solemn edut (testimony) to

having emunah in the One who sent me, has Chayyei Olam and does not come into the Mishpat Hashem, but has been transferred out of mavet (death) into Chavvim (Life). |25| Omein, omein, I say to you, that a sha'ah (hour) is coming and now is, when the Mesim (dead ones) will hear the kol (voice) of the Ben HaElohim and the ones having heard will live. |26| For just as HaAv has Chayyim (Life) in himself [DEVARIM 30:20; IYOV 10:12; 33:4; TEHILLIM 36:10 (9)], so also HaBen He gave to have Chayvim (Life) in himself. |27| And samehut (authority) He gave to him to make mishpat (judgment) because he is the Ben HaAdam [DANIEL 7:13-14]. |28| Do not marvel at this. For a sha'ah (hour, time) is coming in which all the ones in the kevarim (graves) will hear the kol of Rebbe, Melech HaMoshiach, [YESHAYAH 26:19; YECHEZKEL 37:12] |29| And will come out, the ones having practiced HaTov to a Techiyas HaMesim of Chayvim (Life), the ones having practiced HaRah to a Techiyas HaMesim of Mishpat (Judgment). [DANIEL 12:2] |30| I am not able to do from myself anything. As I hear I judge, and mine is mishpat tzedek [YESHAYAH 28:6], because I do not seek my own ratzon (will) but the ratzon (will) of the One having sent me. [BAMIDBAR 16:28] |31| If I give solemn edut (testimony) about myself, the edut of mine is not ne'emanah (reliable). |32| There is Another giving solemn edut about me, however, and I have da'as that the edut He testifies about me is ne'emanah (reliable). |33| You (pl.) have sent to Yochanan and he has given

HaEmes (the Truth). |34| Not that I accept edut from Bnei Adam, but I say these things that you may come to Yeshu'at Eloheinu. |35| He [Yochanan] was a menorah burning and shining and you chose to exult for a time in his Ohr (Light); [TEHILLIM 132:16; DANIEL |36| but I have edut (testimony) greater than Yochanan's. For the ma'asim (works) which HaAv has given to me that I should accomplish, these ma'asim which I do give solemn edut (testimony) about me, that HaAv has sent me. |37| And HaAv who sent me has Himself given solemn edut (testimony) about me. You have neither heard His kol (voice) nor the mareh of Hashem have you seen [DEVARIM 4:12], |38| and the dvar Hashem you do not have abiding and dwelling in you, because you have no bitachon (trust), no emunah (faith) in the one whom Hashem has sent. [YESHAYAH 26:10; 53:1; YIRMEYAH 8:8] |39| You search the Kitvei Hakodesh because you think in them you have Chayyei Olam. And those are the ones giving solemn edut about me. |40| And you do not want to come to me that you may have Chayyim. |41| I do not accept kavod (glory) from Bnei Adam. |42| But I have had da'as of you, that the ahavas Hashem (the love of G-d) you do not have in yourselves. |43| I have come b'Shem Avi and you do not accept me. If another comes in his own

name, him you will accept.

emunah, when you receive

kavod from one another, and

|44| How are you able to have

the kavod from the only Elohim HaEchad you do not seek? [MELACHIM BAIS 19:15,19; YESHAYAH 37:20; DANIEL 3:45 TARGUM HASHIVIM] |45| Do not think that I will accuse you before HaAv; however, there is one accusing you: Moshe, in whom you have set your tikvah. [Dt 31:26-27] |46| For if you were having emunah in Moshe, you would have had emunah in me, for he himself wrote concerning me. [BERESHIS 3:15; 45:4-9; **DEVARIM 18:15**] |47| But if in the Kitvei Hakodesh of that one you lack emunah, how will you have emunah in my dvar? After these things,
Rebbe, Melech
HaMoshiach departed beyond Lake Kinneret (Lake Tiberias). |2| And a riezige (sizable) multitude was following him, because they were seeing the otot (miraculous signs) which he was doing on the cholim (the ones being ill). |3| And Rebbe, Melech HaMoshiach went up to the mountain, and there he was sitting with his talmidim. |4| Pesach was near at hand, the Chag (Jewish Feast). |5| Therefore, having lifted up his eyes, Rebbe, Melech HaMoshiach saw that a great multitude is coming to him, and he says to Philippos, From where may we buy lechem that these ones may eat? |6| But he was saying this to test Philippos, for he himself knew what he was about to do. [7] In reply, Philippos said, Two hundred denarii worth of lechem would not be enough that each one may take a little okhel. [8] One of his talmidim, Andrew, ach of Shimon

Kefa, says to him,