However, as *Luke 6:17* reveals,the sermon actually took place in the valley. [↑](#footnote-ref-419)
422. See *Psalm 37:11*. [↑](#footnote-ref-420)
423. See *Exodus 21:24*. [↑](#footnote-ref-421)
424. See *Leviticus 19:18*. [↑](#footnote-ref-422)
425. See *Matthew 7:12*. [↑](#footnote-ref-423)
426. See *Matthew 6:15*. [↑](#footnote-ref-424)
427. See *Obadiah 1:15* and *Mark 4:24*. Emmanuel is acknowledging the Universal Law of karma. [↑](#footnote-ref-425)
428. See *Matthew 15:14*. [↑](#footnote-ref-426)
429. See *Matthew* *10:24*. [↑](#footnote-ref-427)
430. Emmanuel is referring to the Jewish leaders who are secret members of the satanic cults. Publicly, they pretend to be righteous and holy (i.e., “false prophets”), but behind closed doors they commit heinous crimes against Yahweh and humanity. [↑](#footnote-ref-428)
431. Here, Emmanuel is alluding to a comment made by John the Baptist (see *Luke 3:9* and *Matthew 3:10*): “The ax lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.” This is a reference to the End Time, in which the Children of the Serpent—the “evil fruit”—will all be killed by Yahweh. [↑](#footnote-ref-429)
432. Throughout the *Gospel*, Emmanuel refers to the “wailing and gnashing of teeth”—which refers to the End Time, when the evil ones will be punished in everlasting flames. [↑](#footnote-ref-430)
433. See *Isaiah 40:3* and *Mark 1:2-3*, *Matthew 3:3*, *Luke 3:4-6*, and *John 1:23*. [↑](#footnote-ref-431)
434. “To you who can hear, listen!” This refers to *Isaiah 6:9-10*.Emmanuel uses this phrase, or some equivalent of it, throughout the *Gospel* (seealso *Matthew 13:13*, *Mark 4:12*, *Luke 8:10*). Emmanuel is speaking on two levels: first, he is specifically addressing the people in the crowd who are spiritual adepts who can hear the Word of Yahweh through the Holy Angels. But in addition, he is addressing someone who will be alive at the End Time. (The phrase is also used throughout *Revelation*; see *Revelation 2:11, 3:6, 13:9*, etc.) [↑](#footnote-ref-432)
435. The Passover holiday that year was on around April 13, 32 A.D. [↑](#footnote-ref-433)
436. Images on coins, including Caesar’s image, were considered graven and forbidden by Jewish law (see *Exodus 20:4-6*). Therefore, the Jews under Roman rule were actually carrying and exchanging graven images on the Temple grounds—a punishable sin. Though the Temple priests must have allowed this to occur, Emmanuel could not ignore the insult to Yahweh. [↑](#footnote-ref-434)
437. See *Psalm 69:9*. [↑](#footnote-ref-435)
438. See *Isaiah 56:7*. [↑](#footnote-ref-436)
439. See *Jeremiah 7:11*. [↑](#footnote-ref-437)
440. See *Psalm 8:2*. [↑](#footnote-ref-438)
441. We know from *John 7:50-*52 and *John 19:39-42* that Nicodemus repented and returned to Yahweh. Later, when Emmanuel is murdered on the cross, Nicodemus is one of the men who removes his body, wraps it in expensive cloth, and puts it in a tomb. [↑](#footnote-ref-439)
442. The Holy Angels transmit the thoughts or Word of Yahweh (i.e., the *will* or *intent* of Yahweh) to all Souls, and therefore embody the Divine Masculine, *unmanifested* nature of reality. (The Divine Masculine/ Unmanifested involves potentiality or will, whereas the Divine Feminine/ Manifested involves actualization or action. That is why the *Shema*, the most important prayer in Judaism, invokes both the Divine Masculine and the Divine Feminine natures of Yahweh: “Love your Lord, Yahweh, with all your **heart**, and with all your **soul** [i.e., mind], and with every **thought** and with every **action**.”) In Emmanuel’s time, the Greeks believed that all manifested things came from water. When teachers discussed the concept of the Divine Feminine/ Manifested nature of reality, also called Mother Earth, they discussed it in terms of the water element. Thus, when Emmanuel mentions the “Holy Waters” (which can also be translated as “Water,” or “Waters of the Soul”), he is referring to the Divine Feminine/ Manifested nature of Yahweh. Similarly, in *Gospel 4:43*, John the Baptist calls the Divine Feminine “the Holy Waters.” Nothing can come into being without the Divine Feminine (i.e., the Holy Waters) actualizing the potentiality of the Divine Masculine (i.e., the Holy Angels). While the Masculine may have a desire to create life, only the Feminine can manifest that desire by birthing it into physical existence. Thus, in Emmanuel’s time, there was an acknowledgment of the Divine Feminine’s equal and essential role in the process of Yahweh’s creation. [↑](#footnote-ref-440)
443. In the time of Emmanuel, people believed that the human heart was more than a physical organ—it was the Seat of the Soul. Specifically, they believed that the Holy Angels (i.e., the Masculine) expressed *thought* through the heart, and Holy Waters (i.e., the Feminine) expressed *emotion* through the heart. In short, the heart—rather than the brain—was seen as the source of all emotion and thought. [↑](#footnote-ref-441)
444. In *John 3:5-6*, Emmanuel compares the birth of our *physical body*—out of our mother’s “water” and out of the “spirit” of our father’s seed (i.e., semen)—to how our *Soul* is (re)born into the Kingdom of Heaven through the union of the Divine Feminine (Holy Waters) with the Divine Masculine (Holy Angels). The dual natures of Yahweh was accepted as common knowledge at the time; presumably, the author of the *Gospel* could not have imagined that the Christian Church would excise the Divine Feminine, leaving future readers with no understanding of Yahweh’s fundamental nature. [↑](#footnote-ref-442)
445. See *Numbers 21:8-9*. [↑](#footnote-ref-443)
446. We know that this woman was Mary, Lazarus’ sister—see *John 11:2*. [↑](#footnote-ref-444)
447. It was the custom of the time for arriving guests to be offered water to wash their feet before entering a house; to not be offered water was an insult. Because Simon the Pharisee didn’t offer Emmanuel any water and was intentionally disrespecting him, Mary (Lazarus’ sister) tried to undo the insult. [↑](#footnote-ref-445)
448. Mary would later anoint Emmanuel’s head with oil (see *John 12:3*, *Matthew 26:7*, *Mark 14:3*), making him King and undoing the second insult of Simon the Pharisee. [↑](#footnote-ref-446)
449. As John is already in prison (see *Luke 3:20*, *Mark 6:17*, and *Matthew 14:3*), this must be a scribal insert. [↑](#footnote-ref-447)
450. Here is another scribal insert that is meant to explain the Hebrew word for “teacher.” [↑](#footnote-ref-448)
451. Samaritans were Jews who descended from the tribes of the Northern Kingdom of Israel, and they worshipped Yahweh at their own temple on Mount Gerizim—not at the Second Temple in Jerusalem. Due to irreconcilable cultural and historical differences, their Jewish cousins in southern Israel discriminated against them, considering them inferior, half-blood, pagan Jews. In Emmanuel’s time, “true” Jews were not supposed to talk to the Samaritans. [↑](#footnote-ref-449)
452. See *Revelation 21:6*: “To he who thirsts, I will freely give from the fountain of the [Holy] Waters of Life.” Also, see *Revelation 22:*17 and John *7:37-38*. [↑](#footnote-ref-450)
453. Interestingly, this is the only time in the *Gospel* that Emmanuel openly admits to someone that he is the Christ, the Messiah. According to Jewish law, saying such a thing would be considered blasphemy, punishable by death. But because Emmanuel is alone with the Samaritan woman, and because a woman’s testimony wasn’t accepted in a Jewish court of law, Emmanuel could speak openly to her and not worry about his words being used against him. [↑](#footnote-ref-451)
454. See *Luke 19:21-23* and *Matthew 25:24-27*. [↑](#footnote-ref-452)
455. This line is a scribal insert, added later when the original text was separated into *John* and *Luke*. [↑](#footnote-ref-453)
456. Evidently, the names of these female apostles were removed from the original list in *Luke 6:13-16*. [↑](#footnote-ref-454)
457. See *Isaiah 6:9-10*. [↑](#footnote-ref-455)
458. See *Revelation 13:10* and *14:12*. [↑](#footnote-ref-456)
459. See *Luke 11:33.* [↑](#footnote-ref-457)
460. See *Luke 12:2* and *Matthew 10:26*.Emmanuel is referring here to the End Time, when the “horrendous crimes that cause devastation” (see *Daniel 11:31*) will be exposed, and the evil ones will be vanquished and thrown into Hell for eternity. See *Jeremiah 16:17*: “Because My [Yahweh’s] eyes see all their actions. They aren’t hidden from view, nor are they concealed from My sight”; and *Revelation 16:15*: “Listen! I will be coming like a thief in the night! Blessed is he who stays alert and keeps his clothes on him, so he won’t be walking around naked and shamefully exposed.” [↑](#footnote-ref-458)
461. Here, Emmanuel is alluding to the End Time “harvest,” when Yahweh will destroy the satanic cults that have taken over the world. We are told in *Revelation* that Yahweh allowed these cults to survive until the End, when they will be “uprooted and thrown into the flames.” (Ultimately, Yahweh allowed the cults to destroy the world as a punishment to humanity for not saving His Christ.) [↑](#footnote-ref-459)
462. See *Revelation 14:15*. [↑](#footnote-ref-460)
463. In *Luke* and *Mark*, there is only one demon-possessed man; in *Matthew*, there are two. Because the *Restored Gospel* relies on *Luke* and *John* for its chronology and accuracy, we are assuming that there had been only one demon-possessed man in Gerasenes. [↑](#footnote-ref-461)
464. The “Ten Cities,” also known as the Decapolis, was a Greco-Roman region to the east and south of Lake Galilee comprised of ten main cities. Jews of the time considered it an unholy area of paganism and depravity, inhabited by people “who sit among the graves and… eat the flesh of pigs” [*Isaiah 65:4*]. It is notable that the demon-possessed man in this town, freed by Emmanuel, literally “lived among the graves,” and the people there obviously ate “the flesh of pigs.” [↑](#footnote-ref-462)
465. In Egyptian mythology, the missing phallus of Isis’ dead husband Osiris must be found in order to resurrect him. From this myth, Herodias probably believed that John the Baptist would be unable to resurrect from death if his head was separated from his body; therefore, only his body was given to his disciples. [↑](#footnote-ref-463)
466. *Shavuot*, or the “Feast of Weeks,” was a major Jewish holiday celebrated seven weeks after Passover. In Emmanuel’s time, it commemorated the spring harvest of barley, and the planting of summer wheat, and it is one of three Jewish pilgrimage holidays (Passover and Sukkot are the other two). [↑](#footnote-ref-464)
467. The name “Bethesda” has been translated as "House of Mercy," or "Place of Flowing Water." [↑](#footnote-ref-465)
468. Note: The words “and wanted to kill him…” appeared in Aramaic translations of the *Gospel*, but were apparently excised from Greek versions. Evidently, the Jewish leaders did not want people to know that they had been responsible for murdering Emmanuel. [↑](#footnote-ref-466)
469. According to Jewish law, it was a capital offense to call oneself “Yahweh.” Even calling oneself “the Messiah” or the “Son of Yahweh” was risking execution. [↑](#footnote-ref-467)
470. This paragraph is one of the most esoteric in the *Gospel*, and understanding it requires an understanding of the true nature of reality. When a person is alive in the Manifested World, his or her brain creates a reality based on information coming from the five-senses. However, that person also has a “Soul reality” that simultaneously exists in the Unmanifested World. It is this connection between Soul and body that creates human consciousness. When we are in the Manifested World, we can connect to Yahweh and Heaven through the emotional and logical centers of the brain—i.e., through the Higher Mind. Conversely, when we are exposed to things like radiation or toxic food or torture, we are put into the Lower Mind and can only connect to Hell and the demonic. When the body dies, our Soul breaks its connection to the Manifested World and goes to Sheol (also called the “afterworld” or “purgatory”), where it is karmically judged; then, the Soul either experiences an eternity in the Heaven realms or an eternity in the Hell realms. (There are infinite Heaven and Hell realms that all feel as “real” as earthly reality. When a person dreams, or when a person ingests a sacred plant medicine—like datura, ayahuasca, Cannabis sativa, psyilocybin, etc.—s/he can experience these limitless realms of the Unmanifested World. And because time doesn’t exist in the Unmanifested World, the Soul experiences the Heaven or Hell realms for “an eternity.”) Thus, when a person is manifested on Earth, his/her brain uses information from the five senses to create a single, individualized reality. But when the person dies, his or her Soul can experience infinite realities. Yahweh can even send a departed Soul to a realm that resembles physical manifestation on Earth. Therefore, a person can’t really know if his or her Soul is actually physically alive, or in Sheol sharing a communal dream with other departed Souls.

     All Islamic, Jewish, and Christian End Time prophecies appear to be saying that all human Souls will be in Sheol at the End Time; then, on Yahweh’s Judgment Day, they will either go to Heaven to be saved, or to Hell to be destroyed. But according to the *Gospel* and other End Time prophecies, there is also a third option for these human Souls: to return to Earth as living, resurrected human beings (i.e., they will “pass from death to life” and become one of the “remnant” whom Yahweh will save at the End Time). The most logical explanation for the congruent End Time prophecies is that, at some point, the entire Earth—and everyone on it—must have been destroyed. (This is why Emmanuel calls the human Souls “the dead.” They are, literally, dead—they are Souls who are sharing a communal dream in which they think they are “alive” but they are actually in Sheol awaiting Final Judgment.) As Emmanuel’s *Revelation* prophecy focuses on the 20th century development of weapons of mass-destruction, and as the current president of the U.S.A. unleashed a nuclear event that will soon destroy all life on the planet, it is likely that there was also a nuclear war sometime after 2013 A.D. that led to the destruction of the planet (likely, it was an unexpected global nuclear war). However, because Yahweh is the All-Merciful and All-Loving, He gave the human Souls in Sheol a chance to save themselves: He placed them into an Earth-like Sheol realm, in which they were given the opportunity to undo their mistakes by speaking Truth to the people, ending their satanic System of slavery, and saving a remnant of humanity. Of course, to save themselves, they would also need to surrender to Yahweh and His Law.

     In the timeline in which the Earth was destroyed by nuclear war during or after 2013 A.D.: Shyloh Sturm’s parents did not move to Germany. Instead, they stayed in Bozeman, Montana, U.S.A., where radiation from the government’s in-house RF/MF torture/mind-control system killed Shyloh in her mother’s womb. (Indeed, the U.S. government did kill Shyloh’s male twin, who miscarried at three months from the extreme radiation—radiation that had given Shyloh her deadly brain cancer.) In this timeline, Shyloh died, the Sturm family never went to Germany, letters and *Gospels* were never written, and world leaders destroyed all life on the planet with their nuclear weapons. But in the Sheol “second chance” timeline, Yahweh guided Shyloh’s parents to move to Germany, where Shyloh was born alive. Then, because her parents were being mercilessly attacked by the satanic governments of Europe, Uruguay, and the U.S.A., they wrote letters to world leaders about the crimes of the Western governments. These letters stopped various confrontations between nuclear powers (i.e., between the U.S.A./ Israel and China/Russia).Then, finally, because the Satanists’ propensity for destruction was so powerful, the American and Israeli presidents annihilated the Sheol Earth with their nuclear weapons. Yet, because this is a “second chance” timeline that is meant to glorify Yahweh’s Mercy and Compassion, Yahweh has given humankind the opportunity to save a remnant of itself for “a resurrection of life” on Earth (as a reward for behaving righteously and speaking Truth to the people). But this can only happen if humanity acts soon. [↑](#footnote-ref-468)
471. See *Luke 6:40*. [↑](#footnote-ref-469)
472. See *Mark 8:34*, *Matthew 16:24*, and *Luke 9:23*. [↑](#footnote-ref-470)
473. See *Matthew 16:25*, *Mark 8:35*, and *Luke 9:24*. [↑](#footnote-ref-471)
474. The “oil” that the disciples used to anoint and heal people would have been similar to the Holy Anointing Oil used during the time of the First Temple to purify priests and to cure illness. The recipe for this oil is in the Old Testament, in *Exodus 30:22-25*: “Yahweh spoke to Moses, saying, ‘Get yourself the finest spices, 12½ pounds of myrrh oil, 6¼ pounds of the most fragrant cinnamon, 6¼ pounds of *kaneh bosem* (or “sweet cane,” which scientists have identified as *Cannabis sativa*; it was the main medicinal ingredient in the oil), 12½ pounds of cassia… and one gallon of olive oil. You will make from this a Holy Anointing Oil.” As we learn in the Old Testament, the Holy Anointing Oil is necessary for anointing the returned Messiah at the End Time. However, we know historically that the Holy Anointing Oil was no longer used by the time of the Second Temple. Likely, because Jewish law only allowed priests and kings to use the Holy Anointing Oil, the Sadducees in charge of the Second Temple (who were known for creating very strict, literal interpretations of Moses’ Law) banned the public use of *kaneh bosem*. This conclusion is further supported by the prevalence of treatable diseases mentioned in the *Gospel*—diseases like epilepsy, heart failure, palsy, etc.—that were routinely treated with *Cannabis sativa* in other parts of the world during the same time period. It is also likely that cannabis was banned throughout the Holy Land because the satanic Jewish leaders wanted people to suffer, believing that they “deserved” their illnesses as a punishment for sins. One can assume that these leaders would have prevented the masses from having any access to a panacea like *Cannabis sativa*, even prohibiting it by law (just as modern, 21st century satanic leaders have prevented the masses from having access to the medicine). In addition, as the Jewish leaders of Emmanuel’s time had no compunction about crucifying their Messiah on the holy day of Passover, they would have also wanted to prevent any future messiahs from being able to anoint themselves. [↑](#footnote-ref-472)
475. Herod Antipas, son of King Herod “the Great” (who had ordered the murder of all first-born boys in Bethlehem in an attempt to kill the Christ child), was the Roman-appointed Governor of Galilee. [↑](#footnote-ref-473)
476. An unknown scribe mistakenly identified this festival as Passover. However, both the story’s chronology and the time of year (2 August 32 A.D.) tell us that the holiday had to have been *Tish'a B'Av*—a Jewish fasting holiday commemorating the destruction of the First Temple. Because everyone would soon be required to fast, Emmanuel was concerned about the people not having any food for the night. [↑](#footnote-ref-474)
477. See the prayer in *Gospel 12:77*. [↑](#footnote-ref-475)
478. This incident reflects *2 Kings 4:42-44*, in which the Prophet Elisha miraculously feeds 100 men. [↑](#footnote-ref-476)
479. See *Psalm 78:24* and *Exodus 16:4*. [↑](#footnote-ref-477)
480. This line is not referring to the manna given to the Israelites in the desert; instead, it is referring to the Israelites who received the *Torah* (the first five books of the Old Testament) from Moses. Emmanuel is saying that Moses didn’t write the *Torah*—which is the true Bread from Heaven, the Word of Yahweh. Rather, Yahweh, Himself, wrote the five books through Moses. Thus, the Word of Yahweh gives eternal life, unlike the manna given in the wilderness for food, which only sustains a person for a day. [↑](#footnote-ref-478)
481. In the divided, corrupted *Book of John*, which was made for the secret satanic cults, “Holy Waters” was replaced with “blood of Jesus.” Holy Waters,” which represents the feminine principle of manifestation, balances the paragraph, in which Emmanuel first talks about the masculine Bread/Wisdom of Yahweh then discusses the feminine Water/Compassion of Yahweh. The two principles are referenced in Emmanuel’s statement, “He who comes to me will never **hunger**, and he who believes in me will never **thirst**.” These Holy Waters were discussed during Emmanuel’s meeting with the Samaritan woman (see *John, Chapter 4*). By removing the Holy Waters, the cults had hoped to excise the feminine nature of Yahweh from the *Gospel*. [↑](#footnote-ref-479)
482. See *John 18:8-9*. [↑](#footnote-ref-480)
483. Emmanuel declared himself a prophet of Yahweh, who speaks Yahweh’s Word. This angered the Jews, many of whom were rabbis and scribes who believed that prophets could only come from their personal lineages. Emmanuel, the son of a carpenter, did not meet their qualifications for being a prophet. [↑](#footnote-ref-481)
484. See *Isaiah 54:13*. [↑](#footnote-ref-482)
485. See *Revelation 22:1*. [↑](#footnote-ref-483)
486. Emmanuel will offer his body for crucifixion, to save the world. [↑](#footnote-ref-484)
487. The *Gospel* was divided at the time of the Nero persecutions to create a text for a public, moral religion and a text for a secret, satanic cult that revolved around a fictitious “Divine Jesus” man-god. Emmanuel would never have uttered such statements about eating his body and drinking his blood, as he knew that the pagans of his time engaged in cannibalism during their satanic ceremonies, and it was common for them to eat the flesh and blood of their victims. During the time of Nero, around the late 1st century A.D., these cannibalistic statements were added to the text of *John* to make it the primary book for the satanic cult—a cult that would become the Roman Catholic Church. Not surprisingly, the Catholic Church requires its followers to mimic a satanic ceremony every Sunday when they receive the Eucharist; symbolically, they are eating the flesh and blood of the man-god Jesus. (Meanwhile, in modern times, Catholic and Jewish leaders in the satanic cults continue to practice cannibalism.) [↑](#footnote-ref-485)
488. After Emmanuel was arrested, Simon Peter betrayed him by saying three times that he never knew him. In addition, Simon Peter never testified for Emmanuel before the Sanhedrin, and he left Emmanuel to die on the cross. Obviously, Simon Peter had been unwilling to carry Emmanuel’s cross. As Emmanuel says in *Gospel 8:172*: “Whoever won’t pick up the cross to follow me isn’t worthy of me.” [↑](#footnote-ref-486)
489. Here, for the first time, Emmanuel confirms to his disciples that he is the Messiah. [↑](#footnote-ref-487)
490. *Matthew 16:19* was copied from *Matthew 18:18* and inserted here to give authority to Simon Peter and his future church. The only difference between these two lines is that *18:18* uses “you” plural and *16:19* uses “you” singular. *Matthew 18:18* is connected to *Matthew 18:19*, which gives the keys to the Kingdom of Heaven to the disciples *only* when two or more of them agree to it—which is why the “you” in *18:18* is plural. Therefore, according to line *18:18*, it is impossible for Simon Peter to have been given the authority granted to him in *Matthew 16:18-19*. Also, we know that Emmanuel always sent out his disciples in pairs, and so the presence of at least two disciples would have been expected. Furthermore, the agreement of two or more apostles would have followed Jewish law of the time, which required the testimony of two or more male witnesses for something to be considered legal. Notably, *Matthew 16:18-19* aren’t corroborated by any *Luke* or *Mark* lines. [↑](#footnote-ref-488)
491. See *Isaiah 29:13*. [↑](#footnote-ref-489)
492. See *Exodus 20:12* and *Deuteronomy 5:16.* [↑](#footnote-ref-490)
493. See *Leviticus 20:9* and *Exodus 21:17*. [↑](#footnote-ref-491)
494. See *Luke 6:39*. [↑](#footnote-ref-492)
495. “…so lacking in understanding.” This is a reference to the ancient kabbalistic principle of wisdom (*chokmah*) versus understanding (*binah*). Just as the Masculine *chokmah* and the Feminine *binah* create an essential balance in the universe, ancient spiritual texts were meant to be interpreted on an earthly/ metaphoric level (*binah*) and on a heavenly/ literal level (*chokmah*). In this case, Emmanuel is drawing attention to his disciples’ inability to metaphorically understand what he said. (For example, see *Revelation 13:16*: “This calls for wisdom…”, and *Daniel 9:22*, “I have now come to give you wisdom and understanding…”) [↑](#footnote-ref-493)
496. See *Matthew 10:38-39*. [↑](#footnote-ref-494)
497. See also *Matthew 24:30*, *Luke 21:27*, and *Mark 13:26*. Emmanuel is referring to the End Time, when Yahweh, His Holy Angels, and the Lamb (i.e., the returned Emmanuel) will vanquish the Satanists and bring the Kingdom of Heaven to Earth. This event is foretold in *Revelation 14:10*: “[The beast and its followers] will be tormented with burning sulfur before the Holy Angels and the Lamb. And the smoke from their agony will rise forever and ever.” [↑](#footnote-ref-495)
498. We know from *Matthew 17:13* that the Prophet Elijah was reborn as John the Baptist. We also know from *Malachi 3:1-3* and *Isaiah 40:3* that John the Baptist will be reborn at the End Time to “restore everything.” (In *Revelation 19:11-21*, the reincarnated John the Baptist is called the “Rider on the White Horse.”) The Prophet Elijah, John the Baptist, and the “Rider on the White Horse” are all the Archangel Michael—see *Daniel 12:1*. [↑](#footnote-ref-496)
499. See *Luke 22:24*. [↑](#footnote-ref-497)
500. See *Mark 10:43-45*, *Matthew 20:26-28, Luke 22:26*. [↑](#footnote-ref-498)
501. See *Matthew 18:5*. [↑](#footnote-ref-499)
502. Here, Emmanuel is alluding to Lot’s wife, whom Yahweh turned into salt because she doubted the Word of Yahweh and “looked back” (see *Genesis 19:26*). [↑](#footnote-ref-500)
503. *Sukkot* was one of three Jewish holidays that required a pilgrimage to the Temple in Jerusalem. [↑](#footnote-ref-501)
504. Emmanuel’s brothers must have known that the Jewish leaders wanted to kill him, yet they still urged him to go to Jerusalem. This fulfilled the words of the Prophet Jeremiah (*Jeremiah 9:4*): “Do not trust your brothers, for every brother is a deceiver.” As Emmanuel himself said in *Luke 21:16-17*, *Matthew 10:21-22*, and *Mark 13:12-13*, “You will even be betrayed by your father and brothers, and by your relatives and friends—and they will send some of you to death. Brother will betray his brother to the death… and everyone will hate you because of me.” [↑](#footnote-ref-502)
505. See *John 13:33* and *John 8:21*. [↑](#footnote-ref-503)
506. See *Revelation 21:6* and *John 4:13-14*. [↑](#footnote-ref-504)
507. Nicodemus is a Pharisee who repented and returned to Yahweh. He became Emmanuel’s loyal follower. See *John 3:1-12* and *John 19:39-40*. [↑](#footnote-ref-505)
508. Also known as “the Mount of Olives,” or “Mount Olivet.” In this translation, it is being called “Mount Olive.” [↑](#footnote-ref-506)
509. The Jewish messiah prophecies are Yahweh’s “testimony,” which Emmanuel has fulfilled. [↑](#footnote-ref-507)
510. During the early First Temple period, Yahweh communicated to the Jewish people through the Temple and through the Ark of the Covenant in the Tabernacle. But by the period of the Second Temple, Yahweh did not communicate to the Jewish people anymore. Therefore, it sounded blasphemous to the Jewish leaders when Emmanuel said that Yahweh was testifying for him. [↑](#footnote-ref-508)
511. See *John 7:34* and *John 13:33*. [↑](#footnote-ref-509)
512. Emmanuel is telling them that he is an angelic being; he does not have a human soul, as they do. His world is Heaven, and their world is Earth. [↑](#footnote-ref-510)
513. Here, Yahweh’s name has been changed to “Lord.” This was done based on a line in the Jewish *Shema* prayer: “Yahweh is One.” The Jewish leaders were using the word “Lord” as a pseudonym for “Lord Satan,” whom they worshipped as God. They also believed that Yahweh, and the stories about him in the *Torah* (the first five books of the Old Testament), weren’t real and had been created to deceive the masses. By Emmanuel’s time (and much earlier, according to the Old Testament), Judaism had become a satanic Baphomet religion, with Jewish elites secretly following a “dark” Judaism in which they secretly rebelled against Yahweh by breaking his Commandments and worshipping Satan. Meanwhile, the Jewish masses followed a “light” Judaism that obeyed the Law of Yahweh and Moses. [↑](#footnote-ref-511)
514. Emmanuel is revealing the secret of the Jewish Baphomet (Luciferian) cult: that their “Lord” is not Yahweh, but is the Devil/Satan. Emmanuel is also validating the stories of the *Torah* as being real by declaring that Yahweh is The One True God, and by denouncing the Devil/Satan as a false god. [↑](#footnote-ref-512)
515. Here, Emmanuel is revealing that the Jewish leaders are secret members of a satanic cult that commits heinous acts against Yahweh and His Law (like human sacrifice). In particular, Emmanuel is telling the people that their leaders are fooling them by pretending to be moral, upstanding worshippers of Yahweh (i.e., wolves in sheep’s clothing). According to all prophecies, the modern descendents of these satanic Jews will be destroyed at the End Time. See *Revelation 3:9*: “I will make those who are of the synagogue of Satan, who claim to be Jews but aren’t, and are liars—I will make them come and fall at your feet.” [↑](#footnote-ref-513)
516. In Emmanuel’s time, the Pharisees and Sadducees believed that the Samaritans—the Jews who lived in the Northern Kingdom of Israel—were Jewish “half-breeds” and pagans who no longer worshipped the Yahweh of the Israelites. As we can see from this line, calling someone a “Samaritan” was a form of insult. Notably, Emmanuel always showed respect to the Samaritans, and treated them no differently than the other Jews. [↑](#footnote-ref-514)
517. This is a reference to the Jewish *Shema* prayer, in which Jews call Yahweh “our Lord.” [↑](#footnote-ref-515)
518. See also *Gospel 10:80 and Gospel 11:13-14*. Emmanuel is referring to the 2,000 years of darkness—the Reign of Evil—that would come to the Earth after the satanic Jewish leaders human-sacrificed him on the cross. Emmanuel knew that this Reign of Evil would be Yahweh’s punishment against humanity for not rescuing him from the cross. [↑](#footnote-ref-516)
519. See *Micah 2:12-13*. [↑](#footnote-ref-517)
520. *John 10:12-13* is a reference to how the Jewish leaders, who were secretly satanic, didn’t care about the welfare of the Jewish people and allowed them to be fed to the “wolves” (i.e., to the Assyrians, the Babylonians, the Romans, the German Nazis, the American Satanists, the Israeli Zionists, etc.). [↑](#footnote-ref-518)
521. Here, Emmanuel is referring to his Second Coming, when he will also be the shepherd—the savior—for the Gentiles. This represents the “New Covenant” that Emmanuel makes with Yahweh: to be a shepherd for all peoples. See also *Isaiah 9:*1, *Luke 22:20, Matthew 26:28*, and *Mark 14:24*. See also *Zechariah 10:2-3, Zechariah 11:15-17.* [↑](#footnote-ref-519)
522. See *Psalm 82:6*. [↑](#footnote-ref-520)
523. Likely, John the Baptist first baptized on the eastern side of the Jordan River, in the Roman-controlled province of Perea (modern day Amman Province of Jordan). There, outside of Judea, John was probably safe from the Judean officials who wanted to kill him. It is likely that Emmanuel also went to Perea to flee from the Jewish leaders. For more on where John baptized, see *John 1:28*, *John 3:22-23*, and *Luke 3:3*. [↑](#footnote-ref-521)
524. See *Luke 7:37*. [↑](#footnote-ref-522)
525. See *John 9:4-5*. [↑](#footnote-ref-523)
526. The Sanhedrin was the special Jewish court that dealt with all interpretative matters of Jewish law. In the time of Emmanuel, there was a lesser Sanhedrin with only 23 members; however, in the case of national emergencies, a greater Sanhedrin—consisting of 71 members—would convene. As the Romans selected the Sanhedrin’s members, they were likely wealthy, well-educated Jewish elites who had direct connections, and allegiances, to Rome. (Indeed, many Jewish elites lived abroad in Rome and were educated there.) [↑](#footnote-ref-524)
527. Ironically, despite the fact that the Jewish leaders killed Emmanuel, the Romans still destroyed their Temple and their nation in 134 A.D. Thus, Emmanuel’s prophecy in *Mark 13:2*, *Luke 21:6*, and *Matthew 24:2* was fulfilled. In the process, Yahweh proved to the satanic Jewish leaders and their descendents that they had no power over Him. [↑](#footnote-ref-525)
528. See also *John 16:2*. In Emmanuel’s time, the Jews dreamed of bringing their scattered brethren back to the Holy Land to fulfill the prophecies of Scripture, and to build themselves into a mighty nation free from Roman rule. To this end, Caiaphas the High Priest revealed his plans in *John 11:52-53* to sacrifice Emmanuel on the upcoming Passover holiday. (Emmanuel would be killed at the same time that the Passover lambs were being sacrificed in the Temple.) *Isaiah 53:10* further corroborates that Emmanuel was intended to be a human sacrifice: “It was Yahweh’s will to pummel him and to make him suffer… Yahweh will turn his [the Messiah’s] life into a sin offering.” Caiaphas was intending to sacrifice Emmanuel to his pagan gods—most likely to the Gnostic trinity of Father (Lucifer), Mother (Isis), and the Son (of Lucifer) that would later evolve into the Christian Holy Trinity of Father (Lucifer), Son (of Lucifer), and Holy Spirit (Lucifer’s head demon). Apparently, Caiaphas believed that the act would give him supernatural powers that would bring the Jewish Diaspora back to the Holy Land to “unify” them.Also, he may have imagined that Satan would reward him by turning him into a god (the pagan polytheists believed that men were capable of becoming gods). The fact that Caiaphas announced his intentions to the Sanhedrin members, and they agreed to his plan, tells us that the ruling Pharisees and Sadducees were also secret Satanists who most certainly knew that Emmanuel was the Christ—the prophesied Messiah, come to save the Jewish people—and, therefore, their mortal enemy. Consequently, they would have considered him the ultimate sacrifice to their satanic gods. [↑](#footnote-ref-526)
529. See the parable: *Matthew 20:1-16*. [↑](#footnote-ref-527)
530. See *Matthew 23:34* and *Luke 12:11-12*. [↑](#footnote-ref-528)
531. In Emmanuel’s time, the Phoenician cities of Tyre and Sidon (which were in modern day Lebanon) were filled with pagans. So Emmanuel is telling the Jews of Chorazin and Bethsaida that the Gentile pagans are more God-fearing than they are. [↑](#footnote-ref-529)
532. Everything that Emmanuel says can be interpreted literally and metaphorically. The “serpents” and “scorpions” refer to the satanic cults and their members. (Recall how John the Baptist derided the “Children of the Serpent.”) See, for example, *Luke 11:11-12* and *Matthew 7:10*. [↑](#footnote-ref-530)
533. The priest did not want to defile himself by having contact with the dead. [↑](#footnote-ref-531)
534. Notably, the bible of the Roman Catholic Church—which is secretly a Baphomet-worshipping satanic cult—gives a satanic version of this key *Gospel* prayer. The Catholic bible changes the phrase “Our Lord in Heaven” to “Father” (after “Father Satan”). And the line, “Don’t lead us into temptation and rescue us from evil” has been changed to “Don’t subject us to the final judgment.” Finally, the Catholics completely removed the phrases, “May Your will be fulfilled on Earth as it is in Heaven” and “Because the Kingdom is Yours, filled with Your power and Your glory forever.” [↑](#footnote-ref-532)
535. See *Luke 6:37*. [↑](#footnote-ref-533)
536. See *Matthew 7:14* and *Luke 6:31*. [↑](#footnote-ref-534)
537. See *Luke 8:16*, *Mark 4:21*, and *Matthew 5:14-16*. [↑](#footnote-ref-535)
538. Here, Emmanuel has intentionally rejected the Jewish leaders’ “laws of men,” as he knows that the men who follow those laws have rejected Yahweh and secretly worship Satan. As Emmanuel said earlier in *Gospel 5:114*, “Go learn what this means: ‘I require compassion, not Temple sacrifices.’” See also *Matthew 12:7* and *Mark 12:33*. [↑](#footnote-ref-536)
539. The story about the 4,000 loaves was a scribal repeat of the miracle of the 5,000 loaves. It did not exist in the original text. [↑](#footnote-ref-537)
540. See *Luke 8:17* and *Mark 4:22*. [↑](#footnote-ref-538)
541. According to *Leviticus 14*, when a leper was healed of his disease, he was required to bring two birds to a Temple priest. One bird was sacrificed, and the other was dipped in the blood of the sacrificed one, then set free. [↑](#footnote-ref-539)
542. “Blasphemy,” in this context, refers to someone who has inverted Yahweh’s laws by turning the Holy Angels into a satanic “Holy Spirit” god. [↑](#footnote-ref-540)
543. See *Matthew 10:17* and *Matthew 23:34*. [↑](#footnote-ref-541)
544. See *Mark 13:34-37*. [↑](#footnote-ref-542)
545. This line is reiterated in *Revelation 16:15*: “Listen! I will be coming like a thief in the night! Blessed is he who stays alert and keeps his clothes on him, so he won’t be walking around naked and shamefully exposed.” (Which is also a reference to *Isaiah 47:3* – “Your nakedness will be exposed, and your shame will be revealed. I am going to take vengeance—I will spare no one!”) [↑](#footnote-ref-543)
546. This is an End Time reference. See also *Mark 13:32* and *Matthew 24:36*. [↑](#footnote-ref-544)
547. Emmanuel is referring to his Second Coming. [↑](#footnote-ref-545)
548. See *Micah 7:6* and *Jeremiah 9:4-5*. [↑](#footnote-ref-546)
549. See *Matthew 5:25-26*. [↑](#footnote-ref-547)
550. Apparently, a group of revolutionaries from Galilee came to the Temple to offer sacrifices. As their animals were being slaughtered by the high priests, Roman soldiers came and killed the men, too, “mixing their blood with the Temple sacrifices.” [↑](#footnote-ref-548)
551. See *Psalm 78:2*. [↑](#footnote-ref-549)
552. See *Psalm 107:3*. [↑](#footnote-ref-550)
553. See also *Mark 9:35*, *Mark 10:43-45*, *Matthew 20:26-28,* and *Luke 22:26*. [↑](#footnote-ref-551)
554. Likely, this man was in heart failure and near death. [↑](#footnote-ref-552)
555. See *Ezekiel 21:26*, *Luke 18:14*, and *Matthew 23:12*. [↑](#footnote-ref-553)
556. Note *Revelation 19:9* – “Then the angel said to me, ‘Write: ‘Blessed are those who are invited to the wedding feast of the Lamb.’” [↑](#footnote-ref-554)
557. Emmanuel is telling people what they will need to sacrifice to become his disciple. To follow Emmanuel (whom the Jewish leaders had already denounced as a heretic and were trying to murder), a person would likely be disowned by his or her family and declared officially “*dead.*” In addition, followers would be forbidden from ever entering the local synagogue, and they would be thrown out of their hometowns. There was also a very good chance that they would be tortured or murdered for championing the Name of Yahweh. In the centuries following Emmanuel’s crucifixion, Christians were murdered by the tens of thousands through stoning, crucifixion, excoriation, burning, being fed to the lions, beheadings, etc.—any manner of cruel death that the satanic Jewish and Roman leaders could devise. It was a battle between Yahweh and Satan, and that battle will continue until the End Time, when Yahweh destroys the satanic cults and ends their 2,000-year Reign of Terror. [↑](#footnote-ref-555)
558. Here, the “Holy Flame” refers to the Truth. Through suffering and sacrifice, the Holy Flame—Truth—“seasons” one with empathy. (Empathy is a Noble Emotion; thus, by championing Yahweh and His Word, one enters the Higher Mind.) “Hardship brings us closer to Truth, and thus is more difficult to bear, but from it alone comes compassion.” [↑](#footnote-ref-556)
559. In literal terms, this metaphor is referring to the storage of salt in ancient Rome. Salt was extremely valuable, and if it wasn’t stored properly the sodium chloride in the salt rocks—which give it the salty taste—could leach out, making the salt useless. But figuratively, Emmanuel is telling us that when one sacrifices for Yahweh, one is brought from the Lower Mind into the Higher Mind, receiving into one’s heart the Holy Waters of compassion and the Holy Angels of Truth. [↑](#footnote-ref-557)
560. See *Exodus 20:13* and *Deuteronomy 5:17*. [↑](#footnote-ref-558)
561. When people are in the Lower Mind, disconnected from Yahweh and reason, they can become irrationally angry and can call someone they love a “fool”—or even curse that person to Hell. Thus, Emmanuel is warning that the tendency to become angry or to curse others is a Lower Mind state. One should not act on those kinds of thoughts, as they bring a person into demonic possession and damnation. [↑](#footnote-ref-559)
562. Only the Higher Mind, which is connected to Yahweh, can make peace and reconcile differences, and so Emmanuel is warning people not to act from the thoughts of the Lower Mind. [↑](#footnote-ref-560)
563. See *Luke 12:58-59*. [↑](#footnote-ref-561)
564. See *Exodus 20:14* and *Deuteronomy 5:18*. [↑](#footnote-ref-562)
565. Emmanuel is referring here to an event that is supposed to occur at the End Time, as foretold by the Prophet Isaiah in *Isaiah 66:24*: “They [the peoples of the world] will gaze upon the dead bodies of those who had rebelled against Me—the maggots will never die, and the fires will never be extinguished. They [the evil ones] will be abhorrent to all of humanity.” [↑](#footnote-ref-563)
566. See *Deuteronomy 24:1*. [↑](#footnote-ref-564)
567. See *Numbers 30:2*. [↑](#footnote-ref-565)
568. See *Luke 9:48*. [↑](#footnote-ref-566)
569. See *2 Corinthians 13:1*; *Deuteronomy 19:15*. [↑](#footnote-ref-567)
570. See *Matthew 21:21-22*, *Mark 11:23-24*, *John 14:13-14*, *John 15:7*, and *John 16:23-24*. [↑](#footnote-ref-568)
571. As the Samaritans were an estranged northern tribe of Jews who worshipped at Mount Geriisim for Passover, not at the Temple in Jerusalem, Emmanuel’s going to Jerusalem for Passover would have been insulting to them. To avoid this kind of enmity, many Jewish pilgrims from Galilee chose to travel around Samaria via the north-south highway along the Jordan River, thereby avoiding the Samaritan towns on their way to Jerusalem. [↑](#footnote-ref-569)
572. See *2 Kings 1:10*. [↑](#footnote-ref-570)
573. Repeatedly, Emmanuel’s followers speak and act from their Lower Mind, without wisdom or compassion. The Lower Mind prefers violence and strife rather than peace. Thus, Emmanuel scolds them and reminds them to embrace the Holy Angels within them—or their Higher Mind. When one is in the Higher Mind, one can connect to Yahweh, and one is no longer interested in death and destruction. For humanity to save itself, people must learn how to stay in the Higher Mind, where Yahweh resides. [↑](#footnote-ref-571)
574. Here, Emmanuel is referring to the Higher Mind, which is humankind’s connection to Yahweh and the Kingdom of Heaven. [↑](#footnote-ref-572)
575. See *Matthew 24:27*. [↑](#footnote-ref-573)
576. This is corroborated by *Daniel 9:26*: “The Messiah will have no one and will be cut off.” [↑](#footnote-ref-574)
577. This line, regarding the End Time, is repeated twice in the *Gospel*—here, to refer to the fate of the “Great Prostitute” Babylon (i.e., the U.S.A.), and again in *Matthew 24:28* to refer to the fate of modern Israel. Here, the “two people in bed” [i.e., at night], “two women grinding corn” [i.e., early in the morning], and “two men in the field” [i.e., after sunrise] refer to people doing activities in different time zones when the cataclysm comes. From the references to Noah and Lot, Emmanuel is also telling us that people will have no awareness that the cataclysm is about to strike. [↑](#footnote-ref-575)
578. See *Ezekiel 21:26*, *Luke 14:11,* and *Matthew 23:12*. [↑](#footnote-ref-576)
579. See *Deuteronomy 24:1*. [↑](#footnote-ref-577)
580. See *Genesis 5:2*. [↑](#footnote-ref-578)
581. See *Genesis 2:24*. [↑](#footnote-ref-579)
582. Emmanuel is explaining that when Yahweh brings together a man and woman through the holy union of marriage, the husband should respect Yahweh’s union by becoming like a “eunuch” around other women. (And, likewise, the wife should also be like a “eunuch” around other men.) Marriage is a holy union between the Masculine (Yang) and the Feminine (Yin). These are the two primordial forces behind all creation, allowing Souls to manifest in physical bodies on Earth. Thus, marriage is an expression of Yahweh’s creative ability, through which the Soul of Man unites with the Soul of Woman, and they become One Soul. For this reason, marriage is extremely sacred and should not be defiled with adultery. [↑](#footnote-ref-580)
583. See *Deuteronomy 5:6-21*; *Leviticus, Chapter 19*; *Exodus 20:3-17*. [↑](#footnote-ref-581)
584. This line was obviously inserted by scribes around the time that *Acts of the Apostles* was written (~90 A.D.). It was supposed to give the male apostles authority over all Jews—an authority that would then be given to the Church leaders, so they would have authority over the Jewish people. [↑](#footnote-ref-582)
585. See *Luke 10:2* and *Matthew 9:37-38*. [↑](#footnote-ref-583)
586. See *Isaiah 53:7-9*. Likely, the Prophet Isaiah had even more to say about Emmanuel’s fate at the hands of the Jewish elites, but those sections were probably removed by scribes who did not want the Jewish leaders to be associated with Emmanuel’s crucifixion. However, as we learn from the *Restored Gospel of Emmanuel the Christ*, it was the Jews—not the “Gentile” Romans—who arrested Emmanuel and murdered him on the cross. [↑](#footnote-ref-584)
587. The Hebrew word *Sheol* (*Bardo* in Sanskrit) is the purgatory for the dead, where a person’s Soul awaits judgment by Yahweh before being sent either to the heavenly realms or to the hell realms. Unlike the concept of “Hell” (*Hades* in Greek), which is reserved for sinners, every Soul automatically goes to *Sheol* upon death of the physical body. There is a “second death” for the Soul if it is sent to Hell, where it is destroyed by Yahweh. Unlike physical reality that is subject to the constraints of time, Hell is not subject to any time constraints; thus, Souls suffer Hell agonies for “an eternity.” [↑](#footnote-ref-585)
588. Note: Scribes removed text from this part of the story that would have associated the Jewish leaders with Emmanuel’s death. Similarly, in *John 5:16*, the text “and wanted to kill [Emmanuel]” was excised from Greek translations of *John* but left in Aramaic versions. Thus, evidently, the Jewish leaders who divided and corrupted the original *Gospel* did not want readers to know that they had murdered Emmanuel. In addition, *Luke 18:33* suggests that the Jews also “tortured” Emmanuel. [↑](#footnote-ref-586)
589. Yahweh harvests what He doesn’t plant: Yahweh did not plant the “seeds of evil,” but He will “harvest” them at the End Time and destroy them in the fiery furnace of Hell. [↑](#footnote-ref-587)
590. See *Zechariah 9:9*. Donkeys were the pack animals of the poor, and so Emmanuel is riding into Jerusalem on the lowliest of all animals. [↑](#footnote-ref-588)
591. See also *Matthew 18:19-20*, *John 14:13-14*, and *John 15:7*. [↑](#footnote-ref-589)
592. Emmanuel is explaining that one cannot express love for Yahweh, and for other people, when one is feeling hatred. As a result, one will not be able to receive Yahweh’s love. [↑](#footnote-ref-590)
593. See *Psalm 118:22*. [↑](#footnote-ref-591)
594. See *Psalm 118:22-23* and *Zechariah 4:7*. [↑](#footnote-ref-592)
595. “Herodians”: officials of Herod Antipas, the Roman-appointed Governor of Galilee. [↑](#footnote-ref-593)
596. Jewish elites in the Sadducee sect ran the Second Temple and were part of the Sanhedrin. Publicly, they strictly followed Jewish law as given in the *Torah*, pretending to be exemplars of humanity. Privately, they were hedonists who believed that all punishment and reward occur during manifested life. Because they did not believe in punishment after death (i.e., Hell), they believed that they could pursue forbidden earthly pleasures and nothing would happen to them. In Eastern terms, the Sadducees did not believe that there were karmic consequences for their actions. (While all true religions acknowledge the existence of Hell/Karma, Satanism and modern Judaism do not.) Because the Jewish high priests and scribes during Emmanuel’s time worshipped Satan, believing that he was more powerful than Yahweh, they did not think that anything bad would happen to them if they killed Yahweh’s Christ or destroyed Yahweh’s Word. Indeed, as the Old Testament reveals, nearly every Jewish ruler, from Solomon to Zedekiah, worshipped Satan and participated in the satanic cults. Even in modern times, almost all the Jewish elites who control the governments and economies of the world are members of these cults. Thus, one can conclude that Satanism, not Judaism, is the true “religion” of Jewish elites, and it has been this way since the time of Solomon. For centuries, the Jewish aristocracy has been responsible for spreading their satanic Baphomet cults across the world, which have created more than two millennia of warfare, division, and suffering for humanity. (In exchange for their wealth and power, the Jewish elites turned Yahweh’s Earth into Hell.) By the 21st century A.D., these crimes resulted in the final abomination: the destruction of the Earth and everyone on it, which is why all the prophecies say that Yahweh will annihilate Israel at the End Time. [↑](#footnote-ref-594)
597. Here, the Sadducees are apparently referring to the story in *Tobit 3:8*. (Notably, the Old Testament *Book of Tobit* is only found in Catholic bibles, which links the Jewish Sadducee cult to the Roman Catholic Church.) [↑](#footnote-ref-595)
598. See *Exodus 3:6*. [↑](#footnote-ref-596)
599. See *Deuteronomy 6:4-5*. [↑](#footnote-ref-597)
600. See *Leviticus 19:18*. [↑](#footnote-ref-598)
601. See *Matthew 9:13* and *Matthew 12:7*. [↑](#footnote-ref-599)
602. See *Psalm 110:1*. [↑](#footnote-ref-600)
603. *Tefilin* are still worn by many Jewish men; they consist of two small black boxes containing passages of Old Testament scripture, which are worn on forehead and upper arm, and are held in place by long black straps. The *tzitzit* are tassels that are attached to the Jewish man’s prayer shawl; they are meant to remind the devotee of how Moses freed the Jewish people from Egypt. The Old Testament orders Jewish men to wear *tefilin* and *tzizit*. [↑](#footnote-ref-601)
604. The satanic Roman Catholic Church corrupted this line to read, “Don’t call anyone on Earth your ‘Father,’” because members of the Baphomet cults use the name “Father” when they invoke Satan. The Baphomet cults see Satan as the “true god of Heaven and Earth,” who manifests in the world through the possession of human Souls. Baphomet Satanists believe that all gods other than Satan (including Yahweh, The One True God) are false or lesser gods that Satan uses to deceive and possess humankind. In this sense, they believe that all gods are manifestations of Satan himself, and serve him. When priests, bishops, popes, etc., participate in their satanic human-sacrifice ceremonies in the Vatican or churches—which include rape, child-murder, and the drinking of human blood and eating of human flesh—they believe that they become possessed by Satan and receive his power. Eating a still-quivering human heart from a young victim—which is a part of all satanic human-sacrifice ceremonies—allows the Satanist to consume both blood and flesh simultaneously and, through the abominable act, defy all of Yahweh’s laws. Once possessed, Catholic clergymen believe that Satan can be invoked within them whenever someone calls them “Father” (i.e., by Satan’s name); in the process, they believe that Satan possesses both themselves and the parishioner. Thus, the Catholic clergy see themselves as the vessel through which Satan manifests into the world and controls it. (In truth, Satan and other demonic spirits have no power other than what men give them). Whenever the name “Father” is used—whether in a Satanic ceremony, Church service, or prayer before a crowd—Baphomists believe that it invokes Satan and allows direct communication with him through possession. When world leaders don black clothing to meet the Pope in the Vatican, calling him the “Holy Father,” they are invoking Satan to possess the Pope so they can get guidance from Satan, himself. What the Devil does not tell his followers is that those who willingly participate in satanic ceremonies, who knowingly use the name “Father” to become possessed by Satan, damage their Souls irreparably and receive an eternity of agony in Hell. [↑](#footnote-ref-602)
605. See *Mark 9:35*, *Mark 10:43-45*, *Luke 22:26*, *Matthew 20:26-28*. [↑](#footnote-ref-603)
606. See *Ezekiel 21:26*, *Luke 18:14*. [↑](#footnote-ref-604)
607. See *Numbers 30:2*, which states that, by Jewish law, *all* oaths must be kept. However, in Emmanuel’s time the Pharisees must have mandated that only certain oaths needed to be kept (such as making an oath by the “gold of the Temple”), while others could be ignored (such as an oath on the Temple, itself). Here, Emmanuel is drawing attention to the irrationality of their laws. [↑](#footnote-ref-605)
608. I.e., birth to the New Age of Yahweh’s Kingdom on Earth—the New Age of Mercy, of the Feminine. The Age when humans will finally act from their Higher Minds and fulfill their Yahweh-given potential. [↑](#footnote-ref-606)
609. We are not told who the “you” is, but as Emmanuel is talking about someone who is alive at the End Time who can recognize the signs, he is actually talking to *future* disciples who will be persecuted in his name. The Two Witnesses of *Revelation* are both prophesied to die and resurrect at the End Time for the sake of Emmanuel and his *Gospel* (note *Revelation 11:7-11*— “When the Two Witnesses finished giving their testimony, the beast that comes up from the Abyss will wage war against them, and will overpower them and kill them… But after three and a half days, the breath of life from Yahweh entered the Two Witnesses, and they stood up…”). *Revelation*’s Woman in the Desert—who is not only one of the Two Witnesses, but is also the mother of the Lamb (i.e., the mother of the reborn Christ)—is also described as being relentlessly pursued and persecuted by the followers of Satan. Therefore, Emmanuel’s “you” is apparently referring to these future Two Witnesses; he is giving them a message, and he is also giving others information to identify who the Two Witnesses are. [↑](#footnote-ref-607)
610. This is a fulfillment of *Isaiah 63:3*: “I trod the winepress [of Yahweh’s wrath] alone; no one from the nations would support me. I trampled the nations in my anger, and smashed them in my wrath.” (Note: the “winepress of Yahweh’s wrath” is also referenced in *Revelation 14:19*.) [↑](#footnote-ref-608)
611. This line refers to the churches that claim to be following the teachings of Emmanuel the Christ, but are actually Baphomet cults that preach the teachings of Lucifer/Satan through the pagan trinity of Father (Lucifer/Satan), Son (Son of Lucifer/Satan; i.e,., the Antichrist), and the Holy Spirit (Lucifer/Satan’s voice of “illumination”). *Jude 1:4* warns about this infiltration: “Certain men have snuck in unnoticed [into the Christian church], evil ones who were preordained from the beginning for the Final Judgment. They turned God’s Grace into depravity, and denied their only King and Master, Emmanuel the Christ.” [↑](#footnote-ref-609)
612. Here, Emmanuel is referring to the various forms of secret torture used by satanic world leaders to subjugate their citizens. The torture puts citizens into a permanent fight-or-flight state that prevents them from feeling the Higher Brain, heart-based emotions of compassion, love, grace, etc.; thus, their “love grows cold.” By the 21st century A.D., the satanic Baphomet cults had taken over the entire world, and the torture of citizens had reached epic levels. It included: the routine rape, sodomy, torture, and human-sacrificing of citizens in hospitals; routine citizen “home visits” by teams of professional torturers trained in amnesiac and paralytic drugs; the doctors’ routine sodomizing of babies immediately after birth; the mass-torture and murder of newborn babies in hospitals to collect pineal fluid for satanic ceremonies; psychiatric torture that causes men to become homosexuals, or to cut off their genitals and become women (and women add genitals to become men); satanic RF (radio frequency) messages blasted daily into the unconscious minds of citizens through home electronic devices; the use of weaponized cell phones, computers, tablets, and other devices that kill, incapacitate, or sterilize citizens through extreme blasts of RF radiation; the use of constant, deleterious RF/MF (magnetic field) radiation in citizens’ homes to lower IQs by 20-30 points, destroy reasoning ability, cause chronic sickness, and kill “problem citizens”; the intentional poisoning of the food and water supply with toxic chemicals (like fluoride, chlorine, pesticides, artificial colors and flavors, etc.); the regular use of neutron bombs on civilian populations to mass-murder or destroy their brains; etc. Perhaps most egregious, by the 21st century A.D. the satanic governments had complete control of the minds of the world’s 8.6 billion people through their RF technology; this radiation “mark of the Beast” stole freewill from every person (all thoughts and desires now came from the satanic System) and prevented anyone from revolting or protecting themselves. Yahweh would not tolerate this removal of human freewill—through which the Soul chooses to ascend to Heaven or descend to Hell. Nor would Yahweh tolerate the complete annihilation of the human mind and heart. Nor would He countenance the destruction of His Earth through nuclear weapons. Thus, He brought His Christ back at the End Time to destroy the satanic cults forever. [↑](#footnote-ref-610)
613. See *Revelation 14:6*. [↑](#footnote-ref-611)
614. Evidently, the Two Witnesses will announce Emmanuel’s *Gospel* as a “testimony” to all the nations of the world, thereby heralding the return of Emmanuel the Christ. [↑](#footnote-ref-612)
615. See *Micah 7:6* and *Jeremiah 9:4-5*. [↑](#footnote-ref-613)
616. See *Daniel 8:24*, *9:27*, *11:31*,and *12:11*. The Prophet Daniel repeatedly refers to the “horrendous crimes that cause devastation.” It should be noted that Emmanuel gives us an unsettling detail about these crimes, revealing that they will come from a place considered “holy.” [↑](#footnote-ref-614)
617. See *Isaiah 22:1*. [↑](#footnote-ref-615)
618. See *Luke* 23:29*.* [↑](#footnote-ref-616)
619. See *Revelation 11:4*: “…the infidels will trample on the Holy City for 42 months.” [↑](#footnote-ref-617)
620. For more about Yahweh’s “Chosen Ones,” see *Revelation 17:14*. [↑](#footnote-ref-618)
621. Here, Emmanuel is again referring to the false churches that are prophesied to arise in the future, offering a satanic “Divine Jesus” Antichrist and a pagan “Holy Trinity god.” Emmanuel tells us that the people will be “fooled” at the End Time, and they won’t know that they are worshipping Satan and the Son of Lucifer instead of Yahweh and Emmanuel the Christ. [↑](#footnote-ref-619)
622. See *Luke 17:24*. [↑](#footnote-ref-620)
623. See *Luke 17:37*. [↑](#footnote-ref-621)
624. This End Time prophecy is repeated by most of the Old Testament prophets. See *Isaiah 13:10, Isaiah 24:23*, *Isaiah 34:4*, *Psalm 18*, *Amos 5:20*, *Amos 8:9*, *Joel 2*:10, *Joel 2:31*, *Joel 3:15*, *Zechariah 14:6*, *Malachi 14:6-7*, *Zephaniah 1:15*, *Habbakuk 3:11*,  *Ezekiel 32:7*, *Revelation 6:12-14*. Notably, *Isaiah 13:10* tells us that this prophecy is about the destruction of the future “Babylon” (which is the United States of America, or U.S.A.). For more details about the destruction of the U.S.A., see *Revelation, Chapters 17-18*. See also *Isaiah 34:4*, which foretells Yahweh’s destruction of the countries of the Earth. [↑](#footnote-ref-622)
625. See *Luke 9:26*, *Mark 8:38*, *Matthew 16:27*. Also, *Revelation 1:7* gives us more details about the arriving Messiah: “Look! He will come from the clouds, and every eye will see him—also those who had pierced him. And all the people of the Earth will mourn for him.” The Prophet Daniel also prophesied about this moment in *Daniel 7:13-14*: “Look! One like the Son of Man will come from the clouds of Heaven, approach the Ancient of Days [i.e., Yahweh], and be presented to Him. He will be given authority, glory, and a Kingdom, so people of every nation and language will worship Him. His [Yahweh’s] authority will be everlasting and will never pass away, and His Kingdom is one that will never be destroyed.” And see *Revelation 11:11*: “Then [the Two Witnesses] heard a mighty voice from Heaven saying to them, ‘Come up here!’ And they ascended to Heaven in a cloud, and their enemies beheld them.” [↑](#footnote-ref-623)
626. See *Isaiah 11:12*. [↑](#footnote-ref-624)
627. Note: Emmanuel is now addressing every future generation up to the Second Coming of the Christ. [↑](#footnote-ref-625)
628. See *Revelation 16:15*, in which Emmanuel says, “Look! I will come like a thief! Blessed is he who stays awake and keeps his clothes on, so he won’t be found naked and shamefully exposed.” [↑](#footnote-ref-626)
629. The “sheep” are the Children of God who love Yahweh and follow His laws. The “goats” are the Children of the Serpent (i.e., the satanic cult members), who rebelled against Yahweh and broke His laws. See also *Daniel 8:5-8*, in which the metaphor of a goat is used to discuss the rise of the Western satanic empires. [↑](#footnote-ref-627)
630. In other words, Mary wanted Emmanuel to be anointed as King of the Jews before he was buried—just as the Jewish kings of old had been anointed. It was believed that the Holy Anointing Oil, normally only used on kings and priests, would purify and sanctify anyone who touched it. And so Mary was paying deep respect to Emmanuel through her act. [↑](#footnote-ref-628)
631. See *Zechariah 9:9*. [↑](#footnote-ref-629)
632. See *Matthew 27:46* and *Mark 15:34*. [↑](#footnote-ref-630)
633. Here, as we see throughout the *Gospel*, Emmanuel is championing and invoking Yahweh’s true name (i.e., rather than the false names “God” and “Father”). [↑](#footnote-ref-631)
634. Emmanuel’s death on the cross marked the beginning of Yahweh’s judgment against humankind. By murdering Yahweh’s Christ, humanity condemned itself to 2,000 years of bloodshed, death, and brutal tyranny (in other words, Yahweh permitted mankind to turn the Earth into Hell). But at the End Time, Yahweh’s Christ will return to end the satanic Reign of Evil and to fulfill the prophecies from Scripture. Thus, the returned Christ will glorify Yahweh by bringing His Kingdom—His paradise—back to Earth: “Let Your Kingdom come! May Your will be fulfilled on Earth as it is in Heaven.” [↑](#footnote-ref-632)
635. See, for example, *Isaiah 9:7*. [↑](#footnote-ref-633)
636. The Jewish leaders intentionally gave Judas 30 silver coins in exchange for Emmanuel’s life. Historically, that was the paltry compensation paid to an owner whose slave was killed by a bull. We are told in *Exodus 21:32* that 30 silver coins was the amount paid for the life of the Prophet Zechariah, and so the Jewish leaders offered the same insulting amount for the life of Emmanuel the Christ. [↑](#footnote-ref-634)
637. See *Isaiah 53:1*. [↑](#footnote-ref-635)
638. See *Isaiah 6:10*. [↑](#footnote-ref-636)
639. In other words, it was Thursday; Passover began at sunset on Friday—the next day. *John 13:1*, *Matthew 26:2*, *John 18:28*, and *Luke 23:17* all indicate that Emmanuel was crucified *before* the Passover meal, and so the Last Supper was not for Passover but was simply a final meal that Emmanuel had with his disciples. The references to the Passover meal were likely added by scribes around the 2nd century A.D. in order to give scriptural justification for using unleavened (i.e., yeast-free) bread for the Catholic Eucharist ceremony that would result from the Last Supper. [↑](#footnote-ref-637)
640. Emmanuel understood that everything—including his imminent death on the cross—was Yahweh’s will. [↑](#footnote-ref-638)
641. It was the custom in Emmanuel’s time for arriving guests to have their feet washed by a servant or slave before entering a person’s house. Thus, Emmanuel is humbling himself before his followers by taking on the role of servant. [↑](#footnote-ref-639)
642. The *mikvah* was a Jewish ritual bath; it was believed that one could purify oneself by fully immersing in the *mikvah*’s waters. As the *mikvah* was only for spiritual purification rites, not bathing, one did not enter its waters without first carefully cleaning every part of the body (washing facilities were usually built near the *mikvah* for this purpose). [↑](#footnote-ref-640)
643. This is a key line in the *Gospel* foretelling a future betrayal by one of Emmanuel’s Twelve Apostles, Simon Peter. In this ominous line, Emmanuel is revealing his concern about Simon Peter’s ability to stay on the path of Yahweh. There are several other lines in the *Gospel* where Emmanuel questions Simon Peter’s ability to stay faithful to him; see, for example, *Luke 22:31-32* and John *21:17-19*. [↑](#footnote-ref-641)
644. Here, Emmanuel is warning Simon Peter and his apostles not to elevate themselves higher than him, the Christ. Emmanuel is also foreshadowing what will happen to the Christian Church after his crucifixion—how followers like Simon Peter (and the fictional “Apostle Paul” who came later) would be elevated above him. Indeed, for centuries the spurious New Testament books like *Acts of the Apostles* have been promoted by the Christian Church as more important than Emmanuel’s *Gospel* and his *Book of Revelation*, despite the fact that Emmanuel’s words “are from the Holy Angels” (*John 6:63*). In addition, Emmanuel is also warning his disciples—and Simon Peter in particular—not to believe the satanic lie that men could become gods equal to Yahweh. To use a modern term, he is warning them not to become “egomaniacs.” [↑](#footnote-ref-642)
645. See *Psalm 41:9*. [↑](#footnote-ref-643)
646. Emmanuel was actually saying, “So that when it does happen, you’ll believe I am the Christ.” But according to Jewish law, declaring oneself the Christ or the Messiah was punishable by death. So Emmanuel is carefully choosing his words. [↑](#footnote-ref-644)
647. In this moment, when Emmanuel says a final prayer over his last meal, he is announcing that he is severing himself from the world—that he is accepting his imminent death. [↑](#footnote-ref-645)
648. Symbolically, by breaking the bread and blessing it again, Emmanuel is beginning a second meal—a spiritual meal, to bless and nourish everyone’s Soul. [↑](#footnote-ref-646)
649. Note: In Judaism, a final prayer is always said at the end of meals. But when Emmanuel says this prayer, he is also announcing that he is severing himself from the world and accepting his imminent death. [↑](#footnote-ref-647)
650. Emmanuel is saying that there is no longer a covenant between the Jews and Yahweh, as the Jews are about to commit the unforgivable act of murdering their Messiah, Yahweh’s Christ. Now, there is a New Covenant, but it is between Yahweh and *humanity*—i.e., between the Jews and the Gentiles. This Covenant requires humanity to accept Yahweh as The One True God, to surrender to His will by following His Law, and to be stewards of the Earth—not destroyers of the Earth. (See also *John 10:16* and *Jeremiah 31:31-34*.) Yahweh made His old covenant with Abraham when the Jewish patriarch sacrificed a ram in place of his son, Isaac; now, Yahweh’s New Covenant will be made with Emmanuel when the Jewish leaders human-sacrifice him on the cross on Passover. (Notably, egregiously, the Jewish leaders killed Emmanuel near the Dome of the Rock, the holy place where Abraham made his covenant with Yahweh.) [↑](#footnote-ref-648)
651. Earlier, Emmanuel said: “The one who eats my bread has turned traitor against me.” Judas has already eaten the bread given to him by Emmanuel, thereby fulfilling the prophecy. Here, the piece of bread that Emmanuel is handing to him symbolically shows that Judas is the one who fulfilled this bread prophecy. [↑](#footnote-ref-649)
652. To Jews, sunset marked the end of the day. It was now the beginning of the Day of Emmanuel’s Death. [↑](#footnote-ref-650)
653. See *John 7:34* and *John 8:21*. [↑](#footnote-ref-651)
654. Here, Emmanuel is explaining that Yahweh’s manifestation power exists through the name of His Christ. That is why Emmanuel repeatedly says that one should ask for something in his name. When one invokes Emmanuel’s name, one invokes Yahweh, Himself, and all the power of Yahweh, The One True God Of All Things. The satanic cults knew this, so one of the first corruptions they made to the *Gospel* (in addition to dividing it into four books) was to change Emmanuel’s name to “Jesus,” thereby negating the powers of manifestation associated with the Christ’s true name “Emmanuel.” Similarly, in their translations of the Old and New Testaments, the satanic cults also tried to negate Yahweh’s power by changing “Yahweh” to “God.” Thus, over the centuries whenever Christians invoked the names of “Jesus” or “God,” they were actually invoking the names of “Jesus, Son of Satan” (i.e., the Antichrist) and “God, Father Satan.” It was the greatest ruse every perpetrated upon humanity. See also *Matthew 18:19-20*, *Matthew 21:21-22*, *Mark 11:23-24*, *John 15:7* and *John 16:23-24*. [↑](#footnote-ref-652)
655. When the Zebedee brothers make this request, Emmanuel asks them if they are willing to drink from his “cup”; in other words, Emmanuel wants to know if they are willing to share his fate by dying for Yahweh and His Word. Poignantly, Emmanuel tells James and John that they will, indeed, be crucified for Yahweh. However, Emmanuel tells them that they will also receive a future “baptism”—in other words, they will also be reborn at the End Time to join Emmanuel on Earth. (In other words, the angelic souls of James and John Zebedee will be reincarnated at the End Time.) For more about the “cup,” see *Luke 22:20*/*Matthew 26:28*/*Mark 14:24* and *Matthew 26:42*. [↑](#footnote-ref-653)
656. See *Mark 9:34* and *Luke 9:46*. [↑](#footnote-ref-654)
657. See *Isaiah 53:10*. [↑](#footnote-ref-655)
658. See *Zechariah 13:17*. [↑](#footnote-ref-656)
659. See *Matthew 28:7* and *Mark 16:7*. [↑](#footnote-ref-657)
660. Again, Emmanuel is expressing his concern about Simon Peter falling into darkness. See also *John 13:10-11* and *John 13:16* for more of Emmanuel’s admonitions to Simon Peter to stay on the path of Yahweh. [↑](#footnote-ref-658)
661. See *Luke 22:61*, *Matthew 26:75*, and *Mark 14:72*. [↑](#footnote-ref-659)
662. See *Isaiah 53:12*. [↑](#footnote-ref-660)
663. See also *Matthew 18:19-20*, *Matthew 21:21-22*, *Mark 11:23-24*, and *John 14:13-14*. [↑](#footnote-ref-661)
664. When Emmanuel says that they are “not of this world,” he means that their Souls are angelic, not human. [↑](#footnote-ref-662)
665. See *Psalm 35:19*; *Psalm 69:4*. [↑](#footnote-ref-663)
666. See *Luke 1:1-4*. [↑](#footnote-ref-664)
667. See also *John 11:50-53*. [↑](#footnote-ref-665)
668. As a punishment to the people of the Earth for their sins, and for not saving the Christ, Yahweh allowed the followers of Satan to reign for 2,000 years after the crucifixion of Emmanuel. After this 2,000 years, at the End Time, the Devil and his followers will be condemned to Hell for an eternity (and their false “Divine Jesus” Christianity will be exposed and destroyed). [↑](#footnote-ref-666)
669. I.e., through the *Book of Revelation* and other Scripture prophecies. [↑](#footnote-ref-667)
670. See *Matthew 18:19-20*, *Matthew 21:21-22*, *Mark 11:23-24*, *John 14:13-14*, and *John 15:7* [↑](#footnote-ref-668)
671. By coming into the world, the Christ initiates Yahweh’s plan to destroy all evil on Earth and to establish Yahweh’s Kingdom of Righteousness for humanity. [↑](#footnote-ref-669)
672. Recall that the Jewish day begins after sunset. Thus, it is now Friday, the Day of Passover. [↑](#footnote-ref-670)
673. The Archangel Michael has had various incarnations, including the Prophet Elijah, the Prophet Jeremiah, the Prophet Zechariah, John the Baptist, etc. In the future, at the End Time, he is prophesied to be the Rider on the White Horse (see *Daniel 12:1* and *Revelation 19:11-16*.) He will also be the *Mahdi* of Muslim End Time prophecies, and the *Moshiach* of Jewish End Time prophecies. And, as we now know, he is the father of the returned Christ (which accords with the Muslim End Time prophecies). [↑](#footnote-ref-671)
674. See *John 6:39*. [↑](#footnote-ref-672)
675. Here, Emmanuel is reminding his disciples that it is his destiny to be arrested and executed, and he is obediently accepting his fate—his “cup”—from Yahweh. [↑](#footnote-ref-673)
676. See *John 11:50*. [↑](#footnote-ref-674)
677. Mary Magdalene wanted Simon Peter to testify on behalf of Emmanuel before the Sanhedrin court, so she got him permission to enter the palace grounds. (Because she was a woman, she could not testify for Emmanuel, herself.) Likely, Emmanuel had asked Simon Peter and some of the other male apostles and disciples to testify for him after his arrest—which they never did. Indeed, Simon Peter thrice denied knowing Emmanuel. [↑](#footnote-ref-675)
678. A line was omitted here that would have mentioned Emmanuel leaving the palace of the high priest in the company of Mary Magdalene, whom we know never left his side. Likely, scribes deleted the line to remove Mary Magdalene’s presence from this part of the story. [↑](#footnote-ref-676)
679. See *Luke 22:34*, *Matthew 26:34*, *Mark 14:30*. [↑](#footnote-ref-677)
680. See *John 2:19*. [↑](#footnote-ref-678)
681. It appears that the word “saying” was deleted here to give the false impression that Emmanuel was declaring himself the Christ. (Likely, this was done to make the line consistent with the High Priest tearing his robe in *Mark 14:63*.) Such a declaration would contradict the *Matthew 26:64* and *Luke 22:69* accounts, however. Also, we know that Emmanuel refused to admit publicly that he was the Christ. (In Emmanuel’s time, it was blasphemy to claim that you, or someone else, was “the Christ” or the “Son of God.” However, calling oneself the “Son of Man” was apparently not a crime.) [↑](#footnote-ref-679)
682. See *Zechariah 11:12-13* and *Exodus 21:32*. [↑](#footnote-ref-680)
683. When a Jew believed he had been defiled, he had to immerse himself in the *mikvah* (the Jewish purification bath) and then wait until after sunset for the purification to take effect. On the first day of Passover, one was required to arrive before sundown in a purified state for the Passover meal—which the Jewish leaders would not have been able to do if they had entered Pilate’s gentile residence and defiled themselves. [↑](#footnote-ref-681)
684. See *Luke 18:31-33*, *Mark 10:33-34*, and *Matthew 20:18-19*. [↑](#footnote-ref-682)
685. Mary Magdalene must have been present, or there would have been no witness to record these events. Likely, because Mary was the daughter of a high-ranking Sanhedrin member (which is why she was known to the high priest and was immediately let into the palace courtyard), she was allowed to accompany Emmanuel when he met Pilate. [↑](#footnote-ref-683)
686. This is a pivotal line in the *Gospel*. Here, Emmanuel speaks about humankind’s failure to save him—an innocent man and Yahweh’s Christ—from death. For this failure, Yahweh would punish humanity for the next 2,000 years until the Christ’s return at the End Time. Emmanuel is also commenting on the barbarity of human Souls, who are “not of his (heavenly) world” because they are allowing him to be killed. [↑](#footnote-ref-684)
687. Pilate, as the Roman governor, had the power to declare Emmanuel the leader or “king” of the Jews. So even though Pilate said “you are the King of the Jews” as a question, by saying it publicly before the masses he was officially declaring him King of the Jews. [↑](#footnote-ref-685)
688. See *Isaiah 53:7-9*. [↑](#footnote-ref-686)
689. Pilate ordered Emmanuel to be flogged as a punishment—but not in preparation for crucifixion. After Emmanuel received this punishment, Pilate freed him and turned him over to the mob. It was the Jews who crucified him. [↑](#footnote-ref-687)
690. In truth, Emmanuel was never scourged—Pilate refused to do it (though it is popularly believed that Emmanuel was scourged by the Romans). To be scourged, Emmanuel would have been stripped naked and tied to a pole, which is not mentioned in the text. Generally, with Roman floggings, the person was suspended by the hands, with a weight tied to the feet. That is never mentioned in the text, either. It appears that the only punishment Emmanuel received was caning. But Pilate probably didn’t want to cane Emmanuel, an innocent man, because it would have scarred his face and marked him for life as a criminal. [↑](#footnote-ref-688)
691. The Jewish leaders wanted Pilate to convict Emmanuel and to crucify him (because Emmanuel was not a Roman citizen, Pilate had the power to convict him without trial). Despite this, Pilate would not crucify an innocent man. Pilate had hoped that by caning Emmanuel, the Jewish leaders would consider it sufficient punishment and allow Emmanuel to be freed. Instead, the Jewish leaders threatened to cause riots unless Emmanuel was crucified. They were with the same mob that had arrested Emmanuel, and they were now joined with the Barabbas mob of insurrectionists. Likely, the two armed groups would have been large enough to overpower Pilate’s guards. Furthermore, Jerusalem was filled with thousands of Jewish pilgrims for the Passover holiday, and a riot at the palace could have quickly led to a larger revolt. Pilate knew that he was in an untenable situation. By Roman law, Emmanuel had been punished and could go free, but the angry mob was threatening to overrun the palace. Thus, Pilate believed he had no choice but to hand over Emmanuel for crucifixion. [↑](#footnote-ref-689)
692. It was Friday, just before Sabbath, so the high priests needed to sacrifice all the Passover lambs before nightfall. Likely, people had been lined up since morning to have their lambs slaughtered, so they would have ample time to prepare and roast the carcasses; late-comers wouldn’t be able to eat their animals until late at night. [↑](#footnote-ref-690)
693. Pilate is freeing Emmanuel and returning him to the Jewish people. [↑](#footnote-ref-691)
694. See *Matthew 27:37*. [↑](#footnote-ref-692)
695. Pilate could not have retracted his public declaration that Emmanuel was the King of the Jews, any more than Herod Antipas could have reneged on his agreement to kill John the Baptist. Emmanuel went to his death anointed by the Jewish people as their King. In addition, Pilate and the Jewish Sanhedrin had also publicly called him the Messiah and the Christ. Despite not being able to stop the Jewish leaders from crucifying Emmanuel, Pilate still had the power to put a sign over the cross that announced the crimes of the Jewish leaders. [↑](#footnote-ref-693)
696. This brutal treatment fulfilled another prophecy from Scripture. See *Isaiah 53:5-6*: “He was pierced for our sins, and he was tortured for our immorality. It was his fate to be punished for our salvation. Through the injuries he endured, he purified us all.” [↑](#footnote-ref-694)
697. When Emmanuel—who had the power to stop what was being done to him—allowed the guards to beat and humiliate him, he was permitting himself to be treated like a slave: violated and assaulted, without any rights or assistance. By experiencing torture and crucifixion, Emmanuel’s Soul would know the suffering of the lowest and most helpless of Yahweh’s children. And Emmanuel would prove to his followers that he was willing to die for them and for Yahweh. [↑](#footnote-ref-695)
698. In *Matthew 10:38*, Emmanuel tells his disciples, “Whoever won’t pick up the cross to follow me isn’t worthy of me.” It is a poignant irony that a foreigner, who knew nothing about Emmanuel or his ministry, carried Emmanuel’s cross for him—rather than one of Emmanuel’s own followers, who had all abandoned him. Emmanuel gave his life to save his friends, yet not a single one of his friends was there to carry his cross for him. In addition, Emmanuel had been beaten on the face and head by the Roman soldiers during the caning, but it appears that his body had not been injured. Also, he had been able to talk coherently to Pilate afterwards, so his injuries must have been superficial, with no damage to his brain. Emmanuel had been a robust young man, able to hike up mountains and spend long periods of time in the desert, and he should have been able to carry his cross. But in *Luke 18:33*, we are told that the high priests and scribes “will **torture** him and kill him,” so it appears that the Jewish mob had harmed Emmanuel so badly that he wasn’t able to carry it. In addition, *Isaiah 52:14* gives a disturbing description of Emmanuel: “Many were horrified by the sight of him—his face was disfigured beyond human likeness, and his body marred beyond recognition.” [↑](#footnote-ref-696)
699. See *Mark 13:17*, *Matthew 24:19*, and *Luke 21:23*. [↑](#footnote-ref-697)
700. Emmanuel is alluding to the End Time prophecies in *Hosea 10:8* and *Revelation 6:16*. [↑](#footnote-ref-698)
701. Apparently, the two criminals had already been on their crosses when the Jewish mob brought Emmanuel to the crucifixion area. Presumably, there was a place between them that was unoccupied. [↑](#footnote-ref-699)
702. See *Isaiah 53:12*. [↑](#footnote-ref-700)
703. See *John 19:19*. [↑](#footnote-ref-701)
704. Note: As we know that the Jews were responsible for crucifying Emmanuel, not the Romans, *John 19:23-24* must have been corrupted to make it appear as if Roman soldiers had divided Emmanuel’s clothes. (When the Jewish leaders later divided the *Gospel*, they wanted future generations to think that the Romans, not the Jews, had killed Emmanuel.) [↑](#footnote-ref-702)
705. See *Psalm 22:18*. [↑](#footnote-ref-703)
706. See *Proverbs 31:6*. [↑](#footnote-ref-704)
707. It was common, as an act of mercy, for bystanders to give the crucified draughts of wine mixed with narcotic herbs, to ease their pain and suffering. For a description of this “bitter wine,” see *Proverbs 31:6*. [↑](#footnote-ref-705)
708. See *Amos 8:9*. The darkening of the sky at noon fulfilled another prophecy from Scripture, and it started at the same time that the high priests in the Temple began their long day of slaughtering lambs. (Thousands of Jewish worshippers would have come to Jerusalem for the Passover holiday, needing their lambs to be slaughtered at the Temple. It would have been a literal bloodbath of all-day animal slaughter, with lines of people and animals wrapped around the Temple.) The darkening of the sky during Emmanuel’s crucifixion marked the breaking of Yahweh’s covenant with the Jewish people. Yahweh was rejecting the Jews’ Passover lamb sacrifices, which were being made at the same time that their Messiah was being human-sacrificed to the high priests’ satanic gods. In other words, the Jews would no longer be “passed over” by the Angel of Death, as they had been in Egypt during their enslavement by Pharaoh. Instead, Yahweh would allow the Angel of Death to come down hard upon the Jewish people, killing and scattering them to the four winds for what they had done. The black sky was also a sign from Yahweh that their nation would be destroyed, and their Temple would be annihilated to the last stone, just as Emmanuel had prophesied. See *Matthew 23:38-39* and *Luke 13:35*, in which Emmanuel reminds the Jewish people that they will not receive any of Yahweh’s blessings until they return to Him and accept His Messiah: “Your people have been left devastated. I can tell you this: you won’t see me again until the time when you can say, ‘Blessed is he who comes in the name of Yahweh.’” [↑](#footnote-ref-706)
709. See *John 12:27*. Here, the standard Aramaic translation of Emmanuel’s words is given. [↑](#footnote-ref-707)
710. It should be remembered that Emmanuel spoke with a thick Galilean accent, of the Northern Aramaic dialect. The people of Jerusalem had such great difficulty understanding him that they thought his “*Eli!*” was actually “*Elijah!*” And hence, they thought he was speaking to the Prophet Elijah. [↑](#footnote-ref-708)
711. See *Psalm 69:21*. [↑](#footnote-ref-709)
712. See *Revelation 16:17*. [↑](#footnote-ref-710)
713. According to the Prophet Daniel, this will also happen during the Second Coming of the Christ. See *Daniel 12:2*: “Many asleep in the dust of the Earth will awaken: some to eternal life, others to eternal contempt.” [↑](#footnote-ref-711)
714. The text here uses the Greek word *hekatontarchēs*, or “centurion,” which refers specifically to a Roman soldier. Whereas in *John 19:23* the more generic term *stratiōtai* is used—which refers to any type of soldier, including a Jewish soldier. The Roman guards were guarding the two criminals who had been executed by the Roman government. They had nothing to do with Emmanuel’s crucifixion. [↑](#footnote-ref-712)
715. It is widely believed that the Second Temple Jews of Emmanuel’s time followed the lunar calendar of First Temple Jews. Which means that the slaughter and preparation of Passover lambs fell on a Friday—the same day as the Sabbath—creating an “especially holy Sabbath day” (i.e., Passover was on the same day as the Sabbath). If the bodies on the crosses weren’t taken down before the Sabbath started, they would have been left (rotting) there until Sunday morning. [↑](#footnote-ref-713)
716. Typically, the crucified died from suffocation, as the weight of their bodies prevented them from breathing properly. Breaking the legs of the crucified was considered an act of mercy, as the men could keep breathing for days by using their legs to push up their bodies. As Emmanuel was already dead when the soldiers came to break his legs, and as he had been conscious to the very end, he must have surrendered his spirit to Yahweh and let himself die. [↑](#footnote-ref-714)
717. We know from *Matthew 26:56* and *Mark 14:50* that “all the disciples abandoned Emmanuel and fled.” Therefore, none of Emmanuel’s male apostles or disciples were present at his crucifixion (this is why Joseph and Nicodemus—two Pharisee elites—had to take Emmanuel’s body down from the cross and wrap it for burial). However, we know that all of Emmanuel’s female disciples were present, including Emmanuel’s mother and the apostle whom Emmanuel “loved most,” Mary Magdalene. Therefore, a female disciple—presumably the erudite writer of the *Gospel*, Mary Magdalene—must have “witnessed” his crucifixion and recorded the events. [↑](#footnote-ref-715)
718. See *Psalm 32:20*. [↑](#footnote-ref-716)
719. See *Zechariah 12:10* and *Revelation 1:7*. [↑](#footnote-ref-717)
720. Obviously, because the Jewish leaders had allowed Joseph and Nicodemus to take Emmanuel’s body, they didn’t understand—or believe—that Emmanuel was going to resurrect. [↑](#footnote-ref-718)
721. See *John 3:1-12* and *John 7:50-52*. [↑](#footnote-ref-719)
722. The “seventy-five pounds” of aloe and myrrh was a large quantity, enough for a king’s burial, and would have been very expensive. The purchase was meant to show the same respect to Emmanuel as would befit a king. Similarly, the linen cloth that Joseph purchased would have been the finest available, of royal quality. Regarding the meaning of the cloth, see *Revelation 19:8*; there are many references throughout the Bible of “pure white linen” being reserved for Yahweh’s holiest servants. [↑](#footnote-ref-720)
723. Here, in this spurious text, the Christ is called the “Deceiver,” i.e. Satan. This is a late 2nd century insertion that was meant to tell satanic Marcionite cult members the “truth” about their fictional hero, Jesus. According to satanic lore, Jesus was supposedly an incarnation of Satan who tricked the masses into believing that he was their “Messiah,” come to save them. For centuries, “illuminated” Satanists have been taught that Deceiver Jesus actually died on the cross, but his apostles stole his dead body and told everyone that he had come back to life. (Thus, Satanists reject the Truth of resurrection, and the Truth of an All-Powerful Yahweh capable of resurrecting someone.) For two millennia, elites in the satanic cults have secretly worshipped Jesus as the quintessential Satanic Deceiver, emulating him through their own crimes and deceptions against the masses (see *John 8:44)*. Ironically, in their quest for satanic “illumination,” these cult members rejected real Truth: two thousand years ago, a Messiah did come to the world; his name was Emmanuel and he was a representative of Yahweh, The One True God Of All Things; and this Messiah did, through the power of Yahweh, resurrect from full death after being murdered on the cross by satanic Jews. Thus, ironically, by believing in a “Deceiver Jesus,” Satan’s followers were tricked even more than the masses. [↑](#footnote-ref-721)
724. This line was added later and is not part of the original Gospel. The angel is obviously supposed to be Satan, who rolled the stone away to reveal Jesus’ stolen body and to make it appear as if Jesus had resurrected. [↑](#footnote-ref-722)
725. The books of *Mark* and *Matthew* end here, their epilogues destroyed. *Matthew 28:9-10* are the only remaining lines from this excised section, and their existence proves that *Matthew* once contained the epilogue found in *Luke* and *John*. The epilogue, itself, reveals that Emmanuel’s “most beloved” disciple, Mary Magdalene, was actually the first to witness Emmanuel after he had risen from the dead—which directly contradicts *I Corinthians 15:3-8*, in which Paul tells us that Simon Peter had been the first disciple to see Emmanuel after his death. It is likely that scribes had removed the epilogues from *Mark* and *Matthew* in order to hide this discrepancy and to remove Mary Magdalene from the story. [↑](#footnote-ref-723)
726. Note: It has not yet been three days since Emmanuel’s death. Recall the prophecy of *Hosea 6:2*: “In two days [Yahweh] will revive us; on the third day, He will restore us, that we may live in His presence.” [↑](#footnote-ref-724)
727. It was now Monday, as the Jewish day starts after sundown (not at midnight, as in modern times); thus, Monday began when the sun set. [↑](#footnote-ref-725)
728. At this point, three sunsets—Friday’s, Saturday’s, and Sunday’s—have passed since Emmanuel died on the cross. Therefore, Emmanuel is now fully resurrected. [↑](#footnote-ref-726)
729. It is interesting to note that the injuries to Emmanuel’s body healed with the resurrection, but his body was not restored to a pristine state: there are still scars remaining. [↑](#footnote-ref-727)
730. See *Hosea 6:1-3*. [↑](#footnote-ref-728)
731. Here, they are confirming that it was the Jewish leaders who crucified Emmanuel, not the Romans. [↑](#footnote-ref-729)
732. As this is the first time that the pagan Holy Trinity concept of “the Father, the Son, and the Holy Spirit” appears in the *Gospel*, one can conclude that this section was written in the ~2nd-3rd century A.D., when the Cult of Marcion had turned Christianity into a polytheistic religion. The Marcionites worshipped a fictional man-god called “Jesus,” whom they considered “the Son” of Satan; then there was “Father” Satan and the “Holy Spirit” of Satan (the Head Demon that demonically possesses people and creates spawns for Satan). This scribal insert about the Holy Trinity resulted in 2,000 years of baptisms by Christian priests—2,000 years of people being demonically possessed in the name of Satan. [↑](#footnote-ref-730)
733. Here, the disciples are already separated from each other, with only five of the original apostles staying together—despite Emmanuel’s entreaties that his followers “love each other” and remain united. [↑](#footnote-ref-731)
734. The tetragram name of Yahweh appears 153 times in *Genesis*. Therefore, the 153 fish connect Emmanuel to the Yahweh of Abraham and also to Yahweh’s manifesting power. “Genesis,” in Hebrew, is translated as “in the beginning”—a phrase that was also used in the beginning of this *Gospel.* Thus, the 153 fish imply that Emmanuel existed *in the beginning*: i.e., before creation, when the events in *Genesis* occurred. [↑](#footnote-ref-732)
735. Here, Emmanuel is not only revealing what will happen to Simon Peter—but to the early Christian Church. [↑](#footnote-ref-733)
736. Emmanuel is telling us that Mary Magdalene will be reborn (i.e., reincarnated) at the End Time, when Emmanuel returns—not that she will live forever. [↑](#footnote-ref-734)
737. These damaged sections are easy to see in the annotated version of the *Restored Gospel*. [↑](#footnote-ref-735)
738. The following scenes were the most heavily damaged: the scene in which John the Baptist sends his two disciples to Emmanuel; the Last Supper scene; the scene in the court of the High Priest; the crucifixion scene; the tomb scene; and the two scenes involving Mary, the sister of Lazarus. [↑](#footnote-ref-736)
739. The Greek word for “love” in this context does not refer to romantic love between a man and woman but instead implies preference, favor, “to hold in esteem.” A more precise translation would be “the one whom Emmanuel trusted and favored.” This is consistent with Emmanuel trusting Mary to look after his mother after he was crucified, and his trusting her with the truth about Judas during the Last Supper. [↑](#footnote-ref-737)
740. While it is likely that the original *Gospel* had been written on vellum with ink, it was still very easy to edit these scrolls (though the edits would be visible). To make corrections on vellum manuscripts, letters could sometimes be scraped off with a knife, but words could always be crossed out, the new text inserted either above the line (if there was room), or in the margin (if there was no room). Scribal comments were also written above the lines, which—as the scroll aged—made it difficult to differentiate edits, so scribal comments were often inadvertently incorporated into the text of new copies of the scroll. For example, the word “Passover” inserted into the Last Supper scene were obviously scribal edits that had been mistakenly copied into future texts. (Many scribal comments were added words meant to make the text more readable.) In *Mark, Matthew*, and *Luke*, these comments evidently found their way into the text, while *John* seems to be nearly free of such scribal comments (which is why *John* is more difficult to translate, and why it appears to be written in a different style than *Luke*). As long as these word insertions were accurate, they would make the text more readable without changing the meaning of the text (the few inaccuracies that were inserted into the *Gospels*, such as the “Passover” insertions, are very easy to find in the annotated *Restored Gospel*). [↑](#footnote-ref-738)
741. We know that unedited copies of the *Gospels* existed as late as 600 A.D., as the Holy Qur’an mentions these texts. We can surmise that the *Gospel* of Emmanuel referred to in the Holy Qur’an was obviously an original, unedited version of the text—with Yahweh being the One God Who Is All Things, and Emmanuel being a First Soul (not divine)—or the Prophet Muhammad (peace be upon him and his nation) would not have accepted it as a holy book. It is likely he had seen an original copy of the *Gospel of John*. It would appear that during the purges, inquisitions, and crusades by the Roman Catholic Church, all copies of the *Gospels* not consistent with the official Roman Catholic Church version were destroyed (or, perhaps, hidden away in Vatican archives). In truth, Roman “acceptance of Christianity” was actually an acceptance of Simon Peter’s church, with other Christian sects being relentlessly persecuted. Any Christian texts that varied from official versions would not have been tolerated. Thus, making the changes in the *Gospels* consistent across all churches probably took centuries, and required the shedding of much blood. Islam is likely the only religion still based on Christ’s original teachings, which would explain why the Roman Catholic Church has been at war with the Nation of Islam for millennia. [↑](#footnote-ref-739)
742. Simon Peter already made the question public, so the disciple was not whispering to hide the question. [↑](#footnote-ref-740)
743. The slight differences in the books of *Matthew* and *Mark* would be expected, as three different people were transcribing the same spiritual lectures. While one person was writing, s/he might miss part of a sentence that another heard, and vice versa. In addition, due to differences in native languages, one person might transcribe the word “Christ,” and another “Messiah;” or one person might write more quickly and be able to transcribe “Holy Angles,” while a slower writer might only have the time to transcribe “Angels.” The textual variations in the *Gospels* are consistent with three people transcribing the same talk by hand, likely onto vellum sheets. Given the lengths of the three *Gospels*, it would appear that Mary Magdalene had been the best at transcribing, as she recorded the majority of details and teachings; whereas, the author of *Matthew* was almost equal to her in his transcribing; and finally, the author of *Mark* had apparently been the poorest transcriber, recording the fewest details and teachings (though the quality of the writing in the *Mark* text is often very high, and it appears to be an exact rendering of Christ’s oral talks). One can conclude that Mary Magdalene was likely the main scribe for Emmanuel. [↑](#footnote-ref-741)
744. The polytheistic “Holy Trinity” god of modern Christianity did not exist until the 2nd century A.D., and did not become official Church doctrine until the 6th century A.D. [↑](#footnote-ref-742)