

the
Aramaic
New Covenant

A Literal Translation & Transliteration

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This
Aramaic New Covenant
is the
Peculiar Possession

of _____
presented

this _____ day

of the _____ month

in the _____ year

of our Lord Yah Shua the Meshiah
on the occasion of

by _____

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NOTE: Yah Chanan is placed first because it is the genesis of the Evangelisms. This also allows Acts to follow Luqa in their proper sequence. Placing Yah Hud in front of the Epistles of Yah Chanan, keeps the final scribings of Yah Chanan together at the finality.

PROLOGUE

Welcome, Dear Friend, to
the Aramaic New Covenant —
the first and only literal translation and transliteration of the New Covenant —
translated directly from the language of our Lord Yah Shua the Meshiah and his
apostles.

Get set for a bumpy read.

THTHVINGBNHSBNTHTNTHVINGBNHSNTBN

The foregoing is how all original manuscripts were written — no vowels, no spaces — no distinguishment of upper or lower case — no punctuation.

Imagine, if you will, the totality of Scripture scribed on scrolls in this format.

If you are having any difficulty whatever in deciphering the above, here is how we would present it today:

That having been, has been:
that not having been, has not been.

Humanity, with all its imperfections, has traversed quite a journey (come a long way).

And here we are, claiming that this is the only literal translation and transliteration of the New Covenant from the Aramaic to the English.

And even with all its imperfections, this is the first attempt ever to translate every word as accurately as humanly possible, always seeking discernment as offered by the Holy Spirit.

Even the idioms are literally translated and transliterated. Those we understand, we have explained. Those we understand not, we left for you to research.

Now, let's get back to the "bumpy read" part. The sequence of words of the Aramaic differs from the English. If we were to retain the sequence of words, some verses would not be coherent; some verses would have an opposite meaning.

Another part of the bumpy read is directly related to the structure of the manuscripts. For example, most of the writers, under the inspiration of the Holy Spirit, would begin a simple sentence — and then as the Holy Spirit took over their own volition, the simple sentence emerged as a complete summation of a subject. In Ephesaya 2, Paulaus begins with a simple, "And also to you" and finishes his first sentence into what humanity has so conveniently subdivided into nine verses.

You'll also discover a number of dangling sentences — but only because translating is so limited. I earnestly believe that, as you read 'In Spirit' you discern 'In Spirit'.

Among the two most important words (except for the words of Deity) are, what I

have named, the two verbs of existence: (1) *it* (verb) had, has, have, having; and (2) *hewa* (verb) be, become, been, being.

These are the most important and the most difficult to present in a fluent, grammatical format.

You will discover the prime example of their importance in the first five verses of Yah Chanan.

Most versions merely gloss over these words by substituting the word, *was*. In its most precise form, *was* means in some time past. Our renderings, *having been*, indicates an existence from eternity past and through the present — and doctrinates us that our Lord Yah Shua the Meshiah was (had been) in the beginning with God, and was not an afterthought.

And there are many other verses where one of the verbs is used and the other is implied. In these instances we have rendered both words, with the implied verb in smaller letters.

How often have I been asked, “How am I able to know what the Bible really says?”

Allow me to say, “The Aramaic New Covenant” with its “bumpy read” is as close as possible to have this understanding from the manuscripts we have in our possession today.

Following the text of this Aramaic New Covenant are a number of WORD SUMMARIES. These WORD SUMMARIES are especially enlightening in defining the many transliterations. arrived at the text, and also challenge you to critique each rendering.

The Aramaic New Covenant — the only literal translation and transliteration of the New Covenant from the language of our Lord Yah Shua the Meshiah and his apostles.

exeGesés BIBLES is a nonprofit corporation hanukkahed to the preparation and publication of literal translations and transliterations of the Scripture.

TEXTUAL CRITICISM

Student Requisites:

Classroom:

Classtime:

Exegete:

101

Intense Interest

Wherever

Whenever

Herb Jahn

A manuscript is a manually scribed scribings. The scribings with which we are most concerned are known collectively as Scripture.

Scripture is a series of scribings scribed by scribes — of holy persons moved by the Holy Spirit.

Scripture consists of what humanity has named the Old Covenant and the New Covenant — both of which were originally scribed in the Semitic languages.

The Scribings of the Old Covenant were so carefully copied, that if a scribe made even the slightest error, or splattered a droplet of ink, the total manuscript was destroyed.

These scribings had no distinctive upper or lower case letters as we know them, and consisted only of consonants with no vowels. The sounds were carried by tradition from generation to generation. There are rather accurate copies of these scribings in existence to this day.

This accuracy continued until somewhere between the fifth and eighth centuries A.D. At this time the Masorites took it upon themselves to insert vowel and punctuation points, and even added marginal notes. And thus, the first Version of Scripture was produced. Most of the Old Covenant translations of today are translations of this Masoritec Version.

The New Covenant is a much more complex matter. Most of the scribings on which our many versions are based were scribed in Yaunait (also known as Hellene or Bible Greek). And while they claim to be accurate manuscripts, there is great divergency between them.

The most widely accepted version, the Textus Receptus (Received Text) indicates no difference between Lord, LORD, or Yah Veh.

The Nestle Version distinguishes between Lord, LORD, and Yah Veh by inserting the article, the, when Lord is indicated (except in the Evangelism of Luqa).

This is most confusing, as our Lord Yah Shua the Meshiah (Jesus Christ) spoke Aramaic and Hebraic. You may confirm this in your Webster's Unabridged Dictionary. This being true, most all today's versions are translations of translations.

Many proofs of the Aramaic and Hebraic are evident even in the Yaunait versions. In all the Evangelisms (Gospels) except Luqa (Luke), one reads the Aramaic and Hebraic words that our Lord Yah Shua the Meshiah spoke. Paulaus the Apostle tells us that he conversed with Yah Veh in Hebraic. And his transliteration, Maranatha, is Aramaic.

Most fortunately for us, some copies of scribings of the New Covenant in Aramaic

and Hebraic have been preserved, and fragments are still being discovered.

Unfortunately, they have not been preserved as well as the Old Covenant Scribings. But our careful research gives us some insight into what the New Covenant relates. For example, most people understand the Hebraic word shalom to mean peace. But its meaning is much more significant. It includes the state of being fully satisfied and satisfied fully. And that includes the state of total contentment to the satisfaction (payment) of a debt — as well as the satisfaction of getting even as in betraying.

One of my first “holy hunches” was that when Yah Shua hung on the stake, the words, “It is finished” were the Hebraic, “Shelem”, the verb of shalom. And I so translated it in the *exeGesés ready research* and *exeGesés companion BIBLES*.

So when I first discovered the Aramaic Translations of the New Covenant, that was the first verse I proofed. And there it was, “Shalam”.

However, there are some problems with the Aramaic Manuscripts of what we call the New Covenant. In our translation and transliteration work, we have allowed the Old Covenant renderings to take precedence over the New Covenant.

This may well be a trust building experience. Considering the fallibility of humanity, with all the possibility of corruption, and the passage of the eons, how mightily the Scripture has been preserved — preserved so well that none need see eternal destruction, but that all may experience eternal life.

The reasons the Aramaic translation and transliteration are so important are many.

Holy Scripture is one Book. Just because humanity has divided it into two portions does not make it so. The four century supposed silence between the Old and New Covenants was not a time of neglect or the forgetfulness of God. It was a necessary time span to fulfill the prophecies of Dani El.

Holy Scripture is scribed in the Semitic languages of Aramaic and Hebraic. When you research this, you will see the harmony of total Scripture. You will recognize the Manifestion (Apocalypse) as the fulfillment of prophecies of the prophets.

And so, we now bring you The Aramaic New Covenant — the one and only literal translation and translation of the New Covenant in the language of our Lord Yah Shua the Meshiah.

Graced — whoever reads.
Even so, come Lord Yah Shua.
And everyone said, Amen.

Yes, this is an Infomercial.

Yes, this is the story of my life — my later life.

Once upon a time, a long, long time ago, when the years of the days of my life were sixty and four, I began to ponder three words — three words found in one verse of Scripture — exactly once — never before, never again. The three words? Body, Soul, Spirit.

Most all of us suppose that we know the meaning of Body — but only from our bodily experience. We of the Meshiah know that when the maggots destroy our body, that in our flesh we see God.

But what about Soul? Spirit? What mean they? How differ they? I asked a number of folks who had passed through the earthly halls of spiritual learning — and not a one of them could tell me. Very recently I heard a theologian proclaim in the Priestal Precinct, “What is the difference between soul and spirit? Frankly, I don't know!”

And there I sat, wanting to raise my hand and say, “I know! I am able to tell you!” But I didn't.

I found out in a blessed way. I studied the Scripture. Guess what I first discovered. Soul, in the Old Covenant, was mistranslated into more than forty different words.

I discovered that only two verses in Scripture declared that Yah Veh had a soul — and one was mistranslated.

Then I read the work of another theologian, who commented on an important verse containing one of the many mistranslations, who wrote, “To translate this verse correctly would not make sense.”

I said to the Bookseller, “I would like to tell him how the correct translation does make sense.” To which the Bookseller replied, “Well he's already in heaven.” To which I replied, “Well then he already knows.”

And I thought to myself, “No one has the right to mistranslate Scripture just because they do not understand it. We must translate Scripture as accurately as possible. God will send someone someday to explain it. And if we must wait until we sit at His feet, so be it.” Remember the old hymn? Someday He'll make it plain to me; Someday when I His face shall see.

Then I proceeded to the word Spirit. The Old Covenant Hebraic and Aramaic words (Ruwach and Ruha) have a two—fold meaning, Spirit and Wind. One desparately needs the spirit of discernment to know which word to use — and when.

Allow me to ramble a bit, and seemingly sidetrack. There are, in Scripture, what I call the three great ‘puffs’ — The first, when the Father puffed into Adam; the third, when the Son puffed into the disciples; and the second, when the Spirit puffed into

the dry bones in the valley. There they are, three great 'puffs' — one by the Father, one by the Son, and one by the Spirit.

Now back to the subject of Spirit. In the Valley of Dry Bones, it is difficult to understand how anyone could fail to see this as the life giving work of the Holy Spirit. Yet some translations mistranslate Spirit as Wind.

In the New Covenant, in Yaunait, Pneuma is the word for Spirit, and Anemos is the word for Wind — two totally different words. And in the New Covenant, Pneuma is correctly translated Spirit, or its old English equivalent Ghost, in every verse — except one. And this is true of every translation — except two — and now, except three.

Visualize this: Some ruler comes to Yah Shua to find out how to have eternal life. And Yah Shua explains in some detail and at some length that this is an upper birth endowed by the Holy Spirit. And then, all of a sudden, every translation — except two — and now except three — says, “The wind bloweth where it listeth” — or other words to the same effect.

The *exeGesés parallel BIBLE* correctly renders the verse, The Spirit puffeth where he willet, and, The Spirit puffs where he wills.

There they are — three words — Body, Soul, Spirit — all thoroughly explicated in the WORD SUMMARIES.

Then I asked me, What would happen if someone — anyone — would literally translate or transliterate every word of the Old Covenant — 8,500 words, and every word of the New Covenant, 5,500 words — 14,000 words plus all the parts of speech, the cases, the tenses.

So I took my nine favorite research books, and began with word number one, ab — father.

Along the way, I would get “holy hunches”. And then as I researched, these “holy hunches” were confirmed — one by one. Some confirmed my lifetime trust system — some altered it immensely.

Ten years later, when the years of the days of my life were seventy and four, I thought the work was, as they say, shelemed (see: WORD SUMMARIES).

What to do, what to do?

I felt that the work needed to be published. So I sent copies to most of the publishers. The responses were of two types: rejects and non—reply replies.

Then Dawn, my precious editor, suggested that if the work was to be published, our Lord Yah Shua the Meshiah would send a printing press — preferably a web offset.

One of my first visits was to a printing press dealer, who told me, “Sounds like a worthy project. I don't much go for this, but my wife is one of those (and he flicked his wrist) Bible study people.”

I asked him if he would tell his wife, and that she and I would pray him under conviction.

He laughed, and said he would, and he did.

Then sign followed sign — and we self—published our First Edition titled, The Authorized King James Version of 1611 in *exeGes*es.

Then in celebration, the printing press dealer and his good lady took me to lunch. On the way home, I sat in the front with him, with his lady in the back. All of a sudden he brought up the subject of eternal life. And all of a sudden, with his eyes wide open, he prayed and surrendered his life to our Lord Yah Shua the Meshiah.

On the morning of the day when the years of my life were seventy and five — at 11:30 a.m. — when I was alone — and I mean, alone — you know the feeling, I received a call from Dan Penwell of World Bible Publishers. After a long, friendly conversation, I asked Dan, “What's this leading up to?” And Dan said, “We'd like to publish your *exeGes*es *BIBLE*.”

You can well imagine my rejoicing. But then I got angry with me. I started thinking, If I'm a child of our Lord Yah Shua the Meshiah that I claim to be, why was I not rejoicing before Brother Dan called?

Well anyway, Dawn and I did some editing and proofing, and on the day when the years of the days of my life were seventy and six, Dawn and I stood at our little booth at the Atlanta Christian Booksellers Convention, with a “dummy” that had a beautiful leather cover, a bunch of blank sheets, and a few computer generated inserts.

From that “dummy” (a printer's term), World's first order was for 500 *exeGes*es *ready research BIBLES*.

What a confirmation!

And when the days of the years of my life were seventy and seven, Dawn and I stood at the Denver Christian Book Sellers Convention, presenting a brand new *exeGes*es *parallel BIBLE* — two *exeges*es, side by side.

The left column contains the *exeGes*es *ready research BIBLE* — the Authorized King James Version with its myriad *exeges*es explicated at the points of occurrence; and in the right column with the *exeGes*es *companion BIBLE* — containing all the *exeges*es in an easy to read, reverential classic English.

So what's new? At the Denver Convention, a goodly number of you asked if we would bring out a CDROM — to which I said, “Never”. I was not about to let some hacker buy a disk and copy my life's work.

Recently, Mark, my oldest son and I were reunited — and he said, “Dad, how about bringing out a CDROM?” And I began to reflect — how selfish of big, old, spiritual me!

So now when the years of the days of my life are seventy and eight, here is my life's work — on CDROM! Help yourself! Copy! Evangelize!

Well, that's the story of my life — up to now, that is.

So why am I writing all this? To be sure, to encourage those birthed of our Lord Yah Shuah the Meshiah everywhere, and Christian Booksellers in particular, to focus on evangelizing the Scripture — to give and to sell the *exeGesés parallel BIBLE* — the only literal translations and transliterations, ever — and now, the Aramaic New Covenant.

But more than that. Please hear me out. You've all heard these expressions: The first _____ years of a child's life are the most important! Most marriages break up in the _____ year! Life begins at _____! You fill in the blanks.

Well my life really (and I hate the word, really) began when the years of the days of my life approached sixty and four. And now the years of the days of my life are seventy and eight.

In my witness, I usually halal Yah for these three: My last breath, this breath, and my next breath. And He has been trustworthy to sustain me for so many times a minute for so many years. And don't hold your breath, I may outlast you.

But whether or not, whoever you are, whatever your age, the rest of your life begins now. What you do with it is pretty much up to you know whom.

YAH CHANAN 1

GENESIS OF THE EVANGELISMS GENEALOGY OF THE WORD

1:1 In the beginning
the Word having been
and the Word having been unto God
and God having been the Word
2 he having been, in the beginning, unto God
3 all through his hand became:
and without him
not even one being whatever became.
4 In him life became
— the life having the light of the son of humanity:
5 and the light enlightened the darkness
and the darkness overtook it not.

THE WITNESS OF BAPTIZER YAH CHANAN

6 And a son of humanity being apostolized from God
— his name, Yah Chanan,
7 comes as a witness
— to witness concerning the Light
so that through his hand, all humanity may trust:
8 he, not being that Light,
— but witnessing concerning that Light
9 — having been for the light of truth
enlightening every human coming into the world:
10 — he, being in the world,
and the world, being through his hand,
and the world, not knowing him,
11 he comes to his own,
and his own take him not.

THE GOD BIRTH

12 And whoever takes him
he gives them sultanship to be sons of God
who trust in his name
13 — who, not of blood,
not of the will of flesh,
not of the will of man,
but of God, are birthed.

THE WORD BEING FLESH

14 And the Word being flesh
and resting within us,
and we, seeing his glory,
— the glory as of the only birthed of the Father
filled with grace and truth.

15 Yah Chanan witnesses concerning him,
and shouts and words,
This is he of whom I worded,
He coming after me, being before me,
16 because of being from the first:
and we all take of his fullness
and grace for grace.

17 Because the torah
was given through the hand of Mosheh:
and truth and grace
became through the hand of Yah Shua Meshiah.
18 No human has seen God — not ever:
the only birthed of God
having been in the bosom of the Father
he declares.

BAPTIZER YAH CHANAN INTERROGATED

19 And this is the witness of Yah Chanan
when the Yah Hudaya apostolize
priests and Levaya from Uri Shelem
to question him, Who are you?

20 And he professes, and denies not:
but professes, I — I am not the Meshiah.

21 And they question him again,
So what? Are you Eli Yah?

And he words, I have not been.

Are you that prophet?

And he words, Not.

22 And they word to him, Who are you?
— to give word to them who apostolize us.
What word you concerning your soul?

23 He words,
I — the voice of one calling in the wilderness,
Straighten the way of Yah Veh,
as Yesha Yah the prophet words.

Yesha Yah 40:3

24 And those being apostolized of the Pherisa:
25 and questioning him, and wording to him,
So why baptize you,

if you have not been the Meshiah
and not Eli Yah and not the prophet?

26 Yah Chanan answers wording to them,
I baptize — I in water:
27 and standing among you is he whom you know not
— he coming after me, being before me
of whom I am not worthy
to release the leather of his sandals.

28 These become in Beth Anya across Yurdenan,
where Yah Chanan is baptizing.

THE WORD IS THE LAMB OF GOD

29 And the day after
Yah Chanan sees Yah Shua coming toward him,
and words, Behold the Lamb of God,
who bears the sin of the world!
30 This is he concerning whom I word,
After me comes a man, who being before me
because of being first:
31 and I, not knowing him,
except to notify Isra El
— because of this I come baptizing in water.

THE WORD IS THE SON OF GOD

32 And Yah Chanan witnesses, wording,
I saw the Spirit descending from the heavens
as a dove
and abiding upon him:
33 and I, not knowing him,
but he who apostolized me to baptize in water,
worded to me,
Upon whomever you see the Spirit descending
and abiding upon him
— he baptizes in the Spirit of holiness.
34 — and I saw and witness,
that this is the Son of God.

YAH SHUA BEGINS HIS MINISTRY

35 And on another day,
Yah Chanan standing with two of his disciples
36 and looking at Yah Shua when walking
and wording, Behold the Lamb of God!
37 And the two disciples hear him when wording,
and they go after Yah Shua:
38 and Yah Shua turns and sees them coming after

and words to them, What seek you?

They word to him, Rabbi!
Where have you been?

39 He words to them, Come and see.
And they come and see where he has been:
and are being toward him that day
— for it has been as hour ten.

THE WORD IS THE MESHIAH

40 And one of those having heard from Yah Chanan
and gone after Yah Shua
has been Andrewas the brother of Shimun
41 who first sees Shimun his brother,
and words to him, I have found the Meshiah!
42 — and he brings him to Yah Shua.

And Yah Shua looks at him, and words,
You are Shimun Bar Yauna:
you are called Kepha!

43 And on another day Yah Shua wills to go to Gelila
and finds Philipaus
and words to him, Come after me.

44 And Philipaus, has been from Beth Sayada
the city of Andrewas and Shimun:
45 and Philipaus finds Nathana El, and words to him,
He, concerning whom Mosheh scribed in the torah
and in the prophets
— we found him
— that Yah Shua, the son of Yauseph from Nasrath.

46 And Nathana El words to him,
From Nasrath?
Whatever graced is possible from Nasrath?
Philipaus words to him, Come and see.

47 And Yah Shua sees Nathana El when coming to him
and words concerning him,
Behold, truly a son of Isra El,
having no deceit within!

48 Nathana El words to him,
From whence know you me?

Yah Shua words to him,

Ere Philipaus called to you,
when under the fig tree, I saw you.

49 Nathana El answers worded to him,
Rabbi, you are the Son of God!
You are the Sovereign of Isra El!

50 Yah Shua words to him,
Because I worded concerning you,
I saw you under the fig tree, trust you?
Greater than these you see.

51 He words to him,
Amen! Amen! I word to you,
From now on you see the heavens open
and the angels of God
when ascending and descending
toward the Son of humanity.

YAH CHANAN 2

THE FIRST SIGN BY YAH SHUA

2:1 And on day three,
a banquet being in Qatne, a city of Gelila:
and the mother of Yah Shua being there
2 and also Yah Shua and his disciples
are called to the banquet:
3 and lacking fermented wine
the mother of Yah Shua words to him,
They have no wine.

4 Yah Shua words to her,
What is that to me and to you, woman?
My day has not yet come.

5 His mother words to the ministers,
Whatever he words to you, work.

6 And there have been six waterpots of stone
set according to the purification of the Yah Hudaya
— each holding two — two or three rebia.

7 Yah Shua words to them,
Fill the waterpots with water.
— and they fill them over.

8 He words to them, Now draw,
and bring to the hierarch of the feast.
— and they bring.

9 And when the hierarch of the feast tastes
 the water becomes fermented wine
 and not knowing from whence it became
 — and the ministers knowing
 — they who filled the water
10 the hierarch of the feast calls to the groom
 and words to him,
 Every human first brings the graced fermented wine:
 and whenever they intoxicate, the lesser:
and you guarded the graced fermented wine until now.

11 This is the first sign Yah Shua works
 in Qatne of Gelila
 and notifies his glory
 and his disciples trust in him.

YAH SHUA CLEARS THE PRIESTAL PRECINCT

12 After this he descends to Kephah Nahum
 he and his mother
 and his brothers and his disciples:
 and being there a few days
13 and the Pasach of the Yah Hudaya being near
 and Yah Shua ascends to Uri Shelem:
14 and finds in the priestal precinct
 those merchandising bulls and sheep and doves
 and the coinchangers sitting:
15 and he works a whip of rope
 and ejects them all from the priestal precinct
with the sheep and the bulls and the coinchangers:
 and pours their coins and overturns their tables:
16 and to those merchandising doves, he words,
 Take these hence:
 and work not the house of my Father
 a house of merchandise
17 — and his disciples remember it is scribed,
 The zeal of your house consumes me.

Psalm 69:9

YAH SHUA PROPHESES HIS DEATH AND RESURRECTION

18 And the Yah Hudaya answer him, wording,
 What sign show you us, that you work these?
19 Yah Shua answers and words,
 Raze this nave, and in three days I raise it.
20 The Yah Hudaya word to him,
 For forty and six years to build this nave
 and you, raise it in three days?

21 And he is wording concerning the nave of his body:
22 and when he rises from the house of the dead
his disciples remember him wording this to them
and they trust the scripture
and the word Yah Shua worded.

THE PASACH FEAST

23 And Yah Shua, when having been in Uri Shelem,
in the Pasach, in the feast,
many trust in him
seeing the signs he works:

24 and Yah Shua is not entrusting his soul to them
because of him knowing all humanity:
25 and not needing humanity to witness
concerning all the sons of humanity:
for he knows what has been in sons of humanity.

YAH CHANAN 3

THE SPIRIT BIRTH

3:1 And one man, having been of the Pherisa,
his name being Niqadimus
— a hierarch of the Yah Hudaya
2 who comes to Yah Shua by night
and words to him, Rabbi,
we know you are apostolized from God, a doctor:
for no one is able to work these signs you work
unless God be with him.

3 Yah Shua answers, wording to him,
Amen! Amen! I word to you,
if humanity is not birthed by the hierarch
he is not able to see the sovereigndom of God.

4 Niqadimus words to him,
How is a man able to birth — that old?
Is he able again
to enter the womb of his mother a second time
and birth?

5 Yah Shua answers, wording,
Amen! Amen! I word to you,
If humanity is not birthed of water and Spirit
he is not able to enter the sovereigndom of God:
6 that birthed of flesh is flesh:
and that birthed of Spirit is spirit:
7 marvel not that I word to you,

8 you need to be birthed by the hierarch.
 The Spirit puffs where he wills
 and you hear his voice:
but you know not whence it comes and where it goes:
 thus has every human birthed of the Spirit.

9 Niqadimus answers, wording to him,
 How is this possible to be?

10 Yah Shua answers, wording to him,
 You, a doctor of Isra El, and know these not?
11 Amen! Amen! I word to you,
 What we know, We word,
 and what we see: we witness
 and our witness, you take not:
12 if I word to you of the earth, and you trust not,
 how, if I word to you of the heavens, trust you?

13 And no human ascends to the heavens
 except he who descends from the heavens
 — the Son of humanity who has the heavens .

LIFE ETERNAL

14 And as Mosheh lifted
 the serpent in the wilderness,
 even thus must the Son of humanity be lifted:
15 so that all humanity trusting in him not destruct
 but have life eternal.

Yah Chanan 12:30—34

16 For thus God loved the world:
 as to give his only birthed Son:
 that whoever trusts in him not destruct
 but have life eternal.
17 For God apostolized not his Son into the world
 to judge the world:
 but that the world be saved through his hand.
18 Whoever trusts in him is not judged:
 and whoever trusts not is already judged:
 because he trusts not
 in the name of the only birthed Son of God.

19 And this is the judgment:
 light comes into the world,
 and the sons of humanity love darkness more than light
 for their work has been evil.
20 For all working hateful hate the light:
 and come not to the light
 lest his works be admonished:
21 and they who work truth come to the light,

to notify that his works are worked in God.

THE FINAL WITNESS OF BAPTIZER YAH CHANAN

22 After these,
Yah Shua and his disciples come
to the earth of Yah Hud:
and returns there, baptizing with them:
23 and Yah Chanan is also baptizing in Ainyaun
over alongside Shalim
because of much water having been there:
and they are coming and being baptized:
24 for Yah Chanan is not yet fallen into the guardhouse.

25 And so be it, there being a question
from one disciple of Yah Chanan
with one Yah Hudaya concerning purification:
26 and they come to Yah Chanan, wording to him,
Rabbi, he being with you across Yurdenan,
concerning whom you witness,
behold, he also baptizes many, and they come to him.

27 Yah Chanan answers, wording to them,
Humanity is not able to take,
by the will of his soul, whatever,
unless if given to him from the heavens.
28 You witnessed that I worded to you,
I, be not the Meshiah,
but apostolized before him.

29 He having the bride is the groom:
and the friends of the groom,
are they who stand and heed him,
cheering with great cheer
because of the voice of the groom:
so this my cheer is fulfilled.

30 He needs to greaten and me to lessen:
31 for he coming from above is above all:
he who is of the earth is of the earth
and words of the earth:
he coming from the heavens is above all:
32 and what he sees and hears, he witnesses:
and humanity takes not his witness:
33 and they who take his witness seal that God is true:
34 for he whom God apostolizes
words the word of God:
for God is not giving him the Spirit by measure.

35 The Father loves the Son
and gives all into his hand.

36 He who trusts in the Son has life eternal:

and he who is not convinced of the Son sees not life
but the anger of God abides upon him.

YAH CHANAN 4

YAH SHUA GOES TO GELILA

4:1 And Yah Shua knows
that the Pherisa hear that he
works and baptizes more disciples than Yah Chanan
2 — when Yah Shua is baptizing no one
except his disciples,
3 he leaves Yah Hud and goes again to Gelila

YAH SHUA AND THE SHAMRAYA

4 — and he is working
and passing over among the Shamraya
5 and he comes to a city of the Shamraya called Shakar
over along side the field
6 Yaaqub had been giving Yauseph his son:
and the fountain of Yaaqub having been there,
and Yah Shua, belaboring from his labor on the way,
7 sitting upon the well, having been about hour six
and a woman of Shamrin comes to fill water.

8 And Yah Shua words to her, Give me a drink.
— for his disciples were entering the city
to merchandise for nourishment.

9 So the woman a Shamraya words to him,
How is it you, a Yah Hudaya,
ask drink of me, being a woman, a Shamraya?
— for the Yah Hudaya use not with the Shamrayam.

10 Yah Shua answers and words to her,
If you, were knowing the gift of God,
and who is wording to you, Give me a drink:
you had been asking of him,
and he had been giving you living water.

11 The woman words to him,
My Lord, you have no pail and the well is deep:
whence have you living water?

12 Why?
Are you greater than our father Yaaqub
who gave us this well
from which he drank — and his sons and his flock?

13 Yah Shua answers her, wording,
All who drink of this water thirst again: