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## The Good News of Yeshua the Messiah as Recorded by John / Yochanan [Yah is gracious]

*Context: John identifies himself and claims first-hand observations. John's account records many events exclusive to his record. This was written when Rabbinical Judaism aligned itself in opposition to Nazarene Judaism following Rabbi Yeshua as Messiah. The imparitive that no middle ground be allowed is conveyed. The reader must choose if this account is true and if the reader aligns or distances from. John was exiled on Patmos at the end of his life; there he wrote "Revelation" also called "Apocalypse [Unveiling]".*

<sup>1</sup> \* † ‡ § *B'reshet* ·In the beginning of the beginning· was *ha D'var* ·the Word·, and *ha D'var* ·the Word· was with God, and *ha D'var* ·the Word· was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things came to be through him and

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\* **1:1** MP: Messiah is creator of all. He is eternal and remains constant. (Ps 102:25-27) † **1:1** MP: Messiah is from everlasting just as Yahweh God is eternal. (Is 48:16) ‡ **1:1** MP: Messiah is from everlasting, meaning He preexisted, "whose origins are far in the past, back in ancient times". (Mic 5:2) § **1:1** MP: Messiah is God. (Zech 11:10-11)

without him nothing made had being. <sup>4</sup>\* In him was life, and the life was the light of men. <sup>5</sup> The light shines in the darkness, and the darkness has not overcome it. <sup>6</sup> There came a man, sent from God, whose name was John [Yah is gracious]. <sup>7</sup> The same came as a witness, that he might testify about the light, that all might believe through him. <sup>8</sup> He was not the light, but was sent that he might testify about the light. <sup>9</sup> † The true light that enlightens everyone was coming into the world.

<sup>10</sup> He was in the world, and the world was made through him, and the world didn't recognize him. <sup>11</sup> ‡ § He came to his own, and those who were his own didn't receive him. <sup>12</sup> But as many as received him, to them he gave the right to become God's children, to those who believe in his name: <sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will

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\* **1:4** MP: The light of Messiah draws Gentile nations. Messiah is accepted by the Gentiles (Is 49:6, 55:4-5), yet was rejected by "his own" (Is 50:3). (Is 60:2-3) † **1:9** MP: The Light shines with the glory of God, yet darkness covers the people, (lack of understanding). (Is 60:1-2) ‡ **1:11** MP: Rejected by the Jews. (Ps 69:8) § **1:11** MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3)

of man, but of God. <sup>14</sup> \* † ‡ § \* *Ha D'var* ·The Word· became flesh, and tabernacled among us. We saw his *shekhinah* ·manifest weighty glory and presence of God·, such *shekhinah* ·manifest weighty glory and presence of God· as of the one and only Son of the *Abba* ·Father·, full of grace and truth. <sup>15</sup>

John [Yah is gracious] testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.' "

<sup>16</sup> † From his fullness we all received grace upon grace. <sup>17</sup>

For the *Torah* ·Teaching· was given through Moses [Drawn out]; grace and truth came through Yeshua Messiah [Salvation Anointed one]. <sup>18</sup>

No one has seen God at any time. The one and only Son, who is in the bosom of *Abba* ·Father familiar, Dear Dad·, he has declared him.

<sup>19</sup> This is John [Yah is gracious]'s testimony, when the Jews sent priests and Levites [Descendants of United with] from Jerusalem [City of

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\* **1:14** MP: "Your Righteousness" refers to the fullness of the seven fold Spirit of God (Is 11:1-2) and the perfection of graces and virtues without measure, "full of grace and truth" (John 1:14). This qualifies Messiah to be Mediator and Righteous Judge. (Is 11:2; Is 53:11). (Ps 72:1) † **1:14** MP: "a child is born," Messiah has a human body of flesh and bone. (Is 9:6) ‡ **1:14** MP: Messiah has the titles of Yahweh and God associated with him (similar to the Angel of Yahweh in Ex 23:20-21). (See also Index: "The Angel of Yahweh). (Is 40:3, 40:b-10) § **1:14** MP: Messiah is sent by GOD to dwell among his people, Gentiles joining Jews. (Zech 2:10-11) \* **1:14** MP: Messiah is both God and man. (Zech 12:10) † **1:16** MP: Messiah is referred to as the altogether lovely one. (Song of Songs 5:16)

peace] to ask him, "Who are you?"

<sup>20</sup> He declared, and didn't deny, but he declared, "I am not the Messiah [Anointed one]."

<sup>21</sup> They asked him, "What then? Are you Elijah [My God Yah]?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

<sup>22</sup> ‡ They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

<sup>23</sup> He said, "I am *the voice of one crying in the wilderness, 'Make straight the way of MarYah [Master Yahweh],'*" § as Isaiah [Salvation of Yah] the prophet said."

<sup>24</sup> The ones who had been sent were from the Pharisees [Separated]. <sup>25</sup> They asked him, "Why then do you baptize, if you are not the Messiah [Anointed one], nor Elijah [My God Yah], nor the prophet?"

<sup>26</sup> \* John [Yah is gracious] answered them, "I baptize in water, but among you stands one whom you don't know. <sup>27</sup> He is the one who

comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

<sup>28</sup> These things were done in Bethany [House of affliction] beyond the Jordan [Descender], where John [Yah is gracious] was baptizing.

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‡ 1:22 MP: Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). § 1:23 Quoted from Is 40:3 \* 1:26 MP: God will set Messiah apart amidst people who do not recognize or understand (in darkness). (Is 60:2)

29 The next day, he saw Yeshua [Salvation] coming to him, and said, † ‡ “Behold, the Lamb of God, § who takes away the sin of the world!  
 30 This is he of whom I said, ‘After me comes a man who is preferred before me, for he was before me.’ 31 I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel [God prevails].” 32 \*

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† 1:29 MP: Messiah is like a sacrificial lamb - “God will provide himself a lamb.” (Gen 22:8) ‡ 1:29 MP: Messiah, in likeness of a sacrificial lamb, is silent before his accusers. (See also Ps 35:11). (Is 53:7) § 1:29 MP: The blessing will come “in your seed.” - Seed refers to refers to Messiah, as promised in (Gen 3:15). This is the blessing, to restore right relationship with God. (Gen 12:7)

\* 1:32 MPr: Rambam explains: In the days of King Messiah, when his kingdom is established and all Israel are gathered into it, the descent from all Israel will be confirmed by him through the Holy Spirit which will rest upon him, as it is written, And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:3). First he will purify the children of Levi [United with] and will clarify, “this one is of priestly descent, and this one is of Levitical descent.” And he will reject those who are not descended of Israel, as it written, “and the Governor said to them that they should not eat the most holy things till there stood up a priest with ‘urim and thummin” (Ezra 2:63). From this you learn that the presumption of descent will be confirmed, and those with established descent will be announced by *Ruach haKodesh* [Spirit of the Holiness]. And he will establish the descent not merely from Israel but between each tribal descendant. (Mishne Torah [Second Torah] written by RamBam – Hilchot Melachim, c. 12. sect. 3). (Mal 3:3)

† John [Yah is gracious] testified, saying, “I have seen *haRuach* [the Spirit] descending like a dove out of heaven, and it remained on him. <sup>33</sup> I didn’t recognize him, but he who sent me to baptize in water, he said to me, ‘On whomever you will see *haRuach* [the Spirit] descending, and remaining on him, the same is he who baptizes in *Ruach haKodesh* [Spirit of the Holiness].’ <sup>34</sup> ‡ I have seen, and have testified that this is the *Ben-Elohim* ·Son of Elohim God·.”

<sup>35</sup> Again, the next day, John [Yah is gracious] was standing with two of his disciples, <sup>36</sup> and he looked at Yeshua [Salvation] as he walked, and said, “Behold, the Lamb of God!” <sup>37</sup> The two disciples heard him speak, and they followed Yeshua [Salvation]. <sup>38</sup> Yeshua [Salvation] turned, and saw them following, and said to them, “What are you looking for?”

They said to him, “*Rabbi* ·Teacher·” (which is to say, being interpreted, Teacher), “where are you staying?”

<sup>39</sup> He said to them, “Come, and see.”

They came and saw where he was staying, and they stayed with him that day. It was

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† **1:32** MP: The Messiah possesses the complete (seven) anointing of the Spirit of God upon him. (Consider the purpose of the Spirit, Is 11:2). Special Considerations: Seven is the number of complete fullness. (Is 11:2) Note: This phrase is repeated in (Rev 1:4, 3:1, 4:5, 5:6). All attributes listed are associated with “the Spirit of God” in Old Covenant working with humans, therefore we can liken this to the ministry of the Holy Spirit in the New Covenant because of the sameness. ‡ **1:34** MP: Messiah is the Son of God, “a son is given”. Hence Messiah has divine origins. (Is 9:6)

about four o'clock in the afternoon. <sup>40</sup> One of the two who heard John [Yah is gracious], and followed him, was Andrew [Manly], Simeon Peter [Hearing Rock]'s brother. <sup>41</sup> He first found his own brother, Simeon [Hearing], and said to him, "We have found the Messiah [Anointed one]!" (which is, being interpreted, *Moshiach* ·Anointed one·). <sup>42</sup> He brought him to Yeshua [Salvation]. Yeshua [Salvation] looked at him, and said, "You are Simeon [Hearing] the son of Jonah [Dove]. You shall be called Cephas" (which is by interpretation, Peter [Rock]). <sup>43</sup> On the next day, he was determined to go out into Galilee [District, Circuit], and he found Philip [Loves horses]. Yeshua [Salvation] said to him, "Follow me." <sup>44</sup> Now Philip [Loves horses] was from Bethsaida, of the city of Andrew [Manly] and Peter [Rock]. <sup>45</sup> Philip [Loves horses] found Nathanael [Given by God], and said to him, "We have found the one that Moses [Drawn out] wrote about in the *Torah* ·Teaching·, and the Prophets— it is Yeshua [Salvation] son of Joseph [May he add] from Nazareth [Branch, Separated one]."

<sup>46</sup> Nathanael [Given by God] said to him, "Can any good thing come out of Nazareth [Branch, Separated one]?"

Philip [Loves horses] said to him, "Come and see."

47 § Yeshua [Salvation] saw Nathanael [Given by God] coming to him, and said about him, “Behold, an Israelite [Descendant of God prevails] indeed, in whom is no deceit!”

48 \* Nathanael [Given by God] said to him, “How do you know me?”

Yeshua [Salvation] answered him, “Before Philip [Loves horses] called you, when you were under the fig tree, I saw you.”

49 Nathanael [Given by God] answered him, “*Rabbi* ·Teacher·, you are the *Ben-Elohim* ·Son of Elohim God·! You are *Melek Isra’el* [King of God prevails]!”

50 Yeshua [Salvation] answered him, “Because I told you, ‘I saw you underneath the fig tree,’ do you believe? You will see greater things than these!” 51 He said to him, “Most certainly, I tell you, hereafter you will see *heaven* opened, and *the angels of God ascending and descending* † on the Son of Man.”

## 2

1 The third day, there was a marriage in Cana of Galilee [District, Circuit]. Yeshua [Salvation]'s mother was there. 2 Yeshua [Salvation] also

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§ 1:47 MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, “Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother’s breast.” (Targum Song of Songs 8:1). (Song of Songs 8:1) \* 1:48 MPr: In context of describing the future time of universal peace under the Messianic Kingdom rein. (Zech 3:10 in Midrash Ps 122). (Zech 3:10) † 1:51 Quoted from Gen 28:12



was invited, with his disciples, to the marriage.  
<sup>3</sup> When the wine ran out, Yeshua [Salvation]'s mother said to him, "They have no wine."

<sup>4</sup> Yeshua [Salvation] said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

<sup>5</sup> His mother said to the servants, "Whatever he says to you, do it." <sup>6</sup> Now there were six water pots of stone set there after the Judean [Person from Praise] way of purifying, containing two to three metretes [20 to 30 gal; 37.85 to 75.7 L] for each pot, [a total of 1,200 to 1,800 gal; 188.7 to 315 L]. <sup>7</sup> Yeshua [Salvation] said to them, "Fill the water pots with water." They filled them up to the brim. <sup>8</sup> He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it. <sup>9</sup> When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, <sup>10</sup> and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!" <sup>11</sup> This beginning of his signs Yeshua [Salvation] did in Cana of Galilee [District, Circuit], and revealed his glory; and his disciples believed in him.

<sup>12</sup> After this, he went down to Capernaum [Village-Comfort, Village-Compassion], he, and his mother, his brothers, and his disciples; and

they stayed there a few days. <sup>13</sup> \* † ‡ The *Pesac* ·Passover· § in Judah [Praised] was at hand, and Yeshua [Salvation] went up to Jerusalem [City of peace]. <sup>14</sup> He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting. <sup>15</sup> \* He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables. <sup>16</sup> To those who sold the doves, he said, "Take these things out of here! Don't make 'Avi ·my Father·'s house a marketplace!" <sup>17</sup> (His disciples later remembered that it was written, "*Zeal for your house will eat me up.*") †

<sup>18</sup> The Jews [Praisers] therefore answered him, "What sign do you show us, seeing that you do these things?"

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\* **2:13** MP: Messiah will make a sudden appearance at the temple. (Mal 3:1) † **2:13** MP: Messiah is angered by disrespect toward the temple because of his zeal for the house of Adonai. (Ps 69:9) ‡ **2:13** MP: Messiah will enter the temple with authority. Messiah's appearance at the Temple will test and purify those in association with the Temple. Once again, they will offer sacrifices in an upright manner, acceptable before God. (Mal 3:1) § **2:13** Note: This is the first of three *Pesac* ·Passover· in the public ministry of Yeshua. \* **2:15** MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) † **2:17** Quoted from Ps 69:9

<sup>19</sup> Yeshua [Salvation] answered them, “Destroy this temple, and in three days I will raise it up.”

<sup>20</sup> The Jews [Praisers] therefore said, “It took forty-six years to build this temple! Will you raise it up in three days?” <sup>21</sup> But he spoke of the temple of his body. <sup>22</sup> When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Yeshua [Salvation] had said.

<sup>23</sup> Now when he was in Jerusalem [City of peace] at the *Pesac* ·Passover·, ‡ during the feast, many believed in his name, observing his signs which he did. <sup>24</sup> But Yeshua [Salvation] didn’t trust himself to them, because he knew everyone, <sup>25</sup> and because he didn’t need for anyone to testify concerning man; for he himself knew what was in man.

### 3

<sup>1</sup> Now there was a man of the Pharisees [Separated] named Nicodemus [Victory people], a ruler of the Jews [Praisers]. <sup>2</sup> The same came to him by night, and said to him, “*Rabbi* ·Teacher·, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him.”

<sup>3</sup> Yeshua [Salvation] answered him, “Most certainly, I tell you, unless one is born anew, he can’t see God’s Kingdom.”

<sup>4</sup> Nicodemus [Victory people] said to him, “How can a man be born when he is old? Can

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‡ **2:23** Note: This is the first of three *Pesac* ·Passover· in the public ministry of Yeshua.

he enter a second time into his mother's womb, and be born?"

<sup>5</sup> Yeshua [Salvation] answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into God's Kingdom. <sup>6</sup> That which is born of the flesh is flesh. That which is born of *haRuach* [the Spirit] is spirit. <sup>7</sup> Don't marvel that I said to you, 'You must be born anew.' <sup>8</sup> The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of *haRuach* [the Spirit]."

<sup>9</sup> Nicodemus [Victory people] answered him, "How can these things be?"

<sup>10</sup> Yeshua [Salvation] answered him, "Are you the teacher of Israel [God prevails], and don't understand these things? <sup>11</sup> Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. <sup>12</sup> If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? <sup>13</sup> \* † **No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven.** <sup>14</sup> ‡

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\* **3:13** MP: In context of describing the future time of universal peace under the Messianic Kingdom rein. (Zech 3:10 in Midrash Ps 122). (Zech 3:10) † **3:13** MP: Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (Prov 30:4) (See also 1 John 2:22-24) ‡ **3:14** MP: Messiah is from Jesse's household and is a banner and rallying point to the nations, the Gentiles. (See also Is 11:1, 49:6, 60:1-3). (Is 11:10)

§ *As Moses [Drawn out] lifted up the serpent* \* in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in him should not perish, but have eternal life. <sup>16</sup> † For God has *agapao* ·total devotion love· to the inhabitants of the earth, so he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. <sup>17</sup> ‡ For God didn't send his Son into the world to judge the world, but that the world should be saved through him. <sup>18</sup> He who believes in him is not judged. He who does

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§ **3:14** MP: The one providing atonement is lifted up on a stake to restore healing to man. (Num 21:9) \* **3:14** Quoted from Num 21:9 † **3:16** MP: Messiah brings the time of God's judgment and vengeance. (Is 61:2) ‡ **3:17** MP: The Angel of God's presence is referred to in Exodus and became their Savior from God. Therefore this Savior is sent from God as Servant, Priest, prophet, and later as King to save, redeem, and establish a people unto God. This establishes that Messiah is the Angel of Yahweh. (Is 63:8-9) Messiah, as the Angel of God's presence, acted on God's directive to save and redeem God's people (Ex 23:20-21, 32:34 with Is 43:11, 49:6) "for God's name is in him [the angel] (Ex 23:21)". Note: In combination, this prophecy is a key pin that identifies that "The Angel of Yahweh" who is also called "The Angel of God" who also shares names and titles with God and who identified with Yahweh. This is in fact the Messiah, God's Servant at God's right hand, sent to save and redeem by God's command. (Is 43:11 – God is the only Savior, Is 63:8, Is 53:4-6 – the Servant who is afflicted and is in association with those in iniquity). In (Ex 23:21; Is 40:3, 40:9), the Angel shares titles with Yahweh. In (Gen 22:1-2, 22:11-12; Ex 3:2-4, 13:21, 14:19), the Angel of Yahweh is identified when Yahweh is also being identified. Yeshua says he represents Father God and are equal in (John 5:23, 10:30, 14:1, 14:9-11). For a complete list about "The Angel of the Lord" see appendix.

not believe has been judged already, because he has not believed in the name of the one and only *Ben-Elohim* ·Son of Elohim God·. <sup>19</sup> This is the judgment, that § the light has come into the world, and men have *agapao* ·total devotion love· to the darkness rather than the light; for their works were evil. <sup>20</sup> For everyone who does evil hates the light, and does not come to the light, lest his works would be exposed. <sup>21</sup> But he who does the truth comes to the light, that his works may be revealed, that they have been done in God.”

<sup>22</sup> After these things, Yeshua [Salvation] came with his disciples into the land of Judea [Praise]. He stayed there with them, and baptized. <sup>23</sup> John [Yah is gracious] also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized. <sup>24</sup> For John [Yah is gracious] was not yet thrown into prison. <sup>25</sup> There arose therefore a questioning on the part of John [Yah is gracious]’s disciples with some Jews [Praisers] about purification. <sup>26</sup> They came to John [Yah is gracious], and said to him, “*Rabbi* ·Teacher·, he who was with you beyond the Jordan [Descender], to whom you have testified, behold, the same baptizes, and everyone is coming to him.”

<sup>27</sup> John [Yah is gracious] answered, “A man can receive nothing, unless it has been given him from heaven. <sup>28</sup> You yourselves testify that I said, ‘I am not the Messiah [Anointed one],’ but, ‘I

have been sent before him.’ <sup>29</sup> He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. This, my joy, therefore is made full. <sup>30</sup> He must increase, but I must decrease. <sup>31</sup> He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all. <sup>32</sup> \* **What he has seen and heard, of that he testifies; and no one receives his witness.** <sup>33</sup> **He who has received his witness has set his seal to this, that God is true.** <sup>34</sup> For he whom God has sent speaks the words of God; for God gives *haRuach* [the Spirit] without measure. <sup>35</sup> *Abba* ·Father familiar, Dear Dad· has *agapao* ·total devotion love· to the Son, and has given all things into his hand. <sup>36</sup> † ‡ **One who believes in the Son has eternal life, but one who disobeys the Son won’t see life, but the wrath of God remains on him.”**

## 4

<sup>1</sup> Therefore when the Lord knew that the Pharisees [Separated] had heard that Yeshua [Salvation] was making and baptizing more disciples than John [Yah is gracious] <sup>2</sup> (although Yeshua [Salvation] himself didn’t baptize, but his

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\* **3:32** MP: Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. (Consider the purpose of the Spirit, Is 11:2). (Is 61:1) † **3:36** MP: “Kiss the Son” shows God has a Son deserving honor. (Ps 2:12) ‡ **3:36** MP: Combined with (Ps 2:6-7, 12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (Ps 2:6-7, 12)

disciples), <sup>3</sup> he left Judea [Praise], and departed into Galilee [District, Circuit]. <sup>4</sup> He needed to pass through Samaria [Watch-mountain]. <sup>5</sup> So he came to a city of Samaria [Watch-mountain], called Sychar [Shoulder], near the parcel of ground that Jacob [Supplanter] gave to his son, Joseph [May he add]. <sup>6</sup> Jacob [Supplanter]'s well was there. Yeshua [Salvation] therefore, being tired from his journey, sat down by the well. It was about noon. <sup>7</sup> A woman of Samaria [Watch-mountain] came to draw water. Yeshua [Salvation] said to her, "Give me a drink." <sup>8</sup> For his disciples had gone away into the city to buy food.

<sup>9</sup> The Samaritan [person from Watch-mountain] woman therefore said to him, "How is it that you, being a Jew [Praiser], ask for a drink from me, a Samaritan [person from Watch-mountain] woman?" (For Jews [Praisers] have no dealings with Samaritans [people from Watch-mountain].)

<sup>10</sup> \* Yeshua [Salvation] answered her, "If you knew the gift of God, 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."

<sup>11</sup> The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water?" <sup>12</sup> Are you greater than *Avinu* ·our Father·, Jacob [Supplanter], who

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\* **4:10** MPr: Implying the Messiah will cause a fountain to miraculously to spring up, just as Moses did in the wilderness (Joel 3:18 in Midrash Eccl 1:9). (Joel 3:18)



gave us the well, and drank of it himself, as did his children, and his livestock?"

<sup>13</sup> Yeshua [Salvation] answered her, "Everyone who drinks of this water will thirst again, <sup>14</sup> but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

<sup>15</sup> The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."

<sup>16</sup> Yeshua [Salvation] said to her, "Go, call your husband, and come here."

<sup>17</sup> The woman answered, "I have no husband."

Yeshua [Salvation] said to her, "You said well, 'I have no husband,' <sup>18</sup> for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

<sup>19</sup> The woman said to him, "Sir, I perceive that you are a prophet. <sup>20</sup> Our fathers worshiped in this mountain, and you Jews [Praisers] say that in Jerusalem [City of peace] is the place where people ought to worship."

<sup>21</sup> Yeshua [Salvation] said to her, "Woman, believe me, the time will come, when neither in this mountain, nor in Jerusalem [City of peace], will you worship *Abba* Father. <sup>22</sup> You worship that which you don't know. We worship that which we know; for *yishu'ah* ·salvation· is from the Jews [Praisers]. <sup>23</sup> But the time will come, and now is, when the true worshipers will worship *Abba* Father in spirit and truth, for *Abba* Father seeks such to be his worshipers. <sup>24</sup> God is spirit,

and those who worship him must worship in spirit and truth.”

<sup>25</sup> The woman said to him, “I know that Messiah [Anointed one] comes, he who is called Messiah [Anointed one]. When he has come, he will declare to us all things.”

<sup>26</sup> Yeshua [Salvation] said to her, “*Ena Na* [I AM (the Living God)], I who is speaking to you.”

<sup>27</sup> At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, “What are you looking for?” or, “Why do you speak with her?” <sup>28</sup> So the woman left her water pot, and went away into the city, and said to the people, <sup>29</sup> “Come, see a man who told me everything that I did. Can this be the Messiah [Anointed one]?”

<sup>30</sup> They went out of the city, and were coming to him. <sup>31</sup> In the meanwhile, the disciples urged him, saying, “*Rabbi* ·Teacher·, eat.”

<sup>32</sup> But he said to them, “I have food to eat that you don’t know about.”

<sup>33</sup> The disciples therefore said to one another, “Has anyone brought him something to eat?”

<sup>34</sup> † **Yeshua [Salvation] said to them, “My food is to do the will of him who sent me, and to accomplish his work.** <sup>35</sup> Don’t you say, ‘There are yet four months until the harvest?’ Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. <sup>36</sup> He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who

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† **4:34** MP: Messiah is God’s servant. (Is 49:3, 49:5, 49:6)

reaps may rejoice together. <sup>37</sup> For in this the saying is true, *'One sows, and another reaps.'* ‡  
<sup>38</sup> I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

<sup>39</sup> From that city many of the Samaritans [people from Watch-mountain] believed in him because of the word of the woman, who testified, "He told me everything that I did." <sup>40</sup> So when the Samaritans [people from Watch-mountain] came to him, they begged him to stay with them. He stayed there two days. <sup>41</sup> Many more believed because of his word. <sup>42</sup> They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Messiah [Anointed one], the Savior of the world."

<sup>43</sup> After the two days he went out from there and went into Galilee [District, Circuit].  
<sup>44</sup> For Yeshua [Salvation] himself testified that a prophet has no honor in his own country.  
<sup>45</sup> So when he came into Galilee [District, Circuit], the Galileans received him, having seen all the things that he did in Jerusalem [City of peace] at the feast, for they also went to the feast.  
<sup>46</sup> Yeshua [Salvation] came therefore again to Cana of Galilee [District, Circuit], where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum [Village-Comfort, Village-Compassion]. <sup>47</sup> When he heard that Yeshua [Salvation] had come out of Judea [Praise] into Galilee [District, Circuit], he went to him, and begged him that he would

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‡ 4:37 Quoted from Mic 6:15

come down and heal his son, for he was at the point of death. <sup>48</sup> Yeshua [Salvation] therefore said to him, "Unless you see signs and wonders, you will in no way believe."

<sup>49</sup> The nobleman said to him, "Sir, come down before my child dies." <sup>50</sup> Yeshua [Salvation] said to him, "Go your way. Your son lives." The man believed the word that Yeshua [Salvation] spoke to him, and he went his way. <sup>51</sup> As he was now going down, his servants met him and reported, saying "Your child lives!" <sup>52</sup> So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at one o'clock in the afternoon, the fever left him." <sup>53</sup> So the *Abba* Father knew that it was at that hour in which Yeshua [Salvation] said to him, "Your son lives." He believed, as did his whole house. <sup>54</sup> This is again the second sign that Yeshua [Salvation] did, having come out of Judea [Praise] into Galilee [District, Circuit].

## 5

<sup>1</sup> After these things, there was a Judean [Person from Praise] festival, and Yeshua [Salvation] went up to Jerusalem [City of peace]. <sup>2</sup> Now in Jerusalem [City of peace] by the sheep gate, there is a pool with five pourches, which is called in *Hebrew* [Immigrant], "Bethesda [House of mercy]". <sup>3</sup> In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; <sup>4</sup> for an angel went down at certain times into the pool, and stirred up the water. Whoever stepped in

first after the stirring of the water was healed of whatever disease he had. <sup>5</sup> \* A certain man was there, who had been sick for thirty-eight years. <sup>6</sup> When Yeshua [Salvation] saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"

<sup>7</sup> The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

<sup>8</sup> Yeshua [Salvation] said to him, "Arise, take up your mat, and walk."

<sup>9</sup> Immediately, the man was made well, and took up his mat and walked.

Now it was the *Sabbath* ·To cease· on that day. <sup>10</sup> So the Jews [Praisers] said to him who was cured, "It is the *Sabbath* ·To cease·! It is against *Torah* ·Teaching· for you to carry your mat!"

<sup>11</sup> He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.' "

<sup>12</sup> Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"

<sup>13</sup> But he who was healed didn't know who it was, for Yeshua [Salvation] had withdrawn, a crowd being in the place.

<sup>14</sup> Afterward Yeshua [Salvation] found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

<sup>15</sup> The man went away, and told the Jews [Praisers] that it was Yeshua [Salvation] who

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\* 5:5 MP: Lame legs healed. (In the example, this man was lame for 38 years).

had made him well. <sup>16</sup> For this cause the Jews [Praisers] persecuted Yeshua [Salvation], and sought to kill him, because he did these things on the *Sabbath* ·To cease·. <sup>17</sup> † ‡ But Yeshua [Salvation] answered them, “ ‘Avi [My Father] is still working, so I am working, too.” <sup>18</sup> § For this cause therefore the Jews [Praisers] sought all the more to kill him, because he not only broke the *Sabbath* ·To cease·, but also called God ‘Aviv ·his Father·, making himself equal with God. <sup>19</sup> \* † ‡ Yeshua [Salvation] therefore answered them, “Most certainly, I tell you, the Son can do nothing of himself, but what he sees *Abba* ·Father· doing. For whatever things he does, these the Son also does likewise. <sup>20</sup> For *Abba* ·Father· has *phileo* ·affectionate love, high regard· for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. <sup>21</sup> For as *Abba* ·Father· raises the dead and gives them life, even so the Son also

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† 5:17 MP: Messiah is both God and man. (Zech 13:7) ‡ 5:17 MP: Messiah will bear reproach, for God’s sake. (Ps 69:7) § 5:18 MP: Messiah is both God and man. (Zech 12:10) \* 5:19 MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom “Eternal Father” in the context of a ruler on David’s throne (Is 9:7). Eternal father could mean “The ruler with authority to pass on or deny access to eternal life”. (Is 9:6) † 5:19 MP: God leads and guides the Messiah in righteous. (Is 42:6) ‡ 5:19 MP: Messiah has the Spirit of the Fear of God. (Deut 6:24, 10:12; Jer 32:38 context of Jer 31:31-33 covenant with a new spirit and a new heart.) (Is 11:2)

gives life to whom he desires. <sup>22</sup> § \* † For the *Abba* ·Father· judges no one, but he has given all judgment to the Son, <sup>23</sup> ‡ that § all may \* honor the Son, even as they honor *haAbba* ·the Father·. He who does not honor the Son does not honor *haAbba* ·the Father· who sent him.

<sup>24</sup> “Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and does not come into judgment, but has passed out of death into life. <sup>25</sup> Most certainly, I tell you, the hour comes, and now is, when the dead will hear the *Ben-Elohim* ·Son of Elohim God’s voice; and those who hear will live. <sup>26</sup> For as *Abba* Father has life in himself, even so he gave to the Son also to have life in himself. <sup>27</sup> He also gave him authority to execute judgment, because he is a son of man. <sup>28</sup> Don’t marvel at this, for the hour comes, in which all

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§ 5:22 MP: “Right Judgments” refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Ps 72:2) \* 5:22 MP: Messiah’s Kingdom subjects possess protection, deliverance, and salvation by Him, and all spiritual blessings in His Kingship (Is 32:17-18; Jer 33:15-16). This evidence shows He is the promised seed (Gen 12:7, 22:18; Gal 3:16), in whom all nations should be blessed (Ps 72:17). (Ps 72:2-7) † 5:22 MP: The descendant of David is “Branch of Righteousness” and fulfills God’s good promises, establishing justice and righteousness and peace. The name to describe Jerusalem under his authority is “Yahweh Our righteousness”. (Jer 33:14-16) ‡ 5:23 MP: Messiah comes bearing strength and rewards accordingly. (Is 40:10) § 5:23 MP: Messiah will offer salvation to all mankind. (Joel 2:28-30) \* 5:23 MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10)

that are in the tombs will hear his voice, <sup>29</sup> and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. <sup>30</sup> † ‡ § I can of myself do nothing. As I hear, I judge, \* and my judgment is upright; because I don't seek my own will, but the will of 'Avi ·my Father· who sent me.

<sup>31</sup> "If I testify about myself, my witness is not valid. <sup>32</sup> It is another who testifies about me. I know that the testimony which he testifies about me is true. <sup>33</sup> You have sent to John [Yah is gracious], and he has testified to the truth. <sup>34</sup> But the testimony which I receive is not from man. However, I say these things that you may be saved. <sup>35</sup> He was the burning and shining lamp, and you were willing to rejoice for a while in his light. <sup>36</sup> But the testimony which I have is greater than that of John [Yah is gracious], for the works which *Abba* Father gave me to accomplish, the very works that I do, testify about me, that the *Abba* ·Father· has sent me. <sup>37</sup> † *Abba* ·Father· himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. <sup>38</sup> You don't have his word living

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† 5:30 MP: Messiah comes to do God's will. (Ps 40:7-8) ‡ 5:30 MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6) § 5:30 MP: Messiah is just. (Zech 9:9) \* 5:30 MP: Messiah will act with righteousness. (Ps 45:7) † 5:37 MP: Messiah reaches out to rebellious Israel. (Is 65:2)



in you; because you don't believe him whom he sent.

<sup>39</sup> ‡ “You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me. <sup>40</sup> Yet you will not come to me, that you may have life. <sup>41</sup> I don't receive glory from men. <sup>42</sup> But I know you, that you don't have God's *agape* ·unconditional love· in yourselves. <sup>43</sup> § \* I have come in 'Avi ·my Father's name, and you don't receive me. If another comes in his own name, you will receive him. <sup>44</sup> How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

<sup>45</sup> “Don't think that I will accuse you to *Abba* Father. There is one who accuses you, even Moses [Drawn out], on whom you have set your hope. <sup>46</sup> For if you believed Moses [Drawn out], you would believe me; for he wrote about me. <sup>47</sup> But if you don't believe his writings, how will you believe my words?”

## 6

<sup>1</sup> After these things, Yeshua [Salvation] went

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‡ **5:39** MP: Messiah will say the scriptures were written of him. (Ps 40:7) § **5:43** MP: Combined with (Ps 2:6-7, 12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (Ps 2:6-7, 12) \* **5:43** MP: Statement and question, what is the name of “Son” of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (Prov 30:4) (See also 1 John 2:22-24)

away to the other side of the sea of Galilee [District, Circuit], which is also called the Sea of Tiberias. <sup>2</sup> A great multitude followed him, because they saw his signs which he did on those who were sick. <sup>3</sup> Yeshua [Salvation] went up into the mountain, and he sat there with his disciples. <sup>4</sup> Now the Judean [Person from Praise] festival of *Pesac* ·Passover· <sup>\*</sup> was at hand. <sup>5</sup> Yeshua [Salvation] therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip [Loves horses], “Where are we to buy *matzah* ·unleavened bread·, that these may eat?” <sup>6</sup> This he said to test him, for he himself knew what he would do.

<sup>7</sup> Philip [Loves horses] answered him, “Two hundred denarii (200 days wages) worth of *matzah* ·unleavened bread· is not sufficient for them, that everyone of them may receive a little.”

<sup>8</sup> One of his disciples, Andrew [Manly], Simeon Peter [Hearing Rock]’s brother, said to him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish, but what are these among so many?”

<sup>10</sup> Yeshua [Salvation] said, “Have the people sit down.” Now there was much grass in that place. So the men sat down, in number about five thousand. <sup>11</sup> Yeshua [Salvation] took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired. <sup>12</sup> When they were filled, he said to

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<sup>\*</sup> **6:4** Note: This is the second of three *Pesac* ·Passover· in the public ministry of Yeshua.

his disciples, "Gather up the broken pieces which are left over, that nothing be lost." <sup>13</sup> So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten. <sup>14</sup> When therefore the people saw the sign which Yeshua [Salvation] did, they said, "This is truly the prophet who comes into the world." <sup>15</sup> Yeshua [Salvation] therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.

<sup>16</sup> When evening came, his disciples went down to the sea, <sup>17</sup> and they entered into the boat, and were going over the sea to Capernaum [Village-Comfort, Village-Compassion]. It was now dark, and Yeshua [Salvation] had not come to them. <sup>18</sup> The sea was tossed by a great wind blowing. <sup>19</sup> When therefore they had rowed between twenty-five stadia [3.3 mi; 4.6 km] to thirty stadia [4 mi; 5.6 km] distance, they saw Yeshua [Salvation] walking on the sea, and drawing near to the boat; and they were afraid. <sup>20</sup> But he said to them, "*Ena Na* [I AM (the Living God)], don't be afraid." <sup>21</sup> They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

<sup>22</sup> On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Yeshua [Salvation] hadn't entered with his disciples into

the boat, but his disciples had gone away alone.

<sup>23</sup> However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. <sup>24</sup> When the multitude therefore saw that Yeshua [Salvation] was not there, nor his disciples, they themselves got into the boats, and came to Capernaum [Village-Comfort, Village-Compassion], seeking Yeshua [Salvation]. <sup>25</sup> When they found him on the other side of the sea, they asked him, “*Rabbi* ·Teacher·, when did you come here?”

<sup>26</sup> Yeshua [Salvation] answered them, “Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. <sup>27</sup> Don’t work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the *Abba* Father has sealed him.”

<sup>28</sup> They said therefore to him, “What must we do, that we may work the works of God?”

<sup>29</sup> Yeshua [Salvation] answered them, “This is the work of God, that you believe in him whom he has sent.”

<sup>30</sup> They said therefore to him, “What then do you do for a sign, that we may see, and believe you? What work do you do? <sup>31</sup> Our fathers *ate* the *manna* ·what is it· † in the wilderness. As it is written, ‘*He gave them bread out of heaven to eat.*’ ” ‡

<sup>32</sup> Yeshua [Salvation] therefore said to them, “Most certainly, I tell you, it was not Moses [Drawn out] who gave you the *manna* ·what is

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† 6:31 Quoted from Ex 16:15    ‡ 6:31 Quoting from Ps 78:24; Neh 9:15

it· out of heaven, but 'Avi ·my Father· gives you the true *manna* ·what is it· out of heaven. <sup>33</sup> For the *manna* of God is that which comes down out of heaven, and gives life to the world.”

<sup>34</sup> They said therefore to him, “Lord, always give us this *manna*.”

<sup>35</sup> Yeshua [Salvation] said to them, “*Ena Na* [I AM (the Living God)], the bread of life. He who comes to me will not be hungry, and he who believes in me will never be thirsty. <sup>36</sup> But I told you that you have seen me, and yet you don't believe. <sup>37</sup> § All those whom *Abba* ·Father· gives me will come to me. He who comes to me I will in no way throw out. <sup>38</sup> \* † For I have come down from heaven, not to do my own will, but the will of him who sent me. <sup>39</sup> This is the will of 'Avi ·my Father· who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. <sup>40</sup> This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day.”

<sup>41</sup> The Jews [Praisers] therefore murmured concerning him, because he said, “I am the bread which came down out of heaven.” <sup>42</sup> They said, “Is not this Yeshua [Salvation], the son of Joseph [May he add], whose father and mother we know? How then does he say, ‘I have come down out of heaven?’ ”

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§ 6:37 MP: Messiah is God's servant. (Zech 3:8) \* 6:38 MP: Messiah is God's servant. (Is 49:3, 49:5, 49:6, 53:11) † 6:38 MP: Messiah is God's servant born in Bethlehem, “the future ruler of Israel”. (Mic 5:2)

<sup>43</sup> Therefore Yeshua [Salvation] answered them, “Don’t murmur among yourselves. <sup>44</sup> No one can come to me unless *Abba* Father who sent me draws him, and I will raise him up in the last day. <sup>45</sup> It is written in the prophets, ‘They *will all be taught by ADONAI*.’ ‡ Therefore everyone who hears from *haAbba* ·the Father·, and has learned, comes to me. <sup>46</sup> Not that anyone has seen *Abba* Father, except he who is from God. He has seen *Abba* Father. <sup>47</sup> Most certainly, I tell you, he who believes in me has eternal life. <sup>48</sup> *Ena Na* [I AM (the Living God)], the bread of life. <sup>49</sup> Your fathers *ate* the *manna* ·what is it· § in the wilderness, and they died. <sup>50</sup> This is the bread which comes down out of heaven, that anyone may eat of it and not die. <sup>51</sup> *Ena Na* [I AM (the Living God)], the living *manna* ·what is it· which came down out of heaven. If anyone eats of this *manna*, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.”

<sup>52</sup> The Jews [Praisers] therefore contended with one another, saying, “How can this man give us his flesh to eat?”

<sup>53</sup> Yeshua [Salvation] therefore said to them, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don’t have life in yourselves. <sup>54</sup> He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. <sup>55</sup> For my flesh is food indeed, and my blood is drink

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‡ 6:45 Quoting from Is 54:13    § 6:49 Quoted from Ex 16:15

indeed. <sup>56</sup> He who eats my flesh and drinks my blood lives in me, and I in him. <sup>57</sup> As the living *Abba* Father sent me, and I live because of *Abba* ·Father familiar, Dear Dad·; so he who feeds on me, he will also live because of me. <sup>58</sup> This is the bread which came down out of heaven— not as our fathers ate the *manna* ·what is it·, and died. He who eats this bread will live forever.” <sup>59</sup> He said these things in the synagogue, as he taught in Capernaum [Village-Comfort, Village-Compassion].

<sup>60</sup> Therefore many of his disciples, when they heard this, said, “This is a hard saying! Who can listen to it?”

<sup>61</sup> But Yeshua [Salvation] knowing in himself that his disciples murmured at this, said to them, “Does this cause you to stumble? <sup>62</sup> Then what if you would see the Son of Man ascending to where he was before? <sup>63</sup> It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life. <sup>64</sup> But there are some of you who don’t believe.” For Yeshua [Salvation] knew from the beginning who they were who didn’t believe, and who it was who would betray him. <sup>65</sup> He said, “For this cause have I said to you that no one can come to me, unless it is given to him by ‘Avi ·my Father·.”

<sup>66</sup> At this, many of his disciples went back, and walked no more with him. <sup>67</sup> Yeshua [Salvation] said therefore to the twelve, “You don’t also want to go away, do you?”

<sup>68</sup> Simeon Peter [Hearing Rock] answered him, “Lord, to whom would we go? You have the words of eternal life. <sup>69</sup> We have come to believe

and know that you are the Messiah [Anointed one], *haBen haElohim Chayim* [the Son of the God Living].”

<sup>70</sup> Yeshua [Salvation] answered them, “Didn’t I choose you, the twelve, and one of you is a devil?” <sup>71</sup> Now he spoke of Judas [Praised], the son of Simeon [Hearing] from K’riot, for it was he who would betray him, being one of the twelve.

## 7

<sup>1</sup> After these things, Yeshua [Salvation] was walking in Galilee [District, Circuit], for he would not walk in Judea [Praise], because the Jews [Praisers] sought to kill him. <sup>2</sup> Now the festival of *Sukkot* ·Tabernacles·, the Festival of Booths, was at hand. (The seventh month \* 15th day).

<sup>3</sup> † His brothers therefore said to him, “Depart from here, and go into Judea [Praise], that your disciples also may see your works which you do.

<sup>4</sup> For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world.” <sup>5</sup> For even his brothers didn’t believe in him.

<sup>6</sup> Yeshua [Salvation] therefore said to them, “My time has not yet come, but your time is always ready. <sup>7</sup> The world can’t hate you, but it hates me, because I testify about it, that its works are evil. <sup>8</sup> You go up to the feast. I am not yet

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\* **7:2** Note: The seventh month is called just that in the Bible; also called in Babylonian *Tishri* ·Beginning·, or in Hebrew *Ethanim* ·Ever flowing streams·. † **7:3** MP: Messiah is refused to be associated with even by his own siblings, children of the same mother. (Ps 69:8)



going up to this feast, because my time is not yet fulfilled.”

<sup>9</sup> Having said these things to them, he stayed in Galilee [District, Circuit]. <sup>10</sup> But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.

<sup>11</sup> The Jews [Praisers] therefore sought him at the feast, and said, “Where is he?”

<sup>12</sup> There was much murmuring among the multitudes concerning him. Some said, “He is a good man.” Others said, “Not so, but he leads the multitude astray.”

<sup>13</sup> Yet no one spoke openly of him for fear of the Jews [Praisers]. <sup>14</sup> But when it was now the middle of the feast, Yeshua [Salvation] went up into the temple and taught.

<sup>15</sup> ‡ The Jews [Praisers] therefore marveled, saying, “How does this man know so much, without having studied?”

<sup>16</sup> Yeshua [Salvation] therefore answered them, “My teaching is not mine, but his who sent me.”

<sup>17</sup> If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself.

<sup>18</sup> He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him.

<sup>19</sup> Didn’t Moses [Drawn out] give you the *Torah* ·Teaching·? Yet none of you keeps the law! Why do you seek to kill me?”

<sup>20</sup> The multitude answered, “You have a demon! Who seeks to kill you?”

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‡ 7:15 MP: Messiah has the Spirit of Knowledge of God (Ex 31:3; John 16:13). (Is 11:2)

<sup>21</sup> Yeshua [Salvation] answered them, "I did one work, and you all marvel because of it. <sup>22</sup> Moses [Drawn out] has given you *circumcision* § (not that it is of Moses [Drawn out], but of the fathers), and on the *Sabbath* ·To cease· you circumcise a boy. <sup>23</sup> If a boy receives circumcision on the *Sabbath* ·To cease·, that the *Torah* ·Teaching· of Moses [Drawn out] may not be broken, are you angry with me, because I made a man completely healthy on the *Sabbath* ·To cease·? <sup>24</sup> Don't judge according to appearance, but judge upright judgment."

<sup>25</sup> Therefore some of them of Jerusalem [City of peace] said, "Is not this he whom they seek to kill? <sup>26</sup> Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Messiah [Anointed one]? <sup>27</sup> However we know where this man comes from, but when the Messiah [Anointed one] comes, no one will know where he comes from."

<sup>28</sup> Yeshua [Salvation] therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know. <sup>29</sup> I know him, because I am from him, and he sent me."

<sup>30</sup> They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. <sup>31</sup> But of the multitude, many believed in him. They said, "When the Messiah [Anointed one] comes, he won't do more signs

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§ 7:22 Quoted from Lev 12:3

than those which this man has done, will he?"

<sup>32</sup> The Pharisees [Separated] heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees [Separated] sent officers to arrest him.

<sup>33</sup> Then Yeshua [Salvation] said, "I will be with you a little while longer, then I go to him who sent me. <sup>34</sup> You will seek me, and won't find me; and where I am, you can't come."

<sup>35</sup> The Jews [Praisers] therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? <sup>36</sup> What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come'?"

37 \* † **Now on the last day of the festival** ‡

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\* **7:37** MP: Rivers of Living Water come from the inner person. (One who was spiritually dry then watered by God's Spirit). (See also Is 29:18-19). † **7:37** MP: By quotation, Messiah is declaring himself a parallel Feast Day fulfillment. "Every one come who is thirsty" (John 7:37-39) is applied Messiah's ministry. Note: By quoting the first lines of this chapter, Messiah is referencing the entire chapter (as was a common custom of rabbis of his day because all Jews memorized the whole of Bible books), therefore the entire chapter is used to allude to his Messianic claim and be as a witness to this prophetic fulfillment. (Is 55:1-2) By quoting this passage, the Messiah applied the Tabernacles Water Pouring ceremony and the intention of the ceremony to himself and to the effusion and permeation of the Holy Spirit (Is 44:3). The Holy Spirit is promised to be given by Messiah and even accompanying His ministry. Bishop Lowth, in 1846, quoted an undefined passage in Jerusalem Talmud, concluding that the song in (Num 21:16-18) is to be sung in the times of the Messiah, possibly at this ceremony. The water is said to be "drawn from the wells of salvation" (Is 12:3), signifying the influences of the Holy Spirit to be given in the days of Messiah. ‡ **7:37** Context: "The last day of the Festival;" Tabernacles is 7 days long It is commonly said to be eight, but that is incorrect. The seventh day is *Hoshana Rabbah* ·Save now Great· and the water libation ceremony happens on this day (Sukkah 51-b). The *Cohen Gadol* ·High Priest· would lead a procession to the pool of Siloam. (See also John 9:5-11) There he would fill a golden pitcher with water as the crowd would wave their *lulavs* before God and chant *Hossanah* ·Save now!· They would all sing (Psalm 128:25-26) while the libation was prepared. All were silent as the water was being poured out on the altar of sacrifice. After this water ceremony, as the night fell *Sh'mini Atrzeret* ·Eighth day Assembly· started, this is a separate and linked Festival for one day. (See also John 8:12). There was a great party like none other! The four menorahs were lit and Rabbis and students alike would put on a "light show" and "torch dances" while the Levites sang and played music; dancing before God like David danced (Sukkah 5:1)!

(of Tabernacles, the seventh day called *Hoshana Rabbah* 'Save now Great', the seventh month 21st day), Yeshua [Salvation] stood and cried out, "If *anyone is thirsty*, § let him come to me and drink! <sup>38</sup> \* Whoever puts his trust in me, as the Scripture says, *rivers of living water* † will flow from his inmost being!" <sup>39</sup> But he said this about the *Spirit*, which those trusting in him were to receive. For the Holy *Spirit* ‡ was not yet given, because Yeshua [Salvation] was not yet glorified.

<sup>40</sup> § Many of the multitude therefore, when they heard these words, said, "This is truly the *prophet*." \* <sup>41</sup> Others said, "This is the Messiah [Anointed one]." But some said, "What, does the Messiah [Anointed one] come out of Galilee [District, Circuit]? <sup>42</sup> † **Has not the Scripture said that the Messiah [Anointed one] comes of**

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§ **7:37** Quoting from Is 55:1 \* **7:38** MPr: Implying the Messiah will cause a fountain to miraculously to spring up, just as Moses did in the wilderness (Joel 3:18 in Midrash Eccl 1:9). (Joel 3:18) † **7:38** Quoting from Is 12:3, 44:3; Jer 2:13 ‡ **7:39** Quoting from

Is 44:3; Joel 2:28-29 § **7:40** MP: God confirms His intention to raise up a Prophet like Moses [Drawn out], and put His words the mouth of His Prophet. (Deut 18:17-19) \* **7:40** Quoting from Deut 18:15 † **7:42** MP: Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and "the city of David" (Luke 2:4). At the time of Yeshua's birth, Bethlehem Ephrathah, also called "Bethlehem in Judea" in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe's city of Bethlehem in the Galilee, about six miles west of Nazareth mentioned only in (Josh 19:15). (Mic 5:2)

the offspring of David [Beloved], ‡ and from Bethlehem [House of Bread], § the village where David [Beloved] lived?" \* 43

So there arose a division in the multitude because of him. 44 Some of them would have arrested him, but no one laid hands on him. 45 The officers therefore came to the chief priests and Pharisees [Separated], and they said to them, "Why didn't you bring him?"

46 † The officers answered, "No man ever spoke like this man!"

47 The Pharisees [Separated] therefore answered them, "You are not also led astray, are you? 48 Have any of the rulers believed in him, or of the Pharisees [Separated]? 49 True, these 'am-ha'aretz ·people of the land· do, but they know nothing about the Torah ·Teaching·, they are under a curse!"

50 Nicodemus [Victory people] (he who came to him by night, being one of them) said to them, 51 "Our Torah ·Teaching· does not condemn a man, does it, until after hearing from him personally and finding out what he's doing?"

52 They answered him, "Are you also from Galilee [District, Circuit]? Search, and see that

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‡ 7:42 Quoting from 2 Sam 7:12; Ps 89:3-4, 132:11-12 § 7:42

\* 7:42 Context: (1 Sam 16:1) identifies Bethlehem as David's hometown. † 7:46 MP: Messiah is called Wonderful Counselor; by Christian interpretation this is one name. Judaism sees this as two names. "Wonderful" as in (Judges 13:18) by the Angel of Yahweh to Judge Manoah. Also "Counselor," one who brings wisdom from God like Moses and Aaron did (Num 11:16-17). (Is 9:6)

no prophet has arisen out of Galilee [District, Circuit].” ‡

<sup>53</sup> Everyone went to his own house.

## 8

<sup>1</sup> But Yeshua [Salvation] went to the Mount of Olives. <sup>2</sup> Now very early in the morning (seventh month 22nd day), he came again into the temple, and all the people came to him. He sat down, and taught them. (This day is called *Sh'mini Atrzeret* ·Eighth day Assembly·.) <sup>3</sup> The Torah-Teachers and the Pharisees [Separated] brought a woman taken in *moicheia* ·adultery· and set her in the midst of Yeshua [Salvation]. <sup>4</sup> They told him, “Teacher, we found this woman *moicheuo* ·committing adultery·, in the very act. <sup>5</sup> Now in our *Torah* ·Teaching·, Moses [Drawn out] enjoined us that such a *woman be stoned to death*. \* † What then do you say about her?” <sup>6</sup> They said this testing him, that they might have something to accuse him of.

But Yeshua [Salvation] stooped down, and wrote on the ground with his finger. <sup>7</sup> But when

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‡ 7:52 “No prophet from Galilee” This is an inaccurate statement, Jonah is a prophet from Gath-hepher which is in the western Galilee region (2 Kings 14:25). This passage also establishes that Jonah was a prophet to Israel before he was called to the Assyrians in Nineveh. \*

\* 8:5 Selectively Quoted from Lev 20:10; Deut 22:21 † 8:5 Context: Death is the punishment for adultery according to *Torah* ·Teaching·, but this quote is missing the fact that both the man and woman are to be punished for adultery (Lev 20:10). The woman only is to be stoned if she is recently married but found to be not a virgin (Deut 22:21).

they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her." <sup>8</sup> Again he stooped down, and with his finger wrote on the ground.

<sup>9</sup> They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Yeshua [Salvation] was left alone with the woman where she was, in the middle. <sup>10</sup> Yeshua [Salvation], standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

<sup>11</sup> She said, "No one, Lord."

Yeshua [Salvation] said, "Neither do I condemn you. Go your way. From now on, sin no more."

<sup>12</sup> ‡ § Again, therefore, Yeshua [Salvation] spoke to them, saying, " *Ena Na* [I AM (the Living God)], the light of the world. \* He who follows me will not walk in the darkness, but will have the light of life."

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‡ **8:12** MP: Messiah is a light to the Gentiles and the world. (See also context of Is 9:1-2, and Is 9:3, 49:6). (Is 42:6) § **8:12** MP: *ADONAI Tzva'ot* [Yah Commander of Heaven's armies] is coming to dwell with His people. Messiah is coming to dwell with his people. (Zech 2:10-11) \* **8:12** Context: "Light of the World," this day is Seventh Month 22 day, called *Sh'mini Atrzeret* ·Eighth day Assembly· following the seven days of *Sukkot* ·Tabernacles·. (See also John 7:37). The night before there was a great party like none other! The four menorahs were lit and Rabbis and students alike would put on a "light show" and "torch dances" while the Levites sang and played music; dancing before God like David danced (Sukkah 5:1)! This is a discussion in front of these menorahs the following morning, still on the Festival day.



<sup>13</sup> The Pharisees [Separated] therefore said to him, “You testify about yourself. Your testimony is not valid.”

<sup>14</sup> Yeshua [Salvation] answered them, “Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; but you don’t know where I came from, or where I am going. <sup>15</sup> You judge according to the flesh. I judge no one. <sup>16</sup> Even if I do judge, my judgment is true, for I am not alone, but I am with *Abba* ·Father familiar, Dear Dad· who sent me. <sup>17</sup> It’s also written in your *Torah* ·Teaching· that *the testimony of two people is valid.* † <sup>18</sup> *Ena Na* [I AM (the Living God)] that testifies about myself, and *Abba* ·Father familiar, Dear Dad· who sent me testifies about me.”

<sup>19</sup> They said therefore to him, “Where is your *Abba* Father?”

Yeshua [Salvation] answered, “You know neither me, nor ‘*Avi* ·my Father·’. If you knew me, you would know ‘*Avi* ·my Father·’ also.” <sup>20</sup> Yeshua [Salvation] spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. <sup>21</sup> Yeshua [Salvation] said therefore again to them, “I am going away, and you will seek me, and you will die in your sins. Where I go, you can’t come.”

<sup>22</sup> The Jews [Praisers] therefore said, “Will he kill himself, that he says, ‘Where I am going, you can’t come’?”

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† 8:17 Quoted from Deut 19:15

23 ‡ He said to them, “You are from beneath. I am from above. You are of this world. I am not of this world. 24 I said therefore to you that you will die in your sins; for unless you believe that *Ena Na* [I AM (the Living God)], you will die in your sins.”

25 They said therefore to him, “Who are you?”

Yeshua [Salvation] said to them, “Just what I have been saying to you from the beginning. 26 I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world.”

27 They didn’t understand that he spoke to them about *haAbba* ·the Father·. 28 Yeshua [Salvation] therefore said to them, “When you have lifted up the Son of Man, then you will know that *Ena Na* [I AM (the Living God)], and I do nothing of myself, but as *’Avi* ·my Father· taught me, I say these things. 29 He who sent me is with me. *Abba* ·Father familiar, Dear Dad· has not left me alone, for I always do the things that are pleasing to him.”

30 As he spoke these things, many believed in him. 31 § Yeshua [Salvation] therefore said to those Jews [Praisers] who had believed him, “If you remain in my word, then you are truly my

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‡ 8:23 MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet’s words are equal authority to God’s words. (Deut 18:19) § 8:31 MP: Messiah has the ministry to proclaim freedom to prisoners (slaves to sin). (Is 61:1)

disciples. <sup>32</sup> You will know the truth, and the truth will make you free."

<sup>33</sup> They answered him, "We are Abraham [Father of a multitude]'s offspring, and have never been in bondage to anyone. How do you say, 'You will be made free'?"

<sup>34</sup> Yeshua [Salvation] answered them, "Most certainly I tell you, everyone who commits sin is the bond-servant of sin. <sup>35</sup> A bond-servant does not live in the house forever. A son remains forever. <sup>36</sup> \* If therefore the Son makes you free, you will be free indeed. <sup>37</sup> I know that you are Abraham [Father of a multitude]'s offspring, yet you seek to kill me, because my word finds no place in you. <sup>38</sup> I say the things which I have seen with 'Avi ·my Father·; and you also do the things which you have seen with 'Avikah ·your Father·."

<sup>39</sup> They answered him, "Abraham [Father of a multitude] is *Avinu* ·our Father·."

Yeshua [Salvation] said to them, "If you were Abraham [Father of a multitude]'s children, you would do the works of Abraham [Father of a multitude]. <sup>40</sup> But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham [Father of a multitude] didn't do this. <sup>41</sup> You do the works of your *Abba* ·Father familiar, Dear Dad·."

They said to him, "We were not born of *porhneia* ·sexual immorality·; we have one *Abba* Father, God."

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\* **8:36** MP: Messiah has the anointing to proclaim liberty to captives. (Is 61:1)

<sup>42</sup> Therefore Yeshua [Salvation] said to them, "If God were your *Abba* ·Father familiar, Dear Dad·, you would have *agapao* ·total devotion love· towards me, for I came out and have come from God. For I haven't come of myself, but he sent me. <sup>43</sup> Why don't you understand my speech? Because you can't hear my word. <sup>44</sup> You are of your *Abba* father, the devil, and you want to do the *epithumia* ·lusts, desires· of *Avikah* ·your Father·. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its *Abba* ·Father familiar, Dear Dad·. <sup>45</sup> But because I tell the truth, you don't believe me. <sup>46</sup> Which of you convicts me of sin? If I tell the truth, why do you not believe me? <sup>47</sup> He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

<sup>48</sup> Then the Jews [Praisers] answered him, "Don't we say well that you are a Samaritan [person from Watch-mountain], and have a demon?"

<sup>49</sup> Yeshua [Salvation] answered, "I don't have a demon, but I honor *Avi* ·my Father·, and you dishonor me. <sup>50</sup> But I don't seek my own glory. There is one who seeks and judges. <sup>51</sup> Most certainly, I tell you, if a person keeps my word, he will never see death."

<sup>52</sup> Then the Jews [Praisers] said to him, "Now we know that you have a demon. Abraham [Father of a multitude] died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' <sup>53</sup> Are you greater

than Abraham [Father of a multitude] *Avinu* ·our Father·, who died? The prophets died. Who do you make yourself out to be?"

<sup>54</sup> † *Yeshua* [Salvation] answered, "If I glorify myself, my glory is nothing. It is *'Avi* ·my Father· who glorifies me, of whom you say that he is our God. <sup>55</sup> You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word. <sup>56</sup> *'Avikah* ·your Father· Abraham [Father of a multitude] rejoiced to see my day. He saw it, and was glad."

<sup>57</sup> The Jews [Praisers] therefore said to him, "You are not yet fifty years old, and have you seen Abraham [Father of a multitude]?"

<sup>58</sup> ‡ *Yeshua* [Salvation] said to them, "Most certainly, I tell you, before Abraham [Father of a multitude] came into existence, *Ena Na* [I AM (the Living God)]."

<sup>59</sup> Therefore they took up stones to throw at him, but *Yeshua* [Salvation] was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

## 9

<sup>1</sup> As he passed by, he saw a man blind

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† **8:54** MP: Messiah is called Israel. Messiah comes from the nation of Israel. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (Is 49:3) ‡ **8:58** MP: Messiah is from everlasting, meaning He preexisted, "whose origins are far in the past, back in ancient times". (Mic 5:2)

from birth. <sup>2</sup> His disciples asked him, “*Rabbi* ·Teacher·, who sinned, this man or his parents, that he was born blind?” (Still the seventh month 22 day).

<sup>3</sup> Yeshua [Salvation] answered, “Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. <sup>4</sup> I must work the works of him who sent me, while it is day. The night is coming, when no one can work. <sup>5</sup> While I am in the world, I am the light of the world.” <sup>6</sup> When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man’s eyes with the mud, <sup>7</sup> and said to him, “Go, wash in the pool of Siloam” (which means “Sent”). \* So he went away, washed, and came back seeing. <sup>8</sup> The neighbors therefore, and those who saw that he was blind before, said, “Is not this he who sat and begged?” <sup>9</sup> Others were saying, “It is he.” Still others were saying, “He looks like him.”

He said, “I am he.” <sup>10</sup> They therefore were asking him, “How were your eyes opened?”

<sup>11</sup> He answered, “A man called Yeshua [Salvation] made mud, anointed my eyes, and said to me, ‘Go to the pool of Siloam [Sent], and wash.’ So I went away and washed, and I received sight.”

<sup>12</sup> Then they asked him, “Where is he?”

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\* **9:7** Context: This is still the seventh month 22nd day, the Festival of *Sh'mini Atrzeret* ·Eighth day Assembly·, a separate and linked Festival for one day following *Sukkot* ·Tabernacles·. There was a very significant water drawing ceremony from this very same pool just one day earlier. (See John 7:37).

He said, "I don't know."

<sup>13</sup> They brought him who had been blind to the Pharisees [Separated]. <sup>14</sup> It was a *Sabbath* ·To cease· † when Yeshua [Salvation] made the mud and opened his eyes. <sup>15</sup> Again therefore the Pharisees [Separated] also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

<sup>16</sup> Some therefore of the Pharisees [Separated] said, "This man is not from God, because he does not keep the *Sabbath* ·To cease·." Others said, "How can a man who is a sinner do such signs?" There was division among them. <sup>17</sup> Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?"

He said, "He is a prophet."

<sup>18</sup> The Jews [Praisers] therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, <sup>19</sup> and asked them, "Is this your son, whom you say was born blind? How then does he now see?"

<sup>20</sup> His parents answered them, "We know that this is our son, and that he was born blind; <sup>21</sup> but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself." <sup>22</sup> His parents said these things because they feared the Jews [Praisers]; for the Jews [Praisers] had already

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† **9:14** Context Note: If the Festival of *Sh'mini Atrzeret* ·Eighth day Assembly· happened on a Sabbath day, it is considered a High Feast day. Two accounts of another healing on Sabbath with discussion exists in (Matt 12:10; Luke 6:7).

agreed that if any man would confess him as Messiah [Anointed one], he would be put out of the synagogue. <sup>23</sup> Therefore his parents said, "He is of age. Ask him."

<sup>24</sup> So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner."

<sup>25</sup> He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."

<sup>26</sup> They said to him again, "What did he do to you? How did he open your eyes?"

<sup>27</sup> He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"

<sup>28</sup> They insulted him and said, "You are his disciple, but we are disciples of Moses [Drawn out]. <sup>29</sup> We know that God has spoken to Moses [Drawn out]. But as for this man, we don't know where he comes from."

<sup>30</sup> The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes. <sup>31</sup> We know that *God does not listen to sinners*, but if anyone is a worshiper of God, and *does his will, he listens to him*. ‡

<sup>32</sup> Since the world began it has never been heard of that anyone opened the eyes of someone born blind. <sup>33</sup> If this man was not from God, he could do nothing."

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‡ **9:31** Quoting from Ps 34:15, 66:18-19; Pro 15:29



<sup>34</sup> They answered him, "You were altogether born in sins, and do you teach us?" They threw him out.

<sup>35</sup> Yeshua [Salvation] heard that they had thrown him out, and finding him, he said, "Do you believe in the *Ben-Elohim* ·Son of Elohim God·?"

<sup>36</sup> He answered, "Who is he, Lord, that I may believe in him?"

<sup>37</sup> Yeshua [Salvation] said to him, "You have both seen him, and it is he who speaks with you."

<sup>38</sup> He said, "Lord, I believe!" and he worshiped him.

<sup>39</sup> § \* Yeshua [Salvation] said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

<sup>40</sup> Those of the Pharisees [Separated] who were with him heard these things, and said to him, "Are we also blind?"

<sup>41</sup> Yeshua [Salvation] said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

## 10

<sup>1</sup> "Most certainly, I tell you, one who does not enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber. <sup>2</sup> But one who enters in by the door

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§ 9:39 MP: Messiah has the anointing to proclaim liberty to captives. (Is 61:1) \* 9:39 MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6). (Is 42:7 (5-9))

is the shepherd of the sheep. <sup>3</sup> The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out. <sup>4</sup> Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. <sup>5</sup> They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers."

<sup>6</sup> Yeshua [Salvation] spoke this parable to them, but they didn't understand what he was telling them.

<sup>7</sup> Yeshua [Salvation] therefore said to them again, "Most certainly, I tell you, *Ena Na* [I AM (the Living God)] the sheep's door. <sup>8</sup> All who came before me are thieves and robbers, but the sheep didn't listen to them. <sup>9</sup> *Ena Na* [I AM (the Living God)] the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. <sup>10</sup> The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

<sup>11</sup> \* *Ena Na* [I AM (the Living God)] † the good shepherd. ‡ The good shepherd lays down his life for the sheep. <sup>12</sup> He who is a hired hand, and not a shepherd, who does not own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. <sup>13</sup> The hired hand flees because

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\* **10:11** MP: Good Shepherd's characteristics. (Ps 23:1) † **10:11** MP: God will raise up a person representing David to shepherd his people, He is a Shepard and Prince before God. (Eze 34:23-24)

‡ **10:11** MP: Messiah is likened to a Shepherd. (Is 40:11)

he is a hired hand, and does not care for the sheep. <sup>14</sup> *Ena Na* [I AM (the Living God)] the good shepherd. I know my own, and I'm known by my own; <sup>15</sup> even as *Abba* ·Father familiar, Dear Dad· knows me, and I know *Abba* Father. I lay down my life for the sheep. <sup>16</sup> § \* I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd. <sup>17</sup> † For this reason *haAbba* ·the Father· has *agapao* ·total devotion love· unto me, because I lay down my life so that I may take it again. <sup>18</sup> No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from 'Avi ·my Father·."

<sup>19</sup> Therefore a division arose again among the Jews [Praisers] because of these words. <sup>20</sup> Many of them said, "He has a demon, and is insane! Why do you listen to him?" <sup>21</sup> Others said, "These are not the sayings of one possessed by a demon. It is not possible for a demon to open the eyes of

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§ **10:16** MP: Worshiped by "desert nomads" also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God's covenant then coming into the covenant. (See also context of Is 9:1-2, and Is 42:6, 49:6). (Ps 72:9) \* **10:16** MP: The light that comes to the Gentiles also enlarges Israel. (Is 9:3) † **10:17** MP: God is fully satisfied with the suffering of the Messiah. By accepting this, it infers the sin offering is accepted. Acceptance of the sin offering is seen in (Lev 4:20). Read in context of (Lev 4:2-7). (Is 53:11)

the blind, is it?"

<sup>22</sup> Then came the Festival of *Chanukah* ·Dedication· at Jerusalem [City of peace]. (This occurs in the ninth month 25th day to tenth month 2nd day). ‡ <sup>23</sup> It was winter, and

Yeshua [Salvation] was walking in the temple, in Solomon [Peaceable, Recompense]'s portico (where one can see the four giant menorahs).

<sup>24</sup> The Jews [Praisers] therefore came around him and said to him, "How long will you hold us in suspense? If you are the Messiah [Anointed one], tell us plainly."

<sup>25</sup> Yeshua [Salvation] answered them, "I told you, and you don't believe. The works that I do in 'Avi ·my Father·'s name, these testify about me.

<sup>26</sup> § But you don't believe, because you are not of my sheep, as I told you. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me.

<sup>28</sup> I give eternal life to them. They will never perish, and no one will snatch them out of my

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‡ **10:22** Note: the Ninth month in Babylonian is called *Kislev* ·Trust security·. Also the Tenth month in Babylonian is called *Tevet* ·Good·. § **10:26** MPr: Rabbinic Tradition says, in the

hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps. 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps. 139:23-24, 139:26)

**hand.** <sup>29</sup> 'Avi [My Father], who has given them to me, is greater than all. No one is able to snatch them out of 'Avi ·my Father·'s hand. <sup>30</sup> \* **I and Abba ·Father familiar, Dear Dad· are one."**

<sup>31</sup> Therefore Jews [Praisers] took up stones again to stone him. <sup>32</sup> Yeshua [Salvation] answered them, "I have shown you many good works from 'Avi ·my Father·. For which of those works do you stone me?"

<sup>33</sup> The Jews [Praisers] answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

<sup>34</sup> Yeshua [Salvation] answered them, "Is not it written in your *Torah* ·Teaching·, '*I said, you are elohim ·judges, gods·*?' † <sup>35</sup> If he called the people '*elohim*' ·judges, gods·, to whom the word of *Elohim* ·God· came (and the Scripture can't be broken), <sup>36</sup> ‡ **do you say of him whom haAbba ·the Father· sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Ben-Elohim ·Son of Elohim God·?' § <sup>37</sup> If I don't do the works of 'Avi ·my Father·, don't believe me. <sup>38</sup> But if I do them, though you don't believe me, believe the works; that you may know and believe that *haAbba* ·the Father· is in me, and I in *Abba* Father."**

<sup>39</sup> They sought again to seize him, and he went out of their hand. <sup>40</sup> He went away again beyond

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\* **10:30** MP: Messiah is both God and man. (Zech 12:10) † **10:34** Quoted from Ps 82:6, 118:25-26 ‡ **10:36** MP: Messiah is the *Ben-Elohim* ·Son of Elohim God·. (See also 2 Sam 7:12-14; 1 Chr 17:13-15). (Ps 2:7) § **10:36** Quoted from Ps 2:7

the Jordan [Descender] into the place where John [Yah is gracious] was baptizing at first, and there he stayed. <sup>41</sup> Many came to him. They said, "John [Yah is gracious] indeed did no sign, but everything that John [Yah is gracious] said about this man is true." <sup>42</sup> Many believed in him there.

## 11

<sup>1</sup> Now a certain man was sick, Lazarus [Help of God] from Bethany [House of affliction], of the village of Mary [Rebellion] and her sister, Martha [Lady mistress, Strong bitterness]. <sup>2</sup> It was that Mary [Rebellion] who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus [Help of God], was sick. <sup>3</sup> The sisters therefore sent to him, saying, "Lord, behold, he for whom you *phileo* ·affectionately love, have high regard for· is sick." <sup>4</sup> But when Yeshua [Salvation] heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it." <sup>5</sup> Now Yeshua [Salvation] had *agapao* ·total devotion love· towards Martha [Lady mistress, Strong bitterness], and her sister, and Lazarus [Help of God]. <sup>6</sup> When therefore he heard that he was sick, he stayed two days in the place where he was. <sup>7</sup> Then after this he said to the disciples, "Let's go into Judea [Praise] again."

<sup>8</sup> The disciples told him, "*Rabbi* ·Teacher·, the Jews [Praisers] were just trying to stone you, and are you going there again?"

<sup>9</sup>\* Yeshua [Salvation] answered, "Are not there twelve hours of daylight? If a man walks in the day, he does not stumble, because he sees the light of this world. <sup>10</sup> But if a man walks in the night, he stumbles, because the light is not in him." <sup>11</sup> He said these things, and after that, he said to them, "Our friend, Lazarus [Help of God], has fallen asleep, but I am going so that I may awake him out of sleep."

<sup>12</sup> The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

<sup>13</sup> Now Yeshua [Salvation] had spoken of his death, but they thought that he spoke of taking rest in sleep. <sup>14</sup> So Yeshua [Salvation] said to them plainly then, "Lazarus [Help of God] is dead. <sup>15</sup> I am glad for your sakes that I was not there, so that you may believe. Nevertheless, let's go to him."

<sup>16</sup> Thomas [Seeker of truth] therefore, who is called Didymus [Twin], said to his fellow disciples, "Let's go also, that we may die with him."

<sup>17</sup> So when Yeshua [Salvation] came, he found that he had been in the tomb four days already.

<sup>18</sup> Now Bethany [House of affliction] was near Jerusalem [City of peace], about fifteen stadia away [2 mi; 2.8 km]. <sup>19</sup> Many of the Jews [Praisers] had joined the women around Martha [Lady mistress, Strong bitterness] and Mary [Rebellion], to console them concerning their brother. <sup>20</sup> Then when Martha [Lady mistress,

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\* **11:9** MP: Trusting in the servant sent brings light and direction from God. (Is 50:10)

Strong bitterness] heard that Yeshua [Salvation] was coming, she went and met him, but Mary [Rebellion] stayed in the house. <sup>21</sup> Therefore Martha [Lady mistress, Strong bitterness] said to Yeshua [Salvation], "Lord, if you would have been here, my brother wouldn't have died. <sup>22</sup> Even now I know that, whatever you ask of God, God will give you." <sup>23</sup> Yeshua [Salvation] said to her, "Your brother will rise again."

<sup>24</sup> † Martha [Lady mistress, Strong bitterness] said to him, "I know that he will rise again in the resurrection at the last day."

<sup>25</sup> ‡ Yeshua [Salvation] said to her, "Ena Na [I AM (the Living God)] the resurrection and the life. He who believes in me will still live, even if he dies. <sup>26</sup> Whoever lives and believes in me will never die. Do you believe this?"

<sup>27</sup> She said to him, "Yes, Lord. I have come to believe that you are the Messiah [Anointed one], God's Son, he who comes into the world."

<sup>28</sup> When she had said this, she went away, and called Mary [Rebellion], her sister, secretly, saying, "The Teacher is here, and is calling you."

<sup>29</sup> When she heard this, she arose quickly, and went to him. <sup>30</sup> Now Yeshua [Salvation] had not yet come into the village, but was in the place

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† 11:24 MPr: "My glory shall rejoice in the King Messiah, in the future whom shall come forth from me, upon all the glory a covering" (Is 4:5). Continuing, "also my flesh shall dwell in safety" teaching that death is not our final resting place in connection with King Messiah. (Is 4:5 and Ps 16:9 in Midrash Ps 16:9). (Ps 16:9) ‡ 11:25 MP: The dead in Messiah will bodily resurrect at the same time Messiah is resurrected from the dead. (Is 26:19)



where Martha [Lady mistress, Strong bitterness] met him. <sup>31</sup> Then the Jews [Praisers] who were with her in the house, and were consoling her, when they saw Mary [Rebellion], that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." <sup>32</sup> Therefore when Mary [Rebellion] came to where Yeshua [Salvation] was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

<sup>33</sup> § When Yeshua [Salvation] therefore saw her weeping, and the Jews [Praisers] weeping who came with her, he groaned in the spirit, and was troubled, <sup>34</sup> and said, "Where have you laid him?"

They told him, "Lord, come and see."

<sup>35</sup> Yeshua [Salvation] wept.

<sup>36</sup> The Jews [Praisers] therefore said, "See how much *phileo* ·affectionate love, high regard· he had for him!" <sup>37</sup> Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

<sup>38</sup> Yeshua [Salvation] therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. <sup>39</sup> Yeshua [Salvation] said, "Take away the stone."

Martha [Lady mistress, Strong bitterness], the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

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§ 11:33 MP: Messiah sympathizes with great sorrow and grief.  
(Is 53:3)

<sup>40</sup> Yeshua [Salvation] said to her, “Didn’t I tell you that if you believed, you would see God’s glory?”

<sup>41</sup> So they took away the stone from the place where the dead man was lying. Yeshua [Salvation] lifted up his eyes, and said, “*Abba* ·Father familiar, Dear Dad·, I thank you that you listened to me. <sup>42</sup> I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me.” <sup>43</sup> When he had said this, he cried with a loud voice, “Lazarus [Help of God], come out!”

<sup>44</sup> He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Yeshua [Salvation] said to them, “Free him, and let him go.”

<sup>45</sup> Therefore many of the Jews [Praisers], who came to Mary [Rebellion] and saw what Yeshua [Salvation] did, believed in him. <sup>46</sup> But some of them went away to the Pharisees [Separated], and told them the things which Yeshua [Salvation] had done. <sup>47</sup> The chief priests therefore and the Pharisees [Separated] gathered a council, and said, “What are we doing? For this man does many signs. <sup>48</sup> If we leave him alone like this, everyone will believe in him, and the Romans [People from Town of flowing waters] will come and take away both our place and our nation.”

<sup>49</sup> But a certain one of them, Caiaphas [Rock that hollows itself out], being high priest that year, said to them, “You know nothing at all,  
<sup>50</sup> nor do you consider that it is advantageous

for us that one man should die for the people, and that the whole nation not perish.” <sup>51</sup> Now he didn’t say this of himself, but being high priest that year, he prophesied that Yeshua [Salvation] would die for the nation, <sup>52</sup> and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. <sup>53</sup> So from that day forward they took counsel that they might put him to death. <sup>54</sup> Yeshua [Salvation] therefore walked no more openly among the Jews [Praisers], but departed from there into the country near the wilderness, to a city called Ephraim [Fruit]. He stayed there with his disciples.

<sup>55</sup> Now the Judean [Person from Praise] festival of *Pesac* ·Passover· <sup>\*</sup> was at hand, (the start of Nissan). Many went up from the country to Jerusalem [City of peace] before the *Pesac* ·Passover·, to purify themselves. <sup>56</sup> Then they sought for Yeshua [Salvation] and spoke one with another, as they stood in the temple, “What do you think— that he is not coming to the feast at all?” <sup>57</sup> Now the chief priests and the Pharisees [Separated] had commanded that if anyone knew where he was, he should report it, that they might seize him.

## 12

<sup>1</sup> Then six days before the *Pesac* ·Passover· (Nissan 8), <sup>\*</sup> Yeshua [Salvation] came to Bethany

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<sup>\*</sup> **11:55** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua. <sup>\*</sup> **12:1** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua.

[House of affliction], where Lazarus [Help of God] was, who had been dead, whom he raised from the dead. <sup>2</sup> So they made him a supper there. Martha [Lady mistress, Strong bitterness] served, but Lazarus [Help of God] was one of those who sat at the table with him. <sup>3</sup> Mary [Rebellion], therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Yeshua [Salvation], and wiped his feet with her hair. The house was filled with the fragrance of the ointment. <sup>4</sup> Then Judas Iscariot [Praised Dagger-man], † Simeon [Hearing]'s son, one of his disciples, who would betray him, said, <sup>5</sup> "Why was this ointment not sold for three hundred denarii (300 days wages), and given to the poor?" <sup>6</sup> Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. <sup>7</sup> But Yeshua [Salvation] said, "Leave her alone. She has kept this for the day of my burial. <sup>8</sup> For you always have the poor with you, but you don't always have me."

<sup>9</sup> A large crowd therefore of the Jews [Praisers] learned that he was there, and they came, not for Yeshua [Salvation]'s sake only, but that they

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† **12:4** Judas K'riot; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas' name, therefore it could be a family name, geographic location, or a political party, or for some personal reason.

might see Lazarus [Help of God] also, whom he had raised from the dead. <sup>10</sup> But the chief priests conspired to put Lazarus [Help of God] to death also, <sup>11</sup> because on account of him many of the Jews [Praisers] went away and believed in Yeshua [Salvation].

<sup>12</sup> ‡ § \* On the next day a great multitude had come to the feast. When they heard that Yeshua [Salvation] was coming to Jerusalem [City of peace], <sup>13</sup> † they took the branches of the palm trees, and went out to meet him, shouting, “*Hosanna! ·Save now!· Blessed is he who comes in the name of MarYah [Master Yahweh], ‡ the Melek Isra’el [King of God prevails]!*”

<sup>14</sup> Yeshua [Salvation], having found a young donkey, sat on it. As it is written, <sup>15</sup> “Don’t be afraid, *daughter of Zion [Mountain ridge, Marking]. Behold, your King comes, sitting on a donkey’s colt.*” § <sup>16</sup> His disciples didn’t understand these things at first, but when Yeshua

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‡ **12:12** MP: Messiah is announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem. The calculation using 360 days per calendar year, lunar year. (Dan 9:25) § **12:12** MP: Messiah is beheld as King. (Zech 9:9)

\* **12:12** MPr: “Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the Lulav (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing Hosannas to him as the *haKadosh Isra’el* [the Holy One of God prevails].” (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow Matt 21:8; Myrtle Mark 11:8; Good fruits Luke 19:35-36; Palm John 12:12-13) † **12:13** MP: Messiah comes in the name of Yahweh. This is also an appropriate greeting to Messiah. (Ps 118:25-26) ‡ **12:13** Quoted from Ps 118:25-26 § **12:15** Quoted from Zec 9:9

[Salvation] was glorified, then they remembered that these things were written about him, and that they had done these things to him. <sup>17</sup> The multitude therefore that was with him when he called Lazarus [Help of God] out of the tomb, and raised him from the dead, was testifying about it. <sup>18</sup> For this cause also the multitude went and met him, because they heard that he had done this sign. <sup>19</sup> The Pharisees [Separated] therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

<sup>20</sup> Now there were certain Greeks among those that went up to worship at the feast. <sup>21</sup> These, therefore, came to Philip [Loves horses], who was from Bethsaida of Galilee [District, Circuit], and asked him, saying, "Sir, we want to see Yeshua [Salvation]." <sup>22</sup> Philip [Loves horses] came and told Andrew [Manly], and in turn, Andrew [Manly] came with Philip [Loves horses], and they told Yeshua [Salvation]. <sup>23</sup> Yeshua [Salvation] answered them, "The time has come for the Son of Man to be glorified. <sup>24</sup> \* **Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit.** <sup>25</sup> He who *phileo* affectionately loves, has high regard for

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\* **12:24** MP: Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to "Lebanon," it describes the quality of the produce grown. (Ps 72:16)

his life will lose it. He who hates his life in this world will keep it to eternal life. <sup>26</sup> If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, *haAbba* ·the Father· will honor him.

<sup>27</sup> † ‡ § \* “Now my soul is troubled. What shall I say? ‘ *Abba* ·Father familiar, Dear Dad·, save me from this time?’ But for this cause I came to this time. <sup>28</sup> † ‡ *Abba* ·Father familiar, Dear Dad·, glorify your name!”

Then there came a voice out of the sky, saying, “I have both glorified it, and will glorify it again.”

<sup>29</sup> The multitude therefore, who stood by and heard it, said that it had thundered. Others said, “An angel has spoken to him.”

<sup>30</sup> § *Yeshua* [Salvation] answered, “This voice

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† **12:27** MP: The work that Messiah does will glorify God. (Is 49:3) ‡ **12:27** MP: Messiah is not rebellious to God’s will. (Is 50:5) § **12:27** MP: Messiah, as God’s Servant, will be highly exalted. (Is 52:13) \* **12:27** MP: God will afflict the Messiah, in association with bearing sin. (Is 53:10) † **12:28** MPr: The glory referenced in the first clause of this verse is of the King Messiah. The second clause is proof of its Messianic application. (Ps 21:5, Heb Bible 21:6, in Yalkut on Numbers 27:20, Midrash Ps 21:5). In addition, this passage is directly applied to the Messiah in (Midrash Genesis 15). (Ps 21:5 (Heb Bible 21:6)) ‡ **12:28** MPr: Rephrasing “the Son of Man” with “King Messiah”. (Targum on Ps 80:17, Heb Bible 80:18) (Ps 80:17 (Heb Bible 80:18)). § **12:30** MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1)

has not come for my sake, but for your sakes.

<sup>31</sup> Now is the judgment of this world. \* Now the prince of this world † will be cast out. <sup>32</sup> ‡ § And I, if I am lifted up from the earth, will draw all people to myself.” <sup>33</sup> But he said this, signifying by what kind of death he should die. <sup>34</sup> The multitude answered him, “We have learned from the *Torah* ·Teaching· that the Messiah [Anointed one] *remains forever*. \* † How do you say, “The Son of Man must *be lifted up*?” ‡ Who is this Son of Man?”

<sup>35</sup> § Yeshua [Salvation] therefore said to them, “Yet a little while the light is with you. Walk while you have the light, that darkness does not overtake you. He who walks in the darkness does not know where he is going. <sup>36</sup> While you have the light, believe in the light, that you may become children of light.” Yeshua [Salvation] said these things, and he departed

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\* **12:31** MP: Enmity between “Thy seed and her seed.” - Women have ovum, not seed as males, therefore this is a miraculous birth. (Gen 3:15) † **12:31** MP: Messiah’s heels bruise the serpent’s head. The serpent retaliates, but is hurled down from power. (Gen 3:15) ‡ **12:32** MP: The one providing atonement is lifted up on a stake to restore healing to man. (Num 21:9) § **12:32** MP: Messiah is rejected by his own Jewish people, “we did not esteem him”. Yet (Is 49:6 and 60:1-3) says the Messiah’s light draws the Gentiles to Him. (Is 53:3) \* **12:34** Quoted from Is 9:7, Ps 89:29, 89:36-37 † **12:34** Context: 2 Sam 7:13 ‡ **12:34** Quoted from Num 21:8 § **12:35** MP: Trusting in the servant sent brings light and direction from God. (Is 50:10)



and hid himself from them. <sup>37</sup> \* † But though he had done so many signs before them, yet they didn't believe in him, <sup>38</sup> that the word of Isaiah [Salvation of Yah] the prophet might be fulfilled, which he spoke,

*"ADONAI, who has believed our report?*

*To has the arm of Yahweh been revealed?"* ‡

<sup>39</sup> For this cause they couldn't believe, for Isaiah [Salvation of Yah] said again,

<sup>40</sup> *"He has blinded their eyes and he hardened their heart,*

*lest they should see with their eyes,*

*and perceive with their heart,*

*and would make teshuvah ·completely re- turn in repentance·,*

*and I would heal them."* §

<sup>41</sup> Isaiah [Salvation of Yah] said these things when he saw his *shekhinah* ·manifest weighty glory and presence of God·, and spoke of him.

<sup>42</sup> Nevertheless even of the rulers many believed in him, but because of the Pharisees [Separated] they didn't confess it, so that they would not be put out of the synagogue, <sup>43</sup> for they had *agapao* ·total devotion love· for men's praise more than God's praise.

<sup>44</sup> \* Yeshua [Salvation] cried out and said, *"Whoever believes in me, believes not in me, but*

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\* **12:37** MP: Seeing the glory of Messiah, Israel still hardens her heart and refuses to acknowledge him. (Is 6:9-10) † **12:37** MP: The Messiah's own people do not believe he is the Messiah. (Is 53:1) ‡ **12:38** Quoted from Is 53:1 § **12:40** Quoted from Is 6:10 \* **12:44** MP: Messiah is God. (Zech 11:12-13)

in him who sent me. <sup>45</sup> † He who sees me sees him who sent me. <sup>46</sup> ‡ I have come whom as a light into the world, that whoever believes in me may not remain in the darkness. <sup>47</sup> § If anyone listens to my sayings, and does not believe, I don't judge him. For I came not to judge the world, but to save the world. <sup>48</sup> \* He who rejects me, and does not receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. <sup>49</sup> † ‡ § \* † For I spoke not from myself, but *haAbba* ·the Father· who sent me, he gave me a *commandment*, what

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† **12:45** MP: Messiah is equal to God who sent him; Immanu'el, God with us. (Is 7:14) ‡ **12:46** MP: Trusting in the servant sent brings light and direction from God. (Is 50:10) § **12:47** MP: Messiah brings the time of God's judgment and vengeance. (Is 61:2) \* **12:48** MP: God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Deut 18:17-19) † **12:49** MP: Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6) ‡ **12:49** MP: Messiah is the "Prince of Peace". This role can be understood as "The chief leader of the people establishing a peaceful covenant relationship with God". (Is 9:6) § **12:49** MP: Messiah is called Israel. Messiah comes from the nation of Israel. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (Is 49:3) \* **12:49** MP: The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4) † **12:49** MP: Messiah is God's servant born in Bethlehem, "the future ruler of Israel". (Mic 5:2)

I should say, and what I should *speak*. ‡ 50 I know that his commandment is eternal life. The things therefore which I speak, even as *haAbba* ·the Father· has said to me, so I speak.”

## 13

<sup>1</sup> \* Now before the festival of the *Pesac* ·Passover· (Nissan 14), † Yeshua [Salvation], knowing that his time had come that he would depart from this world to *haAbba* ·the Father·, having *agapao* ·total devoted love· for his own who were in the world, he showed *agapao* ·total devotion love· to them unto the end. <sup>2</sup> During supper, the devil having already put into the heart of Judas Iscariot [Praised Dagger-man], Simeon [Hearing]’s son, to betray him, <sup>3</sup> Yeshua [Salvation], knowing that *haAbba* ·the Father· had given all things into his hands, and that he came from God, and was going to God, <sup>4</sup> arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist. <sup>5</sup> Then he poured water into the basin, and began to wash the disciples’ feet, and to wipe them with the towel that was wrapped around

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‡ 12:49 Quoted from Deut 18:18 \* 13:1 MPr: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parasha 1). (Messiah as an Ox - Matt 21:12; John 2:15; Rev 19:14 Messiah as a donkey - Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined - Matt 21:12-15) † 13:1 Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua.

him. <sup>6</sup> Then he came to Simeon Peter [Hearing Rock]. He said to him, "Lord, do you wash my feet?"

<sup>7</sup> Yeshua [Salvation] answered him, "You don't know what I am doing now, but you will understand later."

<sup>8</sup> Peter [Rock] said to him, "You will never wash my feet!"

Yeshua [Salvation] answered him, "If I don't wash you, you have no part with me."

<sup>9</sup> Simeon Peter [Hearing Rock] said to him, "Lord, not my feet only, but also my hands and my head!"

<sup>10</sup> Yeshua [Salvation] said to him, "Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you." <sup>11</sup> For he knew him who would betray him, therefore he said, "You are not all clean." <sup>12</sup> So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, "Do you know what I have done to you? <sup>13</sup> You call me, 'Teacher' and 'Lord.' You say so correctly, for so I am. <sup>14</sup> If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you also should do as I have done to you. <sup>16</sup> Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him. <sup>17</sup> If you know these things,

blessed are you if you do them. <sup>18</sup> ‡ I don't speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, '*He who eats matzah ·unleavened bread· with me has lifted up his heel against me.*' § <sup>19</sup> \* From now on, I tell you before it happens, that when it happens, you may believe that *Ena Na* [I AM (the Living God)]. <sup>20</sup> Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."

<sup>21</sup> When Yeshua [Salvation] had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

<sup>22</sup> The disciples looked at one another, perplexed about whom he spoke. <sup>23</sup> One of his disciples, the one whom Yeshua [Salvation] felt *agapao* ·total devotion love· for, was at the table, leaning against Yeshua [Salvation]'s chest. <sup>24</sup> Simeon Peter [Hearing Rock] therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

<sup>25</sup> He, leaning back, as he was, on Yeshua [Salvation]'s chest, asked him, "Lord, who is it?"

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‡ **13:18** MP: The Messiah's betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God's house (Zech 11:13; Matt 27:5); the price used to buy potter's field for strangers' burial graves (Zech 11:13; Matt 27:7). (Ps 41:9) § **13:18** Paraphrase Quoted from Ps 41:9

\* **13:19** MP: Messiah declares things before they happen. (Is 42:9)

<sup>26</sup> Yeshua [Salvation] therefore answered, “It is he to whom I will give this piece of *matzah* ·unleavened bread· when I have dipped it (in the bitter herbs).” So when he had dipped the piece of bread, he gave it to Judas [Praised], the son of Simeon [Hearing] from K’riot. <sup>27</sup> After the piece of *matzah* ·unleavened bread·, then *Satan* [Adversary] entered into him.

Then Yeshua [Salvation] said to him, “What you do, do quickly.”

<sup>28</sup> Now no man at the table knew why he said this to him. <sup>29</sup> For some thought, because Judas [Praised] had the money box, that Yeshua [Salvation] said to him, “Buy what things we need for the feast,” or that he should give something to the poor. <sup>30</sup> Therefore having received that piece of *matzah* ·unleavened bread·, he went out immediately. It was night.

<sup>31</sup> When he had gone out, Yeshua [Salvation] said, “Now the Son of Man has been glorified, and God has been glorified in him. <sup>32</sup> If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. <sup>33</sup> † Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews [Praisers], ‘Where I am going, you can’t come,’ so

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† **13:33** MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1). (Ps 21:1 (Heb Bible 21:2))

now I tell you. <sup>34</sup> A new commandment I give to you, that you show *agapao* ·total devotion love· to one another. Just as I have had *agapao* ·totally devoted love· towards you, you also show *agapao* ·totally devoted love· to one another. <sup>35</sup> By this everyone will know that you are my disciples, if you have *agape* ·unconditional love· for one another.”

<sup>36</sup> Simeon Peter [Hearing Rock] said to him, “Lord, where are you going?”

Yeshua [Salvation] answered, “Where I am going, you can’t follow now, but you will follow afterwards.”

<sup>37</sup> Peter [Rock] said to him, “Lord, why can’t I follow you now? I will lay down my life for you.”

<sup>38</sup> Yeshua [Salvation] answered him, “Will you lay down your life for me? Most certainly I tell you, the rooster won’t crow until you have denied me three times.

## 14

<sup>1</sup> \* “Don’t let your heart be troubled. Believe in God. Believe also in me. <sup>2</sup> † ‡ In ‘Avi ·my

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\* **14:1** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) † **14:2** MP: Nobody has seen or heard the things that God has prepared for those who wait for Him. (Is 64:4) ‡ **14:2** MPr: The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, “Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother’s breast.” (Targum Song of Songs 8:1). (Song of Songs 8:1)

Father's house are many homes. § If it was not so, I would have told you. I am going to prepare a place for you. <sup>3</sup> If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. <sup>4</sup> Where I go, you know, and you know the way."

<sup>5</sup> Thomas [Seeker of truth] said to him, "Lord, we don't know where you are going. How can we know the way?"

<sup>6</sup> \* Yeshua [Salvation] said to him, " *Ena Na* [I AM (the Living God)] the way, the truth, and the life. No one comes to *haAbba* ·the Father·, except through me. <sup>7</sup> If you had known me, you would have known 'Avi ·my Father· also. From now on, you know him, and have seen him."

<sup>8</sup> Philip [Loves horses] said to him, "Lord, show us *haAbba* ·the Father·, and that will be enough for us."

<sup>9</sup> Yeshua [Salvation] said to him, "Have I been with you such a long time, and do you not know me, Philip [Loves horses]? He who has seen me has seen *haAbba* ·the Father·. How do you say, 'Show us *haAbba* ·the Father·?' <sup>10</sup> Don't you believe that I am in *haAbba* ·the Father·, and *haAbba* ·the Father· in me? The words that I

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§ 14:2 MP: Nobody has seen or heard the things that God has prepared for those who wait for Him. (Is 64:4) \* 14:6 MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1). (Ps 21:1 (Heb Bible 21:2))



tell you, I speak not from myself; but *haAbba* ·the Father· who lives in me does his works. <sup>11</sup> Believe me that I am in *haAbba* ·the Father·, and *haAbba* ·the Father· in me; or else believe me for the very works' sake. <sup>12</sup> † Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these, because I am going to 'Avi ·my Father·. <sup>13</sup> ‡ Whatever you will ask in my name, that will I do, that *haAbba* ·the Father· may be glorified in the Son. <sup>14</sup> If you will ask anything in my name, I will do it. <sup>15</sup> If you have *agapao* ·totally devoted love· for me, keep my commandments. <sup>16</sup> I will pray to *haAbba* ·the Father·, and he will give you another Counselor, that he may be with you forever, <sup>17</sup> *haRuach* [the Spirit] of truth, whom the world can't receive; for it does not see him, neither knows him. You know him, for he lives with you, and will be in you. <sup>18</sup> I will not leave you orphans. I am coming to you. <sup>19</sup> Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. <sup>20</sup> In that day you will know that I am in

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† **14:12** MP: Messiah son of David will be the Shepard Leader Ruler teaching God's people to live holy by God's instructions. (Eze 37:24-25) ‡ **14:13** MP: This can be interpreted two ways. 1) Messiah prays for those who he has redeemed as Intercessor and Redeemer; or those redeemed will pray for the prosperity of their Redeemer. 2) Messiah redeems from violence. Spiritually referring to sin separating humans from God. Physically referring to Messiah as military leader and political redemption. Both are reason for humans to "continually bless him". (Consider also in association with Ps 72:10; Is 60:3, 60:6). (Ps 72:14-15)

'Avi ·my Father·, and you in me, and I in you.  
<sup>21</sup> One who has my commandments, and keeps them, that person is one who has *agapao* ·totally devoted love· for me. One who has *agapao* ·total devotion love· for me will receive *agapao* ·total devotion love· from 'Avi ·my Father·, and I will have *agapao* ·totally devoted love· for him, and will reveal myself to him."

<sup>22</sup> Judas [Praised] (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

<sup>23</sup> § \* Yeshua [Salvation] answered him, "If a man has *agapao* ·total devotion love· for me, he will keep my word. 'Avi [My Father] will have *agapao* ·total devoted love· for him, and we will come to him, and make our home with him.

<sup>24</sup> He who does not have *agapao* ·total devotion love· for me does not keep my words. The word which you hear is not mine, but from *haAbba* ·the Father· who sent me. <sup>25</sup> † I have said these things to you, while still living with you.

<sup>26</sup> But the Counselor, *Ruach haKodesh* [Spirit of the Holiness], whom *Abba* ·Father familiar, Dear Dad· will send in my name, he will teach you

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§ **14:23** MP: Messiah comes to Zion as Redeemer to remove transgression by placing the Holy Spirit upon people and teach God's *Torah* ·Teachings· in their inner person. (See also Jer 31:31-33). (Is 59:20-21) \* **14:23** MPr: The Rabbis teach if Israel kept just one Sabbath according to the commandment, the Messiah would immediately come (Ex 19:25 in Jerusalem Targum 64). (Ex 19:25) † **14:25** MP: Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16)

all things, and will remind you of all that I said to you. <sup>27</sup> ‡ *Shalom* ·Complete peace· I leave with you. I am giving you my *shalom* ·complete peace·; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful. <sup>28</sup> You heard how I told you, 'I go away, and I come to you.' If you have *agapao* ·total devotion love· for me, you would have rejoiced, because I said 'I am going to 'Avi ·my Father·;' for *Abba* ·Father familiar, Dear Dad· is greater than I. <sup>29</sup> Now I have told you before it happens so that, when it happens, you may believe. <sup>30</sup> I will no more speak much with you, for the prince of the world comes, and he has nothing in me. <sup>31</sup> But that the world may know that I have *agapao* ·total devotion love· for *haAbba* ·the Father·, I do as *haAbba* ·the Father· enjoined me. Arise, let us go from here.

## 15

<sup>1</sup> “*Ena Na* [I AM (the Living God)] the true vine, and 'Avi ·my Father· is the farmer. <sup>2</sup> Every branch in me that does not bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. <sup>3</sup> You are already pruned clean because of the word which I have spoken to you. <sup>4</sup> Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the

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‡ 14:27 MPr: The promise of peace in the Aaronic Blessing (Num 6:26) is referred to as the peace of the Kingdom of David. Linked to (Is 9:7), “of the increase of his government and peace there shall be no end.” (Is 9:7 in Siphre on Numbers Parasha 42: Num 30:1-32:42). (Is 9:7)

vine, so neither can you, unless you remain in me. <sup>5</sup> *Ena Na* [I AM (the Living God)] the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing. <sup>6</sup> If a man does not remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. <sup>7</sup> \* **If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.**

<sup>8</sup> **"In this is 'Avi ·my Father· glorified, that you bear much fruit; and so you will be my disciples.** <sup>9</sup> Even as *haAbba* ·the Father· has *agapao* ·totally devoted love· for me, I also have shown *agapao* ·totally devoted love· for you. Remain in my *agape* ·unconditional love·. <sup>10</sup> If you keep my commandments, you will remain in my *agape* ·unconditional love·; even as I have kept 'Avi ·my Father·'s commandments, and remain in his *agape* ·unconditional love·. <sup>11</sup> I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

<sup>12</sup> † **"This is my commandment, that you have *agapao* ·total devotion love· to one another, even as I have shown *agapao* ·total devotion love· to you.** <sup>13</sup> Greater *agape* ·unconditional love· has no one than this, that someone lay down his life

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\* **15:7** MP: Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16) † **15:12** MP: Messiah establishes that obedience is more desired to God than sacrifice. (Ps 40:6-8)

for his friends. <sup>14</sup> You are my friends, if you do whatever I enjoin you. <sup>15</sup> ‡ No longer do I call you servants, for the servant does not know what his lord does. § But I have called you friends, for everything that I heard from 'Avi ·my Father·, I have made known to you. <sup>16</sup> \* You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of *haAbba* ·the Father· in my name, he may give it to you.

<sup>17</sup> "I enjoin these things to you, that you may have *agapao* ·totally devoted love· to one another. <sup>18</sup> If the world hates you, you know that it has hated me before it hated you. <sup>19</sup> If you were of the world, the world would *phileo* ·affectionately love, have high regard for· its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. <sup>20</sup> Remember the word that I said to

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‡ **15:15** MP: Messiah calls these believers, or those who do the Father's will, brethren or brothers. (Ps 22:22) § **15:15** MP: "He will divide the spoils." By being an atonement for many, Messiah is the Redeemer and therefore enjoys the benefits / spoils of this conquest; redeeming people from their former master who rules thru sin to the new Master who is Yahweh. (Is 53:12) \* **15:16** MP: Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to "Lebanon," it describes the quality of the produce grown. (Ps 72:16)

you: 'A servant is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.

<sup>21</sup> But all these things will they do to you for my name's sake, because they don't know him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. <sup>23</sup> † ‡ **He who hates me,**

**hates 'Avi ·my Father· also.** <sup>24</sup> § \* **If I hadn't done among them the works which no one else did, they would not have had sin. But now have they seen and also hated both me and 'Avi ·my Father·.** <sup>25</sup> But this happened so that the word may be fulfilled which was written in their *Torah* ·Teaching, *'They hated me for no reason at all.'*

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<sup>26</sup> "When the Counselor has come, whom I will send to you from *haAbba* ·the Father·, *haRuach* [the Spirit] of truth, who proceeds from *haAbba* ·the Father·, he will testify about me. <sup>27</sup> You will also testify, because you have been with me from the beginning.

## 16

<sup>1</sup> "These things have I spoken to you, so that you wouldn't be caused to stumble. <sup>2</sup> They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that

† **15:23** MP: Messiah is despised. (See also Ps 69:4). (Is 49:7)

‡ **15:23** MP: Messiah is rejected. (Zech 12:10) § **15:24** MP: Hated without a cause. (Ps 69:4) \* **15:24** MP: Trusting in

Yahweh God also means to trust in his Servant Messiah. (Is 50:10)

† **15:25** Quoted from Ps 35:19, 69:4, 109:3

he offers service to God. <sup>3</sup> They will do these things because they have not known *haAbba* ‘the Father’, nor me. <sup>4</sup> But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn’t tell you these things from the beginning, because I was with you. <sup>5</sup> But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ <sup>6</sup> But because I have told you these things, sorrow has filled your heart. <sup>7</sup> Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don’t go away, the Counselor won’t come to you. But if I go, I will send him to you. <sup>8</sup> When he has come, he will convict the world about sin, about righteousness, and about judgment; <sup>9</sup> about sin, because they don’t believe in me; <sup>10</sup> about righteousness, because I am going to ‘*Avi* my Father’, and you won’t see me any more; <sup>11</sup> about judgment, because the prince of this world has been judged.

<sup>12</sup> “I have yet many things to tell you, but you can’t bear them now. <sup>13</sup> However when he, *haRuach* [the Spirit] of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. <sup>14</sup> He will glorify me, for he will take from what is mine, and will declare it to you. <sup>15</sup> All things whatever *haAbba* ‘the Father’ has are mine; therefore I said that he takes of mine, and will declare it to you. <sup>16</sup> A little while, and you will not see me. Again a little while, and you

will see me.”

<sup>17</sup> Some of his disciples therefore said to one another, “What is this that he says to us, ‘A little while, and you won’t see me, and again a little while, and you will see me;’ and, ‘Because I go to *haAbba* ·the Father·’?” <sup>18</sup> They said therefore, “What is this that he says, ‘A little while’? We don’t know what he is saying.”

<sup>19</sup> Therefore Yeshua [Salvation] perceived that they wanted to ask him, and he said to them, “Do you inquire among yourselves concerning this, that I said, ‘A little while, and you won’t see me, and again a little while, and you will see me?’” <sup>20</sup> Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. <sup>21</sup> A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she does not remember the anguish any more, for the joy that a human being is born into the world. <sup>22</sup> Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

<sup>23</sup> “In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of *haAbba* ·the Father· in my name, he will give it to you. <sup>24</sup> Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full. <sup>25</sup> I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly



about *haAbba* ·the Father·. <sup>26</sup> In that day you will ask in my name; and I don't say to you, that I will pray to *haAbba* ·the Father· for you, <sup>27</sup> for *haAbba* ·the Father· himself *phileo* ·affectionate loves, has high regard for· you, because you have *phileo* ·affectionate loves, high regard for· me, and have believed that I came from God. <sup>28</sup> I came from *haAbba* ·the Father·, and have come into the world. Again, I leave the world, and go to *haAbba* ·the Father·."

<sup>29</sup> His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech. <sup>30</sup> Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came from God."

<sup>31</sup> Yeshua [Salvation] answered them, "Do you now believe? <sup>32</sup> \* Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because *haAbba* ·the Father· is with me. <sup>33</sup> I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."

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\* **16:32** MP: The Shepherd is struck and the sheep (disciples) scatter. (Zech 13:7)

# 17

<sup>1</sup> \* † Yeshua [Salvation] said these things, and lifting up his eyes to heaven, he said, “ *Abba* ·Father familiar, Dear Dad·, the time has come. Glorify your Son, that your Son may also glorify you; <sup>2</sup> even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. <sup>3</sup> ‡ This is eternal life, that they should know you, the only true God, and him whom you sent, Yeshua Messiah [Salvation Anointed one]. <sup>4</sup> § \* I glorified you on the earth. I have accomplished the work which you

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\* **17:1** MP: The work that Messiah does will glorify God. (Is 49:3) † **17:1** MP: God’s desire is fulfilled in Messiah being a sin offering. This end goal is God’s purpose. In context, God pleasure is linked to a sin offering being provided. An atonement, a redemption, and a covering for sin was accomplished through that offering for all people who are associated (see Is 53:5-6, 53:11) bringing God pleasure. Being associated with the sin offering is seen in (Lev 4:4, 4:15, 4:24, 4:29, 4:33). (Is 53:10) ‡ **17:3** MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) § **17:4** MP: Messiah will ask God for His inheritance, the nations of the world. (Ps 2:8) \* **17:4** MP: Messiah is God’s servant. (Zech 3:8)

have given me to do. <sup>5</sup> † ‡ Now, *Abba* ·Father familiar, Dear Dad·, glorify me with your own self with the glory which I had with you before the world existed. <sup>6</sup> I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word. <sup>7</sup> Now they have known that all things whatever you have given me are from you, <sup>8</sup> for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you, and they have believed that you sent me. <sup>9</sup> I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours. <sup>10</sup> All things that are mine are yours, and yours are mine, and I am glorified in them. <sup>11</sup> I am no more in the world, but these are in the world, and I am coming to you. Holy *Abba* ·Father familiar, Dear Dad·, keep them through your name which you have given me, that they may be one, even as we are. <sup>12</sup> While I was with them in the world, I kept them in your name. Those whom you have given

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† 17:5 MP: This prophecy is debated between Jewish and Christian interpretations. Jewish: Wisdom in Proverbs refers to Torah itself, and therefore God's Wisdom revealed in Torah was before the creation in (Gen 1:1). Christian: Messiah is from everlasting, for he is the incarnate wisdom of God. Therefore wisdom in Proverbs refers to Messiah. Proposed: The two perspectives can be reconciled if Messiah is not wisdom itself, rather the fullness of the wisdom expressed in the Living *Torah* ·Teachings·. (Prov 8:22-23) (see also 1 Cor 1:24; Col 1:15-17)

‡ 17:5 MP: Messiah is from everlasting just as Yahweh God is eternal. (Is 48:16)

me I have kept. None of them is lost, except the *son of destruction*, § that the Scripture might be fulfilled. <sup>13</sup> But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. <sup>14</sup> I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. <sup>15</sup> I pray not that you would take them from the world, but that you would keep them from the evil one. <sup>16</sup> They are not of the world even as I am not of the world. <sup>17</sup> \* Sanctify them in your truth. Your word is truth. <sup>18</sup> As you sent me into the world, even so I have sent them into the world. <sup>19</sup> For their sakes I sanctify myself, that they themselves also may be sanctified in truth. <sup>20</sup> Not for these only do I pray, but for those also who believe in me through their word, <sup>21</sup> that they may all be one; even as you, *Abba* ·Father familiar, Dear Dad·, are in me, and I in you, that they also may be one in us; that the world may believe that you sent me. <sup>22</sup> The glory which you have given me, I have given to them; that they may be one, even as we are one; <sup>23</sup> I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and have *agapao* ·totally devoted love· for them, even as you have *agapao* ·totally devoted love· for me. <sup>24</sup> *Abba* ·Father familiar, Dear Dad·,

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§ 17:12 Paraphrase Quoted from Ps 69:25, 109:8 with Acts 1:16-20 \* 17:17 MP: "By his stripes we are healed / made whole."

Messiah's atonement brings wholeness and healing to those in association with him. (This healing could be physical, spiritual or both.) (Is 53:5)

I desire that they also whom you have given me be with me where I am, † **that they may see my glory, which you have given me, for you have *agapao* ·totally devoted love· for me from before the foundation of the world.** <sup>25</sup> Righteous *Abba* Father, the world has not known you, but I knew you; and these knew that you sent me. <sup>26</sup> I made known to them your name, and will make it known; that the *agape* ·unconditional love· with which you have *agapao* ·totally devoted love· to me may be in them, and I in them.”

## 18

<sup>1</sup> When Yeshua [Salvation] had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered. <sup>2</sup> Now Judas [Praised], who betrayed him, also knew the place, for Yeshua [Salvation] often met there with his disciples. <sup>3</sup> Judas [Praised] then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees [Separated], came there with lanterns, torches, and weapons. <sup>4</sup> Yeshua [Salvation] therefore, knowing all the things that were happening to him, went out, and said to them, “Who are you looking for?”

<sup>5</sup> They answered him, “Yeshua [Salvation] of Nazareth [Branch, Separated one].”

Yeshua [Salvation] said to them, “I am he.”

Judas [Praised] also, who betrayed him, was standing with them. <sup>6</sup> When therefore he said

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† **17:24** MP: See (MP in John 17:5 paired with Prov 8:22-23)

to them, “*Ena Na* [I AM (the Living God)],” they went backward, and fell to the ground.

<sup>7</sup> Again therefore he asked them, “Who are you looking for?”

They said, “Yeshua [Salvation] of Nazareth [Branch, Separated one].”

<sup>8</sup> Yeshua [Salvation] answered, “I told you that *Ena Na* [I AM (the Living God)]. If therefore you seek me, let these go their way,” <sup>9</sup> that the word might be fulfilled which he spoke, “Of those whom you have given me, I have lost none.”

<sup>10</sup> Simeon Peter [Hearing Rock] therefore, having a sword, drew it, and struck the high priest’s servant, and cut off his right ear. The servant’s name was Malchus. <sup>11</sup> Yeshua [Salvation] therefore said to Peter [Rock], “Put the sword into its sheath. The cup which *haAbba* ·the Father· has given me, shall I not surely drink it?”

<sup>12</sup> \* So the detachment, the commanding officer, and the officers of the Jews [Praisers], seized Yeshua [Salvation] and bound him, <sup>13</sup> and led him to Annas first, for he was father-in-law to Caiaphas [Rock that hollows itself out], who was high priest that year. <sup>14</sup> Now it was Caiaphas [Rock that hollows itself out] who advised the Jews [Praisers] that it was expedient that one man should perish for the people. <sup>15</sup> Simeon Peter [Hearing Rock] followed Yeshua [Salvation], as did another disciple. Now that disciple was known to the high priest, and entered in with Yeshua [Salvation] into the court of the high

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\* **18:12** MP: Messiah is confined and judged. (Is 53:8)

priest; <sup>16</sup> but Peter [Rock] was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter [Rock]. <sup>17</sup> Then the maid who kept the door said to Peter [Rock], "Are you also one of this man's disciples?"

He said, "I am not."

<sup>18</sup> Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter [Rock] was with them, standing and warming himself. <sup>19</sup> † The high priest therefore asked Yeshua [Salvation] about his disciples, and about his teaching. <sup>20</sup> ‡ Yeshua [Salvation] answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews [Praisers] always meet. I said nothing in secret. <sup>21</sup> Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

<sup>22</sup> When he had said this, one of the officers standing by slapped Yeshua [Salvation] with his hand, saying, "Do you answer the high priest like that?"

<sup>23</sup> Yeshua [Salvation] answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

<sup>24</sup> Annas sent him bound to Caiaphas [Rock that hollows itself out], the high priest. <sup>25</sup> Now Simeon Peter [Hearing Rock] was standing and

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† 18:19 MP: Messiah is confined and judged. (Is 53:8) ‡ 18:20 MP: Messiah speaks nothing in secret. (Is 48:16)

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."

<sup>26</sup> One of the servants of the high priest, being a relative of him whose ear Peter [Rock] had cut off, said, "Didn't I see you in the garden with him?"

<sup>27</sup> Peter [Rock] therefore denied it again, and immediately the rooster crowed.

<sup>28</sup> They led Yeshua [Salvation] therefore from Caiaphas [Rock that hollows itself out] into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the *Pesac* ·Passover· meal (Nissan 14). <sup>29</sup> Pilate [Armed with javelin] therefore went out to them, and said, "What accusation do you bring against this man?"

<sup>30</sup> They answered him, "If this man was not an evildoer, we wouldn't have delivered him up to you."

<sup>31</sup> § Pilate [Armed with javelin] therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jews [Praisers] said to him, "It is not lawful for us to put anyone to death," <sup>32</sup> that the word of Yeshua [Salvation] might be fulfilled, which he spoke, signifying by what kind of death he should die.

<sup>33</sup> Pilate [Armed with javelin] therefore entered again into the Praetorium, called Yeshua

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§ 18:31 MP: When Messiah comes, then Judah will lose power and leadership, represented by the scepter. (Gen 49:10)



[Salvation], and said to him, “Are you the King of the Jews [Praisers]?”

<sup>34</sup> Yeshua [Salvation] answered him, “Do you say this by yourself, or did others tell you about me?”

<sup>35</sup> Pilate [Armed with javelin] answered, “I’m not a Jew [Praiser], am I? Your own nation and the chief priests delivered you to me. What have you done?”

<sup>36</sup> \* Yeshua [Salvation] answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I would not be delivered to the Jews [Praisers]. But now my Kingdom is not from here.”

<sup>37</sup> † Pilate [Armed with javelin] therefore said to him, “Are you a king then?”

Yeshua [Salvation] answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.”

<sup>38</sup> Pilate [Armed with javelin] said to him, “What is truth?”

When he had said this, he went out again to the Jews [Praisers], and said to them, “I find no

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\* **18:36** MP: This prophecy is in the names’ literal meaning connected to the prophecy of the sprout and of the crown. He, the Branch, is Salvation and serves as Priest and King. “Put one crown on *Joshua ben Y’hotzadak* [Yah salvation son of Yah righteousness], the high priest” then prophecy describes “The branch” and his priestly and kingly service. (Applying His ministry to us: (2 Cor 5:20-21). Ministry in action; as Priest: (Heb 5:5, 9:12) and as King: (John 18:36-37; Rev 17:14)) † **18:37** MP: Messiah is a King. (Ps 2:6)

basis for a charge against him. <sup>39</sup> But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews [Praisers]?"

<sup>40</sup> Then they all shouted again, saying, "Not this man, but Bar-Abba [Son Father]!" Now Bar-Abba [Son Father] was a robber.

## 19

<sup>1</sup> \* So Pilate [Armed with javelin] then took Yeshua [Salvation], and flogged him. <sup>2</sup> The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment. <sup>3</sup> They kept saying, "Hail, King of the Jews [Praisers]!" and they kept slapping him.

<sup>4</sup> Then Pilate [Armed with javelin] went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

<sup>5</sup> Yeshua [Salvation] therefore came out, wearing the crown of thorns and the purple garment. Pilate [Armed with javelin] said to them, "Behold, the man!"

<sup>6</sup> When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"

Pilate [Armed with javelin] said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

<sup>7</sup> † The Jews answered him, "We have a law (of

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\* **19:1** Messiah's back is whipped. "I gave my back to the smiters." (Is 50:6) † **19:7** MP: Messiah perceived to be cursed by God. (See also Ps 22:1, 118:17-18). (Is 53:4)

God), ‡ and by our law he ought to die, because he made himself the *Ben-Elohim* ·Son of Elohim God·.”

<sup>8</sup> When therefore Pilate [Armed with javelin] heard this saying, he was more afraid. <sup>9</sup> He entered into the Praetorium again, and said to Yeshua [Salvation], “Where are you from?” But Yeshua [Salvation] gave him no answer. <sup>10</sup> Pilate [Armed with javelin] therefore said to him, “Are not you speaking to me? Don’t you know that I have power to release you, and have power to crucify you?”

<sup>11</sup> Yeshua [Salvation] answered, “You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater sin.”

<sup>12</sup> At this, Pilate [Armed with javelin] was seeking to release him, but the Jews [Praisers] cried out, saying, “If you release this man, you are not Caesar’s [Ruler]’s friend! Everyone who makes himself a king speaks against Caesar [Ruler]!”

<sup>13</sup> When Pilate [Armed with javelin] therefore heard these words, he brought Yeshua [Salvation] out, and sat down on the judgment seat at a place called “The Pavement,” but in *Hebrew* [Immigrant], “Gabbatha.” <sup>14</sup> Now it was the Preparation Day for *Pesac* ·Passover· (Nissan 14),

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‡ **19:7** Note: This law that justifies Yeshua being put to death could be (Lev 24:16) about blasphemy or (Deut 18:20) about a prophet speaking in God’s name falsely. Both shall be put to death, according to God’s command. (Read in full context of Deut ch 13 and Deut 18:9-22).

at about three o'clock in the afternoon. He said to the Jews [Praisers], "Behold, your King!"

<sup>15</sup> They cried out, "Away with him! Away with him! Crucify him!"

Pilate [Armed with javelin] said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar [Ruler]!"

<sup>16</sup> So then he delivered him to them to be nailed to the execution-stake. So they took Yeshua [Salvation] and led him away. <sup>17</sup> He went out, bearing his execution-stake, to the place called "Skull," which is called in *Hebrew* [Immigrant], "Golgotha [Place of skull]," <sup>18</sup> where they nailed him to the stake, and with him two others, on either side one, and Yeshua [Salvation] in the middle. <sup>19</sup> Pilate [Armed with javelin] wrote a title also, and put it on the execution-stake. There was written, "YESHUA OF NAZARETH [SALVATION OF BRANCH, SEPARATED ONE], THE KING OF THE JEWS [PRAISERS] ." <sup>20</sup> § Therefore many of the Jews [Praisers] read this title, for the place where Yeshua [Salvation] was executed on the stake was near the city; and it was written in *Hebrew* [Immigrant], in Latin, and in Greek. <sup>21</sup> The chief priests of the Jews [Praisers] therefore said to Pilate [Armed with javelin], "Don't write, 'The King of the Jews [Praisers],' but, 'he said, I am King of the Jews [Praisers]'. " "

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§ 19:20 MP: People will stare and witness Messiah during his death including piercing. (Ps 22:17) Note: In the future, the people of Israel will look upon this same person, "whom they have pierced" (Zech 12:10).

22 Pilate [Armed with javelin] answered, "What I have written, I have written."

23 \* Then the soldiers, when they had nailed Yeshua [Salvation] to the stake, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. 24 Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,

*"They divided my garments among them.*

*For my cloak they cast lots."* †

Therefore the soldiers did these things. 25 But there were standing by the execution-stake of Yeshua [Salvation] his mother, and his mother's sister, Mary [Rebellion] the wife of Clopas, and Mary of Magdala [Rebellion of City tower]. 26 Therefore when Yeshua [Salvation] saw his mother, and the disciple whom he felt *agapao* ·totally devoted love· for standing there, he said to his mother, "Woman, behold, your son!" 27 Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

28 ‡ After this, Yeshua [Salvation], seeing that all things were now finished, that the Scripture

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\* 19:23 MP: The Messiah's garments are divided; lots are divided; lots are cast for his clothes. (Ps 22:18) † 19:24 Quoted from Ps 22:18 ‡ 19:28 MP: Messiah will thirst. (See also Ps 69:21, 69:21). (Ps 22:15)

might be fulfilled, said, "I am *thirsty*." 29 §  
 Now a vessel full of vinegar was set; so they put  
 a sponge full of the *vinegar* \* on hyssop, and  
 held it at his mouth. 30 When Yeshua [Salvation]  
 therefore had received the vinegar, he said, "It is  
 finished." † He bowed his head, and gave up his  
 spirit.

31 ‡ Therefore the Jews [Praisers], because it  
 was the Preparation Day (Nissan 14), so that  
 the bodies would not remain on the execution-  
 stake on the festival *Sabbath* ·To cease· (for that  
*Sabbath* ·To cease· § was a special one), asked of  
 Pilate [Armed with javelin] that their legs might  
 be broken, and that they might be taken away.

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§ 19:29 MP: Messiah has gall offered him as food. Gall is  
 a medicinal poison; poisons have a bitter taste and acids, like  
 vinegar, have a sour taste. This mixture has various English  
 simile terms: poisoned water, mixed drink with serpent poison,  
 drinking viper's poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a  
 mixture of liver or gallbladder digestive juice, called bile, possibly  
 mixed with poppy seed opium or wormwood. Gall would be  
 offered to a person as an end to pain, cure illness, or overdosing  
 to kill. Ingesting opium, wormwood, or bile is like taking very  
 bitter medicine. Therefore descriptions of eating and drinking  
 the substances are metaphors for very bitter experiences. (See  
 also Ps 22:15). (Ps 69:21) \*

19:29 Quoted from Ps 69:21  
 † 19:30 MP: The suffering and reproach of Calvary (describes  
 Ps 22). (Ps 102:1-11) ‡ 19:31 MP: Messiah is cursed on our  
 behalf, hanged on a stake, (See also Is 53:5). (Deut 21:22-23)

§ 19:31 Special Sabbath; High Sabbath during a Festival, such  
 as Unleavened Bread week. The first day of Unleavened Bread is  
 a holy convocation, then the weekly Sabbath came next. Special  
 week Nissan 15-16.

32 \* Therefore the soldiers came, and broke the legs of the first, and of the other who was placed on execution-stakes with him; 33 † but when they came to Yeshua [Salvation], and saw that he was already dead, they didn't break his legs. 34 ‡ §

\* However one of the soldiers † pierced his side with a spear, and immediately blood and water came out. 35 He who has seen has testified, and his testimony is truthereee. He knows that he tells the truth, that you may believe. 36 For these things happened, that the Scripture might

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\* **19:32** MP: None of Messiah's bones would be broken parallel to the *Pesac* ·Passover· lamb. (See also Ps 22:17, 22:14-c). (See also Ps 22:17, 22:14-c, 34:19-20). (Ex 12:46; Ps 34:20) † **19:33** MP: Messiah's heart melts like wax. The blood and water running out of the pierced side align with a disorder called "pericardial effusion". Stress on the heart causing edema (swelling fluids) in the outer sac of the heart muscle. By going upward from the side with a spear, up to 2 liters of water could pour out along with the blood when the heart was pierced. (See also Ps 22:17). (Ps 22:14) ‡ **19:34** MP: "Poured out like water" Combined context refers to piercing (Ps 22:16) causing internal fluids to pour out (Ps 22:14). Could also reference the "pouring out" of a drink offering. Only during the Great Hossanah feast, on the 7th day of Sukkot, is both water and wine poured out together before God. (See notes on Is 55:1-2). (Ps 22:14) § **19:34** MP: Messiah is "pierced / wounded for our transgressions". Note: There is no Bible punishment or law for death that specifically involves piercing; stoning or banishment is more common. (Is 53:5) \* **19:34** MP: The Messiah's body will be pierced. (Zech 12:10) † **19:34** MP: The ability to count all bones implies no divided or broken bones, therefore none of his bones are broken (Ps 34:21), just as the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:14-c, 34:19-20). (Ps 22:17)

be fulfilled, "*Not one of his bones will be broken.*"  
‡ <sup>37</sup> Again another Scripture says, "*They will look on him whom they pierced.*" §

<sup>38</sup> After these things, Joseph [May he add] of Arimathaea [May he add of Lofty place], being a disciple of Yeshua [Salvation], but secretly for fear of the Jews [Praisers], asked of Pilate [Armed with javelin] that he might take away Yeshua [Salvation]'s body. Pilate [Armed with javelin] gave him permission. He came therefore and took away his body. <sup>39</sup> Nicodemus [Victory people], who at first came to Yeshua [Salvation] by night, also came bringing a mixture of myrrh and aloes, about a hundred Roman [Person from Town of flowing waters] pounds. <sup>40</sup> So they took Yeshua [Salvation]'s body, and bound it in linen cloths with the spices, as the custom of the Jews [Praisers] is to bury. <sup>41</sup> Now in the place where he was executed on the stake there was a garden. In the garden was a new tomb in which no man had ever yet been laid. <sup>42</sup> Then because of the Judean [Person from Praise] Preparation Day (Nissan 14) (for the tomb was near at hand) they laid Yeshua [Salvation] there.

## 20

<sup>1</sup> Now early morning, while it was still dark, on the first day of the week (Nissan 17, the day of First Fruits #1), Mary of Magdala [Rebellion of City tower] went to the tomb and saw the stone taken away from the tomb. <sup>2</sup> Therefore she ran

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‡ **19:36** Quoting from Ex 12:46; Num 9:12; Ps 34:20    § **19:37**  
Quoted from Zech 12:10



and came to Simeon Peter [Hearing Rock], and to the other disciple whom Yeshua [Salvation] *phileo* affectionate loved, had high regard for, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

<sup>3</sup> Therefore Peter [Rock] and the other disciple went out, and they went toward the tomb.

<sup>4</sup> They both ran together. The other disciple outran Peter [Rock], and came to the tomb first.

<sup>5</sup> Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in. <sup>6</sup> Then Simeon Peter [Hearing Rock] came, following him, and entered into the tomb. He saw the linen cloths lying,

<sup>7</sup> and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. <sup>8</sup> So then the other disciple who came first to the tomb also entered in, and he saw and believed. <sup>9</sup> (For they had not yet understand the Scripture teaches that the Messiah [Anointed one] had to *rise from the dead*.) \*

<sup>10</sup> So the disciples went away again to their own homes. <sup>11</sup> But Mary [Rebellion] was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb, <sup>12</sup> and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Yeshua [Salvation] had lain. <sup>13</sup> They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know where they

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\* **20:9** Paraphrase Quoted from Ps 16:10

have laid him.” <sup>14</sup> When she had said this, she turned around and saw Yeshua [Salvation] standing, and didn’t know that it was Yeshua [Salvation].

<sup>15</sup> Yeshua [Salvation] said to her, “Woman, why are you weeping? Who are you looking for?”

She, supposing him to be the gardener, said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

<sup>16</sup> Yeshua [Salvation] said to her, “Mary [Rebellion].”

She turned and said to him, “*Rabboni!*” which is to say, “My Teacher!”

<sup>17</sup> Yeshua [Salvation] said to her, “Don’t hold me, for I haven’t yet ascended to ‘Avi ·my Father·; but go to *my brothers*, and tell them, ‘I am ascending to ‘Avi ·my Father· and ‘Avikah ·your Father·, to my God and your God.’ ” †

<sup>18</sup> Mary of Magdala [Rebellion of City tower] came and told the disciples that she had seen the Lord, and that he had said these things to her. <sup>19</sup> ‡ **Therefore when evening came that day, the (end of the) first day of the week, (the start of Nissan 18), and when the doors were locked where the disciples were assembled, for fear of the Jews [Praisers], Yeshua [Salvation] came and stood in the middle, and said to them, “*Shalom aleikhem!* ·Complete peace my family·!”**

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† **20:17** Paraphrase Quoted from Ps 22:22, also quoted in Heb 2:11-12 ‡ **20:19** MP: The Spirit of the Lord will be poured out upon all people. (Joel 2:28-29)

<sup>20</sup> When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord. <sup>21</sup> Yeshua [Salvation] therefore said to them again, “*Shalom aleikhem!* ·Complete peace my family·! As *Abba* ·Father familiar, Dear Dad· has sent me, even so I send you.” <sup>22</sup> When he had said this, he breathed on them, and said to them, “Receive *Ruach haKodesh* [Spirit of the Holiness]!” <sup>23</sup> If you forgive anyone’s sins, they have been forgiven them. If you retain anyone’s sins, they have been retained.”

<sup>24</sup> But Thomas [Seeker of truth], one of the twelve, called Didymus [Twin], was not with them when Yeshua [Salvation] came. <sup>25</sup> The other disciples therefore said to him, “We have seen the Lord!”

But he said to them, “Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not believe.”

<sup>26</sup> After eight days (Nissan 26) again his disciples were inside, and Thomas [Seeker of truth] was with them. Yeshua [Salvation] came, the doors being locked, and stood in the middle, and said, “*Shalom aleikhem!* ·Complete peace my family·!” <sup>27</sup> Then he said to Thomas [Seeker of truth], “Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don’t be unbelieving, but believing.”

<sup>28</sup> Thomas [Seeker of truth] answered him, “My Lord and my God!”

<sup>29</sup> Yeshua [Salvation] said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and have believed."

<sup>30</sup> Therefore Yeshua [Salvation] did many other signs in the presence of his disciples, which are not written in this book; <sup>31</sup> but these are written, that you may believe that Yeshua [Salvation] is the Messiah [Anointed one], the *Ben-Elohim* ·Son of Elohim God·, and that believing you may have life in his name.

## 21

<sup>1</sup> After these things, Yeshua [Salvation] revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way. <sup>2</sup> Simeon Peter [Hearing Rock], Thomas [Seeker of truth] called Didymus [Twin], Nathanael [Given by God] of Cana in Galilee [District, Circuit], and the sons of Zebedee [Bestowed by Yah], and two others of his disciples were together. <sup>3</sup> Simeon Peter [Hearing Rock] said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing. <sup>4</sup> But when day had already come, Yeshua [Salvation] stood on the beach, yet the disciples didn't know that it was Yeshua [Salvation]. <sup>5</sup> Yeshua [Salvation] therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

<sup>6</sup> He said to them, "Cast the net on the right side of the boat, and you will find some."

They cast it therefore, and now they were not able to draw it in for the multitude of fish. <sup>7</sup> That disciple therefore whom Yeshua [Salvation] felt *agapao* ·totally devoted love· for said to Peter [Rock], “It’s the Lord!”

So when Simeon Peter [Hearing Rock] heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea. <sup>8</sup> But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away [300 ft; 914.4 m]), dragging the net full of fish. <sup>9</sup> So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread. <sup>10</sup> Yeshua [Salvation] said to them, “Bring some of the fish which you have just caught.”

<sup>11</sup> Simeon Peter [Hearing Rock] went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net was not torn.

<sup>12</sup> Yeshua [Salvation] said to them, “Come and eat breakfast.”

None of the disciples dared inquire of him, “Who are you?” knowing that it was the Lord.

<sup>13</sup> Then Yeshua [Salvation] came and took the bread, gave it to them, and the fish likewise.

<sup>14</sup> This is now the third time that Yeshua [Salvation] was revealed to his disciples, after he had risen from the dead. <sup>15</sup> So when they had eaten their breakfast, Yeshua [Salvation] said to Simeon Peter [Hearing Rock], “Simeon [Hearing], son of Jonah [Dove], do you have *agapao* ·totally devoted love· for me more than these?”

He said to him, "Yes, Lord; you know that I *phileo* ·affectionately love, have high regard for· you."

He said to him, "Feed my lambs." <sup>16</sup> He said to him again a second time, "Simeon [Hearing], son of Jonah [Dove], do you have *agapao* ·totally devoted love· for me?"

He said to him, "Yes, Lord; you know that I *phileo* ·affectionately love, have high regard for· you."

He said to him, "Tend my sheep." <sup>17</sup> He said to him the third time, "Simeon [Hearing], son of Jonah [Dove], do you *phileo* ·affectionately love, have high regard for· me?"

Peter [Rock] was grieved because he asked him the third time, "Do you *phileo* ·affectionately love, have high regard for· me?" He said to him, "Lord, you know everything. You know that I *phileo* ·affectionately love, have high regard for· you."

Yeshua [Salvation] said to him, "Feed my sheep. <sup>18</sup> Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

<sup>19</sup> Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

<sup>20</sup> Then Peter [Rock], turning around, saw a disciple following. This was the disciple whom Yeshua [Salvation] felt *agapao* ·totally devoted

love for, the one who had also leaned on Yeshua [Salvation]'s chest at the supper and asked, "Lord, who is going to betray You?" <sup>21</sup> Peter [Rock] seeing him, said to Yeshua [Salvation], "Lord, what about this man?"

<sup>22</sup> Yeshua [Salvation] said to him, "If I desire that he stay until I come, what is that to you? You follow me." <sup>23</sup> This saying therefore went out among the brothers, that this disciple wouldn't die. Yet Yeshua [Salvation] didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?" <sup>24</sup> This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. <sup>25</sup> There are also many other things which Yeshua [Salvation] did, which if they would all be written, I suppose that even the world itself would not have room for the books that would be written.

**One Unity Resource Bible**  
**The One Unity Resource Bible translation of the Holy**  
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