

Yohanan

1 ¹In the beginning ^ahad been^γ the Word^λ. And the Word had been^γ next to the Almighty. And Almighty^β the Word ^δhas been^γ. ²This one had been^γ in the beginning next to the Almighty. ³All things through^ε him have become, and without^φ him has become not even one thing, which has been becoming. ⁴In him life has been^γ, and the life has been^γ the light of men, ⁵and the light in the darkness is shining, and the darkness has not ^aovercome it. ⁶There came a man, who ^ahad been getting sent ^γfrom before the Almighty. His name was Yohanan. ⁷This one came as a witness, so that he may bear witness about the light, so that all may hold faithful through him. ⁸That one had not been^γ the light, but came so that he may bear witness about the light, ⁹the true light, which is enlightening every man, *that has been^γ* coming into the world. ¹⁰He has been^γ in the world, and the world through him became, but the world did not know him.

¹¹Unto they which belonged to him, he came, and they which belonged to him did not receive him. ¹²But to as many as receive him, he gives to them the ability to become children of the Almighty, to those holding faithful to His Name. ¹³Who not from ^βblood lines, and not from the desire of the ^aflesh, and not from

1:1 α= γ̃ν. Or *had been existing, was being.* Also “At the very first....” (בְּרִאשׁוֹנָה הָיָה אֵת הַדְּבָר) . Or “In the firstest,” “At the firstmost was the Word.” Cf. 1:1 δ. Compare Isa. 44:6, “I AM FIRSTMOST AND LASTMOST. AND WITHOUT ME THERE IS NO ALMIGHTY.” Also Isa. 43:10, “AT MY FACE NO GÖD HAS BEEN FORMED, AND AFTER ME NONE WILL BE.” See also Rev. 1:8, 17. The Söñ says in Isa. 48:16, “FROM THE TIME OF ITS BEING, THERE I [HAD BEEN], AND NOW ADÖNAI YÄHWEH HAS SENT ME AND HIS SPĪRIT.” See 2 Peter 2:4. The person called the Söñ of the Almighty has always been. See Yoh. 16:13 note. **1:1 λ Word.** See Rev. 19:13. See 1 Sam. 3:7, 10, 21. The Word appeared. The “Word” (מִמְרָא) was used in the Aramaic Targums as a euphemism for Yähwēh whenever the interpreters felt the descriptions were too anthropomorphic. Like using Ha-Shem as a way of avoiding saying the divine name, Yohanan points out the truth behind the usage of THE WORD. **1:1 β** The word “Almighty” is used as an adjective attributing the characteristics of divinity to the Word but not identifying the Almighty Söñ as the same person as the Fäther. See note on Mat. 28:20. Cf. Mark 15:39; Isa. 53:1. The original word order is: ‘And Almighty, has been the word,’ to emphasize Almighty. ▷ The original languages allow both a noun and adjective use of Θεός/הוֹי. The reason the English translators preferred the English noun God to a word like Almighty which is more accurate to the original text is due to English translators wanting to shore up the one being doctrine in the Nicene Creed. Eng. adj. use is rare, e.g. ‘god son,’ and not in the correct sense to be used.

1:1 δ= γ̃ν = has been (= הוֹיָה). Strictly speaking

the Greek imperfect is a past continuous. Yoh. 1:1 has little to say about the present state of the ‘Word,’ but we may be sure that whatever divine attributes of the Word were necessarily minimized in order to take on flesh and the human nature, that the Word is still identified as Almighty. The present Almightiness of the Söñ is made plain in Yoh. 1:18, q.v., and Yohanan’s use of the present tense in vs. 5 and 9. The translation γ̃ν = *was* in English in equative uses tends to close the door on present continuance of the assertion. Thus it is best rendered ‘has been’ when we wish to leave open the possibility of the present truth of the assertion. **1:3 ε-ρ** All created things, by his consent, had their origin. **1:5 α** κατέλαβεν. Or “understood” or “grasped.” **1:6 ε** ἀπεσταλμένος. The pluperfect is on account of this account being written long after Yohanan was dead. The progressiveness of the verb pertains to the Prophet being constantly dispatched by the SpĪrit to clear the way for Mëssiah. **1:6 η** παρά = *from beside, from alongside*, מִלְפָּנָי. Yohanan was getting told what to say on a regular basis by the Spirit concerning the coming kingdom, as if he were before the throne of Gōd being constantly dispatched as the advance messenger before the Mëssiah himself. This is the force of the perfect participle. **1:9 η** γ̃ν He had come as the Messenger of Yähwēh appearing to many. **1:13 θ** i.e. not from, race, nobility, or nationality. **1:13 μ** not the begetting of marital relations **1:13 δ** not begetting by an adoptive procedure (Barnes). But begetting by the word of the Almighty sown into the hearts of men, who if they accept it are getting begotten of the Almighty.

the desire of ³man, but *who* from the Almighty are begotten. ¹⁴And the Word has become flesh. And he has tented in the midst of us. And we saw his glory, the glory like an only kindred^ψ from beside the Fäther, full of loving-kindness and ^ρfaithfulness.

¹⁵And Yohanan is testifying about him, and he has been crying out, saying, “This one is^π he of whom I spoke: ‘the one after me coming, ^βbefore me has been appearing, because he ^θhas been^π over me,’” ¹⁶because^τ from his fullness we have all also received loving-kindness, ^ιafter loving-kindness, ^{17a}because^ς the Law has been given through Moshëh. ^{17b}The^ι loving-kindness and ^νthe ^ρfaithfulness ^πrevealed therein, always through Yëshua the Anointed ^ηhave been carried out.



1:14 ψ *Only kindred*: See 1 Yoh. 4:9 & Yoh. 5:44. Modern versions add ‘Son’ after deleting ‘kindred.’ **1:14 ρ** cf. 1:17b ρ. **1:15 β** → appearing: See on 1:30. The translation of ἐμπροσθέν μου γέγονεν, in any terms of rank, e.g. ‘is preferred before me’ is surely wrong, as the perfect γέγονεν would imply that Mëssiah had gained rank sometime in the past over Yohanan. It cannot be justified, because Mëssiah hardly had a following at this time. Nor can it be taken that Mëssiah had rank in absolute terms because the verb γέγονεν requires a change to take place. Imagine if the verb γίνομαι had been used in John 1:1 instead of εἶμι. Arians would be rejoicing. **1:15 θ** → me, πρώτος μου ἦν, with the verb εἶμι in play, it is possible to assign an unchanging status. Over the objection that it is not present tense, the final clause supplies the reason for the past manifestation of Mëssiah in the many Christophanies in the Law and Prophets, because Mëssiah took precedence by virtue of his divine nature! His present outranking of Yohanan is entirely unnecessary to make the point. The same objection could be lodged against John 1:1c for saying the Son ‘was’ (past tense) Almighty (θεὸς ἦν ὁ λόγος). The sense is valid when the point that he ‘is’ (present tense) Almighty is omitted. So ὅτι πρώτος μου ἦν is a valid reference to past rank even though it does not cover the present rank. ▷ The real reason this text fell into confusion is the total denial of gnostic Christianity of the manifestation of Mëssiah in the Law and Prophets, (a matter that was worsened by Augustine who went along with them), who attributed every appearance to mere angels. The notion of the Latin perfect was used to destroy the Greek perfect, which is present perfect progressive, unlike the Latin. Therefore, ‘before me has been coming’ was changed to ‘before me has come’ and changed from meaning of repeated coming to simple superior rank.

1:16 τ The ὅτι (seeing that) of vs. 16 read by Aland is undoubtedly correct. It has the sense of γάρ or ἵνα, supplying the explanation of “before me” in vs. 15.

1:16 μ *After*: the LXX generally uses ἀντί parallel to the Hebrew word תַּחַת *tahat*, meaning *under*, to denote one administration *after* an older one. A king reigns *tahat* king (Gen. 36:33, תַּחַת־מֶלֶךְ). The son of the high priest serves *under* (i.e. *after*) his father

(Lev. 16:32). ▷ Yohanan has to be deciphered this way, “Because from Mëssiah’s abundance (fullness) we have received his loving-kindness (forgiveness of sin) after his first loving-kindness called the Law, and we received the later loving-kindness because the first-loving kindness was given by Mëssiah through his servant Moshëh.” The first kindness of Torah is foundational to the second kindness of forgiveness. The first mercy is the basis of, and allows for the second mercy. His forgiveness is loving-kindness built upon his previous restorative action, the Law, which is for life. **1:17a ς** The conjunction ὅτι (because) supplies the explanation of ‘after loving-kindness.’ Vs. 17a explains ‘after loving-kindness.’ Vs. 17b explains both the former and later loving-kindness were implemented by Yëshua. **1:17a ς** ὅτι = *in that* (more literal). The word means ‘because’ or ‘that.’ **1:17b ι** reject δε ⁶⁶. The conjunction δε was probably added to support opposing vs. 17b to 17a. **1:17b γ**: Literally, “the loving-kindness and the faithfulness...” The definite articles, the and the, indicate the mercy and covenant faithfulness first promised in the Law and Prophets, which are carried out by Mëssiah. They have always been carried out by Mëssiah as the Messenger of Yähwëh. His loving-kindness was revealed and promised in the giving of the Law plainly stated in Deut. 30:15-16, Exodus 20:6; 33:19; 34:6-7. And Mëssiah appeared on Mt. Sinai also and was seen by the elders of Yisra’el. The Mëssiah is the living personal and original source of the Law. He is the one that brought it to be. See Ex. 24:10-11. See Ex. 23:20: Yisra’el is exhorted to obey the voice of Messiah. **1:17b ρ** In Exodus 34:6 appears: חַסֵּד וְאֱמֶת *hesed ve-emet* = ἡ χάρις καὶ ἡ ἀλήθεια. Truth (*emet*) here is not in an abstract sense, but *reliability, dependability, faithfulness*. The text is focusing on the Almighty’s covenant faithfulness being carried out by Mëssiah, which is not just an abstract truth. In Exodus 34:6 the better versions have *faithfulness* translated for ἀλήθεια. תַּחַת: CEB, ESV, ESVUK, EXB, GNT, ICB, LEB, NCV, NET, NIV, NIVUK, NLT, NRSV, RSV. **1:17b π** → *therein*: All the versions try to oppose vs. 17b to 17a by inserting ‘but’ between them or by so constructing the passage to imply such, except CEB, DLNT, and GNM out of over 50 versions. The TLB exposes the translators hatred of the Law

¹⁸The Almighty ^θno one has ever been “seeing. The only ^βkindred ^ρAlmighty, ^φTHE ONE BEING in the embrace of the Fāther, that one ^ξreveals him.

¹⁹And this is the witness of Yohanan when the Yehudim from Yerushalayim sent unto him priests and Leviyim that they may ask him, “Who are you?”

²⁰Then he confessed, and did not deny. Then he confessed thusly: “I am not the Anōinted.” ²¹Then they asked him, “Who then are you? Are you Ḓilyahu?” Then he says, “I am not.” “Are you THE PROPHET?” Then he answered, “No.” ²²Then they said to him, “Who are you, that we may give the answer to those who sent us. What are you saying about yourself?” ²³(He was saying, “I am ‘THE VOICE CALLING IN THE WILDERNESS: CLEAR THE WAY FOR YĀHWEH;” even as Yeshayahu the prophet said.) ²⁴And those who had been getting sent were from the Perushim.

²⁵Then they asked him. Then they said to him, “Why then are you immersing, if you are not the Anōinted, nor Ḓilyahu, nor THE PROPHET?”

²⁶Yohanan answered them, saying, “I am immersing in water. In the midst of you, one has been standing, who you have not been recognizing: ²⁷the one coming after me, of whom I am not worthy that I may untie the strap of his sandal. ²⁸These things, in Beṯh Anyah, happened across the Yarden, where Yohanan was immersing.

²⁹On the next day, he is seeing Yēshua coming toward him. Then he says, “Behold, the lamb of the Almighty, the one ^αbearing the sin of the world. ³⁰This

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most clearly: ‘For Moses gave us only the Law with its rigid demands and merciless justice, while Jesus Christ brought us loving forgiveness as well.’ Deceivers add many words and rearrange whole sentences to add hate of the Law to their translations while hiding the fact that their hatred is not found in the original text they are supposedly translating. **1:17b γ** Lit. *has happened, has become*. It is not uncommon to see a verb in Hebrew or Greek indicating a singular subject when a compound subject is supplied. The verb is gnomic (timeless) in that it refers to every time love and faithfulness have come to pass. Mēssiah’s apperance on Mt. Sinai was his first advent to the assembled nation.

1:18 θ It was the Sōn who appeared when Yāhweh was seen in the form of a man or the form of an angel. The Fāther is hidden and is revealed only by the Sōn. **1:18 α** cf. רֹאֵה רֹאֵה אֲנִי. Heb. equiv. to Greek perfect. **1:18 β** *μονογενής*. See explanation on 1 Yoh. 4:9; **1:18 ξ** The aorist ἐξήγησατο is strictly gnomic (untensed, referring to all times) a function carried out in English by the present tense, hence in strict English, *that one relates, expresses, reveals*. But we may also trans. a future perfective sense under the influence of Hebrew, which expresses untensed universal statements using the perfect for the future: *that one will have related him*. Will transports us to the future of all presents, and have points back to all past time making the statement refer to all time.

1:18 φ being: ὄν. The present participle completes the picture of Yoh. 1:1. The Sōn still is Almighty. An equally valid translation is: *The only kindred Almighty*

who is in the embrace of the Father. **1:18 ρ** Θεός = ΘΕΟΣ: $\text{ϑ}^{66} \text{ϑ}^{75} \text{Ν}^* \text{B C}^* \text{L pc sy}^{\text{hm9}} \text{Or}^{\text{st}} \text{Did; D vac.}$ Shortening *μονογενής* Θεός to ‘only Gōd’ denies the Father is Gōd (e.g. ESV). Translation of *γενής* (*kindred*) must be included. ▷ See Yoh. 5:44. ▷ It may be equally pointed out that ‘only kindred’ by itself affirms deity, because the kinship is composed of deity. All other kinships are not ‘only’ kinships. See 1:34.

1:21 ι Dan. 9:24: TO AFFIX SEAL TO THE VISION AND PROPHET (וְנִתְּמָה הַזִּזְוֹן וְנִתְּמָה הַזִּזְוֹן); Deut. 18:18.

1:23 α Isa. 40:3 **1:25 β** They did not think Yohanan had sufficient authority to add the immersion of repentance to the Torah because they did not believe he was a prophet of any sort. See Deut. 12:32. But he was a prophet who received immersion from the Almighty. The commandment not to add is addressed to men and not to the Almighty himself. The command to immerse came from Him. See vs. 33. The teaching that forgiveness requires repentance was already in the Torah. But immersion was chosen as a new symbol to make the public confession that one was repenting and would receive the teaching of Mēssiah when he was revealed. Immersion also allows women to confess the faith with an outward sign, whereas circumcision was limited to men. All Israel, being in exile, is figuratively immersed in the Yarden before arriving on the plains of Gilgal.

1:29 α = ἄρῃ, or *carrying away*. ‘Bearing’ means to suffer the ill effects of sin (cf. Isa. 53: 5). *Carrying away* ranges from forgiveness/sanctification to eschatological removal of sin from the world system by

is he about whom I have said, 'After^φ me is coming a man, who^β before me^γ has been appearing, because he has been^π taking precedence^θ over me.'³¹ And I had not been recognizing him. But so that he may be revealed to Yisra'el, because of this, I came immersing in water.^ω"

³²Then Yohanan testified, saying that, "I had myself been observing the Spirit descending as a dove out of heaven.^β Then it remained upon him.³³ And I had not previously been recognizing him. But the one who sent me to be immersing in water, that one said to me, 'Upon whoever you will have seen the Spirit descending and remaining upon him, this one is he who is immersing in the holy Spirit.'³⁴ And I^φ have been seeing and I^γ have been testifying that this is the^ψ Almighty Sōn."

³⁵Then it was the next day^τ. Again Yohanan had been standing, and two of his disciples.³⁶ When he looked at Yēshua walking about, he says, "Behold, the lamb of the Almighty!"³⁷ And his two disciples heard him speaking. Then they followed Yēshua.³⁸ And when Yēshua turned, and saw them following him, he says to them, "What are you seeking?" And they said to him, "Rabbi, (which means, being translated, "teacher,") where are you staying?"³⁹ Then he says to them, "Be coming, and you will see!" So they came. Then they saw where he is

converting sinners or destroying the wicked. **1:30 ζ** Yohanan repeats this phrase 2x in whole, and 1x in part fitting 3 contexts (1:15, 27, 30; cf. Mat. 3:11; Mk. 1:7). In the first two scenes Yēshua is not present. The phrase, therefore, is a well thought out, planned riddle used repeatedly. Ὀπίσω (φ) may mean 'behind' in a spatial sense, but such a sense would require Yēshua to be present in all cases and literally behind Yohanan the Immerser. Therefore, it means *after* in respect to time. **1:30 β**→me ἔμπροσθέν μου = לפני = *at my face*. Clearly used in Isa. 43:10 with respect to time 'before': הִיָּה לֹא יִהְיֶה לִפְנֵי לֹא-נוֹצֵר אֱלֹהִים אֲחֵרִים לֹא יִהְיֶה = *Before me not has been formed a Gōd, and after me none will be*. The perfect verb γέγονεν makes it difficult to interpret β as denoting rank or precedence, because we would expect the verb ἔστω for such a sense. Ἰννομαί denotes a change of state. It cannot mean Yēshua had gained more rank than Yohanan because Yēshua was barely calling his first disciples then (cf. Yoh. 1:35ff, 2:11; 4:1). It thus denotes 'has been manifested.' **1:30 γ**→appearing; or 'has been coming.' This Greek perfect is distributive. See Gen. 16:7; 18:1; 22:11; Jos. 5:13. **1:30 π**→precedence = πρῶτος = *first, headmost*. **1:30 θ**→me = μου = *of me*. **1:31 ω** This was said four days before the wedding in Yoh. 2:1. How many days the wedding lasted is not stated. After the wedding, in Yoh. 2:12 elapsed 'not many days,' and in 2:13, the Passover 'had been near.' If we allow six days for events in Yoh. 1, a week for the wedding, and two weeks for Yoh. 2:12, then surely these events happened not more than 30

days before Passover in AD 30. Mēssiah was immersed on the last day of Av in AD 29, then spending 40 days in the wilderness, so at least six full months passed between his immersion and this appearance when Yohanan spoke these words.

1:32 α→observing: ἑβόησεν Τεθέαμαι intensive perfect. **1:32 β** He saw this the last day of Av, AD 29. **1:34 φ**→seeing: ἑώραξα (V-RIA-1S) present perfect, since the 'seeing' (ראה ראיתי) includes spiritual perception of the Spirit 'remaining upon him.'³ **1:34 γ**→testifying: הִעֲדָה הַעֲדָתִי. He gives a completed testimony repeatedly. **1:34 ψ** ὁ υἱὸς τοῦ ΘΥ = *the Son, [of] the Almighty one* = הַבֵּן הָאֱלֹהִים. The meaning is 'the divine Son,' the same as בֶּן-אֱלֹהִים. These words are not used for other men. Luke 3:38 is no exception since the word 'son' does not appear in the text. But see Dan. 3:25: לְבָר-אֱלֹהִים. In Hebrew בן (son) has the same meaning as the word 'kin,' in non literal usage, e.g. son of might = mighty son = one kin of the mighty, viz. sons of the prophets are prophetic sons or kindred. Any non literal usage, "son of X" ascribes the quality of X to whoever son refers to. In Greek all the usages are genitives of apposition, where one thing is ascribed to the other, but we have to take son in the meaning of the Hebrew to see it. Thus: kin of the Almighty = Almighty kin = the kin/son [who is] Almighty. See Daniel Wallace, pg. 97. ▷ 'Only kindred' explains 'Son of the Almighty,' to mean kin of Elohim, or elohim kin. See 1:18; 5:44. **1:35 τ** AD 30, three days before the wedding (cf. 2:1).

staying, and beside him they stayed that day. And the hour had been⁷ about the tenth. ⁴⁰And Andrew, the brother of Šim'on Peter, was⁷ one from the two which had heard beside of Yohanan, and who followed him. ⁴¹This one is finding firstly his own brother Šim'on. And he is saying unto him, "We have been discovering the Măshiafi!" which is getting translated "Anointed." ⁴²He led him to Yěshua. When Yěshua looked at him, he said, "You are Šim'on son of Yohanan. You will be called Keipha," which is translated Peter.

⁴³And on the next day, he wanted to go out toward Galil. And he finds Philip. And Yěshua says to him, "Be following after me." ⁴⁴And Philip had been⁷ from Běth-Tsaidah, the city of Andrew and Peter. ⁴⁵And Philip is finding Neṯhani'el. Then he is saying to him, "Him whom Mosheh wrote *about* in the Law and the Prophets, we have been discovering: Yěshua son of Yosef from Netsereṯh!" ⁴⁶Then Neṯhani'el said unto him, "Can there be anything good from Netsereṯh?" And Philip says unto him, "Be coming and see!" ⁴⁷He saw Neṯhani'el coming toward him. Then he says about him, "Behold, truly a Yisra'eli in whom there is no ^ξguile." ⁴⁸Then Neṯhani'el says to him, "From where are you knowing me?" Then Yěshua answered, and he said to him, "Before Philip called you, while you are being under the fig tree, I saw you." ⁴⁹Then Neṯhani'el replied to him, "Rabbi, you are the Almighty Sōn! You are the King of Yisra'el!" ⁵⁰Then Yěshua replied. And he said to him, "Because I said to you 'I saw you under the fig tree,' you pledge faithfulness? Greater things than these you will see!" ⁵¹Then he is saying to him, "Amen, amen! I am saying to all of you, 'You will see heaven, having been opening, and THE MESSENGERS OF THE ALMIGHTY ASCENDING AND DESCENDING^β upon the Sōn of man.'"

2 ¹On the third day^τ, there was⁷ a wedding in Qanah, which is in Galil. And the mother of Yěshua was there. ²And also Yěshua and his disciples were invited to the wedding. ³Then when the wine ran out, the mother of Yěshua says to him, "They have no wine!" ⁴And Yěshua says to her, "What *is it* to me and you, woman? My time has not yet come." ⁵Then his mother says to the servants, "Whatever he may be saying to you, do!" ⁶And there were there six stone jars, being laid out according to the cleansing of the Yehudim, each one having a capacity of up to two or three measures.

⁷Then Yěshua says to them, "Fill the jars with water." Then they filled them up to the topmost. ⁸Then he says to them, "Draw now, and be bringing it to the banquet master." ⁹And when the banquet master tasted the water, which had been becoming wine, and he had not been knowing from where it is, but the servants had been knowing, (the ones who had been drawing the water), then the banquet master calls the bridegroom. ¹⁰Then he is saying to him, "Every man

1:47 ξ Neṯhani'el saw no need to conceal his opinion (cf. vs. 46) **1:48 μ** A fact which no one but Gōd and Neṯhani'el could know. Fig trees provided shade, and were customary places for rest, prayer,

and meditation, and the study of Scripture, and also are an idiom for one's own home: cf. 1 Ki. 4:25; Zech. 3:10; Mal. 4:4. **1:51 β** Gen 28:12

2:1 τ The third day from 1:43, inclusive count.

firstly the good wine is setting out. And when they may have been made to drink fully, the less valuable. You have been keeping the best wine until now!”¹¹This, the first of the signs, Yēshua did in Qanah, which is in Galil. Then he revealed his glory. And his disciples confirmed *their* faithfulness to him.

¹²After this, he went down to Kefar-Nafum, he and his mother, and his brothers, and his disciples. And there they stayed not many days. ¹³And the Passover^c of the Yehudim was near.

^{13b}Then Yēshua went up to Yerushalayim. ¹⁴And he found in the Temple, those selling oxen, and sheep, and doves, and the money changers sitting. ¹⁵Then he made a whip from cords. And he drove all of them from the Temple. Besides the sheep and the oxen, also the coinage of the exchangers he poured out, and the tables he overturned. ¹⁶And unto the sellers of the doves, he said, “Carry these away from here! Do not be making my Fāther’s house a house of commerce!”

¹⁷And his disciples remembered, that it has been getting written—yea it is: “ZEAL FOR YOUR HOUSE HAS EATEN ME!”^φ ¹⁸Then the Yehudim responded. And they said to him, “What sign are you showing us, since you are doing these things?” ¹⁹Then Yēshua answered. And he said to them, “Destroy this Temple, and within three days I will raise it.” ²⁰And the Yehudim said, “Forty and six years has been built this Temple, and you within three days will raise it?!”^ψ ²¹But, he had been speaking about the Temple of his body. ²²So, when he had been risen from the dead, his disciples had been reminded that he was saying this to them. And they have held faithful to the Scripture, and to the word which Yēshua spoke.

²³And as he was in Yerushalayim during the Passover, during the feast many pledged faithfulness to his name, seeing the signs which he was doing. ²⁴And he, Yēshua, was not himself pledging faithfulness to them, in his knowing all of them, ²⁵and since he was having no need that anyone should testify about “the man, because he was knowing what was in ^βthe man.

3¹Then there was a man from the Perushim, and ^βNaqdimon was his name, a ruler of the Yehudim. ²This one had come to him at night. And he said to him, “Rabbi, we have been knowing that from the Almighty you have been coming, a teacher, because no one is able to be doing these signs which you are doing, unless the Almighty should be with him!”

³Then Yēshua answered. And he said to him, “Amen, amen, I am saying to you, except one shall have been begotten from above, he is not able to see the Kingdom of the Almighty.” ⁴Then Naqdimon says to him, “How is a man able to be born in his being old? He is not able to enter into his mother’s womb a second time and to be born, is he?”



2:13 ^cPassover, AD 30. **2:17** ^φPsa 69:9. **2:20** ^θ

Herod was appointed king on September 30th, AD 40. According to Josephus the feast of Tabernacles fell at the completion of the Temple on the same date as Herod’s appointment. In 17 B.C. Tishri 15, the first day of Sukkot fell on September 30. Forty-six years count from Tishri 15, 17 B.C. to Tishri 15, AD 30. Between

Sukkot AD 29 and Sukkot AD 30 was the 46th year that the Temple had been built. **2:25** ^α Yohannan speaks of the Son of Man. **2:25** ^β Yohannan speaks of Adam. **3:1** ^β Naqdimon Ben Gurion was responsible for water distribution in Yerushalayim during feasts according to Jewish sources.

⁵And Yēshua answered, “Amen, amen, I say to you, unless a man may be begotten from water and Spirit, he is not able to enter into the kingdom of the Almighty! ⁶That which has been getting begotten from the flesh, flesh becomes, and that which has been getting begotten from the Spirit, spirit becomes. ⁷You should not have been amazed that I have said to you, ‘It is necessary for all of you to be begotten from above!’ ⁸The Spirit where he wills is blowing, and the sound of it you are hearing, but you have not been knowing from where it is coming, and whither it is going. So is everyone who has been getting begotten from the Spirit.”

⁹Then Naqdimon answered. And he said unto him, “How are these things able to be?” ¹⁰Then Yēshua answered. And he said unto him, “Are you the teacher of Yisra’el, and these things you are not knowing? ¹¹Amen, amen, I am saying to you that which we have been knowing, we are speaking, and that which we have been seeing, we are testifying, and our testimony you are not receiving. ¹²If earthly things I have spoken to you, and you are not confirming your faithfulness, how will you confirm your faithfulness if I may have spoken to you about heavenly things?” ¹³And no one ⁹has been ascending into heaven, except he which descended from heaven, the Sōn of man, ^εTHE ONE BEING in heaven.

¹⁴And as Mosheh had made raised high THE SERPENT IN THE WILDERNESS^ε, so it is necessary, to make raised high the Sōn of man, ¹⁵so that anyone holding faithful in him may be inheriting life everlasting. ¹⁶For the Almighty has so greatly loved the world, that he gave his ^βonly kindred Sōn, so that anyone ^γconfirming ^δfaithfulness ^εto him will not have perished, but may be ^λinheriting everlasting life.

¹⁷Because, the Almighty has not sent his Sōn into the world so that he may be judging the world, but so that the world may be rescued by him. ¹⁸The one holding faithful to him is not ^νgetting judged, but the one who is not ^αnow con-

3:5-8 μ See Romans 12:1-2. The Rūaḥ speaks subjectively into the heart of the faithful, and very often a person does not know if they are recalling something or hearing a thought foreign to himself. That the Spirit spoke has to be confirmed by other objective witnesses to the truth of what was said. In rare cases, it may become clear to a person that the Spirit is speaking in his mind, but he normally works like the wind. You cannot see him, but can only hear him, and you don’t know where something is going until it is objectively verified. The Spirit speaks for our benefit to sanctify us and also to us for the benefit of others to sanctify them. Everyone who walks with the Almighty, listening to the Spirit, therefore, is reborn step by step into the image of Mēssiah. The leading of the Spirit should be obeyed, because He will point out how we should apply the commandments. Whoever responds will be given more. This is what it means to be getting begotten from above. **3:13 θ**→ascending: The English progressive perfect may mean that someone started ascending in the past, and is still in the process of ascending. This is not what is meant because the Greek perfect excludes this idea. Rather it may also mean someone has made complete ascension in the

past on multiple occasions. And this is what is meant. See Wallace pg. 580. English would customarily use a present tense for this kind of gnomic use. “No one ascends into heaven, except he which descended.” Mēssiah’s visitations as **ⲓⲛⲓⲛⲓ ⲛⲓⲛⲓⲛⲓ** (the Mēssenger of Yāhweh) are meant, or otherwise in the form of a man (cf. Gen. 18:1; 32:24; Jos. 5:13). **3:13 ρ**→heaven: omitted by some texts.

3:14 α Num. 21:4-9. But later the serpent was worshiped. See 2 Kings 18:4, where it is called: *nefushatan*. **3:16 β**→kindred: See explanation on 1 Yof. 4:9. Also in 3:18. The Sōn is kin to the Fāther, that is he is the only Sōn having the same Almighty nature. This point is important because no one who pledges loyalty to the Sōn while denying his kinship with the Fāther has true fidelity to Gōd. See Yof. 1:18. **3:16 γ** *promising, pledging, affirming; δ* *loyalty; fealty; fidelity; ε* *to, into, for; 3:16 γ*→*δ* *or holding faithful*. The meaning of πιστεύων εἰς αὐτόν (pisteuon eis auton) is not simply “who believes in him,” by rather who pledges fidelity to him, —affirms loyalty to him, —affirms or confirms faithfulness to him, who is holding

firming his faithfulness has been getting judged, because he has not been holding faithful to the name of the^s only kindred Almighty Søn.¹⁹ And this is the judgment, because the light has been coming into the world, but men have loved more the darkness than the light, because their deeds have been evil.²⁰ Because every one working injustice is hating the light, and he does not come unto the light, so that his deeds will not have been reprov'd.²¹ But the one doing the truth, he is coming unto the light, so that his deeds will have been revealed, because according to the Almighty they are *and have*^e been getting done.

²²Then it was after these things. Then Yēshua came, and his disciples, into the land of Yehudah, and there he was sojourning with them, and he was immersing.²³ And also Yohanan was immersing in Aenon near to Şalem, because many waters were there. And they were coming alongside. And they were immersing themselves,²⁴ because Yohanan had not yet been getting thrown into the prison.

²⁵Therefore, there occurred a dispute from the disciples of Yohanan with a Yehudi about purification.²⁶ Then they came unto Yohanan. And they said to him, “Rabbi, he who was with you across the Yarden, for whom you have been testifying, behold this one is immersing, and all are coming unto him!”

²⁷Then he answered. And he said, “A man is not being able to be receiving *anything*, except it may be what has been getting offered to him from heaven.”²⁸ You yourselves, to me are testifying that I said, ‘I am not the Anōinted One’, but that having been getting sent—I am, before the face of that one.²⁹ He who is having the bride is the bridegroom. And the friend of the bridegroom, who has been standing and listening for him, with joy is rejoicing, because of the voice of the bridegroom. Therefore, this my joy has been getting filled up.³⁰ That one needs to be fruitful, and I to be diminished.³¹ He who is coming from above, above *the face of all* is. He being from the earth, from the earth is, and from the earth is speaking. He which out of heaven is coming, up above *the face of all* is.”

³²That which he has been seeing, and heard, this one is testifying, and his testimony none takes away.³³ He who has received his witness has “sealed that the Almighty is true;”³⁴ **whom** indeed the Almighty has sent. The words of the Almighty he speaks, because He gives the Spirit without measure to *Him*.³⁵ The

faithful to him. The Biblical Hebrew sense is “makes/gives support unto him,” from the Hiphil of יָדַן. The words may also mean only to believe a fact or assertion but only when a fact or assertion is the object of the verb, viz. I support what you say vs. I support you, or I give my support to you. The last two uses have a personal object, and mean much more than simple belief or even trust. They mean a pledge of loyalty, fidelity, an affirmation to be faithful to the person, or the confirmation that such faithfulness exists. Yohanan very emphatically uses the word “to” or “into” (עַיֵן) to specify fidelity to the person of Mēssiah, i.e. not ‘holds [it] faithful that [such and such is true]’, but ‘holds faithful to’ Mēssiah.

3:16 λ see 1 Yoh. 5:12; cf. Heb. לָחַץ.

3:18 η Present tense, but also used futuristically

as in ‘going to be judged.’ **3:18 α** πιστεύων ἤδη. Literally, ‘confirming faithfulness now;’ the adverb modifies πιστεύων and not κέκριται. Having them “already condemned” while they still may turn comes from the Calvinist heresy. **3:18 δγ** μονογενοῦς. See 1 Yoh. 4:9. The translation of τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ may also be “the only kindred Son, the Almighty One (Simple Apposition). **3:21 ρ** expanded periphrasis. **3:33 α** See Yoh. 6:14; Dan. 9:24, “TO SEAL (confirm, certify) THE VISION AND THE PROPHET.”

3:33 μ ὁ θεὸς ἀληθὴς ἐστίν, ὃν γὰρ ἀπέστειλεν ὁ θεὸς See Yoh. 1:18; 3:16, 18; 17:3. Isa. 48:16: DRAW NEAR TO ME! LISTEN TO THIS! I HAVE NOT BEEN SPEAKING FROM THE BEGINNING IN SECRET. FROM THE TIME OF ITS BECOMING, THERE I AM. SO

Făther is loving the Sŏn, and has been putting all things into his hand. ³⁶He who is holding faithful to the Sŏn is ³⁷inheriting everlasting life, but he who is disobeying the Sŏn will not see life, but the wrath of the Almighty remains over him.

4 ¹Therefore ²when Yěshua knew that the Perushim had heard that Yěshua was making, and immersing, more disciples than Yohanan, (although Yěshua himself was not immersing, but his disciples), ³then he left Yehudah. And he departed again into Galil. ⁴And it was necessary for him to pass by way of Shomron. ⁵Then he comes to a city of Shomron, being called Sukar, near the territory that Ya'aqov gave to his son Yosef. ⁶And Ya'aqov's well was there. Therefore Yěshua, having been laboring from his journey, was sitting in that condition upon the well. It was about the sixth hour.

⁷Then there comes a woman of Shomron to draw water. And Yěshua says unto her, "Give me a drink," ⁸because his disciples had earlier been going away into the city that they may buy food. ⁹Then the Shomronit woman says to him, "For what reason, since you are Yehudi, are you asking beside me for a drink, when I am a Shomronit woman?" (Because Yehudim are not having any business with Shomronim.) ¹⁰Yěshua answered and said to her, "If you had been knowing the gift of the Almighty, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

¹¹She says to him, "Sir, you have nothing to draw with and the well is deep. Where then do you get that living water? ¹²You are not greater than our father Ya'aqov, are you, who gave us the well, and drank of it himself, and his sons, and his cattle?" ¹³Yěshua answered and said to her, "Everyone who drinks of this water will thirst again, ¹⁴but whoever may have drunk of the water that I will give him will not thirst forever, but the water that I will give him will become in him a well of water springing up to everlasting life."

¹⁵The woman says to him, "Sir, give me this water, so I may not be thirsting, nor may be coming all the way here to be drawing." ¹⁶He says to her, "Be going, call your husband, and come here." ¹⁷The woman answered and said, "I have not a husband." Yěshua says to her, "You have well said, 'A husband'—'I have not', ¹⁸because you have had five husbands, and the one whom you now are having is not your husband. This you have been speaking truly."

¹⁹The woman says to him, "Sir, I perceive that you are a prophet. ²⁰Our fathers worshiped in this mountain, and you say that in Yerushalayim is the place where men ought to worship." ²¹Yěshua says to her, "Be holding faithful ²²to me woman, in that an hour is coming when neither in this mountain, nor in Yerushalayim, will you worship the Făther. ²²You worship that which you have not been knowing. We worship that which we have been knowing, because de-

Ⓜ THEREFORE ADŎNAI YĂHWEH HAS BEEN SENDING ME AND HIS SPĪRIT. See 4:34 ψ. **3:36** λ see 1 Yof. 5:12.

4:1 α Tevet, AD 31. **4:21** β Yohanan has omitted the clarifying εἰς, so *me* could be a direct object, thus the imperative may be to hold Yeshua faithful in what

he is saying. But the statement is ambiguous and also means to hold faithful to him, and in that case the conjunction, ὅτι, *in that*, gives a reason to hold faithful to him. It means both *because* and *that*. *In that* covers both meanings.

liverance is from the Yehudim. ²³But an hour is coming, and now is, when the true worshipers will worship the Făther in spirit and truth, because such people the Făther seeks to be his worshipers. ²⁴The Almĭghty is Spĭrit, and those who worship him must worship in spirit and truth.”

²⁵The woman says to him, “I have been knowing that Măshiaĥ is coming (he who is being called the Anŏinted). When that One may have come, he will declare all things to us.” ²⁶Yĕshua says to her, “It’s me, the one speaking to you.”

²⁷And at this point his disciples came, and they were amazed that he was speaking with a woman, yet no one said, “What do you seek?” or, “Why do you speak with her?” ²⁸So the woman left her water pot, and went into the city, and says to the men, ²⁹“Come, see a man who told me all the things that I have done. Could this one be the Anŏinted?” ³⁰They went out of the city, and were coming to him.

³¹Meanwhile, the disciples were requesting him, saying, “Rabbi, eat.” ³²But he said to them, “I am having food to eat that you have not been knowing about.” ³³The disciples therefore were saying to one another, “No one brought him anything to eat, did he?” ³⁴Yĕshua says to them, “My food is that I may have done the will of him who sent me^ψ, and *that* I should have accomplished his work. ³⁵Do you not say, ‘There are yet four moons, and then comes the harvest?’ Look, I say to you, lift up your eyes, and look on the fields, that they are white for harvest. ³⁶Already he who reaps is receiving wages, and is gathering fruit for life everlasting, so that he who sows and he who reaps may be rejoicing together. ³⁷Because in this case the saying is true, ‘ONE SOWS, AND ANOTHER REAPS.’” ³⁸I sent you to be reaping that for which you have not been laboring. Others have been laboring, and you have been entering into their labor.”

³⁹And from that city many of the Shomronim confirmed faithfulness to him because of the word of the woman who testified, “He told me all the things that I have done.” ⁴⁰So when the Shomronim came to him, they were asking him to stay at their side, and he stayed there two days. ⁴¹And many more confirmed *their* faithfulness because of his word. ⁴²But to the woman, they were saying, “It is no longer because of what you said that we are confirming *our* faithfulness, because we have been hearing for ourselves and having been discerning that this One is truly the Rescuer of the world.”

⁴³And after the two days he went forth from there into Galil. ⁴⁴For Yĕshua himself testified that a prophet has no honor in his own country. ⁴⁵So when he came into Galil, the men of Galil received him, having been seeing as much as he had done in Yerushalayim during the feast, because they themselves also went to the feast.

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4:26 ψ ἐγώ εἶμι. Possibly another case of I AM (cf. Isa. 52:6: אֲנִי יְהוָה וְהַקְּדוֹשׁ אֲנִי), but this would not be apparent to the woman, because the suggested predicate is, “the Anointed One.” **4:34** ψ *And now Adōnai Yăhweĥ has been sending me and his Spĭrit.* Isa. 48:16. Waltke-O’Connor 30.1d.1-3. Constativ,

aka. progressive perfect. See 3:33 μ. **4:35** ζ Therefore it was winter. The first harvest remark is literal. The fields being already white is figurative of the time for a spiritual harvest. **4:37** γ Mic 6:15, Deu 28:39; Jos 24:13, Deu 6:11.

⁴⁶He came therefore again to Qanah of Galil where he had made the water wine.^β And there was a certain royal official, whose son was sick at Kefar-Naḥum. ⁴⁷When he heard that Yēshua had come out of Yehudah into Galil, he went to him, and was requesting him that he may come down and heal his son, because he was at the point of death. ⁴⁸Yēshua therefore said to him, “Unless you may have seen signs and wonders, no, you will not have pledged *your* faithfulness.” ⁴⁹The royal official says to him, “Sir, come down before my child dies.” ⁵⁰Yēshua says to him, “Be going. Your son lives.” The man held faithful the word which Yēshua spoke to him, and he started off. ⁵¹And as he was now going down, his servants met him, saying that his son was living. ⁵²So he asked alongside them the hour when he began to get better. They said therefore to him, “Yesterday at the seventh hour the fever left him.” ⁵³So the father knew that it was at that hour in which Yēshua said to him, “Your son lives,” and he affirmed *his* loyalty, and his whole household. ⁵⁴This is again a second sign that Yēshua performed, when he had come out of Yehudah into Galil.

5 ¹After these things there was a feast of the Yehudim, and Yēshua went up to Yerushalayim.^β ²Now there is in Yerushalayim by the sheep gate a pool, which is called in Hebrew Beth-Hasda, having five porticoes. ³In these lay a multitude of those who were sick, blind, lame, and withered,^β [awaiting the moving of the water, ⁴because a messenger^ξ at propitious times was descending into the pool, and he was stirring up the water. So the one who first entered after the stirring of the water was getting well in whatever disease he was just then getting held by.] ⁵And a certain man was there, who was thirty-eight years in his sickness. ⁶When Yēshua saw him lying there, and knew that he had already been there a long time, he says to him, “Do you wish to get well?” ⁷The sick man answered him, “Sir, I do not have a man so that, when the water may have been stirred up, he may have cast me into the pool, but into which going myself, another steps down before me.”

⁸Yēshua says to him, “Be arising, take up your pallet, and be walking.” ⁹And immediately the man became well, and took up his pallet and was walking. Now it was the Ṣabbath on ^βthat day. ¹⁰Therefore, the Yehudim were saying to him who had been getting healed, “It is the Ṣabbath, and it is not permissible for you to carry your pallet.” ¹¹But he answered them, “He who made me well was the one who said to me, ‘Take up your pallet and be walking.’” ¹²They asked him, “Who is the man who said to you, ‘Take it up, and be walking?’” ¹³But the one being healed had not been knowing who it is, because Yēshua had slipped away, there being a crowd in the place.

¹⁴After these events Yēshua finds him in the temple, and said to him, “Look,

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4:46 β Winter, AD 31. **4:53 α** →loyalty: cf. vs. 50; only this time the support is to Yēshua as personal loyalty and not just to his word.

5:1 β Purim. AD 32. **5:3 θ** The place was a pagan

shrine dedicated to the god of healing for Greeks and Romans living in or visiting the city. Mss lack the end of vs. 3 and all of vs. 4; **5:4 ξ** a rebel spirit **5:9 β** The feast fell on Ṣabbath, March 15th, AD 32. This was II Adar,

you have been getting well. Be not sinning anymore, so that something worse will not have happened to you.”¹⁵The man went away, and told the Yehudim that it was Yēshua who had made him well.¹⁶And for this reason the Yehudim were persecuting Yēshua, because he was doing these things on the Šabbat̄h.

¹⁷But he answered them, “My Fāther is working until now, and I myself am working.”¹⁸For this cause therefore the Yehudim were seeking all the more to kill him, because he not only was loosing the Šabbat̄h, but also was calling the Almighty his own Fāther, making himself equal with the Almighty.

¹⁹Yēshua therefore answered and was saying to them, “Amen, amen, I am saying to you, no, the Sōn is not able to be doing yet one miracle of himself, unless it is something he may be seeing the Fāther doing, because whatever that one may be doing, these things the Sōn also is doing likewise.²⁰For the Fāther loves the Sōn, and shows him all things that he himself is doing, and greater deeds than these will he show him, that you may be wondering.”

²¹“Because just like the Fāther is raising the dead and is giving them life, even so the Sōn also is offering life to whom he wishes,²²and because no, the Fāther is judging none, but he has been yielding all the judgment to the Sōn,²³in order that all may be honoring the Sōn, even as they honor the Fāther. He who does not honor the Sōn does not honor the Fāther who sent him.²⁴Amen, amen, I am saying to you that the one who is listening to my word, and who is holding faithful to him who sent me, is inheriting everlasting life, and goes not to judgment, but has been getting removed from the death to life.”

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Adar Shenī. **5:17 α** The objections of the Perushim caught up with Yēshua after he returned back to Galil, and that is where he stated his responses. **5:17 β** The work he was doing was based on the law in Deut. 22:4 that an animal in a ditch could be rescued. It must be assumed that whatever day it happens does not matter. By reasoning from the lesser to the greater, a son, or a sick or ill person could be rescued on the Šabbat̄h also if they could be made well. **5:19 ξ οὐ**; the first ‘no’ denies part of the accusation in vs. 18. The Sōn is not equal to the Fāther in regards to ability, because the Sōn has set to the side his glory and power while upon earth. Yēshua has sidestepped the issue of his identity though, allowing it to be hinted at while giving them an answer by which they will misdirect themselves. He is in fact equal to the Fāther in who he is, the Almighty Sōn. **5:19 αβγ = οὐδέν**; this word is injudiciously translated ‘nothing,’ here by most, which it may mean, but more precisely, it means ‘not yet one.’ It therefore does not mean nothing at all, but refers to the topic of conversation about how he is able to do the wonders the Jews are witnessing. In no thing, ‘thing’ is in fact supplied by the translator, but we may supply whatever the context suggests. The word is put as *none* in the Lexicon, which is a contraction of ‘not one.’ The Greek is a contraction of ‘not yet one.’ ▷ It was not necessary for the Sōn to go out on his own independent of the Fāther in doing miracles, which he

could do, but willed not to, because he would live as a man. Therefore, the Father informed the Sōn what was needed, and the Sōn did on the human level whatever was necessary to show a miracle was coming via the Sōn, and the Fāther exercised his power to do it on behalf of the Sōn. **5:21 γ**→offering; or a completely futuristic present: *is going to give* or possibly *is giving*, but then it would be ‘2. Mostly Futuristic’ (cf. Wallace, Syntax, pg. 537), the giving has begun with his impartation of the word of life to his disciples. We may likewise take *is going to inherit (have)* in vs. 24 and elsewhere. ▷ The passage is not an OSAS passage because the continuance of Gōd’s distributed acts of removal from death, each in itself viewed as completed, is dependent on “holding faithful;” like Israel during the Judges, each deliverance is complete, but when they stopped being faithful he stopped delivering them. **5:24 α**→to: *holding faithful to*, or *holding faithful*; this depends on whether the dative is that of direct object or indirect object. Yohanan usually adds εἰς when he means ‘holds faithful to.’ **5:24 λ** see 1 Yofī. **5:12. 5:24 β**→removed: *Removed* here is parallel to *rescued* in Eph. 2:8. Each instance of ‘getting removed’ from death is complete, but final removal from death has not yet happened. The gnomic/distributive use of the Greek perfect is congruent to the gnomic use of the Hebrew (future) perfect.

²⁵“Amen, amen, I am saying to you, a time ^αis coming and ^βnow is, when the dead will hear the voice of the Almighty Sōn, and those who listened will live. ²⁶For just as the Fāther has life within himself, so also to the Sōn he gives ^εlife, to have within himself, ²⁷and he gives him power to execute judgment, because he is the Sōn of Man. ²⁸Do not be wondering about this, because a time is coming, in which all who are in the tombs will hear his voice, ²⁹and will come forth. Those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.”

³⁰“I ^φdare not do anything on my own authority. As I hear, I judge. And my judgment is just, because I do not seek my own will, but the will of him who sent me.” ³¹“If I may be testifying ^αall around, ^βby myself, my testimony is not ^γobvious. ³²There is another giving testimony about me, and I have been knowing that the testimony which he is testifying about me is ^γobvious.”

³³“You have been sending unto Yohanan, and he has been testifying to the truth. ³⁴Yet I am not taking the witness from beside man, unless it be that I say these things that you may be rescued. ³⁵He has been ^ωthe lamp, the one burning itself, and the one shining and you were willing to rejoice for an hour in his light.”

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5:25 η→coming: he speaks of the physically dead being raised to life after his resurrection. **5:25** θ→is: Mēssiah is speaking of those he literally raised, ‘now’, being while he was still with us. **5:26** ξ ✓ will have. The perfective aorist is used gnominically, without respect to time. The English present tense is used to express this. ▷ The Fāther gives life to the Sōn because the Sōn will loose his life. Giving life means restoring life. The kind of life restored is the Everlasting Life, the same kind of Life in the Fāther. As the Everlasting Life, the Sōn has the power to restore life in himself. As the son of Man, the Sōn set aside his power of Everlasting Life, so for the Fāther to give life to the Sōn means to reconnect him to it. When the Sōn prayed before the resurrection of Elazar, the Fāther reconnected him (long enough) to his power of Everlasting so that he could raise Elazar. And also at other times he raised the dead. This is different from Eliyahu raising the dead, because in Eliyahu’s case the miracle was done for him by the Almighty. As son of man, the Sōn did have many miracles done on his behalf. **5:27** γ→man: *Son* has two senses. That one which was from everlasting, the Almighty’s Kin (בן אלהים), became flesh in his position as the son at a point in time. This sonship was a newly begotten status or role (Psa. 2:7, הַיּוֹם יִלְדֵנוּתָּהּ), as was the fatherhood of the one he calls Fāther. For no one is father until he begets. So father has dual use also. The Most High assumed these positional relationships so that the divine Sōn could descend from heaven to be

the son of Man. ▷ As the divine Sōn (kin) the Sōn has no dependency on the Fāther (17:3), but is Almighty in himself, but having emptied himself of his power, he is dependent for its restoration, remaning Almighty as to identity of his self, but not having the power of it except when the Fāther restores it. Therefore, the text does not teach the false doctrine of eternal generation.

5:30 φ δύναμαι. Dare not: See LSJ. Also “have no legal right.” The Fāther has given the judgment of life to the Sōn, but it is not his own exclusive authority. It is the shared authority of the Almighty, and not a separate authority derived only from his human nature. **F4:34** ψ. **5:31** α or all round; The word περι is taken as an adverb (cf. LSJ E.); the literal sense would be suggested by a pause after the words: μαρτυρῶ περι. **5:31** β ἐμαυτοῦ = of myself, from myself. One witness may yet be true, therefore the ‘if’ proposal is to exclude the possibility of another witness. “if I may be witnessing in every respect, by myself...”

5:31 γ ἀληθής = unconcealed (transparent, obvious), but ἀληθής = firm, trustworthy, faithful, true. Clearly a case of dynamic equiv. from Hebrew to Greek, and the English word ‘true’ is inadequate.

5:33-35 τ Having returned to Galil in late Adar II, AD 32, Yēshua will learn that Yohanan has been murdered as this certainly happened just before the feeding of the 5000 (cf. Luke 9:7fol.). Our text implies that Yohanan is either still alive or if not, then only very recently murdered. The text is almost a eulogy. See 1:1 δ.

³⁶“Yet the testimony which I have is greater than that of Yohanan, because the deeds which the Fäther has been giving me, that I may accomplish them, the same work⁷ that I am doing—it is testifying about me, that the Fäther has been sending me.” ³⁷“And the Fäther who has sent me, that one has been testifying about me. Besides neither his **voice** at any time have you been listening to, nor as well his **form**⁸ have you been perceiving. ³⁸And you do not have his **word** in you remaining, because that which⁹ that one has sent—to this one you are not holding faithful.”

³⁹“You search the writings, because you think that in them you are inheriting everlasting life, and it is these bearing witness about me, ⁴⁰and you are unwilling to come to me, that you may be inheriting life.” ⁴¹“I do not take glory at the side of men, ⁴²but I have surely been knowing you: that you do not have the love of the Almighty in yourselves. ⁴³I have been coming in my Fäther’s name, and you are not receiving me. If another may have come in his own name, you will receive him. ⁴⁴How are you able to hold faithful *while* receiving glory at the side of one another, and you are not seeking the ³Glory that is from the side of the only ⁴kindred Almighty?” ⁴⁵“Do not be thinking that I will accuse you before the Fäther. The one who accuses you is Mosheh, to whom you have been hoping, ⁴⁶because if you were holding faithful *to* Mosheh, you would have been holding faithful *to* me, because that one has written about me. ⁴⁷But if you are not holding faithful *to* that one’s writings, how will you hold faithful *to* my words?”

6¹After these things Yëshua went away to the other side of the Sea of Galil (Tiberias).²And a great crowd was following him, because they were seeing the signs which he was performing on those who were sick. ³And Yëshua went up on the mountain, and there he sat with his disciples.

⁴Now the ⁴Passover, the feast of the Yehudim, was near. ⁵Yëshua therefore lifting up his eyes, and seeing that a great crowd was coming to him, said to

5:36 γ intensive plural **5:37** μ or *image*. **5:38** μ

The relative pronoun points to the bold words, but its gender is attracted to natural gender. **5:44** δ “Glory” here refers to Mëssiah. Mëssiah is the glory of the only Elöhim. He does not share his Glory with other *elohim*. See Yoh. 1:14. **5:44** μ / *μονογενοῦς*. Read ‘only kindred’ with Byzantine MSS *Codex Purpureus Petropolitanus* N 022 (ca. AD 525-575, large letters, text: silver ink, gold ink for nomina sacra) and MSS 1071 (12th century). Clark mentions two Slavonic MSS with the reading also. η ^{66.75} B W a b sa ac² pbo bo^{pt} omit $\Theta\epsilon\omicron\upsilon$ leaving the text unintelligible: ‘beside the only one.’ The KJV trans. realized the received text denies the Son’s divinity, so they mis-translated $\tau\omicron\upsilon$ $\mu\acute{o}\nu\omicron\upsilon$ $\theta\epsilon\omicron\upsilon$ to say “Göd only” followed by other versions including CJB. The Gnostic scribes interpreted *μονογενοῦς* to mean ‘only begotten’ which becomes a tautology here if interpreted so. It is inexplicable how a reading that did not make sense to them got

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added to the text by them. So *μονογενοῦς* $\Theta\epsilon\omicron\upsilon$ must be original (by the rule of the harder reading). So first *γενοῦς* was deleted (failing to fix the problem noted by the KJV), and then $\Theta\epsilon\omicron\upsilon$ leaving, ‘only’ or ‘only [Son]’ to be supposed (which also fails to fix the problem since too many MSS still have $\Theta\epsilon\omicron\upsilon$). The solution is to restore *γενοῦς* to the text, ‘only kindred Almighty,’ and this applies to the Father, giving the complement of 1:18. As the Son is the only kindred Almighty to the Almighty (1:18), so the Almighty is the only kindred Almighty to the Son (5:44). This text kills the Nicene Creed. **5:47** α It is not easy to decide if the dative is a direct object or indirect object. It seems that Yohanan means both. In the end it makes no difference since his words say to do his words.

6:4 ϕ Passover, AD 32. In view of the attempt on his life after healing the invalid, Yëshua did not publicly attend any feasts until Sukkot in AD 32, though he may have attended secretly if possible.

Philip, “Where will we have bought bread, that these will have eaten?” ⁶And this he was saying to test him, because he himself had been knowing what he was intending to do. ⁷Philip answered him, “Two hundred dinars worth of bread is not sufficient for them, that everyone will have received a little.” ⁸One of his disciples, Andrew, Ṣim‘on Peter’s brother, said to him, ⁹“There is a lad here who has five barley loaves and two fish, but what are these for so many people?”

¹⁰Yēshua said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, in number about five thousand. ¹¹Yēshua therefore took the loaves, and having given thanks, he distributed to those who were seated, and likewise also of the fish as much as they wanted. ¹²And when they were filled, he said to his disciples, “Gather up the leftover fragments, so that nothing will have been lost.” ¹³And so they gathered them up, and filled twelve baskets with fragments from the five barley loaves which were left over by those who had been eating. ¹⁴When therefore the people saw the sign which he had performed, they said, “This is of a truth THE PROPHET, THE COMING ONE into the world.”

¹⁵Yēshua therefore perceiving that they were intending to come and take him by force, so that they may make him king, withdrew again to the mountain by himself alone. ¹⁶And as it became later, his disciples went down to the sea, ¹⁷and having stepped into a boat, they were going across the sea to Kefar-Naḥum. And ‘the darkness overtook them’, and Yēshua had not[†] been coming to them. ¹⁸Besides the sea, by a strong wind blowing, was being stirred up. ¹⁹When therefore they had been rowing about three or four miles, they beheld Yēshua walking on the sea and drawing near to the boat, and they were frightened. ²⁰But he said to them, “I AM[Ⓢ]: Do not be getting afraid.” ²¹They were willing therefore to receive him into the boat, and immediately the boat was at the land to which they were going.

²²The next day the crowd that had been standing on the other side of the sea saw that there was no other small boat there, except one, and that Yēshua had not entered with his disciples into the boat, but that his disciples had gone away alone. ²³There came other small boats from Tiberias near to the place where they ate the bread after Adōnai had given thanks. ²⁴When the crowd therefore saw that Yēshua was not there, nor his disciples, they themselves got into the small boats, and came to Kefar-Naḥum, seeking Yēshua.

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6:17 ^f D N vs: *And it has already been becoming dark* **6:17** [†] οὐκ vs. οὐπω

6:20 ^χ The first of the seven אָנִי הוּאָ *Ani Hu* utterances that Yohanan records were spoken by Mēs-siah (Ⓛ 6:20; Ⓜ 8:24; Ⓝ 8:28; Ⓞ 8:58; Ⓟ 13:19; Ⓠ 18:5-6; Ⓡ 18:8). There are exactly seven *Ani Hu* utterances in the Tanakh (Ⓛ Deu. 32:39; Ⓜ Isa. 41:4; Ⓝ Isa. 43:10; Ⓞ Isa. 43:13; Ⓟ Isa. 46:4; Ⓠ Isa. 48:12; Ⓡ Isa. 52:6). “See now I, I AM, and there is no Almighty besides me” (Deu. 32:39), “From the be-

ginning I am Yāhweh, the firstmost and the lastmost. I AM.” “You are my witnesses, an utterance of Yāhweh and my Servant, whom I have chosen, so that you may know and hold faithful to Me that I AM. At my face has been formed no God, and after me none will be” (Isa. 43:10). “Also, from the beginning of time I AM” (Isa. 43:13, cf. ἀπ’ ἀρχῆς). “Even until aged I AM, even until greyed I will carry you” (Isa. 46:4). “I AM, I am firstmost, also I am lastmost” (Isa. 48:12). “I AM the one speaking. Behold I” (Isa. 52:6).

²⁵And when they found him on the other side of the sea, they said to him, “Rabbi, when have you been getting here?” ²⁶Yēshua answered them and said, “Amēn, amēn, I say to you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. ²⁷Do not be working for the food which perishes, ^λbut for the food which endures to everlasting life, which the Sōn of Man will give to you, because on him the Fāther, even the Almīghty, has set his seal.” ²⁸They said therefore to him, “What may we be doing, that we may be working the works of the Almīghty?” ²⁹Yēshua answered and said to them, “This is the **work** of the Almīghty, that you should be holding faithful to **that one which** he has sent.”

³⁰They said therefore to him, “What then do you do for a sign, that we shall have seen, and shall have held you faithful? What sign are you working? ³¹Our fathers ate the manna in the wilderness, even as it is what has been getting written, ‘HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.’” ³²Yēshua therefore said to them, “Amēn, amēn, I am saying to you, Moshēh has not been giving you the bread out of heaven, but it is my Fāther who is giving you the true bread out of heaven. ³³Because the bread of the Almīghty is that which comes down out of heaven, and gives life to the world.”

³⁴They said therefore to him, “Adōnai evermore give us this bread.” ³⁵Yēshua said to them, “I am the bread of life. He who comes to me, no, he shall not have hungered, and the one ^βholding faithful to me, no, he will not ever thirst. ³⁶But I said to you, that you have been seeing me, and yet are not ^βholding faithful. ³⁷Anyone the Fāther “is giving to me ^βwill have come to me, and the one who is coming to me I will certainly not cast out. ³⁸Because I have been coming down from heaven, not that I may be doing my will, but the will of him who sent me. ³⁹And this is the will of him who sent me, that of all that he has been giving me I may lose none, but may raise the same up on the last day. ⁴⁰Because this is the will of my Fāther, that everyone beholding the Sōn and who is holding faithful to him, ^ψshall be inheriting everlasting life. And I myself will raise him up on the last day.”

⁴¹The Yehudim therefore were murmuring about him, because he said, “I am the bread that came down out of heaven.” ⁴²And they were saying, “Is not this Yēshua, the son of Yosef, whose father and mother we have been knowing? How

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6:27 λ The conjunction αλλα “but” introduces a limitation or qualification to the denial in the previous phrase, equivalent to the sense of “unless” or “not only...but also,” or as Thayer expresses it in a rhetorical fasion, “not so much...as.” This text beautifully illustrates this sense because it is undeniable that we must continue to work for our daily food. Similar usages are often wrongly taken by interpreters treating denial statements before this conjunction as absolute denials rather than qualified denials. Liddell and Scott introduce this conjunction with the words, “used adversatively to limit or oppose words, sentences, or

clauses.” See endnote no. 3. **6:31 ξ** Psa 78:24, Exo 16:15. **6:35 θ**→faithful: or *confirming faithfulness*; **6:37 α** See Rotherham. The present tense should be emphasized here as progressive. **6:37 β ηξω**: See Rotherham. BDAG, 3rd, “since it has the meaning of a perfect, its conjugation sometimes has perfect forms;” “have come;” Consult LSJ: “and fut. ηξω as fut. pf., I shall have come.” **6:40 ψ**→inherit: or *may be having* (εχην V-PSA-3S). The present subjunctive is a future equivalent.

does he now say, 'I have been descending out of heaven?'" ⁴³Yēshua answered and said to them, "Do not be murmuring among yourselves. ⁴⁴No one can come to me, unless the Fāther who sent me ^ψmay have drawn him, and I will raise him up on the last day. ⁴⁵It is what has been getting written in the prophets, 'AND THEY WILL ALL BE TAUGHT OF THE ALMĪGHTY.' Everyone who has listened and learned at the side of the Fāther, comes to me, and ⁴⁶not because any one has been seeing the Fāther, except THE ONE BEING from the side of the Almighty. That one has been seeing the Fāther."

⁴⁷"Amen, amen, I say to you, he who is ^βholding faithful ^οis inheriting everlasting life. ⁴⁸I am the bread of life. ⁴⁹Your fathers ate the manna in the wilderness, and they died. ⁵⁰This one is the bread which comes down out of heaven, so that one may eat of it and shall not have ^ρdied. ⁵¹I am the living bread that came down out of heaven. If anyone will have eaten of this bread, he will live forever, and the bread also which I will give, is my flesh on behalf of the life in ^λthe world."

⁵²The Yehudim therefore were arguing with one another, saying, "How can this man give us his flesh to eat?" ⁵³Yēshua therefore said to them, "Amen, amen, I say to you, unless you may have eaten the flesh of the Sōn of Man and may have drunk his blood, you have no life in yourselves. ⁵⁴He who eats my flesh and drinks my blood is inheriting everlasting life, and I will raise him up on the last day. ⁵⁵Because my flesh is true food, and my blood is true drink. ⁵⁶He who eats my flesh and drinks my blood abides in me, and I in him. ⁵⁷As the living Fāther sent me, and I live because of the Fāther, so he who eats me, he also will live because of me. ⁵⁸This is the bread which came down out of heaven, not as the fathers ate, and died. He who eats this bread will live forever."

⁵⁹These things he said in the congregation, as he taught in Kefar-Naḥum. ⁶⁰Many therefore of his disciples, when they heard this said, "This is a difficult statement! Who can listen to it?" ⁶¹And, Yēshua, having been knowing in himself that his disciples are grumbling about this, said to them, "Is this causing you to stumble? ⁶²What then if you should be beholding the Sōn of Man ascending where he was before? ⁶³It is the Spīrit who is giving life! The flesh is profiting nothing. The words that I have been speaking to you are spirit and are life."

⁶⁴But there are some from you who are not holding faithful." Because Yēshua had been knowing "since the ^βbeginning who they were who would never be

6:44 ψ →drawn: aorist subjunctive: ἐλκύσει or "may draw." The idea of drawing is that of getting a large beast to follow along on a small rope. The beast has to be willing and can easily overpower the rope and yank it out of the hand of the owner if it has a mind to.

6:45 π Isa 54:13; Jer. 31:33-34. **6:47** β →faithful: or 'confirming faithfulness.' **6:47** θ →inheriting. See 1 Yof. 5:12. **6:50** ρ i.e. final death; the second death.

6:51 λ or 'for.' Other versions, "so that the world may have life," which is based on rendering the genitive "for." The common rendering "on behalf of the life

of the world," or "for the life of the world" suggests universalism by way of an exchange, and is not at all the same as 1 Yof. 2:2, "concerning the whole world" in regard to purging sin, because the final purging is by fire. Only "for" or "in" is logically possible. The genitive is hard for people to grasp, but in a statement such as "the life of the party" one can understand it to mean the life "in" the party, i.e. the person who is the lead actor. According to Yof. 11:51-52, Messiah's death is on behalf of the many, the house of Yehduah and the house of Yisra'el. And this is the life in the world, the dry bones that will be raised up.

6:64 α $\xi\xi$ = since, from. See LSJ. **6:64** β See

holding faithful, and who it was that would betray him. ⁶⁵And he was saying, “For this reason I have been saying to you, that no one is able to come to me, unless it may be what has been getting offered to him from the Făther.”

⁶⁶As a result of this many of his disciples withdrew, and were not walking with him anymore. ⁶⁷Yěshua said therefore to the twelve, “You do not want to go away also, do you?” ⁶⁸Şim‘on Peter answered him, “Adōnai, to whom will we go? You have words of everlasting life. ⁶⁹And we have been holding faithful, and we have been knowing, that you are the holy one of the Almighty.” ⁷⁰Yěshua answered them, “Did I myself not choose you, the twelve? And yet one of you is a devil!” ⁷¹Now he meant Yehudah the son of Şim‘on Ish-Qeriyot, because he, one of the twelve, was going to betray him[Ⓞ].

7 ¹And after these things Yěshua was walking in Galil, because he was unwilling to walk in Yehudah, because the Yehudim were seeking to kill him. ²And, the feast of the Yehudim, the Feast of Tabernacles, was near[Ⓞ]. ³His brothers therefore said to him, “Depart from here, and be going into Yehudah, that your disciples also will behold your deeds which you are doing, ⁴because no one does anything in secret, when he himself seeks to be in public. If you do these things, show yourself to the world,” ⁵because not even his brothers were confirming loyalty to him.

⁶Yěshua therefore says to them, “My time is “not yet coming by, but your time is always opportune. ⁷The world cannot hate you, but it hates me because I testify about it, that its deeds are evil. ⁸You go up to the feast. I am “not yet going up to this feast because my time has not been filling up.” ⁹And, having said these things to them, he stayed in Galil.

¹⁰And, just as his brothers went up to the feast, then he himself also went up, not publically, but as in disguise. ¹¹The Yehudim therefore were seeking him at the feast, and were saying, “Where is he?” ¹²And there was much murmuring among the multitudes concerning him. Some were saying, “He is good.” Others were saying, “No, on the contrary, he deceives the crowd.” ¹³However, no one was speaking publically about him for fear of the Yehudim.

¹⁴And now, being the middle of the feast, Yěshua went up into the temple, and was teaching. ¹⁵The Yehudim therefore were wondering, saying, “How has this man been getting to know letters when he has not been studying?” ¹⁶Yěshua therefore answered them, and said, “My teaching is not mine *only*, but *also* his who sent me[Ⓞ]. ¹⁷If any man may be willing to be doing his will, he will know about the teaching, whether it is of the Almighty, or *whether* I am speaking from myself. ¹⁸He who speaks from himself seeks his own glory; yet, he who is seeking the glory of the One who sent him, he is a true one, and there is no unrighteousness

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Yof. 6:5, 15, 26; he means since the beginning of the feeding of the 5000, and apparently at the same time the betrayer turned away from Měssiah in his heart; **6:66-71** τ These things wind up before Shavu'ot,

AD 32. Yěshua probably skipped this feast due to the threat on his life. **7:2** τ Sukkot, AD 32 in the fall.

7:6 & 8 α→yet = οὐπω. **7:16** ρ See Yof. 6:27

in him. ¹⁹Mosheh has not been bestowing the Law on you! Indeed, none of you is keeping the Law! Why are you seeking to kill me?"

²⁰The crowd replied, "You have a demon! Who seeks to have you killed?"

²¹Yēshua answered and said to them, "I did one deed, and you are all wonder struck because of this. ²²Mosheh has been giving you circumcision (not because it is from Mosheh, but from the fathers), and on the Ṣabbath you circumcise a man. ²³If a man receives circumcision on the Ṣabbath, so that the Law of Mosheh will not have been broken, are you angry with me because I made an entire man well on the Ṣabbath? ²⁴Do not be judging according to appearance, but be judging with righteous judgment."

²⁵Therefore some of the people of Yerushalayim were saying, "Is this not the man whom they are seeking to have killed? ²⁶And look, he is speaking publicly, and they are saying nothing to him. Perhaps, the rulers truly have realized that this is the Anointed One? ²⁷But, we have been knowing where this man is from. Yet, whenever the Anointed One may be coming, no one is going to know where he is from."

²⁸Yēshua therefore shouted out in the temple, teaching and saying, "But you have been knowing me. And you have been knowing where I am from. And from myself I have not been coming, but he who sent me is faithful, whom you have not been knowing. ²⁹I have been knowing him, because from beside him I am, and he has sent me."

³⁰They were seeking therefore to sieze him. Even so, no man laid his hand on him, because his time had not been coming yet. ³¹Yet also, many from the crowd held faithful to him, and they were saying, "When the Anointed may come, he will not perform more signs than what this man has done!"

³²The Perushim heard the multitude muttering these things about him, and the chief priests and the Perushim sent officers that they might seize him. ³³Yēshua therefore said, "For a little while longer I am with you, then I go to him who sent me. ³⁴You will seek me, and will not find me, and where I am, you are not able to come." ³⁵The Yehudim therefore said to themselves, "Where is he about to go, that we will not find him? He is not about to go to the Dispersion among the Greeks, even to teach the Greeks, is he? ³⁶What is this statement that he said, that 'You will seek me, and will not find me, and where I am, you are not able to come?'"

³⁷And, on the last day, the great day of the feast, Yēshua had been standing up, and he shouted out, saying, "If any man may be thirsting, let him be coming to me and be drinking. ³⁸He who is confirming faithfulness to me, as the Scripture has said, FROM THE BELLY OF HIM WILL FLOW RIVERS OF LIVING WATER."^β ³⁹But

7:27 π They are expressing the Jewish belief that the origins of the Mēssiah would be in some way mysterious; they were in a way correct. Yohanan has chosen to frame the question as one of place. The mystery is disclosed in the following verses. **7:37 φ**→day: Tishri 22, the 8th day. Friday, October 17, AD 32. Yallop A-D. *Great day*: Cf. Yofī. 19:31. This would

be the last day for the traditional water libation.

7:38 β There is no quotation from the Scripture that will follow these exact words, but a combination of Scriptures will teach the meanings of the utterance. The words "from his belly" are the most perplexing of the whole utterance, since they seem to be found nowhere. The reason that the words have remained

this he spoke about the Sp̄irit, who those who held faithful to him were going to be receiving. For the Sp̄irit had not yet been poured out, because Yēshua was not yet glorified.

⁴⁰Some of the crowd therefore, when they heard these words, were saying, “This truly is THE PROPHET^ξ.” ⁴¹Others were saying, “This is the Anōinted One.” And, others were saying, “Surely the Anōinted does not come from Galil? ⁴²Has not the writing said that THE ANŌINTED COMES FROM THE OFFSPRING OF DAVID, AND FROM BĒḤ-LEḤEM^ϕ, the village where David was?” ⁴³So there arose a division in the crowd because of him. ⁴⁴And some of them were wanting to have him seized, but no one laid hands on him.

⁴⁵The officers therefore came to the chief priests and Perushim, and they said to them, “Why did you not bring him?” ⁴⁶The officers answered, “Never did a man speak the way this man speaks.” ⁴⁷The Perushim therefore answered them, “Have even you been getting deceived? ⁴⁸Not one of the rulers or Perushim has confirmed loyalty to him, *has he?* ⁴⁹But this crowd which knows not the Law is accursed.” ⁵⁰But Naqdimon said to them, (he who came to him before, being from them), ⁵¹“Our Law does not judge a man, unless it first may have heard at his side and may have known what he is doing!” ⁵²They answered and said to him, “You are not also from Galil, *are you?* Search, and see that no prophet arises out of Galil.”

8 ¹²Again therefore Yēshua spoke to them, saying, “I am the light of the world. He who follows me, no, he shall not have walked in the darkness, but he will possess the light of life.”

¹³The Perushim therefore said to him, “You are bearing witness of yourself. Your witness is not ‘reliable.’” ¹⁴Yēshua answered and said to them, “Even if I may be bearing witness about myself, my witness is reliable, because I have been knowing where I came from, and where I am going, but you have not been

perplexing rests on the fact that the many have rejected the restored Temple of the future. But the interpretation of the passage flows into Temple imagery just as the reverse metaphor: Temple imagery flowed into Mēssiah. The Temple is a metaphor for the body of Mēssiah (cf. Yoh. 2:19-22). Now the belly of him (τῆς κοιλίας αὐτοῦ) is part of the body. The belly has been used metaphorically before to mean the hollow of the grave. In Yonah 2:2 the belly of the fish becomes the belly of She’ol, where the body of Mēssiah was for three days and three nights. So here also to decipher the riddle we have to realize that the belly is part of his body-Temple *and* the Temple he will rebuild (cf. Zech. 6:13). Read as follows, “from the Temple of him.” Now we have three applications, (1) His belly = part of his Temple to be rebuilt (2) His belly = the inward part of the Temple (Mēssiah himself,) (3) his belly = the inward part of the Temple of the faithful one (We are his Temple). > First, living water flows from under the threshold of the Temple turning into rivers of water (cf. Ezek. 47:1). The place under the threshold is the hollow or belly of the Temple. This is where the Sp̄irit

of the Almighty came to rest (Ezek. 9:3; 10:4). The water that flows from there joins up with the water from the throne of the Almighty (cf. Zech 14:8; 13:1; Ezek. 47:8-12). On its banks grow the trees of life as the trees of life grow on the same river system coming from the throne. The water divinely multiplies as it flows. > Second, the water of the Sp̄irit flows from Mēssiah himself. Isa. 44:3 says, “FOR I WILL POUR WATER UPON THE THIRSTY, AND STREAMS UPON THE DRY GROUND. I WILL POUR MY SP̄IRIT UPON YOUR SEED AND MY BLESSING UPON YOUR OFFSPRINGS, AND THEY WILL HAVE BRANCHED OUT IN THE MIDST OF GRASS, AS WILLOWS BY STREAMS OF WATER.” > Thirdly, the water of the Sp̄irit flows from the faithful, Isa. 58:11, “AND YOU WILL HAVE BEEN LIKE A WATERED GARDEN, AND AS AN OUTLET OF WATERS, WHICH WATERS NEVER PROVE FALSE.” See Yoh. 4:14; Psa. 36:8-9; Prov. 4:23. **7:40 ξ** Dan 9:24; Deut. 18 **7:42 ϕ** Mic 5:1-4, Psa 89:3-5, 132:11. **7:52 †** John 7:53-8:11 belongs to the disputed adultery story. See Appendix III for discussion and text.

knowing where I am coming from, or where I am going. ¹⁵You are judging according to the flesh. Not I. I am judging no one. ¹⁶But even if I may be judging, my judgment is true, because I am not alone in it, but I and he who sent me, the Făther. ¹⁷But also in the Law ^βfor you it has been written, that THE TESTIMONY OF TWO MEN IS RELIABLE.” ¹⁸“I am he who bears witness of myself, and the Făther who sent me bears witness of me.” ¹⁹And so they were saying to him, “Where is your Făther?” Yěshua answered, “Neither me you have been knowing, nor my Făther. If you had been knowing me, you would have been knowing my Făther also.” ²⁰These words he spoke in the treasury, as he taught in the temple, and no one seized him, because his time had not been coming yet.

²¹He said therefore again to them, “I go away, and you will seek me, and you will die in your sin. Where I am going, you cannot come.” ²²Therefore the Yehudim were saying, “Surely he will not kill himself, will he, since he says, ‘Where I am going, you cannot come?’” ²³And he was saying to them, “You are from below. I am from above. You are of this world. I am not of this world. ²⁴Therefore I said to you, that you will die in your sins, because except you may hold faithful, *through* seeing that ^ϕI AM, you will die in your sins.”

²⁵And so they were saying to him, “Who are you?” Yěshua said to them, “What have I been saying to you from the beginning? ²⁶I have many things to speak and to judge concerning you, but he who sent me is true, and the things which I heard from him, these I speak to the world.” ²⁷They did not realize that he was speaking to them about the Făther. ²⁸Yěshua therefore said, “When you shall have lifted up the Sōn of Man, then you will know that I AM, and I do

8:12 ρ Also on the last great day would be the last day for the lighting of the four great lampstands in the court of the women. These lamps were so large that they could be seen all over Yerushalayim. **8:13 α** They are not denying that one witness cannot possibly be objectively true. They are making a legal argument. One witness is not regarded as reliable when a legal case is being tried. The word “true” in Hebrew is **אמת** *emet*, which is based on the root **אמן** *aman* meaning support or confirm. This is how Yohānan is using the word ἀληθής. Something that is not ἀληθής or **אמת** is something not “confirmable” or “supportable” in a legal court. What is not ἀληθής is not supportable by other present evidence, but it may nevertheless be true. **8:17 β** Yěshua is technically exempt from necessity of having a second witness (cf. vs. 14) because he is the Sōn of the Almighty. Nevertheless, He argues that the Făther (not being man) is the second witness. The Făther is greater than mere man, so this second witness meets the requirement of the Torah by the rule of light and heavy. This is why he says “Law for you,” because he is exempt from it by his status, just as a farmer is exempt from laws for the priests, or a merchant is exempt from laws for the king. The Almighty is exempt from laws that apply only to fallible

man. See 10:34, 15:25. The words τῷ ὑμετέρῳ are not possessive, and no mss omits them. The grammar solves the problem in this text. It does not mean “your law” here, but “the law for you. **8:17 γ** Deu 17:6, 19:15. **8:24 ϕ** See Mark 6:50; Yof. 13:19.

8:28 ψ The Sōn was as to his identity, Almighty, but he left all of the glory not compatible with becoming human with his Făther (cf. Phil. 2:7). He left his infinite power in trust with the Făther, as well as an infinite degree of his divine knowledge, but the disposition of his love and faithfulness was unaffected by the human limitation, or the corrupt environment he was born into, chiefly through the protection of the Spirit from erring in ignorance due to his human position (cf. Rom. 5:14). He would just have to exercise those traits humanly, and prove that as a human it was possible to exercise those traits, because the Most High did create humanity in his image with the design that he should be able to exercise love and faithfulness upon reaching maturity. Therefore, he became dependent on the Făther for both the power he needed and the knowledge needed to apply it to good effect. ▷ The testing of the Sōn as a mature human was to give proof to the world that the righteousness of the Most High could operate at the human level, when the human was in communication with the Spirit. Obviously the Most

nothing from myself⁹, but I speak these things as the Făther taught me. ²⁹And he who sent me is with me. He has not left me alone, because I always do the things that are pleasing to him.” ³⁰As he spoke these things, many confirmed faithfulness to him. ³¹Therefore Yěshua was saying to those Yehudim who had been pledging faithfulness to him, “If you will remain in my word, you are truly disciples of mine, ³²and you will know the truth, and the truth will make you free.”

³³They answered him, “We are Avraham’s offspring, and have never yet been serving as slaves to anyone. How is it that you say, ‘You will become free?’”

³⁴Yěshua answered them, “Amen, amen, I say to you, everyone who commits sin is the slave of sin. ³⁵And the slave does not remain in the house forever. The son does remain forever. ³⁶If therefore the Sōn shall have made you free, you will be free indeed. ³⁷I have been knowing that you are Avraham’s offspring, yet you seek to kill me, because my word has no place in you. ³⁸I am speaking the things which I have been seeing from alongside my Făther. Therefore you also are doing the things which you heard alongside your father.”

³⁹They answered and said to him, “Avraham is our father.” Yěshua said to them, “If you are Avraham’s children, do the deeds of Avraham. ⁴⁰But now, you are seeking to kill me, a man who has been telling you the truth, which I have heard from alongside the Almĭghty. This Avraham did not do. ⁴¹You are doing the deeds of your father.” They said to him, “We have not been getting begotten from fornication. We have one Făther, even the Almĭghty.”

⁴²Yěshua said to them, “If the Almĭghty were your Făther, you would be loving me, because I proceeded forth and have been coming from the Almĭghty, because I have not been coming on my own, but that one sent me. ⁴³Why do you not understand what I am saying? It is because you cannot hear my word.”

⁴⁴“You are of your father the Slanderer, and you are wanting to be doing the desires of your father. That one has been a murderer from the beginning, and has not been standing in the truth, because there is no truth in him. Whenever he may be speaking a lie, he is speaking on his own, because he is a liar, and the father of such. ⁴⁵And, because I speak the truth, you are not holding me faithful.” ⁴⁶Which one of you convicts me of sin? If I speak truth, why are you not holding me faithful? ⁴⁷THE ONE BEING from the Almĭghty hears the words of the Almĭghty. For this reason you do not hear them, because you are not from the Almĭghty.”

⁴⁸The Yehudim answered and said to him, “Do we not say rightly that you are a Shomroni and have a demon?” ⁴⁹Yěshua answered, “I do not have a demon, but I honor my Făther, and you dishonor me. ⁵⁰But I do not seek my glory. There is one who seeks and judges. ⁵¹Amen, amen, I say to you, if anyone will have kept my word, he shall not have looked upon death forever.” ⁵²The Yehudim said to him, “Now we *really* have been knowing that you have a demon. Avraham died, and the prophets also, and you say, ‘If anyone will have kept my word,

High was confident of this result. ▷ So the next time | them the Sōn was able.
someone brings up human inability (cf. Rom. 2:7), tell

8:45, 46 π or ‘not holding faithful to me.’”

he shall not have tasted death forever.’⁵³ Surely you are not greater than our father Avraham, who died? The prophets died too. Whom do you make yourself out to be?”

⁵⁴Yēshua answered, “If I may have glorified myself, my glory is nothing. It is my Fāther who glorifies me, of whom you say, ‘He is our Almīghty’,⁵⁵ and you have not been knowing him, but I have been knowing him, and if I would have said that I have not been knowing him, I would be a liar like you, but I have been knowing him, and I am keeping his word.⁵⁶ Your father Avraham rejoiced that he will ‘have been seeing’ my day, and he perceived it and was gladdened.”⁵⁷ The Yehudim therefore said to him, “You are not yet fifty years old, and you have been seeing Avraham?”⁵⁸ Yēshua said to them, “Amen, amen, I say to you, before Avraham was born, I AM.”⁵⁹ Therefore they picked up stones, that they may throw *them* at him, but Yēshua hid himself, and went out of the temple.

9¹And^φ as he passed by, he saw a man blind from^θ birth.² And his disciples asked him, saying, “Rabbi, who sinned, this man or his parents, that he should have been begotten blind?”³ Yēshua answered, “It is neither that this man sinned, nor his parents. But so that the works of the Almīghty will have been displayed in him, ⁴we need to be working the works of him who sent me, as long as it is day. Night is coming, when no man can be working. ⁵While I may be in the world, I am the light of the world.”⁶ When he had said this, he spit on the ground, and made clay of the spit, and applied the clay to his eyes, ⁷and he said to him, “Be going, wash in the pool of^ψ Šiloam,” (which is translating: has been getting sent). And so he went away and washed, and came back seeing.

⁸The neighbors therefore, and those who previously saw him as a beggar, were saying, “Is not this the one who used to sit and beg?”⁹ Others were saying, “This is he.” And others ‘were saying “no,” but’ that, “He is like him.” He was saying, “I am.”¹⁰ Therefore they were saying to him, “How then were your

8:58 **χ** Or, “I am HE” meaning the Holy One, the Almīghty One, אֱלֹהֵי הַקֹּדֶשׁ. See 13:19. See Mark 6:50 β. Strictly speaking the words are equivalent to אֱלֹהֵי הַקֹּדֶשׁ which places the chief emphasis on identification between Mēssiah and the Almīghty. In other words, he is the same one as the “HE” who is Yāhweh Almīghty. ▷ He is the same one as the Mēssenger of Yāhweh of old, being in identity Gōd, but in actuality existing as a human. The theology behind this is called KENOSIS, or ‘emptying.’ From time to time, during his ministry, however, his divine power was displayed, with the guidance of the Fāther, to use it periodically, to show who he really was. His divine omnipotence was held in trust by the Fāther, so that when it was used, it was jointly done. But when the Son is glorified, his divinity is not dependent on the Fāther. ▷ Consider the divine name, Yāhweh, (יְהוָה) which means “he makes become,” and that the Most High does not always have to be creating. In fact, he rested on the seventh day. So likewise the Sōn, for our sakes, ceased from his glory

to reach us on our level. Consider also, that through death, the Fāther is able to restore his soul, though truly speaking, it was the first death, and this does not involve destruction of both the body and soul. In fact, there seems to be a hint of divine preservation even in death, because his body did not see decay. ▷ We should also consider that arguments over the deity of Messiah tend to focus on his exercise of exclusively divine attributes at all times, or possessing them at all times, rather than his identity, that is, who he is. And I think that Satan is much more occupied with getting people to deny who he is rather than just how much divine power he set aside in becoming human. I think who he is is the essential truth.

9:1 **φ** Fall AD 32, perh. Heshuan. **9:3** **ν** ἀλλ’ ἵνα: join to vs. 4. **9:7** **ψ** perh. שְׁלוּחִים. Isa. 8:6. מֵי הַשְּׁלֹחַ הַהֹלְכִים = *waters of the one being sent which are flowing*. **9:10** lit. *from begetting*. The sense covers conception to birth. **9:9** **μ** Not an exception to 8:58.

eyes opened?" ¹¹He answered, "The man who is called Yēshua made clay, and anointed my eyes, and said to me, 'Be going to Šiloam, and wash,' so I went away and washed, and I received sight." ¹²And they said to him, "Where is he?" He said, "I have not been knowing."

¹³They brought him who was formerly blind to the Perushim. ¹⁴Now it was a Šabbath on the day when Yēshua made the clay, and opened his eyes. ¹⁵Therefore again, the Perushim were asking him also how he received his sight. And he said to them, "He applied clay to my eyes, and I washed, and I see." ¹⁶Therefore some of the Perushim were saying, "This man is not from beside the Almiḡhty, because he does not keep the Šabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them. ¹⁷They said therefore to the blind man again, "What do you say about him, since he opened your eyes?" And he said, "He is a prophet."

¹⁸The Yehudim therefore did not hold it faithful about him, that he was blind, and had recovered sight, until they called the parents of him who has recovered sight, ¹⁹and questioned them, saying, "Is this your son, who you say was begotten blind? Then how does he now see?" ²⁰His parents answered them and said, "We have been knowing that this is our son, and that he was begotten blind, ²¹but how he is now seeing, we have not been knowing, or who opened his eyes, we have not been knowing. Ask him. He is of age, he will speak about himself." ²²His parents said this because they were afraid of the Yehudim, because the Yehudim had already been agreeing with themselves, that if anyone may have confessed him to be the Anōinted One, he shall have been put out of the congregation. ²³For this reason his parents said, "He is of age. Ask him."

²⁴So a second time they called the man who was blind, and said to him, "Give glory to the Almiḡhty. We have been knowing that this man is a sinner." ²⁵That one therefore answered, "Whether he is a sinner, I have not been knowing. One thing I have been knowing, that being blind, now I am seeing." ²⁶They said therefore to him, "What did he do to you? How did he open your eyes?" ²⁷He answered them, "I told you already, and you did not listen. Why are you wanting to be hearing *it* again? You are not wanting to become his disciples also?"

²⁸And they reviled him, and said, "You are his disciple, but we are disciples of Mosheh. ²⁹We have been knowing that the Almiḡhty has been speaking to Mosheh,^λ but as for this man, we have not been knowing where he is from."

³⁰The man answered and said to them, "Surely, in this is an amazing thing, that you have not been knowing where he is from, and yet he opened my eyes. ³¹We have been knowing that THE ALMIḡHTY IS NOT HEARING SINNERS,^ε but IF ANYONE

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See Mark 6:50 β. When the question is, "Are you the man that was blind?" with answer "I am," then the object of the verb is in the question. **9:29 λ** pres. perf. prog. Many Jews according to legend believed Moses was raised from the dead or translated to heaven without dying (cf. Jos. Ant. 4:326); They would in fact

be correct to imply that Moses was still on speaking terms with the Almiḡhty, as shown by the transfiguration accounts, or assumed by their legend, but his testimony was and will be to look to Mēssiah. **9:31 α** Psa 66:18, Isa 1:15. **9:31 β** Psa 145:19, Prov 15.8.29.

MAY BE GÖD FEARING, AND MAY BE DOING HIS WILL, HE IS HEARING THIS ONE.⁶
³²From time immemorial it has not been heard that anyone opened the eyes of a person who had been getting begotten blind. ³³If this man were not from beside the Almighty, no, he could have been getting empowered to be doing nothing.”

³⁴They answered and said to him, “You were begotten entirely in sins, and are you teaching us?” And they put him out. ³⁵Yěshua heard that they had put him out, and finding him, he said, “Are you pledging faithfulness to the Sōn of Man?” ³⁶He answered and said, “And who is he, Adōni, that I may confirm faithfulness to him?” ³⁷Yěshua said to him, “Yea, you have been seeing him, and the one who is talking with you is that one.” ³⁸And he said, “Adōnai, I confirm my loyalty.” Then he worshiped him.

³⁹And Yěshua said, “For judgment I came into this world, that those who are not seeing may be seeing, and so that those who are seeing will have become blind.” ⁴⁰Those of the Perushim who were with him heard these things, and said to him, “We are not blind too, are we?” ⁴¹Yěshua said to them, “If you were blind, you would have been having no sin, but since you say, ‘We are seeing,’ your sin is remaining.”

10 ¹Amen, amen, I am saying to you, he who is not entering by the door into the fold of the sheep, but is climbing up some other way, he is a thief and a robber. ²But he who is entering by the door is *the* shepherd of the sheep. ³To him the doorkeeper is opening, and the sheep are hearing his voice, and he is calling his own sheep by name, and is leading them out. ⁴When he may have put forth all his own, he is going before them, and the sheep are following him because they have been knowing his voice. ⁵And a stranger they simply will not follow, but will flee from him, because they have not been knowing the voice of strangers.”

⁶This parable Yěshua spoke to them, yet they did not know what those things were which he was saying to them. ⁷Yěshua therefore said to them again, “Amen, amen, I am saying to you, I am the door of the sheep. ⁸All, as many as that came before me are thieves and robbers, but the sheep did not hear them. ⁹I am the door. If anyone may have entered through me, he will be rescued, and will go in and out, and will find pasture. ¹⁰The thief is not coming, except that he will have stolen, and will have slaughtered, and will have destroyed. I came that they may be having life, and may be having it abundantly.”

¹¹“I am the good shepherd. The good shepherd is laying down his life on behalf of the sheep. ¹²He who is a hireling, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep, and is fleeing, and the wolf is snatching them, and scattering them. ¹³Surely, he is a hireling, and is not caring about the sheep himself. ¹⁴I am the good shepherd. And I am knowing my own, and my own are knowing me, ¹⁵even as the Făther is knowing me and I am knowing the Făther, and I am laying down my soul on behalf of

the sheep. ¹⁶And I do have other sheep, which are not of this fold. Also those, I need to gather, and they will hear my voice, and they will become one flock, with one shepherd.”

¹⁷“For this reason the Fäther is loving me, because I am laying down my soul that I may receive it again. ¹⁸No one is taking it away from me, but I am laying it down on my own *initiative*. I have authority to lay it down, and I have authority to take it up again. This commandment I received from beside my Fäther.” ¹⁹There arose a division again among the Yehudim because of these words. ²⁰And many from them were saying, “He has a demon and is insane. Why are you listening to him?” ²¹Others were saying, “These are not the sayings of one being demon-possessed. A demon cannot open the eyes of the blind!”

²²At that time the feast of the ⁸Hanukkah took place in Yerushalayim. ²³It was winter, and Yēshua was walking in the temple in the porch of Shelomoh. ²⁴The Yehudim therefore surrounded him, and were saying to him, “How long are you going to hold our souls in suspense? If you are the Anōinted, tell us plainly.” ²⁵Yēshua answered them, “I told you, and you are not pledging faithfulness. The deeds that I am doing in my Fäther’s name, these are bearing witness about me. ²⁶But you are not pledging faithfulness because you are not from my sheep. ²⁷My sheep are hearing my voice, and I am knowing them, and they are following me, ²⁸and I am offering everlasting life to them, and no, they will not have perished forever, and no one will snatch them out of my hand. ²⁹My Fäther, who has been giving them to me, is greater than all, and no one is able to be snatching them out of the Fäther’s hand. ³⁰I and the Fäther are the same.”



10:16 The other sheep are the lost house of Yisrael. Gen. 48:19; Isa. 49:6; Eze. 37:19; cf. Zech. 11:14.

10:22 ξὺν αἰνία = הַנִּזְכָּר = *dedication*, e.g. Neh. 12:27, LXX. December 18–25, AD 32. Kislev 25–Tevet 3; borrowed from Hebrew to Greek to English. Why is it permitted to observe Hanukkah, which is a traditional Jewish holiday commemorating a historical event, but it is not permitted to honor Christmas traditions? Deuteronomy 12:29–32 explains that many customs are relics with a past of idolatry and immoral pagan practices. Christianity has often uncritically adopted the pagan customs with a new narrative dedicating the customs to God. But this is exactly what the Torah says *not* to do. It is granted that the new narrative absolves those involved from the former paganism, but it still nevertheless offends the Most High to do this! He wants us to observe holy days that he designed for us with his redemptive narrative. ▷ And with Christmas and Easter it is worse than merely baptizing pagan custom. Baptizing pagan custom is simply an attempt to re-explain it in acceptable terms. But these two Christian traditions do not merely re-explain paganism in the service of God. They are frontal assaults on the appointed times we ARE commanded to observe. Easter Sunday is an attack on the Resurrection Sabbath, the solemnity of firstfruits, and also the Sabbath itself, and indirectly Passover also. And Christmas is an at-

tack on the Feast of Trumpets (aka Rosh Hashanah), when Mēssiah truly was born, and the entire instruction about this in Matthew and Luke. Christmas and Easter are two holidays commanded and ordered by the Church to **foil** biblical holy days. ▷ And in the end, the Church has not succeeded in baptizing pagan custom into the truth. They have in fact, along with it, changed the theology and meaning of Messiah’s death to a pagan interpretation, especially in the Western Church via Augustine, Anselm, and Calvin.

10:30 μ. His meaning is *I and the Fäther are the same* in this respect, according vs. 28–29, that no one is able to snatch his faithful ones out of his hand, with the obvious implication that the Sōn has the same power as the Fäther to protect his own. ▷ By ‘one’ he is referring to a commonality of divine nature; cf. Gen. 11:1. The Sōn is a separate person or existence with the same divine nature as the Fäther, and not an emanation or generation of the Fäther. The Fäther and Sōn relate to each other on the basis of love and faithfulness, and just as the Most High relates to himself, so also he wishes for us to relate to him. ▷ Later Christianity and Judaism defined the Most High as one indivisible being, but this idea was based on the Greek philosophy of perfection, and is not supported by the Scriptures. See Yof. 17:3.

³¹The Yehudim took up stones again, so that they could stone him. ³²Yēshua answered them, “I showed you many good deeds from the Fāther. For which deed of these are you stoning me?” ³³The Yehudim answered him, “For a good deed we are not stoning you, but for blasphemy, even because you, being a man, are making yourself *to be the* ⁶Almighty.” ³⁴Yēshua answered them, “Is it not what has been getting written in ¹⁴the Law, ‘I SAID, YOU ARE GODS?’ ³⁵If he called those ones ⁷gods, to whom the **Word** of the Almighty had come, (and the Scripture cannot be broken), ³⁶who the Fāther declared to be holy, and has sent into the world, you are saying, ‘You are blaspheming,’ because I said, ⁶‘I am the Almighty Sōn?’” ³⁷“If I am not doing the deeds of my Fāther, be not holding faithful to me, ³⁸yet, I am doing *them*; even if you may not be holding faithful to me, *then* be holding faithful the deeds, so that you will have known, and may be holding faithful, because the Fāther *is* in me, and I in the Fāther.”

³⁹Therefore they were seeking again to seize him, and he went out of their hand. ⁴⁰And he went away again beyond the Yarden to the place where Yohanan was first immersing, and he stayed there. ⁴¹And many came to him and were saying that, “Surely, Yohanan performed not even one sign, yet all things Yohanan said about this one have been true.” ⁴²And many confirmed faithfulness to him there.

11 ¹Now^r a certain man was sick, Elazar of Bēth-anyah, the village of Miryam and her sister Marta. ²And it was the Miryam who anointed the Māster with ointment, and wiped his feet with her hair, whose brother Elazar was sick. ³The sisters therefore sent to him, saying, “Adōnai, behold, he whom you love is sick.” ⁴Yet, when Yēshua heard it, he said, “This sickness is not unto death, ⁴unless *it is* for the glory of the Almighty, so that the Almighty Sōn will have been glorified by it.”

⁵Now Yēshua loved Marta, and her sister, and Elazar. ⁶When therefore he heard that he was sick, he stayed then two days longer in the place in which he was. ⁷Then after this, he is saying to the disciples, “Let us be going into Yehudah again.” ⁸The disciples are saying to him, “Rabbi, the Yehudim now have been seeking to stone you, and again you are going there?” ⁹Yēshua answered, “Are there not twelve hours in the day? If anyone may be walking in the day, he is

10:33 ^θ In the Hebrew discussion, the word would have been *Elohim* in all its usages, but the Greek translation varies between plural and singular to show when ‘Almighty’ vs. ‘gods’ is meant. **10:34** ^μ Omit “your” before Law. ⁴⁵ ^{Ν*} D Θ ^{pc} it sy^s; Cyp. See 15:25, 8:17. **10:35** ^ζ These other ‘gods’ were *elohim*, meaning mighty-ones. They were immortal and had powers far exceeding humans, but they were not omnipotent like the Almighty. In the eyes of humans they would be termed *elohim*, technically demi-gods. Mēssiah is not citing the text as if he were only one of these, and if he were defending himself on that basis. He cites the text only to raise the topic in Psa 82:1. He is the Almighty who stands in the council of El, i.e.

that special one who is the kindred Sōn to the Fāther, the only kindred Almighty. See Yof. 1:18; 3:16. They did not want to discuss it. **10:34** ^ξ “THE ALMIGHTY IS STANDING IN THE COUNCIL OF GŌD. IN THE MIDST OF THE GODS HE JUDGES” (Psa. 82:1). Mēssiah opened the topic with citing Psa 82:6, but the heart of the argument is in Psa. 82:1. But there are many others like it that show two divine persons mentioned in the same text. His opponents did not want to discuss it. See Isa. 48:16; Gen. 19:24; 32:30; 48:16. **10:36** ^ρ ^{אָנִי בְּיְהוָה אֱלֹהִים} **11:1** ^τ Winter, early AD 33.

11:4 ^x The conjunction could also be translated, *except, if not, or but*. Mēssiah’s denial in the

not stumbling, because he is seeing the light of this world. ¹⁰Yet, if anyone may be walking in the night, he is stumbling, because the light is not in him.”

¹¹These things he said, and after that he is saying to them, “Our friend Elazar has been sleeping, but I go, that I may awaken him.” ¹²The disciples therefore said to him, “Adōnai, if he has been sleeping, he will recover.” ¹³Yet, Yēshua had been speaking about his death, but they thought that he was speaking of the resting of sleep.

¹⁴Then Yēshua therefore said to them plainly, “Elazar is dead, ¹⁵and I am rejoicing for your sakes, so that you will have “confirmed your faithfulness because I was not there, but let us be going to him.” ¹⁶Toma, being called Didumos, said to his fellow disciples, “Let us also be going, so that we will have died with him.”

¹⁷So when Yēshua came, he found that he had already been in the tomb four days. ¹⁸Now Bēth-anyah was near Yerushalayim, about fifteen stadia off, ¹⁹and many of the Yehudim had been coming to Marta and Miryam, that they may console them concerning their brother. ²⁰Marta therefore, when she heard that Yēshua was coming, went to meet him, but Miryam still sat in the house.

²¹Marta therefore said to Yēshua, “Adōnai, if you were here, my brother would not have died. ²²Even now I have been knowing that whatever you may have asked of the Almighty, the Almighty will give you.” ²³Yēshua said to her, “Your brother will rise again.” ²⁴Marta said to him, “I have been knowing that he will rise again in the resurrection on the last day.” ²⁵Yēshua said to her, “I am the resurrection and the life. He who is holding faithful to me, even if he may have died, will live *again*, ²⁶and everyone living and holding faithful to me, no, ²⁷he shall not have died forever. Do you hold “this faithful?” ²⁷She said to him, “Yes, Adōnai. “I have surely been holding faithful, because you are the Anōinted, the Almighty Sōn, he who comes into the world.”

²⁸And when she had said this, she went away, and called Miryam her sister, saying secretly, “The Teacher is coming by, and is calling for you.” ²⁹And when she heard it, she arose quickly, and was coming to him. ³⁰Now Yēshua had not been coming into the village yet, but was still in the place where Marta met him. ³¹Then the Yehudim, who were with her in the house and consoling her, when they saw that Miryam had quickly risen and gone out, did follow her, supposing that she was going to the tomb that she may weep there.

³²Therefore, when Miryam came where Yēshua was, she saw him, and fell

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main clause is qualified or limited by the ἀλλ’ (ἀλλ’ ἵνα) clause: he will not die unless Gōd is glorified by it. **11:15** μ→ or *proved, provided evidence for*. Josephus and Philo also use the noun form in the sense of *evidence or proof*. Heb. יָצַק Hiphil: *make, give, or provide support* for someone or something, thus confirm.

11:26 β→ forever: μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Compare Yoh. 8:51-52. Elazar died again after being raised. So also others. The language allows for one

who is holding faithful to temporarily die. Only ‘to die forever’ is being denied. **11:26** τ τοῦτο. He asked about believing an assertion. She answered with a confirmation of her loyalty. This is a case where holding faithful to important facts is equivocated with ultimate loyalty. Being a sensitive person, her answer was framed in terms of ultimate loyalty.

11:27 μ→ faithful = ἠὲ ἠμνησθη ἡ πίστις. Greek: *I have been holding faithful*, with emphasis on the continuing fact of it, thus the progressive perfect tense is used.

at his feet, saying to him, “Adōnai, if you were here, my brother would not have died.” ³³When Yēshua therefore saw her weeping, and the Yehudim who came with her, also weeping, he was deeply moved in spirit, and was troubled, ³⁴and said, “Where have you been putting him?” They said to him, “Adōnai, be coming and see.” ³⁵Yēshua wept.

³⁶And so the Yehudim were saying, “Behold how he loved him!” ³⁷Yet, some of them said, “This one was not able, who opened the eyes of the blind, to have made it so that this one may not have died!”

³⁸Therefore Yēshua being deeply moved again within, came to the tomb. Now it was a cave, and a stone was lying against it. ³⁹Yēshua says, “Remove the stone.” Marta, the sister of the one who had been expiring, is saying to him, “Adōnai, by this time there will be a stench, because it is four days.”

⁴⁰Yēshua says to her, “Did I not say to you, that if you ^φshall hold faithful, you will see the glory of the Almighty?” ⁴¹And so they removed the stone. And Yēshua raised his eyes upward, and said, “Fāther, I am thanking you that you hear me. ⁴²And I had been knowing that you are hearing me always, but because of the multitude, who have been standing around, I have said it, so that they will have ^ωconfirmed their loyalty, ^ξthrough seeing that you have sent me.”

⁴³And when he had said these things, he cried out with a loud voice, “Elazar, come forth.” ⁴⁴He who had been dying came forth, who had been getting bound feet and hands with wrappings, and his face had been getting wrapped around with a cloth. Yēshua said to them, “Unbind him, and let him go.” ⁴⁵Many therefore of the Yehudim, who had come to Miryam and beheld what he had done, confirmed faithfulness to him.

⁴⁶But some of them went away to the Perushim, and told them the things which Yēshua had done. ⁴⁷Therefore the chief priests and the Perushim convened the Sanhedrin, and were saying, “What are we doing? For this man is performing many signs. ⁴⁸If we let him go on like this, all men will confirm faithfulness to him, and the Romans will come and take away both our place and our nation.”

⁴⁹But a certain one of them, Qayafa, being high priest that year, said to them, “You have been knowing nothing at all, ⁵⁰nor are you taking into account that it is expedient for you that one man will have died on behalf of ^ψthe people, and that the whole nation will not have perished.” ⁵¹Now this he did not say on

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11:40 φ → faithful: or *may hold firm, may keep steadfast*. He isn't asking her to completely trust it will happen then, but he is asking her to have enough courage to go through with his plan. So she consented to the removal of the stone. **11:42 ω** → loyalty: 1. in the sense of 'to provide evidence' or 'proof' for staying loyal, or 2. initial affirming/pledge of faithfulness, or 3. held it faithful (i.e. that Yeshua did the miracle).

11:42 ξ ὄτι = ἠΨἸΞ = *in that, seeing that, because*. Or ὄτι = *that: held [it] faithful (believed) that you have sent me*. It is certain that original speakers and

readers perceived the sense as a totality and not as exclusive choices. Thus all of the above is included in the affirmation.

11:50 ψ ὑπὲρ. Cf. vs. 51. See 18:14. The observation in vs. 48 was quite correct. If Messiah had continued to win disciples without meeting up with the internal transgression and corruption of Yisra'el's leadership, the Romans would come and take away their place and nation due to the mounting internal conflict. Continued in Endnotes, page 609.

his own initiative, but being high priest that year, he prophesied that Yēshua was going to die on behalf of the nation,⁵² and not on behalf of the nation only, but that he might also gather together into ^χone the children of the Almighty who had been getting scattered abroad.⁵³ So from that day on, they planned together that they may kill him.⁵⁴ Yēshua therefore no longer continued to walk publicly among the Yehudim, but ^τwent away from there to the country near the wilderness, into a city called Ephrayim and there he stayed with the disciples.

⁵⁵Now the ^τPassover of the Yehudim was at hand, and many went up to Yerushalayim out of the country before the Passover, so that they may purify themselves.⁵⁶ Therefore they were seeking for Yēshua, and were saying to one another, when they had been standing in the temple, “What do you think, that no, he may not have come to the feast?”⁵⁷ Now the chief priests and the Perushim had been putting out warrants, (that if anyone may have known where he was, he will have reported it) so that they may seize him.

12¹Then Yēshua, ^βsix days before the Passover, came to Beṯh-anyah where Elazar was^φ, who Yēshua had raised from the dead.² Then they made him a dinner there, and Marta was serving, but Elazar was one of those reclining at the table with him.³ Miryam therefore took a pound of very costly perfume of pure spikenard, and anointed the feet of Yēshua, and wiped his feet with her hair, and the house was filled with the fragrance of the perfume.⁴ But Yehudah

11:52 χ $\acute{\epsilon}\nu = \tau\eta\eta'$ = *Yahad*. Yohanan is alluding to the two sticks prophecy here. See Ezek. 37:22; Deut. 33:5: **And he will be king among the upright ones, at the gathering of the heads of the people as One, the tribes of Yisra'el.** See Gal. 3:28. **11:54** τ At the beginning of AD 33. Then from here he retreated to Caesarea Philippi. **11:55** τ AD 34. Most of the missing year is filled in by Luke. The text raises the question why Yohanan thought it was necessary to specify the Passover of the Jews. He does so in 2:13, 6:4, and here in 11:55. The point is made in the first text that Yēshua went up at this time. Some have charged Yohanan with antisemitism, so as to imply he observes a different Passover and so must specify that a Jewish one is meant in his history. But this explanation is idle speculation without regard for the times, and is founded on the assumption that the Messianic Faith rejected the Law. The true explanation is undoubtedly that Yohanan wanted to promote the Jewish calculation of Passover over and against a widespread non-Jewish sectarian corruption. \triangleright For Yohanan wrote his book at a time when the Messianic Faith had begun to diverge into different sects primarily among non-Jews, many misunderstanding the other Evangelists, and observing Passover at the wrong times disregarding the Jewish example. His point is that Yēshua and his disciples observe Passover with the Jews and further that it is the Judean Passover that was at the correct time vs. other sects, such as the Essene Passover, because at that time the Jews were still observing the

months according to the sighting of the new moon, and the year was still set so that the first day of the feast would not occur before the equinox. Some factions of the Messianic Faith had an unhealthy attraction to the book of pseudo-Enoch, the book of Jubilees, and other literature promoting the corrupt Qumran Calendar. \triangleright Yohanan clearly recognized the problems and set out to correct these sectarian errors on the correct timing of Passover and the fact that the last supper was before the Passover. Yohanan also set out to rebuke the anti-law theology of gnostic sects and to return many to a clearer understanding of the Messianic Faith.

12:1 β \rightarrow Passover: The Passover means the time of the sacrifice, the afternoon of Nisan 14. Counting back six days brings us to Nisan 8. This makes Nisan 13 the day before Passover and Nisan 12 two days before Passover, which agrees with Mark 14:1 and Mat. 26:2. I reckon then that this journey was on Nisan 8, a Thursday. They had a late supper, and the dinner (12:2-11) was served on Friday afternoon, Nisan 9.

12:1 β \rightarrow days: The six days causes terrible problems for the Friday crucifixion chronology. The scribe of \mathfrak{P}^{66} detected this and changed his text to read “five” instead of six. **12:1** ϕ After Elazar was raised, he Miryam and Marta retired to a village somewhere in Galilee of unknown location (Luke 10:38-42). Marta had many worries at the time, and these proved valid. The Pharisees laid a plot on Elazar’s life. Yēshua stopped by on his last journey to Jerusalem in the fall of

Ish-Qeriyot, one of his disciples, who was intending to betray him, said, ⁵“Why was this perfume not sold for three hundred dinars, and given to poor people?”

⁶Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money-box, he used to pilfer what was put into it.

⁷Yēshua therefore said, “Let her alone, in order that she will have kept the rest of it for the day of my burial. ⁸For the poor you always have with you, but you do not always have me.”

⁹The great crowd therefore of the Yehudim learned that he was there, and they came, not for Yēshua’ sake only, but that they will also have seen Elazar, who he raised from the dead. ¹⁰Yet, the chief priests had held counsel that they should put Elazar to death also, ¹¹because on account of him many of the Yehudim were going away, and were confirming faithfulness to Yēshua.

¹²On the ⁶next day the great crowd who had come to the feast, when they heard that Yēshua was coming to Yerushalayim, ¹³took the branches of the palm trees, and went out to meet him, and were crying out, “HOSHA’NA!^a HAVING BEEN GETTING BLESSED IS **THE COMING ONE** IN THE NAME OF YĀHWEH^b, even **THE KING OF YISRA’EL.**” ¹⁴And Yēshua, when he found a young donkey, sat on it, even as it is what has been getting written, ¹⁵“BE FEARING NOT, DAUGHTER OF TSIYON. BEHOLD, YOUR KING IS COMING, SEATED ON A DONKEY’S COLT.”

¹⁶These things his disciples did not understand at the first, but when Yēshua was glorified, then they remembered that these things had been getting written about him, and that they did these things to him. ¹⁷Accordingly, the multitude being with him, when he called Elazar out of the tomb, and raised him from the dead, was testifying. ¹⁸Because of this ^ϕa multitude ^ξmet up with him, because they heard about ^βthis, about ^βhim ^δwho had been doing the sign. ¹⁹The Perushim therefore said to themselves, “You see that no, you are gaining no one. Look, the world has gone after him!”

²⁰Now there were certain Greeks among those who were going up, that they may worship at the feast. ²¹These therefore came to Philip, who was from Beth-tsaidah of Galil, and were asking him, saying, “Sir, we wish to see Yēshua.”

²²Philip came and told Andrew. Andrew and Philip came, and they told Yēshua.

²³And Yēshua answered them, saying, “The ²⁴hour has been coming, wherein the Sōn of Man may be glorified. ²⁴Amen, amen, I say to you, unless a grain of wheat, having fallen into the earth, may have died, it remains by itself alone, yet if it may have died, it bears much fruit. ²⁵He who loves his life is losing it, and he who hates his life in this age will keep it to life everlasting. ²⁶If anyone may be serving me, let him be following me, and where I am, there will my servant



AD 33. Here they laid plans to return to their old house at Bethany for a season just before the Passover of AD 34. Many saw the evidence that Elazar was raised and confirmed their faithfulness to Mēssiah at that time.

12:12 θ → day: Šabbath, Nisan 10, AD 34. March 20. **12:13** α Psa 118:25. **12:13** β Psa 118:26. **12:13** δ

Zeph 3:15. **12:15** μ Zech 9:9. **12:18** ϕ txts omit δ **12:18** ξ txts omit $\chi\alpha\iota$. **12:18** β double accusative. ‘this’ should not be transposed to ‘sign.’ It had been a year since the raising of Elazar. **12:18** δ → done = who had been doing. **12:23** χ = time. Greek uses the word ‘hour’ as its general word for ‘time,’ like Hebrew ‘day.’

also be. If anyone may be serving me, the Fäther will honor him.

²⁷“Now my soul has been getting troubled, and what shall I have said, ‘Fäther, rescue me from this hour?’ But for this purpose I came to this hour. ²⁸Fäther, glorify your name.” There came therefore a voice out of heaven: “I have both glorified it, and will glorify it again.” ²⁹The crowd, therefore, which had been standing by and heard *it*, were saying, “thunder has been occurring.” Others were saying, “A messenger has been speaking to him.” ³⁰Yëshua answered and said, “This voice had not been happening for my sake, but for your sakes. ³¹As *it stands* now, the judgment is upon this world. Now *it is that* the ruler of this world will be cast out. ³²And I, if I shall have been lifted up from the earth, will draw all men to myself.” ³³But he was saying this to indicate the kind of death by which he was to die.

³⁴The crowd therefore answered him, “We have heard out of the Law that THE ANÖINTED IS TO REMAIN FOREVER? And how can you say, ‘The Sön of Man must be lifted up’? ³⁵Yëshua therefore said to them, “For a little while longer the light is among you. Be walking while you have the light, that darkness will not have overtaken you. And he who is walking in the darkness has not been knowing where he goes. ³⁶While you have the light, be holding faithful to the light, in order that you will have become sons of light.” These things Yëshua spoke, and he departed and hid himself from them.

³⁷Yet, though he had been performing so many signs before them, they were not confirming faithfulness to him, ³⁸so that the word of Yeshayahu the prophet may be fulfilled, which he spoke, “YÄHWEH, WHO HOLDS FAITHFUL OUR REPORT? AND TO WHOM HAS THE ARM OF YÄHWEH BEEN REVEALED?” ³⁹For this cause they were not able to pledge faithfulness, because Yeshayahu said again, ⁴⁰“HE ^βHAS BEEN BLINDING THEIR EYES, AND HE ^γHAS HARDENED THEIR HEART, SO THAT THEY MAY NOT HAVE SEEN WITH THEIR EYES, THEN THEY SHALL HAVE PERCEIVED WITH THEIR HEART, AND MAY HAVE RETURNED, AND I WILL HEAL THEM.”^a”

⁴¹These things Yeshayahu said when he saw his glory, and he spoke of him. ⁴²Nevertheless many even of the rulers affirmed faithfulness to him, but because of the Perushim they were not publicly agreeing, lest they will have been put out of the congregation, ⁴³because they loved the approval of men rather than the approval of the Almighty.

⁴⁴And Yëshua cried out and said, “He who confirms faithfulness to me is not confirming faithfulness to me only, but also to him who sent me. ⁴⁵And he who is looking at me is looking at the One who sent me. ⁴⁶I have been coming as light into the world, that everyone who confirms faithfulness to me may not have remained in darkness.

⁴⁷And if anyone may have heard my sayings, and may not have kept them,

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12:34 η 2 Sam 7:13; Psa 89:30.37; Eze 37:25; Psa 110:4; Isa 9:7. **2:38** φ Isa 53:1. **12:40** α Isa 6:9-10. **12:40** β →blinded = עִוְרָה. **12:38** γ →hardened = will have made fat = נִגְזַחַ. See Mat. 13:15. There appear

to be two basic ways of reading the Isa. text, either of external hardening of the heart or of self induced hardening of the heart. One leads to the other.

I do not judge him, because I did not come that I may judge the world, but that I may rescue the world. ⁴⁸He rejecting me, and receiving not my sayings, has one judging him. The word which I have spoken is what will judge him at the last day. ⁴⁹For I have not spoken by myself, BUT THE FÄTHER HIMSELF WHO SENT ME HAS BEEN GIVING ME COMMANDMENT, WHAT I SHOUL'D SAY, AND WHAT I SHOUL'D SPEAK.^u ⁵⁰And I have been knowing that his commandment is everlasting life. Therefore the things I am speaking, I speak just as the Fäther has been telling me.”

13 ¹Now before^r the Feast of the Passover, Yěshua—who had been knowing that his time has come, that he would depart out of this world to the Fäther, who loved his own who were in the world, (to the end he loved them), ²and supper happening, the Slanderer already having been putting it into the heart of Yehudah Ish-Qeriyot, *the son* of Şim'on, that he will have betrayed him, ³who had been knowing that the Fäther has given all things to him, into *his* hands, and that he had come forth from the Almighty, and near to the Almighty he is going off, ⁴raises himself from the supper, and lays aside his garments, and having taken a cloth apron, wrapped himself about.

⁵Then he is pouring water into the basin, and began to be washing the disciples' feet, and to be wiping them with the cloth apron which he had been wrapping around himself. ⁶And so he came to Şim'on Peter. He said to him, “Adōnai, do you wash my feet?” ⁷Yěshua answered and said to him, “What I do, you have not been understanding now, but you will understand after these things.” ⁸Peter said to him, “No, you will not have washed my feet!” Yěshua answered him, “If I will not have washed you, you have no part with me.” ⁹Şim'on Peter said to him, “Adōnai, not my feet only, but also my hands and my head.”

¹⁰Yěshua is saying to him, “He who has been bathing is not having the need, except to wash the feet, but is completely clean, and you are clean, but not all.”

¹¹For he had been knowing the one betraying him. For this reason he said, “You are not all clean.”

¹²And so when he had washed their feet, and had taken his garments, and had reclined at the table again, he said to them, “Do you know what I have been doing for you? ¹³You call me Teacher and the Măster, and you are right, because so I am. ¹⁴If I then, the Măster and the Teacher, have washed your feet, you also ought to wash one another's feet, ¹⁵because an example I have given you, that even as I did for you, also you should be doing.”

12:49 μ Deu 18:18.

13:1 τ At the end of Aviv 13 after dark. Tuesday night. The statement that it was before the Passover is confirmed in 19:14 where it says it was the preparation for the Passover, and in 18:28 where the Passover had not yet been eaten, and likewise in 19:31 where they were urgent to get Měssiah's execution finished before the annual Sabbath. They would never have been so urgent if the execution had been on the first day of unleavened bread. For then the holy day would

already be defiled. Finally, the disciples supposing something might be purchased during the last supper (cf. 13:29; Neh. 10:31) along with other facts make it certain that the supper happened before Passover. The attendant mistranslations and misinterpretations of the other Evangelists fairly yield to correction as shown in the relevant passages. \triangleright Yof. 13:1-4 is one long sentence, the appositives all being marked by participles, conjunctions, or prepositions (e.g.). Yěshua's name in vs. 1 is the subject. The sentence completes with the main verb at vs. 4: $\epsilon\gamma\epsilon\iota\rho\epsilon\tau\alpha\iota$ = raises himself

¹⁶“Amen, amen, I am saying to you, a slave is not greater than his master. Neither is an emissary greater than the one who sent him. ¹⁷If you have been understanding these things, you are blessed if you may be doing them.”

¹⁸“I do not speak of all of you. I have been knowing whom I have chosen, but it is that the text may be fulfilled, ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME’^ψ. ¹⁹From now on I am telling you before it has happened, so that when it will have happened, you will have held faithful, in that ^γI AM. ²⁰Amen, amen, I say to you, he who receives whomever I may have sent receives me, and he who receives me receives him who sent me.”

²¹When Yēshua had said this, he became troubled in spirit, and testified, and said, “Amen, amen, I say to you, that one of you will betray me.” ²²The disciples were looking at one another, at a loss to know of which one he was speaking. ²³There was reclining on Yēshua’s breast one of his disciples, whom Yēshua loved. ²⁴Shim’on Peter therefore gestured to him, and said to him, “Tell us who it is of whom he is speaking.” ²⁵He, leaning back thus on Yēshua’ breast, said to him, “Adōnai, who is it?” ²⁶Yēshua therefore answered, “That is the one for whom I will dip the morsel and give it to him.” So when he had dipped the morsel, he took and gave it to Yehudah, the son of Šim’on Ish-Qeriyot.

²⁷And after the morsel, Satan then entered into him. Yēshua therefore said to him, “What you do, do quickly.” ²⁸Now no one of those reclining at the table knew for what purpose he had said this to him. ²⁹For some were supposing, because Yehudah had the money box, that Yēshua was saying to him, “Buy^φ the things we have need of for the feast”, or else, that he should give something to the poor.

³⁰And so after receiving the morsel he went out immediately, and it was night.

³¹When therefore he had gone out, Yēshua said, “Now the Sōn of Man will have been glorified, and the Almightly will have been glorified in him. ³²If the Almightly will have been glorified in him, the Almightly will also glorify him in



(middle voice). It is thus perfectly clear that the whole occasion was ‘before the Passover.’

13:18 ψ Psa 41:9. **13:19** γ → AM: At first sight, it would seem to most readers that “I AM” is taken from Exodus 3:14, but this not the case (see on Mark 6:50). “THUS YOU SHALL SAY TO THE SONS OF YISRA’EL, I MAKE BE HAS SENT ME UNTO YOU” (Exodus 3:14b). The Hebrew יהוה אלהים means “I make be”, or “I make happen.” What Yēshua says here is: יהוה אלהים אעשה, “I AM,” which is equivalent of the literal Greek ἐγὼ εἶμι in terms of LXX usage. ▷ I AM and I AM THE ONE WHO MAKES BE,” refer to the Almighty, but the former is a function of identity, and the latter of nature. ▷ One might translate, “I am he,” but it means, “I am Yāhweh,” and not simply I am the Mēssiah. ▷ “I AM” without a separate pronoun “he”, which is absent in the Greek, better makes the point that he is saying he is Yāhweh. The bridge between ἐγὼ εἶμι and the divine name may be connected contextually via “I AM HE” (אֲנִי הוּא) in the following passages. ▷ See Isa. 41:4

(LXX: ἐγὼ εἶμι), “I YĀHWEH AM THE FIRSTMOST, AND THE LASTMOST, I AM HE” (אֲנִי הוּא, ἐγὼ εἶμι). Also Isa. 43:10, “I AM HE, AT MY FACE NO GÖD HAS BEEN FORMED, AND AFTER ME NONE WILL BE” (I am He: אֲנִי הוּא, ἐγὼ εἶμι). And Isa. 43:13, “EVEN BEFORE DAY EXISTED, I AM HE.” Isa. 46:4, “AND ONWARD YOUR OLD AGE, I AM HE.” Isa. 48:12, “I AM HE, I AM FIRST, YEA I AM LAST” (אֲנִי הוּא, ἐγὼ εἶμι). Isa. 52:6, “I AM HE, THE ONE MAKING BE SPOKEN, LOOK IT’S ME” (אֲנִי הוּא, ἐγὼ εἶμι). The connection is also made in the LXX of Isa. 45:18, “ἐγὼ εἶμι καὶ οὐκ ἔστιν ἕτι” = “I AM YĀHWEH, AND NONE YET” (אֲנִי הוּא וְאֵין עוֹד). Also Isa. 51:12, “I, I AM HE...” (אֲנִי הוּא אֲנִי הוּא, ἐγὼ εἶμι.) See note on Mark 6:50.

13:29 θ This proves without a doubt that it was Nisan 14 on which the last super occurred. For the buying and selling of food was prohibited on Nisan 15. See Nehemiah 10:31.

himself, and will glorify him straightaway.³³ Little children, I am with you a little while longer. You will seek me, and as I said to the Yehudim, I now say to you also, 'Where I am going, you cannot come.'"

³⁴"A new-made commandment I am giving to you, that you shall be loving one another, even as I have loved you, that you also should be loving one another.³⁵ By this all will know that you are my disciples, if you may be having love for one another^φ."

³⁶Šim'on Peter said to him, "Adōnai, where are you going?" Yēshua answered, "Where I go, you cannot follow me now, but you will follow later."³⁷ Peter said to him, "Adōnai, why can I not follow you right now? I will lay down my life on behalf of you."³⁸ Yēshua answered, "Will you lay down your life on behalf of me? Amen, amen, I say to you, a rooster shall not have sounded, until for it you deny me three times.

14 Let not your heart be getting troubled. Be holding faithful to the Almighty and be holding faithful to me.² In my Făther's house are many dwellings. If it were not so, would I have told you that I go to prepare a place for you?³ And if I shall have gone, and shall have prepared a place for you, I am coming again, and will receive you to myself, so that where I am you may be also.⁴ And where I am going, you have been knowing the way."

⁵Toma says to him, "Adōnai, we have not been knowing where you are going. How are we able to have been knowing the way?"⁶ Yēshua said to him, "I am the way, and the truth, and the life. No one comes to the Făther, except through me."⁷ "If you have been knowing me, even my Făther you will know. From just now you are knowing him, and have been seeing him."

⁸Philip says to him, "Adōnai, show us the Făther, and it is enough for us."⁹ Yēshua says to him, "So long a time I am being with you, and you have not been knowing me, Philip? The one who has been seeing me has been seeing the Făther. How are you saying, 'Show us the Făther'?"¹⁰ Are you not holding faithful,

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13:34-35 φ Love your neighbor as yourself is the second greatest commandment, and there are no greater commandments than this one and the commandment to love the Almighty. See Mark 12:31. But there is a question, "Who is my neighbor?" See Luke 10:29. So Mēssiah gives us some guidelines on the meaning of the commandment which has been unjustly limited by human rationalizations and fears. Firstly, he already taught that our neighbor is not just those who love us or who can pay us back or who it is convenient to assist. Even those who hate us and persecute us might be included. Even our enemies can be included. He did not mean all, but the Spīrit will show us which ones. There is another commandment to flee from persecution. See Mat. 10:23. There is another commandment to shake off the dust from our feet for those who reject the good news. See Luke 9:5. Obviously these people are not going to be so much our

neighbors. Obviously helping some people is going to make enemies of others whom we may have to fight. ▷ The new-made commandment is a further refinement of "Who is my neighbor?" It is a guideline for appropriating our love, because the Almighty also has to appropriate his love. See Exodus 20:6; John 14:21; 15:10. The answer is that we are to especially love the household of the faith (Gal. 6:10) who are the disciples and followers of Mēssiah. This then is the fresh and new understanding of the old commandment. These people are especially our neighbors. See 1 John 2:7-11.

14:10 π or holding [it] trustworthy, considering [it] trustworthy; **14:10 ω** or because, seeing that. 'Seeing that' is a translation in between 'that' and 'because.' It is possible that an ὅτι (ὅτι) clause supplies reasonable evidence confirming one's faithfulness to Mēssiah, especially when the evidence is so profound that it motivates loyalty, and such should be the case

“seeing that I am in the Fäther, and the Fäther is in me? The words that I say to you I do not speak on my own, but the Fäther abiding in me does his deeds.”

¹¹“Be holding faithful ^ψto me, *through* seeing that I am in the Fäther, and the Fäther is in me. If not, be holding faithful on account of the deeds themselves. ¹²Amen, amen, I am saying to you, the one holding faithful to me, the deeds which I am doing he will do also. And greater than these he will do, because I go to the Fäther.”

¹³And whatever you may have asked in my name^ε, that will I do, so that the Fäther may be glorified in the Sön. ¹⁴If you will have asked me anything in my name, I will do it— ¹⁵if you may be loving me—keep^ω my commandments!

¹⁶“And I will ask the Fäther, and he will give you another Advocate, that he may be with you forever, ¹⁷who is the Spīrit of truth, who the world cannot receive, because it does not behold him or know him. You know him because he remains beside you, and will be in you. ¹⁸I will not leave you orphans. I will come to you. ¹⁹In a little while the world will see me no longer, but you will see me. Because I live, you will live also. ²⁰In that day you will know that I am in my Fäther, and you in me, and I in you. ²¹He who has my commandments and keeps them, he it is who loves me, and he who loves me will be loved by my Fäther, and I will love him, and will disclose myself to him.”

²²Yehudah (not Ish-Qeriyot) said to him, “Adōnai, then what has been happening that you are about to disclose yourself to us, and not to the world?”

²³Yēshua answered and said to him, “If anyone may be loving me, he will keep my word. And my Fäther will love him, and we will come to him, and we will make our dwelling beside him. ²⁴He who is not loving me is not keeping my words, and the word which you are hearing is not mine *only*, “but it is the Fäther’s who sent me.

²⁵“These things I have been speaking to you, while dwelling beside you. ²⁶But the Counselor, the Holy Spīrit, whom the Fäther will send in my name—that one will teach you all things, and he will cause you to remember all that I say to you.



with the disciples witnessing Mēssiah, and talking and walking with him for four years. It is therefore not certain that the text means holding the mere fact that the Mēssiah is in the Fäther, and the Fäther in Mēssiah, trustworthy. Rather seeing Mēssiah results in the knowledge of the Almighty, and this is the instructional pattern by which we hold faithful to Him (cf. Jer. 31:32-34). If we see him as he is, then we will be like him. The question is rhetorical. Of course Philip is holding faithful because he has observed the Son. Also the question in vs. 9 is rhetorical. Philip knew him, and the Fäther as a result. He simply did not connect the intellectual dots.

14:11 ψ The lack of the preposition before the dative case makes the use of the verb ambiguous. It could refer to holding Mēssiah trustworthy, but appears that ‘holding faithful to him’ is really meant. The interpretation of the conjunction as ‘because’ is reinforced by the parallel *διὰ* at the end of the verse, and the explicit use of the preposition *εἰς* in the next verse.

14:13 μ or ‘according to my name,’ or ‘in connection to’ it. The name of Messiah is not a magic charm at the end of a prayer to make it happen. The pronunciation, form of, or even saying his name is not so important as knowing his name. But knowing his name means to know his character and what he is like. To be in the name of Messiah requires holding faithful to Messiah. To bear his name means to represent him. To know it means to keep his commandments. His name is his reputation. To be in it means to uphold it. See also *Mark* 11:22. **14:15 ω** *τηρήσατε* ‘you must keep’ or *τηρήσετε* ‘you will keep,’ or *τηρήσῃτε* ‘you should keep.’

14:24 α The Greek conjunction is not only used to oppose statements, but also to limit a preceding statement with a qualification. Sometimes a negative is used this way in Hebrew as in Exodus 6:3-4, “AND BY MY NAME YÁHWEH I HAD NOT [ONLY] MADE MYSELF KNOWN TO THEM, BUT ALSO I HAD MADE STAND MY COVENANT WITH THEM....”

²⁷“Shalom I leave with you. My peace I give to you. Not as the world gives, do I give to you. Let not your heart be getting troubled, nor let it be fearing. ²⁸You heard that I said to you, ‘I go away, and I come to you.’ If you were loving me, you would be joyful, because I am going to the Fäther. For the Fäther is ⁹greater than me.

²⁹“And now I have been telling you before it happens, that when it may have happened, you will have held faithful. ³⁰I will not speak much longer with you, because the one ruling the world system is coming, and he holds nothing over me, ³¹except that the world will have known that I am loving the Fäther, and even as the Fäther has commanded me, so I am doing. Be rising, we should be going from here.

15 ¹“I am the true vine, and my Fäther is the cultivator. ²Every branch in me not bearing fruit, he is taking away. And every one bearing fruit, he is cleaning it off, so that it may be bearing more fruit. ³You are already clean through the word which I have been speaking to you. ⁴Remain in me, and I in you. As the branch is not able to be bearing fruit by itself, unless it may be remaining in the vine, so not even you *can*, unless you may be remaining in me.

⁵“I am the vine; you are the branches. The one remaining in me, and I in him, is bearing much fruit. For apart from me you are able to be doing nothing. ⁶If anyone may not be remaining in me, he is going to be thrown out like the branch, and will have been dried up. Then they are gathering them, and casting them into the fire, and it is burning *them*.

⁷“If you may have remained in me, and my words may have remained in you, whatever you may be desiring, ask, and it will happen for you. ⁸By this my Fäther will have been glorified, that you may be bearing much fruit, and will have become my disciples.

⁹“Just as the Fäther loves me, so also I love you. Remain in my love. ¹⁰If you may have kept my commandments, you will remain in my love, just as I have been keeping my Fäther’s commandments, and remain in his love. ¹¹These things I have been speaking to you, so that my joy may be in you, and so that your joy will have been full.

¹²“This is my commandment, that you shall be loving one another, just as I have loved you. ¹³Greater love no one is having than this, that one may lay down his soul on behalf of his friends. ¹⁴You are my friends, if you may be doing what I am commanding you. ¹⁵No longer *will* I keep calling you servants, because the servant has not been knowing what his master is doing, but I will have been calling you friends, because all things that I have heard from beside my Fäther I have made known to you. ¹⁶You did not choose me, but I chose you, and ap-

14:28 φ Cf. Hos. 5:14-6:3. Greater than me: this means that the Sön having assumed a lower position by taking the form of man, and limiting himself thereto, is less exalted than the Fäther. But upon returning to the Fäther, the Sön will take up again the glory and exaltedness which were his from time everlasting. The transformation can be witnessed in Revelation

1:13-18. Therefore, the disciples should have joy for the Sön that he will soon take up that which he has put aside to suffer alongside men as a man. And then returning in glory, he will put down all his enemies and settle the faithful into his kingdom.

15:16 δ See 14:13; Mark 11:22.

pointed you, that you may be going and bearing fruit, and that your fruit may be remaining, so that whatever you may have asked the Fäther in my name,³ he shall have given to you. ¹⁷These things I am commanding you, that you may be loving one another.

¹⁸“If the world is hating you, you are knowing that it has been hating me before you. ¹⁹If you were of the world, the world would love its own, but because you are not of the world, but I chose you out of the world, therefore the world hates you. ²⁰Be remembering the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. ²¹But all these things they will do to you because of my name, in that they have not been knowing the One who sent me.

²²“If I had not come and spoken to them, they would not have been having sin, but now they are having no excuse for their sin. ²³The one who is hating me also is hating my Fäther. ²⁴If I did not do among them the deeds which no one other did, they would not have been having sin, but now also they have been seeing, and they have been hating me and my Fäther. ²⁵But *this is* where the word will have been fulfilled that has been getting written in the ⁷Law, ‘THEY HATED ME WITHOUT REASON.’⁶ ²⁶When the Counselor will have come, he whom I will send to you from beside the Fäther—the Spīrit of truth, who from beside the Fäther is going forth, that one will bear witness about me, ²⁷and you are *about to be* bearing witness also, because you are with me ⁵at the beginning.

16 ¹“These things I have been saying to you, so that you will not have stumbled. ²They will make you outcasts from the congregation, but an hour is coming that everyone having killed you shall have thought *himself* to be offering a service to the Almighty. ³And these things they will do, because they have not known the Fäther, or me. ⁴But these things I have been saying to you, that when their hour may have come, you may be remembering that I told you *of them*. And, these things I did not say to you at the beginning, because I was with you.

⁵“But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ ⁶But because I have been saying these things to you, sorrow has been filling your heart. ⁷But I tell you the truth, it is to your advantage that I shall have gone away, because if I shall not have gone away, the Counselor will not come to you, yet if I shall have gone, I will send him to you.

⁸“And he, when he comes, will convict the world concerning sin, and justice, and judgment— ⁹concerning sin, because they are not confirming faithfulness to me, ¹⁰and concerning justice, because I go to the Fäther, and you no longer behold me, ¹¹and concerning judgment, because the ruler of this world will have been getting judged.



15:25 γ Omit “their” before Law: Ⓢ⁶⁶. See Al- | 109:3 **15:27** ξ = *from, ἀπ’*; i.e. from the beginning of
and. See 10:34 and 8:17. **15:25** β Psa 35:19, 69:4-5, | the messianic mission of the kingdom of the Almighty.

¹²“I have many more things to say to you, but you cannot bear them now. ¹³But when he, the Spirit of truth, will have come, he will guide you into all the truth, because he will not speak on his own initiative, but whatever he hears, he will speak, and he will disclose to you what is to come. ¹⁴He will glorify me, because he will take of mine, and will disclose it to you. ¹⁵All things that the Father has are mine. Therefore I said that he takes of mine, and will disclose it to you.

¹⁶“A little while, and you will no longer behold me, and again a little while, and you will see me.” ¹⁷Some of his disciples therefore said to one another, “What is this thing he is telling us, ‘A little while, and you will not behold me, and again a little while, and you will see me’, and, ‘because I go to the Father?’” ¹⁸So they were saying, “What is this that he is saying, ‘A little while’? We have not been knowing what he is talking about.”

¹⁹Yeshua knew that they wished to question him, and he said to them, “Are you deliberating together about this, that I said, ‘A little while, and you will not behold me, and again a little while, and you will see me’? ²⁰Amen, amen, I say to you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned to joy. ²¹Whenever a woman may be birthing, she is having pain, because her hour has come, but when she may have given birth to the child, she is remembering the anguish no more, for joy that a human child has been born into the world. ²²Therefore you too now have sorrow, but I will see you again, and your heart will rejoice, and no one takes your joy away from you.

²³“And in that day you will ask me no question. Amen, amen, I say to you, if you shall have asked the Father for anything in my name^α, he will give it to you. ²⁴Until now you have asked for nothing in my name^α. Be asking, and you will receive, that your joy may be that which has been getting filled up.

²⁵“These things I have been saying to you in comparisons. An hour is coming when I will speak no more to you in parables, but will tell you plainly of the Father. ²⁶In that day you will ask in my name^α; and I do not say to you that I will request the Father on your behalf. ²⁷For the Father himself is loving you, because ^αyou have been loving me, and because ^βyou have been holding faithful, because I came forth from beside the Father.

²⁸“I came forth from beside the Father, and have been coming into the world. I am leaving the world again, and going to the Father.”

²⁹His disciples said, “Lo, now you are speaking plainly, and are not using a figure of speech. ³⁰Now we have been knowing that you have been knowing all things, and are having no need that anyone may be questioning you. By this we

16:12-15 The Spirit is described as hearing, speaking, disclosing. The Spirit therefore is not a mere force or power extended by the Father, but a conscious being that extends through space. He is Almighty like the Father and the Son, but not the same *entity. There is one Almighty of more than one *entity, but only the *entity who is the Son became exactly one person as

we understand the meaning of a person from our own existence. See Rev. 5:6 for more on the Holy Spirit. See Rom. 8:26-27; Isa. 48:16.

16:23-26 χ (3x): See 14:13; Mark 11:22.

16:27 α *ye have surely been loving me* אָהַבְתֶּם אֶת־יְהוֹשֻׁעַ
16:27 β *ye have surely been holding faithful* אֶת־יְהוֹשֻׁעַ

are holding faithful, because you have come forth from the Almighty.”

³¹Yēshua answered them, “Are you now holding faithful? ³²Behold, an hour is coming, and has been coming, wherein you will have been scattered, each to his own, and I alone shall have been forsaken, and yet I am not alone, because the Fāther is with me.

³³“These things I have been speaking to you, that in me you may be having peace. In the world you are having tribulation, but be taking courage. I have been getting victory over the world.”

17 ¹These things Yēshua spoke. And when he lifted up his eyes to heaven, he said, “Fāther, the hour has been coming. Glorify your Sōn, wherein the Sōn will have glorified you,²even as you gave him authority over all flesh, so that to everyone you have and will have been giving him, he will have given to them everlasting life. ³And this is everlasting life, that they may be knowing you, **the one alone^c being true Almighty and who** you have sent, Yēshua the Anōinted One.

⁴“I glorified you on the earth, the work having accomplished which you have been giving me that I may do. ⁵And now glorify me, thou Fāther, alongside yourself, with the glory which I was having alongside you before the world was.⁶

⁶“I manifested your name to the men whom you gave me out of the world. Yours they have been, and to me you gave them, and they have been keeping your word. ⁷Now they have been knowing that everything you have been giving me, from alongside you is, ⁸because the words which you gave me I have been giving to them, and they have received them, and have truly understood that I came forth from alongside you, and they hold faithful, because you did send me.

⁹“I ask concerning them. I do not ask concerning the world, but concerning those whom you have been giving me, because they are yours. ¹⁰And all my things are yours, and your things, mine, and I have and will have been receiv-

Ⓢ **הַאֵלֹהִים הַיְחִידִים**. The Greek perfect is for emphatic use in cases like this. Typically Hebrew uses infinitive absolute before the main verb to impart emphasis.

17:3 **μὸνον**. Same word meaning *alone* twice used in 16:32, where the term means *isolated*. ‘Alone’ means ‘by himself,’ ‘isolated,’ or on his own power, without dependency. In Greek ‘**who**’ is a relative pronoun (ὅν), and by the normal rule it agrees with **the alone true Almighty** in gender and number. Good English is too deficient to reflect the precision of the Greek, so I have bolded the phrases to show the antecedent of **who** where the agreement rule holds. This statement makes it clear that the Son is not a dependent emanation or projection of the Father. The words ‘the alone true Almighty’ are equivalent to ‘the independently real Almighty.’ The Son may choose dependence temporarily, but his prayer is that we **may** be knowing him as being alone true Almighty, which will be the case when we see him in his glory.’ Yēshua reveals a multi being unity in vs. 11 and 22. See Col. 1:19, 2:9. ▷ The text can be unpacked into **that they may be knowing you, the alone true Almighty, and the alone true Almighty you have sent, Yēshua the**

Anōinted One. This is because the statement is not about a claim that the Almighty is one being, but it is a claim that both Fāther and Sōn are by themselves the separately true Almighty. The word ‘true’ is used here not in the sense of a fact, but in the sense of ‘really is.’ ▷ Understood this way, this text is a flat out rejection of the ‘one essence/substance’ doctrine from the council of Niċea. ▷ In normal Greek, the relative pronoun *whom* (ὅν) agrees in gender and number with an antecedent noun phrase or other substantive phrase, but its case is determined by its own clause. The pronoun ὄν connects to τὸν μόνον ἀληθινὸν θεόν: *the alone true Almighty* as the only antecedent to plug into the *whom* slot: **and the alone true Almighty you have sent, Yēshua the Anōinted One** (cf. Wallace, GGBB, pg. 335-336). The translation *only true* denies the divinity of the Son, but adherents to the Nicene Creed cannot accept the real explanation given above, because it asserts Father and Son are similarly divine while not being one being, and this is proven in that Messiah prays that we may be one as the Father and Son are one. **17:5** β = is. See Yoh. 1:18.

ing glory through them. ¹¹And I am going to be no more in the world, and they themselves are in the world, and I am coming to you. Holy Fäther, keep them in your name, ^ςwhom you have been giving me, that they may be ^ξone, even as we. ¹²While I was with them, I was keeping them in your name ^ςwhom you have been giving me, and I guarded them, and not one of them perished except ^βTHE SON OF PERDITION, wherein the Scripture will have been fulfilled. ¹³Yet now I am coming to you, and these things I am speaking in the world, that they may be having my joy, which has been getting filled up within them.

¹⁴“I have been giving them your word, and the world has hated them, because they are not of the world, even as I am not of the world. ¹⁵I do not ask that you shall have taken them out of the world, but that you may have kept them from the evil one. ¹⁶They are not of the world, even as I am not of the world. ¹⁷Sanctify them in the truth. Your word is truth. ¹⁸As you did send me into the world, I also have sent them into the world. ¹⁹And on behalf of them I am keeping myself holy, so that they themselves also may be those who have been getting made holy in truth.

²⁰“I do not ask concerning these alone, but concerning those also pledging faithfulness through their word, ²¹that they may all be united, even as you, Fäther, are with me, and I with you, that they also may be with us, that the world may be pledging faithfulness, because you have sent me.

²²“And I, the glory, which you have and will have been giving me, I will have been giving to them, that they may be one, ^ξeven as we are one, ²³I with them, and you with me, so that they may be those who have been getting perfected unto unity, that the world may be knowing that you have sent me, and *that* you love them, *who hold faithful to me*, even as you love me.

²⁴“Fäther, such that you have and will have been giving me, I am desiring that where I am, these also may be with me, that they may be beholding my glory which you have and will have been giving me, because you loved me before the founding of the world. ²⁵Righteous Fäther, although the world does not know you, yet I know you, and these know that you sent me, ²⁶and I make your name known to them. That is, I will make it known, so that the love *with* which you love me may be in them, and I in them.”

18 ¹When Yëshua had spoken these words, he went forth with his disciples over the ravine of the Qidron, where there was a garden, into which he himself entered, and his disciples. ²And, Yehudah also, the one betraying him, had been knowing the place, because Yëshua had often met there with his disciples. ³Yehudah then, having received a company, and officers from the chief priests and the Perushim, came there with lanterns and torches and weapons.

17:11 ξ Mëssiah is revealing here in what sense he and the Fäther are one, so also the faithful may become one. **17:12** ς read οὐς, not ὄ; see vs. 6; cf. Phil. 2:9. **17:12** β Psa 109:8-17, 41:9.

17:22 ξ → one: The *shema* commands an imper-

ative: “Hear Yisrael Yähweh [is] our Almighty, Yähweh alone.” The *shema* did not define Elohim in terms of one being. The “God is one being” theology of late Judaism and 4th century Christianity is contradicted by Mëssiah who reveals a different sense of unity having nothing to do with one being theology since apparently

⁴Yēshua therefore, who had been knowing all those things coming upon him, when he went forth, said to them, “Whom do you seek?” ⁵They answered him, “Yēshua Ha-Natsri.” He is saying to them, “I AM.” And, Yehudah also, the one betraying him, had been standing with them. ⁶When therefore he said to them, “I AM,” they drew back, and fell to the ground.

⁷Again therefore he asked them, “Whom do you seek?” And they said, “Yēshua Ha-Natsri.” ⁸Yēshua answered, “I told you that ‘I AM.’ If therefore you seek me, let these go their way,” ⁹that the word will have been fulfilled which he spoke, “Of those whom you have been giving me I lost not one.”

¹⁰Šim‘on Peter therefore having a sword, drew it, and struck the high priest’s slave, and cut off his right ear, and the slave’s name was Malkos. ¹¹Yēshua therefore said to Peter, “Put the sword into the sheath. The cup which the Fāther has been giving to me, shall I not have drunk it?”

¹²So the company and the commander, and the officers of the Yehudim, arrested Yēshua and bound him, ¹³and led him to Hānan first, because he was father-in-law of Qaiyapha, who was high priest that year. ¹⁴Now Qaiyapha was the one who had advised the Yehudim that it was expedient for one man to die on behalf of the people. ¹⁵And Šim‘on Peter was following Yēshua, and so was another disciple. Now that disciple was known to the high priest, and entered with Yēshua into the court of the high priest, ¹⁶and Peter had been standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter. ¹⁷The slave-girl therefore who kept the door said to Peter, “You are not also one of this man’s disciples, are you?” He said, “I am not.” ¹⁸And the slaves and the officers had been standing, having been making a fire of hot coals, because it was cold and they were warming themselves, and Peter also was with them, who had been standing and warming himself.

¹⁹The high priest therefore questioned Yēshua about his disciples, and about his teaching. ²⁰Yēshua answered him, “I have been speaking openly to the world. I constantly taught in congregations, and in the Temple, where all the Yehudim are coming together, and I spoke nothing in secret.” ²¹Why are you questioning me? Question those who have been hearing what I spoke to them. Behold, these have been knowing what I said.”

²²And when he had said this, one of the officers, who had been standing by, gave Yēshua a blow, saying, “Is that the way you are answering the high priest?” ²³Yēshua answered him, “If I have spoken mistakenly, testify about the mistake, but if correctly, why are you striking me?” ²⁴Hānan therefore sent him, who had been getting held bound, to Qaiyapha the high priest.

²⁵And, Šim‘on Peter had been standing and warming himself. They said therefore to him, “You are not also one of his disciples, are you?” He denied it, and said, “I am not.” ²⁶One of the slaves of the high priest, being a relative of the



the faithful can participate in the same unity as the Almighty has. **18:19-21** He means he did not tell the world one teaching, and then keep a secret teaching

for his disciples, as often cultists will do to lure the unsuspecting into their secret teachings. **18:25-27** The final cock crow. I believe this was a real rooster,

one whose ear Peter cut off, said, “Did I not see you in the garden with him?”²⁷Peter therefore denied it again. And immediately the rooster sounded.

²⁸They led Yěshua therefore from Qaiyapha into the Praetorium, and it was early. And they themselves did not enter into the Praetorium in order that they will not have been defiled, but may eat the Passover. ²⁹Pilate therefore went out to them, and said, “What accusation do you bring against this Man?”

³⁰They answered and said to him, “If this Man were not an evildoer, we would not have delivered him up to you.” ³¹Pilate therefore said to them, “Take him yourselves, and judge him according to your Law.” The Yehudim said to him, “We are not permitted to put anyone to death,” ³²that the word of Yěshua will have been fulfilled, which he spoke, signifying by what kind of death he was about to die.

³³Pilate therefore entered again into the Praetorium, and summoned Yěshua, and said to him, “Are you the King of the Yehudim?” ³⁴Yěshua answered, “Are you saying this on your own initiative, or did others tell you about me?” ³⁵Pilate answered, “I am not a Yehudi, am I? Your own nation and the chief priests delivered you up to me. What have you done?”

³⁶Yěshua answered, “My kingdom is not of this world. If my kingdom were of this world, then my servants would be fighting, so that I will not have been delivered up to the Yehudim, yet now, my kingdom is not from this place.”

³⁷Pilate therefore said to him, “No then? You are a king!” Yěshua answered, “You are saying that ‘a king I am.’ For this I have been getting brought forth, and for this I have been coming into the world, so that I will have borne witness to the truth. Everyone being from the truth hears my voice.” ³⁸Pilate said to him, “What is truth?”

^{38b}And when he had said this, he went out again to the Yehudim, and said to them, “I find no guilt in him. ³⁹But you have a custom, that I shall have released someone for you at the Passover. Do you wish then I shall have released for you the King of the Yehudim?” ⁴⁰Therefore they cried out again, saying, “Not this Man, but Bar-Abba.” Now Bar-Abba was a bandit.

19 ¹Then Pilate therefore took Yěshua, and scourged him. ²And when the soldiers wove a crown of thorns, they put it on his head, and they dressed him in a purple robe. ³Then they were coming up to him, and were saying, “Be rejoicing, King of the Yehudim!”, and were giving him slaps.

⁴And Pilate came out again, and said to them, “Behold, I am bringing him out to you, that you will have known that I find no guilt in him.” ⁵Yěshua therefore came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold, the Man!”

⁶When therefore the chief priests and the officers saw him, they cried out, saying, “Fasten him to an execution timber! Fasten him to an execution timber!” Pilate said to them, “Take him yourselves, and fasten him to an execution timber,

Ⓢ

caged somewhere. The first cock crow was the alarm for the changing of the watch at about 3 a.m. This cock crow was just after the crack of dawn.

because I find no guilt in him.”

⁷The Yehudim answered him, “We have a Law, and by that Law he ought to die because he made himself out to be the Almighty Sōn.” ⁸When Pilate therefore heard this statement, he was the more afraid.

⁹And he entered into the Praetorium again, and said to Yēshua, “Where are you from?” But Yēshua gave him no answer. ¹⁰Pilate therefore is saying to him, “You do not speak to me? Have you not been knowing that I have authority to release you, and I have authority to fasten you to an execution timber?”

¹¹Yēshua answered, “You would be having no authority over me, not even any unless it had been getting given you from above. For this reason someone who is delivering me up to you has the greater sin.” ¹²As a result of this Pilate was seeking to release him, but the Yehudim cried out, saying, “If you may have released this man, you are no friend of Caesar! Everyone who makes himself out to be a king opposes Caesar!” ¹³When Pilate therefore heard these words, he brought Yēshua out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbetha.

¹⁴Now it was the ^γpreparation of the Passover. It was about the third hour. And he said to the Yehudim, “Behold, your King!” ¹⁵They therefore cried out, “Away with him, away with him, fasten him to an execution timber!” Pilate said to them, “Shall I have fastened your King to an execution timber?” The chief priests answered, “We have no king but Caesar!”

¹⁶So he then delivered him to them that he would be fastened to an execution timber. ¹⁷They took Yēshua therefore, and he went out, bearing his own execution timber, to the place called the Place of the ^γPoll, which is called in Hebrew, Golgotha. ¹⁸There they fastened him to an execution timber, and with him two other men, on one hand and on the other hand, and Yēshua in ^βbetween. ¹⁹And Pilate wrote an inscription also, and put it on the execution timber. And it had been getting written, “YĒSHUA ^θHA-NATSRI, THE KING OF THE YEHUDIM.” ²⁰Therefore this inscription many of the Yehudim read, because the place was near the city where Yēshua was fastened to an execution timber. And it had been getting written in Hebrew, Roman, and in Greek. ²¹And so the chief priests of the Yehudim were saying to Pilate, “Do not be writing, ‘The King of the Yehudim,’ but that, ‘He said, I am King of the Yehudim.’” ²²Pilate answered, “What I have

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18:28 π The first Passover offering, killed after noon on the 14th day is here meant. See 19:31. **19:14 γ** Nisan 14, March 24, AD 34. A Wednesday. The third hour: See Mark 15:25. Read *third* instead of *sixth*. **2א** **Δ** **Ψ** / 844 pc. Yohanan was written well after scribes were familiar with the other three Evangelists. The error is to be explained by them having the sixth hour fixed in their minds from Mat. 27:45, Mark 15:33, or Luke 23:44 when they were lazily copying John. Nor can the sixth hour and Mark’s third hour have been so imprecise as to overlap. Yohanan’s accuracy is better than that (cf. Yoh. 1:39; 4:6, 52.). **19:17 γ** “Head” cf. 2 Sam 15:32 **עַד הָרֹאשׁ**, (and 2 Sam 16:1 **מִהָרֹאשׁ**). **19:18 ξ** See LXX Exodus 17:12: **ἐντεῦθεν**.

מְנוּחָה. The following arrangement seems to best explain the facts: One execution timber was used (cf. 19:31) supported horizontally through the tree branches (cf. Luke 23:31; Acts 5:30; 13:29; Gal. 3:13; 1 Pet. 2:24), perhaps cut or lopped at points to make easier the placement of the execution timber. At the center of it was the Anointed facing the temple his feet next to the front of the trunk hands spread and nailed to the timber. On the back side of the timber opposite each hand of his is nailed each robber facing away from the temple, and their feet on the uphill side of the trunk (cf. 19:32-33). **19:19 η** Psa. 2:6-7, 12; Isa. 9:6-7. **19:19 θ** = the branch: Jer. 23:5-6; Isa. 11:1.

19:24 ψ Psa 22:18.

been writing I have been writing.”

²³The soldiers therefore, when they had fastened Yēshua to an execution timber, took his outer garments and made four parts, a part to every soldier and also the tunic. Now the tunic was seamless, woven in one piece. ²⁴They said therefore to one another, “Let us not have torn it, but we shall have cast lots for it, to decide whose it will be,” wherein the writing will have been fulfilled, “THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS.”^ψ”

²⁵Therefore the soldiers did these things. And, there had been standing beside the execution timber of Yēshua, his mother, and his mother’s sister, Miryam the wife of Clopas, and Miryam Ha-Magdalit. ²⁶When Yēshua therefore saw his mother, and the disciple whom he was loving, who had been standing alongside, he is saying to his mother, “Woman, behold, your son!” ²⁷Then he says to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own household.

²⁸After this, Yēshua, who had been knowing that all events already had been getting finished, so that the Scripture will have been finished, says, “I am thirsty.” ²⁹A jar full of vinegar was standing there. So they put a sponge full of the vinegar upon a branch of hyssop, and brought it up to his mouth. ³⁰When Yēshua therefore had received the ^βVINEGAR, he said, “It ^θhas been getting finished!” And he bowed his head, and gave up his spirit.

³¹The Yehudim therefore, because it was the day of preparation, so that the bodies will not have remained on the execution timber^β on the Şabbath (because that ŞABBAṬH^θ was great),³ had asked Pilate that their legs may be broken, and that they may be taken away. ³²The soldiers therefore came, and broke the legs of the first man, and of the other man who was fastened up on the execution timber with him,^γ ³³and, when they came upon Yēshua, when they saw that he had already been dying, they did not break his legs, ³⁴but one of the soldiers

19:30 β Psa 69:21. **19:30 θ** Τετέλεσται or *will have*. See Wallace pg. 580, Gnostic Perfect. See 2 Tim. 4:7. The word may also mean ‘paid,’ (cf. BAG, 1957). If so, he means his suffering in the flesh is almost finished. But by no means is it the end of divine suffering in the Spirit (cf. Gen. 6:6-7). It also means the end of the personal price he is paying as part of the ransom given by the Most High. See Isa. 43:3. It is not a price charged by divine judicial wrath. It is the price charged by the destructiveness of sin; cf. Hos. 13:14. It is the price and risk that men face and pay when they go to war to defend their country or rescue their people. They are suffering the cost to ransom what and whom they are defending from death and destruction. This cost is not charged lawfully. It is the cost extorted by lawlessness. But more likely he means another iteration of Scripture is being fulfilled.

19:31 θ Lev 23:11, 15a. **19:31 β** The word *σταυροῦ* here is in the singular, “timber.” See vs. 18. Just one execution timber was used. See 19:18, 32-33. **19:31 δ** March 25th, AD 34. The annual Şabbath began at sunset on Wednesday March 24th. See Lev. 23:11, 15; Luke 23:56b-24:1 (cf. Mat. 28:1); Mark 16:1 (cf. Mark

16:2). The annual Şabbath is the great Şabbath (cf. Yof. 7:37). In Jewish and Catholic tradition this has been changed. The Rabbis changed it to the Şabbath before Passover, and the Church to the Şabbath after “Good Friday,” where they argue that what makes a Şabbath great is when a feast day falls on it. Similarly they argue that preparation of the Passover means Friday of Passover week. But these interpretations are speculations invented to get themselves out of difficulty with their chronological theories which are founded on lawlessness. **19:32 γ** The word *συσταυρωθέντος* means to affix to an execution timber *with* someone else. See Rom. 6:6; Gal. 2:19. Mar. 15:32; Mat. 27:44. The facts seem to indicate the soldiers came to the back side of the tree first on the uphill side. Perhaps the senior officers were uphill and the junior officers were down hill tending the crowd. See 19:18.

19:33 λ Yohanan points to the blood and water as evidence of Mēssiah’s death. See 1 Yof. 5:6. It is a myth that the Jews would not certify someone was dead unless it was for a full three days. This was only in cases where the body was not obviously damaged

pierced his side with a spear, and immediately there came out blood and water³:

³⁵And he who had been seeing has been testifying, and his testimony is true, and that one has been knowing that he is speaking the truth, so that you also may be pledging faithfulness. ³⁶For these things came to pass, so that the writing will have been fulfilled, “NOT A BONE OF HIM WILL BE BROKEN.” ³⁷And again another writing says, “THEY WILL LOOK TO HIM WHOM THEY PIERCED.”

³⁸And after these things Yosef of Ha-Ramati, being a disciple of Yēshua, but who had been concealing himself, for fear of the Yehudim, asked Pilate that he may take away the body of Yēshua, and Pilate granted permission. He came therefore, and took away his body.

³⁹(And Naqdimon came also, who had first come to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds weight. ⁴⁰And so they took the body of Yēshua, and bound it in linen wrappings with the spices, as is the burial custom of the Yehudim.)

⁴¹And, there was in the place, where he was fastened to an execution timber, a garden, and in the garden a new-made tomb, in which none had yet been getting put. ⁴²There, because of the preparation of the Yehudim, because the tomb was near, they had put Yēshua.

20 ¹Now on the FIRST^α OF THE ΣΑΒΒΑΤΗΣ^β Miryam Ha-Magdalit, is herself coming early, darkness still being^γ, to the tomb, ^δwhen she sees the stone having been ^εgetting removed from the tomb. ²And so she is running^α and

in a way to produce death.

19:36 ξ Psa 34:20, Num 9:12, Exo 12:46.

19:37 θ Zech 12:10. **19:39-40** At first Yēshua was buried in a simple linen sheet. After the annual Σαββαθ they went to the grave and did a proper embalming.

20:1 μ = Τῆ δὲ μιᾶ = Lit. “Yet on the [number] one [day].” “On the one” is a Semiticism for “on the first.” Cf. Gen. 1:5. The gender of μιᾶ implies the word ‘day’ (compare *πρώτη ἡμέρα* Mark 14:12 to Mat. 26:17 where *ἡμέρα* is omitted). This does not mean ‘day’ should be printed in the text though. It is certain that *σαββάτων* by further Semiticism decodes to *שבתות* (cf. Lev. 23:15). The ending *-ων* is also used on the gen. plural of fem. nouns, so that in these cases *σαββάτων* may be regarded as the feminine Semiticism of *שבתות*. Precedent has already been set for such a decoding in the first place because *σάββατα* is already by Semiticism representing the singular *שבת*, ‘the Σαββαθ,’ and not the plural it appears to be to anyone unacquainted with the Aramaic origin of *שבת*, *שבתא*. Thus it is equally possible that *-ων* represents the Hebrew *-ות*. The simplest Hebrew version of this phrase would then be: *אחת השבתות*. See Neh. 10:33 where *τῶν σαββάτων* translates *השבתות*. It is greater step for the *-α* suffix on *σάββατα* to represent Aramaic



‘the’ (Σ) than for *-ων* to be taken as fem. plural in these cases rather than the usual neuter. There is no good reason Σαββαθ cannot be additionally declined as a Greek feminine in the case of this semiticism.

20:1 η Lev 23:15b; See App XII. This was the first of seven Σαββαθs which were counted after Passover. See Leviticus 23:15. See Mat. 28:1; Mark 16:1-2; Luke 24:56b-24:1; John 20:19; Acts 20:6-7; 1 Cor. 16:2; Rev. 1:10. See also Col. 2:16; Gal. 4:10; Romans 14:5-6. **20:1** ε It was still dark when the resurrection occurred, because that night was the third night (cf. Mat. 12:40). The resurrection was before any of them arrived during the dawn darkness, as the messengers informed them that Yēshua was not there (*οὐκ ἔστιν ὡδε* cf. Mat. 28:6; Mark 16:6; Luke 24:6). **20:1** ρ ἡ ἡ. The immediacy of the present tense suggests a *waw* conjunctive for *καὶ βλεπει*. Yohanan is not concerned about when she left to go to the tomb, and his *καὶ* is not calculated to suggest an interval of time, but rather that she saw the stone moving in the same time-frame set before. He emphasizes when she arrived and the dark conditions then. It was not completely dark though, because the moon was 89% full in the west, light enough to keep from blundering into objects in the early dawn. The tomb was near the crucifixion site with a view of the Temple from the Mt. of Olives, on the west side. They may have seen the morning star rise on their way to the tomb if they came from the east side of the Mt. of Olives, which is

is coming to Šim'on Peter, and to the other disciple whom Yěshua was loving, and is saying to them, "They have taken away my Adōnai out of the tomb, and we have not been knowing where they have laid him."

³Peter therefore went forth, and the other disciple, and they were going to the tomb. ⁴And the two were running together, and the other disciple ran ahead faster than Peter, and came to the tomb first, ⁵and stooping and looking in, he saw the linen wrappings lying there, but he did not go in.

⁶Šim'on Peter therefore also came, following him, and entered the tomb, and he beheld the linen wrappings lying there, ⁷and the face-cloth, which was on his head, not lying with the linen wrappings, but which had been getting wrapped up in one place. ⁸So the other disciple who had first come to the tomb entered then also, and he saw and he held it faithful. (⁹For they had not yet been understanding the Scripture, that he needs to rise from the dead.)

¹⁰So the disciples went away again to ^ρthem. ¹¹But Miryam had been standing outside the tomb weeping, and so, as she wept, she stooped and looked into the tomb, ¹²and she sees two messengers in white sitting, one at the head, and one at the feet, where the body of Yěshua had been lying. ¹³And they are saying to her, "Woman, why are you weeping?" She is saying to them, "Because they have taken away my Adōnai, and I have not been knowing where they have laid him."

¹⁴When she had said this, she turned backwards, and sees Yěshua, who had been standing there, and had not been knowing that it was Yěshua. ¹⁵Yěshua said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

¹⁶Yěshua is saying to her, "Miryam!" When she turned around, that one is saying to him in Hebrew, "Rabboni!" (which means, Teacher). ¹⁷Yěshua is saying to her, ^ρ"Don't be clinging to me, because ^βnot yet, have I been ascending to the Fāther, but be going to my brothers, and say to them, 'I am ^γascending soon to my Fāther and your Fāther, and my Almīghty and your Almīghty.'" ¹⁸Miryam

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likely. **20:1** ^γ→removed. Very probably they saw the stone just rolling to a stop in the moonlight after the earthquake, which was timed to their arrival to open the tomb and stun the guard. The trans. could also be *having been being removed*, but this still suggests the action is still occurring, as the Greek perfect almost always does. **20:2** ^μ Yohanan skips over the Mēssenger's message outside the tomb, and the two men inside straight on to when Miryam left to report to Peter after noticing the body was gone. **20:10** ^ρ = *ἑαυτοὺς* = *themselves*: to where the other disciples were. The trans. 'home' or 'homes' is misleading.

20:17 ^ρ→me: "The tense is present, and the prohibition is, therefore, not of an individual act, but of a continuance of the act, of the habit, 'Do not continue clinging to Me'" (John Ellicot, 1905). **20:17** ^{β.1}→ascending; No doubt he had allowed her to hold him for a sufficiently appropriate space of time, and

the meaning here is the same as "Stop clinging to me, I'm not saying goodbye just yet!" But he met them many other times during a space of forty days.

20:17 ^{β.2}→ascending: *οὐπω γὰρ ἀναβέβηκα* = not yet indeed have I been ascending, i.e. he is not in the middle of leaving yet, but he is soon ascending, and he needs the message to go out before he does so that all disciples can come and see him off. **20:17** ^γ The present tense is used in Greek to indicate the urgency of a future event or its nearness. The adverb 'soon' has been supplied to clarify the idea. Someone says, 'I am going up the road' just before he is going up the road.

20:17 The scene reminds us of Gen. 32:26, "MAKE ME SENT, BECAUSE THE DAWN ASCENDS" (*שְׁלַחְנִי בְּכִי עֹלֵה הַשָּׁחַר*). The ascension he is speaking of is to his Fāther, and not his ascending from the grave, which he exited at the earliest dawn (*בְּשָׁחַר נִבְּחֵן מוֹצֵאוֹ*).

Ha-Magdalit is coming, announcing to the disciples, “I have been seeing Adōnai,” and that he had said these things to her.

¹⁹Therefore *it* being ^ωlater on that day, ^ξTHE FIRST OF THE ŠABBAḤHS, and when the doors had been ^Γkept shut, where the disciples were staying, for fear of the Yehudim, Yēshua came and stood in their midst, and is saying to them, “Peace be with you.” ²⁰And when he had said this, he showed them both his hands and his side. The disciples therefore rejoiced when they saw Adōnai.

²¹Yēshua therefore said to them again, “Peace be with you! Even as the Fāther has been sending me, I also am sending you.” ²²And when he had said this, he breathed on them, and is saying to them, “Receive the Holy Spīrit. ²³If you will have tolerated the sins of some, their sins will have been getting tolerated for them. If of some you may be holding, they will have been getting held.”

²⁴But Toma, one of the twelve, called Didumos, was not with them when Yēshua came. ²⁵The other disciples therefore were saying to him, “We have been seeing Adōnai!” But he said to them, “Unless I may have seen in his hands the imprint of the nails, and may have put my finger into the place of the nails, and may have put my hand into his side, no, I will not have held *it* faithful.”

²⁶And after eight days, ^ξhis disciples were keeping inside again, and Toma with them. Then Yēshua comes, the doors having been kept shut. And he stood in their midst, and said, “Peace be with you.” ²⁷Then he is saying to Toma, “Be bringing here your finger, and see my hands, and be bringing here your hand, and put it into my side, and be becoming not faithless, but *be* faithful!” ²⁸Toma answered and said to him, “My Adōnai and my Almighty!” ²⁹Yēshua is saying to him, “Because you have been seeing me, you have been holding faithful. Blessed are those who when they have not seen, also will have ^φpledged faithfulness.”

³⁰Surely many other signs therefore Yēshua also performed in the presence of the disciples, which are not those which have been getting written in this scroll, ³¹but these have been getting written that you may be holding faithful,

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The ascension day is in Acts 1:9-11.

20:19 ω = *later*. The concept of “evening” in Hebrew is that of growing dark, or the receding of the light. So time in the afternoon is considered evening as well as twilight between sunset and full dark. Evening shadows grow long, which is to say in the afternoon, and so it was still on that Šabbath. See Mat. 28:1; Mark 16:2; Luke 24:1; Acts 20:7. **20:19** ξ → ŠABBAḤHS: Lev 23:15b; The first Šabbath after Passover, March 27th, AD 34. ▷ There was a pious Hebrew idiom for counting days to the Šabbath in the DSS, 4Q252: יום באחד בשבת col. 1, line 11. and also בשבת col. 1, line 4. But that idiom is counting days “to Šabbath” or “unto Šabbath,” so Šabbath does not mean week. The idiom would be pointless if it did, and there are already Hebrew and Greek words for week. But our Greek passages correspond to, “first of the Šabbaths,” and not to this Qumranite idiom because the Greek corresponds to a construct: אַחַת הַשַּׁבָּתוֹת, which means *first of the Sabbaths*. **20:19** Γ *being, get-*

ting. The progressive nature of the perfect underlines the continuous state of the doors being shut, but this state was interrupted whenever anyone had to go in or out, as Peter and Yohanan had at dawn. The proper idea is *kept shut* in that the doors were not left open after use. This is the same as the iterative idea of ‘getting shut.’ ‘Keep the door’ shut on a cold day is not an order never to go out or in, but an order not to leave the door open when not in use.

20:26 ξ The next Šabbath starting at the same hour. Hebrew and English count days *after* an event by the customary start of a 24 hour calendar day always giving the appearance of exclusive counting. Greek and Latin may count from the *hour* of the event sometimes giving an appearance of inclusive counting. Eight days after the first meeting would commence on the same day of the next week at the same hour. Luke counts eight days from one Šabbath to the next the same way. See Luke 9:28. Yohanan and Luke were narrating for a Greek audience. **20:29** φ → faithful: or *held faithful*. Toma had not held *it* faithful when he saw not.

because Yěshua is the Anointed, the Almighty Sōn, and so that holding faithful, you may be having life in his name.

21 ¹After these things Yěshua manifested himself again to the disciples at the Sea of Tiberias, and he manifested himself in this way. ²There were together Şim'on Peter, and Toma called Didumos, and Neḥhani'el of Qanah in Galil, and the sons of Zavdai, and two others of his disciples.

³Şim'on Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out, and got into the boat, and that night they caught nothing. ⁴And, when the morning came, Yěshua stood on the beach, nevertheless the disciples had not been knowing that it is Yěshua. ⁵Yěshua therefore says to them, "Children, you do not have any fish?" They answered him, "No." ⁶And he said to them, "Cast the net to the right-hand side of the boat, and you will find a catch." They cast therefore, and then they were not being strong enough to haul it in because of the multitude of fish.

⁷That disciple therefore whom Yěshua loved said to Peter, "It is Adōnai." And so when Şim'on Peter heard that it was Adōnai, he put his outer garment on (because he was stripped for work), and threw himself into the sea. ⁸But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. ⁹And so when they got out upon the land, they saw a charcoal fire already laid, and fish placed on it, and bread. ¹⁰Yěshua said to them, "Bring some of the fish which you have now caught." ¹¹Şim'on Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three, and although there were so many, the net was not torn.

¹²Yěshua is saying to them, "Come and have breakfast." None of the disciples were daring to question him, "Who are you?" having been knowing that it was Adōnai. ¹³Yěshua is coming and taking the bread, and is giving it to them, and the fish likewise. ¹⁴This was now the third time that Yěshua was manifested to the disciples, having been raised from the dead.

¹⁵So when they had finished breakfast, Yěshua says to Şim'on Peter, "Şim'on, son of Yohanan, are you loving me more than these?" He says to him, "Yes, Adōnai, you have been knowing that I am your dear friend." He says to him, "Be pasturing my lambs." ¹⁶He says to him again a second time, "Şim'on, son of Yohanan, are you loving me?" He says to him, "Yes, Adōnai, you have been knowing that I am your dear friend." He says to him, "Be shepherding my sheep." ¹⁷He says to him the third time, "Şim'on, son of Yohanan, are you loving me?" Peter was grieved because he said to him the third time, "Are you loving me?" And he said to him, "Adōnai, you have been knowing all things. You are knowing that I am your dear friend." Yěshua says to him, "Be pasturing my sheep.

¹⁸"Amen, amen, I am saying to you, when you were younger, you were dressing yourself, and were walking wherever you were wishing, yet when you may have grown old, you will stretch forth your arms, and someone else will dress you, and will carry you where you are not wishing." ¹⁹Now this he said, signifying by what kind of death he will glorify the Almighty. And when he had

spoken this, he is saying to him, “Be following me!”

²⁰Peter, turning around, sees the disciple whom Yēshua was loving following, the one who also had leaned back on his breast at the supper, and said, “Adōnai, who is the one who is betraying you?” ²¹Peter therefore, when he saw this one, says to Yēshua, “Adōnai, and what about this one?” ²²Yēshua says to him, “If I may be wanting him to be remaining until I am coming, what is that to you? You be following me!” ²³This word therefore went out among the brothers that that disciple is not going to be dying, yet Yēshua has not said to him that he is not going to be dying, but only, “If I may be wanting him to be remaining until I am coming, what is that to you?”

²⁴This is the disciple who is testifying about these things, and he who wrote these things. And we have been knowing that his testimony is true. ²⁵Yet there are also many other things which Yēshua did, which if each one may be being written, I am supposing not even the world itself will have space for the scrolls being written.

End Note No. 1: First Day of Week?

The usage of *μῆ τῶν σαββάτων* for “first day of the week” does exist in Ecclesiastical Greek and similarly *prima sabbatorum* in Ecclesiastical Latin. But such usages were not current in the primitive Faith of the Evangelists or contemporary usage. See Acts 20:6-7 notes; Luke 18:12 notes; See Counting to the Sabbath, page 451. What we can say about the usage of the sense “week” in the Greek Septuagint in Lev. 23, 25 and in Psalm titles is it is of unknown provenance, and that none of these usages have ever been proved to be earlier than the 2nd to 4th centuries AD. Day of the week superscriptions do not show in the Qumran LXX texts, and they do not occur in the Hebrew text. It is likely that an early Catholic familiar with the Jewish Psalm reading schedule redacted the Ecclesiastical Greek phrases into the Psalms. Sometimes a pious Jewish usage found in Seder Olam and at Qumran (4Q252^x, 4Q320) is claimed to support the “first day of the week” interpretation. This usage occurs only in Hebrew as *אחד בשבת* or *אחד לשבת*. It

means “one unto the Sabbath,” i.e. “first day to the Sabbath.” But this usage does not obviously translate to *μῆ τῶν σαββάτων*.^ψ

E.A. Sophocles suggested an ablative sense “first day *after* the Sabbath,” (i.e. *from* it) which at times was adopted by translators. This runs into the problem that the usual idiom “day of the Sabbaths” is not ablative. A second problem is that the Hebrew idiom counts *to* a coming Sabbath and not *from* a past one. Thus ‘one day *from* the Sabbath’ would be Friday when referencing a coming Sabbath, and obviously the resurrection wasn’t on Friday.

It is quite obvious that Sabbath was not used for ‘week’ in Hebrew, because there was already a word for week: *שבוע*. For this word, the Greek *ἑβδομα* was employed. See Gen. 29:27, 28; Dan. 10:2, “three weeks” (*שְׁלֹשָׁה שָׁבָעִים*) = *τρεῖς ἑβδομάδας*). As with the Hebrew the root of the word week is based on seven or seventh: *ἑβδόμη*.

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^χ 4Q252: *יום רביעי לשבת*. ^ψ Among Greek only experts the tendency was to take the genitive in the classical sense as a partitive, “One day after the Sabbath,” but this would require the preposition *ἐκ* in the Koine or the classical ablative, and runs directly contrary to the idiom found at Qumran. The simple genitive strongly resists importing the idea “to” or “unto” a point in time. This is why translators have

solved their problem by changing the lexical meaning of the plural *σαββάτων* to the singular week, but this solution also contradicts the Qumran usage which was intended to highlight the Sabbath and not to assume a new meaning of the word. See “Counting to Sabbath” on page 451.

End Note No. 2: Passion Date Guesses^x

Prominent Attempts to Date Christ's Birth and Death (200-1600)

Author	Birth	Passion	Year
Hippolytus	<u>2 BC</u>	<u>25 Mar</u>	AD 29
<i>De pascha computus</i>	4 BC	9 Apr	AD 28
Victorius of Aquitaine	-	26 Mar	AD 28
Bede the Venerable	1 BC	<u>25 Mar</u>	<u>AD 34</u>
Claudius of Turn	1 BC	21 Mar	<u>AD 34</u>
Abbo of Fleury	21 BC	<u>25 Mar</u>	AD 12
Heriger of Lobbes	AD 9	23 Mar	AD 42
Gerland	AD 8	23 Mar	AD 42
Marianus Scottus	22 BC	<u>25 Mar</u>	AD 12
Heimo of Bamberg	33 BC	<u>25 Mar</u>	AD 01
Reinher of Paderborn	AD 1	26 Mar	<u>AD 34</u>
Albert the Great	-	<u>25 Mar</u>	<u>AD 34</u>
Roger Bacon	AD 1	03 Apr	AD 33
Robert of Leicester	-	23 Mar	AD 42
Jean des Murs	AD 1	03 Apr	AD 33
Alfonso Tostado	1 BC	03 Apr	AD 33
Paul of Middelburg	AD 2	30 Mar	AD 36
Joh. Lucidus Samotheus	1 BC	03 Apr	AD 33
Christian Massaeus	AD 1	<u>25 Mar</u>	AD 35
Onofrio Panvinio	1 BC	26 Mar	<u>AD 34</u>
Gerhard Mercator	<u>2 BC</u>	02 Apr	<u>AD 34</u>
Matthaeus Beroaldus	1 BC	03 Apr	AD 33
Paul Crusius	<u>2 BC</u>	03 Apr	AD 33
J.J. Scaliger (1583)	<u>2 BC</u>	23 Apr	<u>AD 34</u>
J.J. Scaliger (1598)	3 BC	03 Apr	AD 33
AD 34 = 7x	25 Mar = 7x	2 BC = 4x	

^xC. Philipp E. Nothaft, *Dating the Passion*, Brill, 2012, Appendix.

25 March, AD 34 is the correct date for the Annual Şabbath (cf. Yof. 19:31), which date stuck in tradition before Yohanah corrected them and said it was on Nisan 14 (March 24, AD 34). The AD 33 dates

came late and are a result of the discovery that Nisan 15 could not fall on Friday in AD 34. A case can be made here that 25 Mar, AD 34 is the traditional date due to misreading Mat. 26:17 and Mark 14:12.

End Note No. 3: The Rhetorical Negative

This is continued from the note on Yoh. 6:27, which the reader should read first. The rhetorical use of “no/not...but” statements is reinforced by a Jewish tendency toward sarcasm and attention getting shock statements in argumentative discourse. We see this in Mat. 22:32, “He is not *only* the Almighty of the dead, but *also* of the living.” I have here clarified the sense with ‘only’ and ‘also.’ See also Mark 12:27 and Luke 20:38. A similar statement occurs in Exodus 6:3, “And then I appeared to Avraham, to Yitsḥaq, and to Ya‘aqov in El Shaddai and my name Yāhweh. I had not *just* been known to them, but *also* I had made stand my covenant with them....” It is a witness to the power of tradition that no translation has this verse correct. It is obvious that the patriarchs knew and used the name, because it occurs in the dialogue of the patriarchs (cf. Gen. 14:22; 27:7; 28:16). Moshēh’s mother Yokeyed had the theophoric element at the beginning of her name, but it is acknowledged that the custom of theophoric names developed after the Exodus after Mosheh’s renaming of Hoshea to Yehoshua.

This shows that in that form it was not a sacrilege to have a theophoric name. The text reads בְּאֵל שֵׁדַי וּשְׁמִי יְהוָה, “in El Shaddai and my name Yāhweh.” The translators construed the word ‘and’ to mean ‘but,’ added the word ‘by,’ and split off the clause onto the next sentence, so to say, “but by my name....” This is not what it says. This mistake is as old as the LXX. The mistake was caused by not recognizing the rhetorical use of לֹא...וְגַם, ‘not [only]...but also.’ And we see that ‘also’ was already supplied by the text. The satanic documentary hypothesis seizes this error for its foundation. And it is an assumption too far to suppose that Mosheh edited the name into the mouths of the patriarchs besides others.

The rhetorical use of οὐκ ... ἀλλ’ also has application in Yoh. 7:16, Ga, 1 Cor. 7:19, and Gal. 5:6. We may translate the Greek ἀλλ’ ‘but’ as ‘except when’ or ‘unless.’ This can be seen in the Aramaic equivalent אֱלֵא, a contraction of אֵל אֵן or in Hebrew אִם אֵלֵא. This lends itself to meaning, “if not” or “when not.” See Jastrow אֱלֵא.