

1: John - Yahunathan

Version 6.1: 1-28-17

Chapter 1

1:1 In the beginning was The Word and The Word was with **YAHWEH** and The Word was **YAHWEH**.

In The New Covenant **theos** is used for both the Hebrew terms *elohim* and YAHWEH. This makes it very difficult to discern what's really being said. Where *theos* occurs YAHWEH will be used, with few exceptions which will be noted.

logos is the Greek term for "word". It means something said, a message, a word. It's not restricted to one word only. It's translated with **many** different terms but all of them point toward a message.

It's also used as a metaphor for The Messiah, "The Logos", or, "The Word".

"In the beginning" is the same phrase found in Genesis 1:1, and comes from the word **b'reshet**. It means first in place, time, or rank. It comes from the word **rosh**, which means head or top. John begins with this identical concept - at the first, at the top, the Word existed - The Message existed. It's very difficult for us to grasp in what's being said here. The Word was **with** YAHWEH, but The Word also **was, existed as**, YAHWEH. The union/unity of the father and son eludes our full comprehension.

1:2 He was in the beginning with **YAHWEH**.

1:3 All things were created through Him and apart from Him was not one *thing* created that was created.

ginomai – to cause to be, to become. Often translated as made, it really means created. Thus, everything was "created" by "The Logos", YAHUSHUA.

1:4 In Him life was existing.

And the life was existing as The Light of human beings.

1:5 And The Light shines in the darkness

and the darkness has not apprehended it.

katalambano - to take eagerly; to seize, possess, etc. The concept is that of taking into one's own possession. Darkness is a metaphor for sin. The darkness (obscurity) is not able to overcome The Light - both physically and divinely speaking.

1:6 There was a human being created, sent from **YAHWEH**, whose name was Yahunathan.

Yahunathan means given by YAHWEH. It is the Hebrew name for John.

1:7 This same one came for the sake of evidence given, to be a witness concerning The Light, in order that everyone, because of Him, might believe.

pisteuo – to have faith, to entrust – believe, commit, put in trust with. Faith, belief, and trust are so closely connected as to be inseparable. If one does not have faith, one does not believe. If one does not believe, one does not have faith. And without faith or belief you are not placing your trust in something. The context will determine the usage, since the terms tend to overlap in meaning. The most essential element is **trust**. To obtain the gift of redemption one **must trust YAHWEH to do as He says He will do. Without complete trust in Him you are not "saved"**.

1:8 He was not The Light, but rather, was here in order to be a witness concerning The Light.

1:9 He, **YAHUSHUA**, was The True Light which illuminates every human being coming into the world.

1:10 He was in the world,
and the world was created through Him,
yet the world did not recognize Him.

1:11 He came to His own, yet His own did not receive Him.

1:12 But whoever accepted Him,
to them He gave the privilege to become children of **YAHWEH**,
to those who are trusting in His name,

ginomai – become. This happens by means of a non-carnal re-birth.
"Trusting" is in the present active tense. It expresses current and on-going action. You are either trusting or you are not. There is no middle ground.
And the trusting is **not** in the name of The Messiah, but rather is in the name of YAHWEH! The children of YAHWEH are those who are trusting 100% in the name of YAHWEH - even as Abraham did.

1:13 who have been conceived, not from blood,
nor from the determination of the flesh,
nor from the determination of a human being,
but rather, from **YAHWEH**.

Please note the reference to a different form of birth, from YAHWEH. This is the "new birth".

1:14 And The Word became flesh and resided among us.
And we looked closely at His splendor,
splendor as of the only-born of The Father,
full of favor and truth.

en – a primary preposition denoting position and instrumentality, i.e. a relation of rest.; in, at, upon, by, with, etc. Here = among.
doxa means glory, splendor
The Hebrew term would be **kabowd**, and means weight, splendor, or abundance. Splendor certainly appears to fit the context.

1:15 Yahnathan gave witness concerning Him.
And he cried out saying,
"This was He of whom I said, 'He who is coming after me
is caused to be more prominent than me
because He existed prior to me.' "

1:16 And of His fullness we have all received,
even favor for favor,

charis – graciousness of manner or act; **favor**.
Note: The Greek is not clear in this phrase.

1:17 because The Torah was given through Moshe.
Favor and Truth came into being
through **YAHUSHUA**, The Messiah.

The Messiah's name is **not** "Jesus". "Jesus is a Greek transliteration of The Old Covenant name of "Joshua", which is Yehoshua. More properly it was originally Yahushua, meaning YAH is salvation (deliverance, rescue). YAHWEH would **never** permit His promised Messiah to have a Greek name - **never!**
The Torah is what was given through Moshe. It is called The Law by most, but that is really not accurate. **torah** means a precept or statute, but its root word means to teach, to instruct, to give direction. That's what a precept does. To properly understand what The Torah is one needs to understand that in the Hebrew text the proper translation is **The Ten Words**, not the Ten Commandments. There is no reference to commandment anywhere in the text. Everything in The Torah is based on the free choice of the people to agree to do what they are instructed to do, or not. If it's forced, doing YAHWEH's will is not a personal choice.
Without freedom there is no faith, trust.
This is absolutely crucial to understand. It changes EVERYTHING concerning our understanding of The Law.

1:18 Not even one has stared at **YAHWEH** at any time.
The only begotten Son, who is in the embrace of The Father,
He has declared Him.

To stare at is to look very closely, observe, examine.
There are other terms that might have been used. The
concept is that of explaining or revealing YAHWEH through
teaching about Him.

1:19 And this is the evidence given by Yahnathan
when the Yisra'elite leaders sent priests and Levites
from Yerushalaim in order that they might ask him,
"Who are you?"

1:20 He acknowledged and did not contradict
but rather acknowledged that, "I am not The Messiah!"

1:21 And they asked him, "Who then?

Are you Eliyah?"

He said, "I am not."

"Are you the Prophet?"

And he responded, "No."

Eliyah means my El is YAHWEH.

1:22 Accordingly they said to him,

"Who are you in order that we may give a response
to those who sent us?

What do you say concerning yourself?"

1:23 He said, "I am

'The voice of one crying in the wilderness,

*"Make straight the way of **YAHWEH**,"'*

(Is. 40:3)

just as the prophet Yesha'yah said."

Yesha'yah means YAHWEH is deliverer. This is Isaiah.

1:24 Now those having been sent were from the Pharisees.

Pharisee means the separated.

1:25 And they asked him.

And they said to him,

"Why therefore do you baptize if you are not The Messiah,
nor Eliyah, nor the Prophet?"

baptizo - immerse, submerge

1:26 Yahnathan responded to them saying,

"I baptize with water.

But One stands in the midst of you

whom you do not recognize.

1:27 It is He who, coming after me, was created prior to me,
whose sandal strap I am not deserving to loosen."

1:28 These things happened at Bet Abara across The Yarden
where Yahnathan was baptizing.

**Bet Abara means house of the crossing.
Yarden means descending.**

1:29 The next day Yahnathan saw **YAHUSHUA**
coming toward him and said,

"Behold! The Lamb of **YAHWEH**,
who takes away the offense of the world!

ide – always imperative. Lo! – behold, lo, see.
It means "Pay attention!"
Sin is an offense against YAHWEH. It's seen as missing the
mark, target. It means straying off the well-travelled path of
YAHWEH's instruction. Fundamentally it is rebellion against
His will.

1:30 This is He of whom I said,
"After me comes a man who came into being prior to me
in that He is more prominent than me."

**There are two different words expressing "before". The first
is **emprosten** which means in front of, or prior to.**

The second is **protos**, which is a superlative meaning foremost in time, place, etc.
It's difficult to separate the true senses of meaning implied.

1:31 Even I did not recognize Him.
Nevertheless, in order that He might be rendered apparent to Yisra'el, because of this I have come baptizing with water."

1:32 Then Yahanathan testified saying,
"I observed carefully The Divine Nature of **YAHWEH** descending from The Heaven like a dove.
And it remained upon Him.

pneuma - a current of air, i.e. breath (blast) or breeze; by analogy or figuratively, vital principle.
This is the first use the term in The Book of John. It is comparable to **ruach** in Hebrew, which carries the same meaning.
Giving it the sense of "spirit" as is commonly done causes great confusion.
The Hebrew concept of the breath (human wind) was that it came from the inner being and constituted the nature of a person. It was not "the person", but it represented their true **nature** or character.
What's really being identified is **the Divine Nature**.
There was no "spirit" in Hebrew thought or language. It's a Greek term that did not exist under The Old Covenant - or until Greece became a dominant force in the region. Hence, to the Hebrew mind there is **no** "spirit". It's always something else that was understood.
Look up the meaning(s) of "spirit" to see just how confusing this concept is.
ouranos - the sky; by extension, heaven (as the abode of YAHWEH).
There's great confusion created by the misuse of this term.
The only way to distinguish what's intended is to look at the context. To alleviate some of the confusion this work will use "The Heaven" when the abode of YAHWEH is implied, and "sky" otherwise.

1:33 And I did not recognize Him.
But He who sent me to baptize with water said to me,
"Upon whom you see the Divine Nature descending and remaining upon Him, this is He who baptizes with The Divine Nature."

1:34 And I have seen and I have testified
that this is The Son of **YAHWEH!**"

1:35 Again the next day Yahanathan was standing
by two of his students.

mathetes - a learner, i.e. a pupil. - typically translated as "disciple". Disciple is actually a bit deceiving. Students will be used in this work to call attention to the learning environment surrounding The Messiah. In this case it is not the "disciples" of The Messiah, but rather, of Yahanathan.

1:36 And observing **YAHUSHUA** walking about he said,
"Behold! The Lamb of **YAHWEH!**"

This is a specific reference to The Paschal Lamb. It seems likely that this took place during The Festival of Pesach (Passover)

1:37 And the two students listened to him speaking,
and they accompanied **YAHUSHUA**.

akoloutho - to be in the same way with; i.e. to accompany. The Messiah does not really have "followers". A follower is one who walks behind. One who accompanies walks beside, "in the same way" - acting in the same manner as his "teacher".

1:38 Then **YAHUSHUA** having turned around,
and having seen them accompanying, said to them,
"What are you seeking?"
They said to Him, "Rabbi,

(which is to say when translated, Teacher)
where are You staying?"
1:39 He said to them, "Come and see!"
They went and saw where He was staying
and remained with Him that day
(now it was about the tenth hour).

1:40 Andrew, Shim'on Peter's brother, was one of the two
who was listening beside Yahonathan
and was accompanying Him.

Andrew means manly. It's a Greek name that is likely
connected to *adamah* in Hebrew, Adam.
Shim'on means on who hears. This is the proper Hebrew
name.
Peter means a stone. It's Greek in origin.

1:41 This one first found his own brother, Shim'on,
and said to him, "We have found The Messiah"
(which is translated, The Christ).

This verse contains a most egregious error.
The text rightly puts **Messias** – It's of Hebrew origin
(Strong's Number H4899); (i.e. **Mashiach in Hebrew**).
This is THE proper term. But then it adds "is translated,
The Christ". There's no need to make such a "translation".
The proper term plainly exists in The Geek language.
**It is the term that should be used for EVERY reference to
The Messiah.**
"Christ" is a Greek term. It means the same as the Hebrew
term, but it does not carry the same connotation.
The Ysira'elites looked for The Messiah, The Anointed One.
They did **not** look for a "Christ". And "Christ" is **not** His
"name", nor a part of His name. It is a title/description.

1:42 And he brought him to **YAHUSHUA**.
Now **YAHUSHUA** having looked at him said,
"You are Shim'on, the son of Yonah.
You will be called Cephas." (which is translated, a stone).

Yonah means dove.
Cephas is the Greek form of **keph**, the Hebrew term for a
rock. It's Hebrew form was perhaps Kephaz.

1:43 The next day **YAHUSHUA** wanted to go to The Galil.
And He found Philip.
And He said to him, "Accompany Me!"

Galil means a circuit. This is the Hebrew form.
Phillip means lover of horses. It's Hebrew ties are not known.

1:44 Now Philip was from Bet Saida,
the city of Andrew and Peter.

Bet Saida means house of provision/hunting.

1:45 Philip found Nathan'el.
And he said to him,
"We have found Him of whom Moshe in The Torah
and also The Prophets wrote, **YAHUSHUA** of Nazareth,
the son of Yoseph."

Nathan'el means gift of God.
Moshe means drawing out.
Nazareth means a branch; preservation.
Yoseph means he will add.
Note the use of the Hebrew names, which is more correct to
the text.

1:46 And Nathan'el said to him,
"Can anything good come out of Nazareth?"
Philip said to him, "Come and see!"

1:47 **YAHUSHUA** had seen Nathan'el coming toward Him.
And He said concerning him,
"Behold! Truly an Yisra'elite in whom there is no craftiness!"
1:48 Nathan'el said to Him, "From where do You know me?"
YAHUSHUA responded. And He said to him,

"Before Philip called you, when you were under the fig tree, I saw you."

1:49 Nathan'el responded and said to Him, "Rabbi, You are the Son of **YAHWEH!**
You are the King of Yisra'el!"

1:50 **YAHUSHUA** responded. And He said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe it?"

You will see greater things than these."

1:51 And He said to him,

"Truly, truly, I say to you, after this day you will see The Heaven opening and the messengers of **YAHWEH** ascending and descending over the Son of Man."

angelos - a messenger.

The Greek word is the source for "angel". It is a "transliteration", not a translation, of the word. It is the equivalent to **malak** in Hebrew, which means a deputy sent on behalf of another, a messenger.

Chapter 2

2:1 And on the third day a wedding happened in Kana of The Galil.

Kana means reed like.

And the mother of **YAHUSHUA** was there.

2:2 Now both **YAHUSHUA** and His students were invited to the wedding.

2:3 And having run short of wine, the mother of **YAHUSHUA** said to Him, "They have no wine."

2:4 **YAHUSHUA** said to her, "Woman, what have I to do with you?"

My hour has not yet arrived."

2:5 His mother said to the servants, "Whatever He says to you, do."

2:6 Now setting there were six water pots of stone, according to the manner of the cleansing of the Yisra'elites, containing twenty or thirty gallons apiece.

Ioudaios - Yahudahan; i.e. belonging to Jehudah.

The nation of Yisra'el was divided into two kingdoms with Yisra'el as the Northern Kingdom, and Judah as the Southern Kingdom for many years. Then Yisra'el was captured and taken into captivity first. Judah (properly Yahudah) remained in the land. It, in essence, became "Yisra'el" as we understand it today.

However, This is misleading. Many from the Twelve Tribes lived in either kingdom. The fall of the Northern kingdom therefore included people from many tribes, including some from Judah.

Eventually Judah went into captivity as well, taking with them many from each of the Twelve Tribes, not just from Judah.

To call them all "Jews" is to label them all as Yahudeans.

This was simply not true. They were all "Yisra'elites".

Unfortunately, the label "Jew" has become attached to all of them. An attempt will be made to help us remember this reality, although at times it will be difficult to keep this in focus.

2:7 **YAHUSHUA** said to them, "Entirely fill the water pots with water." And they filled them up to the brim.

2:8 And He said to them, "Draw *some* out now and carry it to the superintendent of the banquet." And they carried it.

2:9 Then as the superintendent of the banquet tasted the water that was made wine.

And he did not understand where it came from.

But the servants who had drawn the water understood.

The superintendent of the banquet called the bridegroom.

2:10 And he said to him,

“Every person first puts out the good wine.

And when they are intoxicated, then the inferior.

You have preserved the good wine until now!”

anthropos – man-faced, a human being.
There is a separate term for “man”, **aner**.

2:11 This beginning of signs **YAHUSHUA** did
in Kana of The Galil.

And He rendered apparent His splendor.

And His students trusted in Him.

2:12 After this He went down to Kafar'nahum,
He, His mother, His brothers, and His students.
But they did not stay there many days.

Kafar'nahum means village of comfort. This is the proper
Hebrew designation.

2:13 And The Passover of the Yisra'elites was near.

And **YAHUSHUA** went up to Yerushalaim.

Yerushalaim means complete teaching of deliverance.

2:14 And He found in The Temple those selling
oxen, and sheep, and doves.

And the money changers *were sitting there*.

This would have been in the Temple courtyard, not in The
Temple itself.

2:15 And having made a whip of small cords
He ejected everyone out of The Temple,
even the sheep and the oxen.

And He spilled the money changers' coins
and overturned the tables.

2:16 And He said to those selling doves,

“Take these things from here!

Do not make My Father's house a house of merchandise!”

2:17 Then His students remembered that it was written,

“*Zeal for Your house has consumed Me.*”

(Ps. 69:9)

2:18 Then the Yisra'elites responded and said to Him,
“What sign do You show to us,
since You are doing these things?”

2:19 **YAHUSHUA** responded. And He said to them,

“Destroy this temple, and in three days I will raise it up.”

2:20 Then the Yisra'elites said,

“It has taken forty six years to build this Temple,

and will You raise it up in three days?”

2:21 But He was speaking of the temple of His body.

2:22 Therefore, when He had been raised up from *being* dead,
His students remembered that He had said this to them.

And they believed The Scripture and the word

which **YAHUSHUA** had spoken.

nekros – dead. It does not refer to “the dead”, as a group of
entities. There is no article in the text. it refers to the state of
being dead.

2:23 Now as He was in Yerushalaim at The Passover
at the festival, many trusted in His name
having seen the signs which He did.

This verse raises an interesting point. Why would anyone
trust “in His name” if His name was “Jesus”? It has no
meaning to a Hebrew. On the other hand, **YAHUSHUA** is
readily understood by them to mean **YAH** is deliverance. It is
this that they came to trust in.

2:24 But **YAHUSHUA** did not entrust Himself to them because He knew everything,

This verse also is of interest. The word for entrust is **pisteuo**. It's the same word that's typically translated as believe.

2:25 and because He had no need that anyone should be a witness concerning human beings. Indeed, He knew what was in human beings.

Chapter 3

3:1 Now there was a person of the Pharisees named Nicodemus, a ruler of the Yisra'elites.

Nicodemus means conqueror of the people.

3:2 This man came to **YAHUSHUA** by night and said to Him, "Rabbi, we recognize that You are a teacher who has come from **YAHWEH**.

Indeed not even one is able to do these signs that You are doing unless **YAHWEH** is with him."

3:3 **YAHUSHUA** responded and said to him, "Most assuredly I say to you, if one is not born from above he is not able to see The Kingdom of **YAHWEH**."

anohen – from above; by analogy, from the first; by implication, anew.
The concept of being born from above is far more powerful than that of being "born again".

3:4 Nicodemus said to Him, "How is a human being able to be born when he is old? Is he able to enter a second time into his mother's womb and be born?"

3:5 **YAHUSHUA** responded, "Most assuredly I say to you, if one is not born of water and of the Divine Nature of **YAHWEH** he is not able to enter into The Kingdom of **YAHWEH**.

3:6 That which is born from the flesh is flesh, and that which is born by means of The Divine Nature of **YAHWEH** has a Divine Nature.

This is most important! There are two kinds of birth – carnal (fleshly) and non-carnal (Heavenly). One must have the second in order to be able to enter into The Kingdom of **YAHWEH**.
This is the "New Nature", The nature of **YAHWEH** Himself.

3:7 Do not marvel that I said to you, "You must be born from above."

3:8 The wind blows wherever it chooses and you hear the sound of it.

And you do not know from where it comes and where it goes. In like manner is everyone who is born by means of The Divine Nature of **YAHWEH**."

3:9 Nicodemus responded and said to Him, "How are these things possible?"

3:10 **YAHUSHUA** responded and said to him, "Are you the teacher of Yisra'el and do not know these things?"

3:11 Most assuredly I say to you, We speak what We understand and testify to what We have observed, yet you do not receive Our testimony.

There is a usage of plural pronouns. This does not appear to be a reference to **YAHUSHUA** and His students, but rather to The Father and The Son.

3:12 If I tell you earthly things and you are not believing. How will you believe if I tell you Heavenly things?

3:13 Also, not even one has gone up into The Heaven except He who has come down from The Heaven, The Son of Man.

who is in The Heaven.

This appears to be a gloss (a late alteration of the text). It could only apply after the resurrection, not before it.

3:14 And just as Moshe lifted up the serpent in the wilderness, in the same manner it is necessary that The Son of Man be lifted up,

3:15 in order that anyone who is trusting in Him will not be fully destroyed but instead will have Eternal Life.

3:16 Indeed, YAHWEH so loved the world that He gave His only begotten Son in order that anyone who is trusting in Him might not be fully destroyed, but instead might have Eternal Life.

There is a subtle yet powerful Hebrew concept hidden in these two verses. A thing is confirmed by two witnesses. A double mention equals two witnesses, confirming it.

3:17 Indeed, YAHWEH did not send His Son into the world to condemn the world, but rather, in order that the world through Him might be delivered.

sozo – to save, i.e. deliver or protect.
Through could be rendered "by means of".

3:18 He who is trusting in Him is not condemned. But he who is not trusting is condemned already because he has not trusted in the name of the only begotten Son of YAHWEH.

3:19 Now this is the condemnation, because The Light has come into the world, and human beings loved the darkness rather than The Light because their deeds were hurtful.

poneros - hurtful, i.e. evil.
Our concept of evil is not like that of the Hebrews. We consider something to be evil only if it is extremely offensive. In the Hebrew mind everything bad was identified by one word - which is often translated traditionally as "evil". Yet it is a continuum of everything from the slightly harmful to the extremely awful actions of human beings.

3:20 Indeed, everyone practicing disgusting things detests The Light.

And he does not come to The Light lest his actions might be admonished.

phaulos - "foul", disgusting

3:21 But he who does the truth comes to The Light in order that his actions are rendered apparent, that they have been done with YAHWEH."

3:22 After these things YAHUSHUA and His students went into the land of Yahudah.

Yahudah means Yah will be praised.

And He remained there with them.
And He was baptizing.

3:23 Now Yahanathan was also baptizing in Ayin near Salim because there was much water there.

And they were coming.

And they were being baptized

Ayin means fountain.
Salim means tossing. Probably from the Hebrew shamat, to throw down.

3:24 because Yahanathan had not yet been thrown into prison.

3:25 Then a dispute happened from the students of Yahanathan against *the* Yisra'elites concerning cleansing.

Yahanathan was an Yisra'elite. The dispute is between his followers and the leadership of the Temple. It's incorrect to suggest Yahanathan was not an Yisra'elite. His father was a

priest in The Temple. To be more correct the text should identify what groups in The Temple leadership were against him. This would most likely be the Pharisees and the Scribes.

3:26 And they came to Yahnathan and said to him,
"Rabbi, He who was with you beyond The Yarden,
to whom you were giving a witness.
Behold, He is baptizing and everyone is going to Him!"
3:27 Yahnathan responded and said,
"A person is not able to receive even one thing
unless it might be given to him from The Heaven.
3:28 You yourselves bear me witness that I said,
"I am not The Messiah,'
but rather, 'I have been sent ahead of Him.'
3:29 He who has the bride is the bridegroom.
But the friend of the bridegroom, who stands
and listens to him, rejoices exceedingly
because of the bridegroom's voice.
Therefore this joy of mine is full.
3:30 He must increase but I decrease.

3:31 He who comes from above is above everything.
He who is of the earth is earthly and speaks of the earth.
He who comes from The Heaven is above everything.
3:32 And what He has observed and heard,
to that He gives witness.
Yet no one receives His evidence.
3:33 He who is receiving His evidence has certified
that **YAHWEH** is true.
3:34 Indeed He whom **YAHWEH** has sent
speaks the words of **YAHWEH**
because **YAHWEH** does not give
The Divine Nature of **YAHWEH** by measure.

limited portion

3:35 The Father loves The Son
and has given everything into His hand.
3:36 He who is trusting in The Son has Eternal Life!
But he who is not trusting in The Son will not see Life,
but instead the wrath of **YAHWEH** remains upon on him."

orge - properly, desire, violent passion; by implication punishment.
Typically translated as "wrath", it is better understood as the pure desire of **YAHWEH** to abolish all that amounts to sin (rebellion against His Word). That desire leads to judgment and punishment.

Chapter 4

4:1 Therefore since The Master knew
that the Pharisees had heard that **YAHUSHUA**
made and baptized more students than Yahnathan
4:2 (all though really, **YAHUSHUA** Himself was not baptizing,
but rather, His students),
4:3 He left Yahudah and went once more into The Galil.
4:4 Now it was necessary to travel through Shomeron.
4:5 Accordingly He came to a town of Shomeron
called Shekar, near the plot of ground that Ya'akob gave
to his son Yoseph.

Shomeron means to protect.
Shekar means intoxicated.
Ya'akob means he will take by the heel.
Yoseph means he will add.

4:6 Now Ya'akob's well was there.
YAHUSHUA therefore, being wearied from travel,
therefore sat down beside the well.
It was about the sixth hour.

4:7 A woman from Shomeron came to draw water.

YAHUSHUA said to her, "Give Me a drink!"

4:8 because His students had gone away into the town to buy food.

4:9 Then the woman of Shomeron said to Him,

"How is it that You, being of Yahudah, ask a drink from me, a Shomeronite woman?";

because Yahudeans have no dealings with Shomeronites.

In this instance the distinction between the is important. Shomeron was "The Northern Kingdom", formerly known as "Yisra'el". The Shomeronites (Samaritans) were in fact "Yisra'elites", being from among the Twelve Tribes. But the conflicts between them were fierce, and the hostile attitudes remained at the time of The Messiah. Thus, this woman makes the distinction between herself and the "Southern Kingdom of Yahudah."

4:10 **YAHUSHUA** responded and said to her,

"If you understood the gift of **YAHWEH**

and who it is who says to you, 'Give Me a drink!'

you would have asked Him

and He would have given to you living water."

Live water, or living water, was understood to be that which was flowing, and therefore always fresh. In this case it is a metaphor for eternal life, water of life.

4:11 The woman said to Him,

"Sir, You have nothing to draw with and the well is deep.

Where then do You have living water?

4:12 Are You greater than our father Ya'akob who gave us the well and drank from it himself, and his children, and his livestock?"

4:13 **YAHUSHUA** responded and said to her,

"Anyone drinking from this water will thirst again.

4:14 But whoever drinks from the water that I will give to him will never thirst.

But rather, the water that I will give to him will become within him, a fountain of water springing up into Eternal Life."

In this statement lies the solution for anyone seeking "the fountain of youth". **YAHUSHUA** has just told this woman where to find it.

4:15 The woman said to Him,

"Sir, give me this water in order that I might not thirst nor come here to draw."

4:16 **YAHUSHUA** said to her, "Go!

Call your husband and come here!"

4:17 The woman responded and said,

"I have no husband."

YAHUSHUA said to her,

"You have said well that, 'I have no husband,'

4:18 because you have had five husbands.

And the one whom you now have is not your husband.

In this you have spoken truly."

4:19 The woman said to Him,

"Sir, I perceive that You are a prophet.

4:20 Our fathers worshiped on this mountain.

And you of *Yahudah* say that in Yerushalaim is the place where one ought to worship."

4:21 **YAHUSHUA** said to her, "Woman, trust Me!

The hour is coming when you will neither on this mountain nor in Yerushalaim worship The Father!

4:22 You worship what you do not understand.

We of Yahudah understand what we worship because deliverance is from Yahudah.

The Messiah is from the Tribe of Judah. He is, therefore, truly of Yahudah, as well as an Yisra'elite.
soteria – rescue or safety (physically or morally).
– deliver, health, salvation, save, saving.
What we call salvation is truly a rescue, a deliverance. We're rescued from the power of sin, which requires one's death.

4:23 However, the hour is coming and now exists when the genuine worshipers will worship The Father in Divine Nature and truth, because The Father is seeking ones of this sort to worship Him.

4:24 **YAHWEH** is Divine Nature.

And it is necessary that those who worship Him worship in Divine Nature and truth!"

4:25 The woman said to Him,
"I understand that The Messiah is coming."

~~(who is called The Christ).~~

[See John 1:41 note.]

"When He comes He will declare to us everything."

4:26 **YAHUSHUA** said to her,

"I, the one speaking to you, am He!"

This is remarkable!
The first person in Yahanathan to be told by YAHUSHUA that He is The Messiah is **a Shomeronite woman!**
No "respectable" man of Yahudah would talk to a Shomeronite, let alone a woman, and especially if they knew she had been married five times. This made her an adulteress.
That The Messiah, in the eyes of a "good Jew", would 'stoop' to such levels was unthinkable – traditionally.
The implications are astounding! They are also very reassuring for anyone who recognizes their own offenses.

4:27 And at this time His students came.
And they were marveling that He talked with a woman.
However, no one said, "What are You seeking?"
or, "Why are You talking with her?"

4:28 Then the woman, leaving her water pot, went away into the town and said to the men,

4:29 "Come!

See a person who has told me everything I have ever done.
Is this not The Messiah?"

4:30 They went out of the town and came to Him.

4:31 In the meantime His students urged Him saying,
"Rabbi, eat!"

4:32 But He said to them,
"I have food to eat of which you do not know."

4:33 Therefore the students said to one another,
"Has anyone brought to Him *something* to eat?"

4:34 **YAHUSHUA** said to them,
"My food is to do the will of Him who sent Me and to complete His work.

4:35 Do you not say,
"There are still four months, then the harvest comes'?"
Behold! I say to you raise up your eyes and look closely at the fields because they are already white for reaping!

4:36 And he who is reaping is receiving compensation and is gathering fruit for the sake of Eternal Life in order that both he who is sowing and he who is reaping might rejoice at the same time.

4:37 Indeed in this the saying is true that,
"One is the sower and another is the reaper."

The text uses a participle form, which can function as an adjective. That's how it's used in this verse.

4:38 I have sent you to reap

that for which you are not laboring.
Others have labored, and you have entered into their labors.”

4:39 And many of the Shomeronites of that town trusted in Him
because of the word of the woman who testified,
“He told me everything that I had ever done.”

4:40 And when the Shomeronites had come to Him
they asked Him to stay with them.
And He stayed there two days.

4:41 And many more trusted because of His word.

4:42 And they said to the woman that,
“We no longer trust because of what you said.
We ourselves trust because we have heard,
and we understand that this is indeed
The Savior of the world, The Messiah!”

soter – deliverer; YAHWEH or The Messiah. – savior.

4:43 Now after the two days He went out from there
and went into The Galil.

4:44 Indeed, **YAHUSHUA** Himself gave evidence
that a prophet has no honor in his own home town.

4:45 Therefore when He had come into The Galil
the Galil'ans received Him, having observed
everything He had done in Yerushalaim at the feast,
because they also had gone to the feast.

4:46 **YAHUSHUA** came once more into Kana of The Galil
where He had made the water wine.

And there was a certain nobleman
whose son was sick at Kafar'nahum.

4:47 Having heard that **YAHUSHUA**
had come out of Yahudah into The Galil, he went to Him.

And he asked Him in order that He
might come down and cure his son.
Indeed he was about to die.

4:48 Then **YAHUSHUA** said to him,
“Unless you see signs and wonders
you will by no means believe.”

4:49 The nobleman said to Him,
“Master, come down before my child dies!”

4:50 **YAHUSHUA** said to him, “Go your way!
Your son is alive.”

And the person believed the word
that **YAHUSHUA** spoke to him and he went his way.

4:51 Now even as he was going down his slaves met him.
And they declared to him saying that, “Your son is alive!”

4:52 Then he inquired of them the hour
at which he had begun to improve.

And they said to him,
“Yesterday at the seventh hour the fever left him.”

4:53 And the father knew that *it was* at the same hour
in which **YAHUSHUA** had said to him, “Your son is alive.”
And he himself trusted, and also his whole household.

4:54 This again is the second sign **YAHUSHUA** did,
having come out of Yahudah into The Galil.

Chapter 5

5:1 After this there was a feast of the Yisra'elites.
And **YAHUSHUA** went up to Yerushalaim.

5:2 Now there is in Yerushalaim beside the Sheep Gate
a pool which is called in Hebrew, Bet Chesed,

having five porches.

Bet Chesed means house of kindness. This is the proper Hebrew form of Bethesda.

5:3 In these a great number of sick people, blind, lame, paralyzed, laid waiting for the stirring of the water

5:4 because a **YAH**-messenger came down to the pool according to a set time and stirred up the water.

Then the one who entered first after the stirring of the water became healthy of whatever infirmity held him.

aggelos is the Greek word normally translated as "angel". It means one sent as a deputy or messenger. It is pronounced "ang-eh-los". It's the same as the Hebrew word **mal'ak**. That word means to dispatch as a deputy, messenger; ambassador.

The term "YAH-messenger is used to distinguish between a messenger sent from YAHWEH and one that comes from the adversary. Neither of these are "angels". That term comse simply from the pronunciation of **aggelos**.

5:5 Now a certain person was there who had an infirmity thirty eight years.

5:6 **YAHUSHUA**, having seen him lying down and knowing that he had already been *this way* a long time, said to him, "Do you desire to become healthy?"

5:7 The sick one responded to Him, "Sir, I have no one to put me into the pool when the water is stirred up.

But while I am coming another goes down before me."

5:8 **YAHUSHUA** said to him, "Get up! Pick up your bed and walk about!"

5:9 And at once the person became healthy, picked up his bed, and walked about.

Now that day was The Sabbath.

5:10 The Yisra'elite leaders therefore were saying to him who was healed, "It is The Sabbath. It is not right for you to carry your bed."

exesti – it is right.

Often translated as "lawful". The legalistic attitude of the religious leaders, a result of "the traditions of men", was responsible for this remark. They had, in effect, made it a "law" that one could do no more than a certain amount of activity on The Sabbath (**shabbat**). Yet this was never part of YAHWEH's Torah.

Here's another instance where the terminology traditionally used is confusing. The typical reference is to the "Jews". The man healed is an Yisra'elite. He's apparently living right there in Yerushalaim. He is as much a "Jew", or a "Yahudahan", or an "Yisra'elite", as those who are harassing him. He's been healed during an Yisra'elite Festival.

Given the legal aspect of their approach one must assume these are Pharisees, who largely controlled the religious aspects of the nation at this point in history. It may have included The Scribes, since both groups made a point of trying to show their superiority.

5:11 He responded to them, "He who made me healthy said to me, 'Pick up your bed and walk about!' "

5:12 Then they asked him, "Who is the person who said to you, 'Pick up your bed and walk about?'"

5:13 But the one who was cured did not know who it was because **YAHUSHUA** had slipped away, a crowd being in the place.

5:14 After this **YAHUSHUA** found him in The Temple and said to him, "Behold! You have become healthy. Offend no longer lest a worse thing happen to you."

This concept is most interesting because it suggests infirmity is a result of one's offenses.

5:15 The man went away and announced to the "Pharisees" that it was YAHUSHUA who made him healthy.

5:16 For this reason the Yisra'elite leaders pursued YAHUSHUA.

And they sought to kill Him because He did these things on The Sabbath.

5:17 But YAHUSHUA responded to them, "My Father is working even until this very day. I also am working."

Lest you think YAHWEH stopped working after creating the world, take note.

5:18 Therefore because of this the Yisra'elite leaders were seeking much more to kill Him because He not only broke the Sabbath, but rather, even said that YAHWEH is His own Father, making Himself like the same as YAHWEH.

5:19 Then YAHUSHUA responded.

And He said to them, "Most assuredly I say to you, The Son is able to do not even one thing by Himself, except what He sees The Father is doing. Indeed whatever He is doing The Son also does in a similar manner.

5:20 Indeed The Father loves The Son and shows Him everything that He Himself is doing. And He will show Him greater works than these in order that you may marvel.

5:21 Indeed exactly as The Father raises the dead and makes them alive, in the same manner also The Son makes alive whom He chooses.

5:22 Indeed The Father condemns not even one, but instead has given all judgment to The Son

5:23 in order that everyone might honor The Son just as they honor The Father.

He who is not honoring The Son is not honoring The Father who has sent Him.

5:24 Most assuredly I say to you, he who is hearing My word and is trusting in Him Who has sent Me has Eternal Life!

Another present tense witness to the truth that one who trusts in YAHWEH already HAS eternal life. It has **already** begun. On the basis of two witnesses a thing is confirmed. Thus, by the second affirmation to this reality it is confirmed - by The Messiah Himself.

And he does not come into judgment but rather is changing places from death into The Life!

5:25 Most assuredly I say to you the hour is coming and now exists when the dead will hear the voice of The Son of YAHWEH. And those who are listening will live.

5:26 Indeed exactly as The Father has life in Himself, even in the same way He has granted The Son to have life in Himself!

5:27 And He has given to Him authority to execute judgment also because He is a son (child) of a human being.

5:28 Do not marvel at this because the hour is coming in which everyone in the graves will hear His voice

5:29 and come forth; those having done good, into the resurrection of Life,

and those having done harm,
into the resurrection of condemnation.

This should alter your understanding of death. Both the good ones and the harmful ones are seen as being in the grave – dead. They are **not** “in Heaven” as you’ve been taught. Why would you need to be raised up out of the state of being dead if you were already in Heaven? Scripture confirms in many places that dead is dead - there is **no life** in the grave. Only by resurrection is life restored.

5:30 I am not able of Myself to do even one thing.
Just as I hear, I judge.
And My judgment is just
because I do not seek My own desire,
but rather, the desire of The Father Who has sent Me.

It’s crucial to remember that YAHUSHUA is speaking as a human being – not as divinity. No human being is any different.

5:31 If I am giving evidence concerning Myself,
My evidence is not true.

This is so because one cannot be a witness on one’s own behalf and have it be valid. The evidence had to come from at least two impartial witnesses before it was considered legally valid under Hebrew Law.

5:32 There is another who gives evidence concerning Me,
and I know that the evidence to which He gives witness
concerning Me is true.

5:33 You have sent to Yahonathan
and he has given witness to the truth.

5:34 But I do not receive evidence from human beings,
but on the other hand, I say these things
in order that you might be delivered.

5:35 He was the burning and shining lamp.
And you were willing for a time to rejoice in his light.

5:36 But I have greater evidence than Yahonathan’s.
Indeed the works which The Father has given to Me
to complete for Him, the very works that I am doing,
give evidence concerning Me that The Father has sent Me.

5:37 And the Father Himself who sent Me,
has given evidence concerning Me.
You have neither heard His voice at any time
nor seen His form.

5:38 And you do not have His word abiding in you
because whom He sent, Him you are not trusting.
5:39 You search The Scriptures because in them you think
you have Eternal Life.

Yet those are they which give evidence concerning Me.

Yahonathan, The Father, The works, and the Scriptures all give evidence concerning The Messiah – four witnesses.

5:40 But you do not desire to come to Me
in order that you may have Life.

5:41 I do not receive honor from human beings.
5:42 Furthermore, I know you,
that you do not have the love of **YAHWEH** within you.
5:43 I have come in My father’s name
yet you do not accept Me.
If another comes in his own name,
him you will accept.

Under His authority and power. And carrying His name within The Messiah’s own name.

5:44 How can you believe who accept honor from one another,
yet you do not seek the honor that is from **YAHWEH** alone?

5:45 Do not think that I will be accusing you before The Father!
There is one who is accusing you, Moshe,
in whom you are trusting.
5:46 However if you were trusting Moshe
you would be trusting Me,
because he wrote about Me.
5:47 But if you do not trust his writings
how will you trust My words?"

Chapter 6

6:1 After these things YAHUSHUA went across
The Sea of Galil, which is Tiberias.

Tiberias - There was a river-god named Tiber, which is the
origin of this name. The meaning is not known.

6:2 And a great crowd accompanied Him
because they were seeing His signs which He was doing
for those who were sick.

6:3 And YAHUSHUA went up onto the mountain
and there He sat down with His students.

6:4 Now The Passover, a feast of the Yisra'elites, was near.

6:5 Then YAHUSHUA, having raised up His eyes,
and seeing a great crowd coming toward Him, said to Philip,
"Where shall we buy bread in order that these may eat?"

6:6 Now He said this to test him
because He Himself knew what He was about to do.

6:7 Philip responded to Him,
"Two hundred denari worth of bread is not sufficient for them
in order that each one of them might have a little."

6:8 One of His students, Andrew, Shim'on Peter's brother,
said to Him,

6:9 "There is a lad here who has five barley loaves
and two small fish, but what are they among so many?"

6:10 Then YAHUSHUA said, "Make the persons sit down."
Now there was much grass in the place.
Therefore the men sat down, in number about five thousand.

6:11 Then YAHUSHUA, taking the loaves,
and having given thanks, distributed *them* to the students,

mathetes - a learner, i.e. a pupil. Typically translated as
"disciple".

and the students to those sitting down.
And likewise from the fish, as much as they desired.

6:12 Now when they had been satisfied

He said to His students,
"Gather up the excess pieces that remain
in order that some are not destroyed.

6:13 Accordingly they collected *them*.
And they filled twelve baskets of pieces
from the five barley loaves which were in excess
from those who were eating.

6:14 Then the persons having seen the sign
that YAHUSHUA had done said,
"This is truly The Prophet who is to come into the world!"

6:15 YAHUSHUA therefore,
knowing that they were about to come
and seize Him in order to make Him king,
departed once more onto the mountain by Himself alone.

6:16 Now when it became evening
His students went down to the sea.

6:17 And they got into the boat
going across the sea to Kafar'nahum.

Now it was already dark,
yet **YAHUSHUA** had not come to them.
6:18 Then the sea was raised up
by a great wind that was blowing.
6:19 Then having rowed about three or four miles,
they observed **YAHUSHUA** walking upon the sea
and coming near to the boat.
And they were frightened.
6:20 But He said to them, "It is I Myself.
Do not be frightened!"
6:21 Then they willingly received Him into the boat.
And immediately the boat was at the land
to which they were going.

6:22 On the next day the crowd which was standing
on the other side of the sea,
having seen that no other boat was in that place
except that one into which His students had entered,
and that **YAHUSHUA** had not entered with His students
into the boat, but rather that His students
had gone away alone...
6:23 (However, other boats came from Tiberias near the place
where they ate bread, The Master having given thanks.)
6:24 ...when the crowd now saw
that **YAHUSHUA** was not there, nor His students,
they also got into boats and went to Kafar'nahum
seeking **YAHUSHUA**.

6:25 And having found Him across the sea they said to Him,
"Rabbi, when did You come here?"
6:26 **YAHUSHUA** responded to them and said,
"Most assuredly I say to you,
you seek Me, not because you were seeing the signs,
but rather, because you ate of the loaves and were satisfied.
6:27 Do not labor for the food which perishes,
but rather, for the food which remains stable into Eternal Life
which The Son of Man will give to you,
because **YAHWEH**, The Father, has sealed Him."

meno - to stay (in a given place, state, relation, or expectancy).
To seal something is to certify its validity/

6:28 Then they said to Him,
"What should we do in order that we may work
the works of **YAHWEH**?"
6:29 **YAHUSHUA** responded and said to them,
**"This is the work of YAHWEH,
that you trust in Him whom He has sent."**

6:30 Then they said to Him,
"What sign are You doing then in order that we may see it
and might trust You?
What are You doing?"
6:31 Our fathers ate the manna in the desert,
just as it is written,

'He gave them food from The Heaven to eat.'
(Ps. 78:24)

lechem - food, especially bread.
This is a Hebrew term so it doesn't show up in the Greek text. But the concept in Psalms is most definitely Hebrew in origin. It's important to recognize that all types of food can be included in this concept.

6:32 Therefore **YAHUSHUA** said to them,
"Most assuredly I say to you,
Moshe did not give you the bread from The Heaven!
But on the other hand, My Father is giving to you
the True Bread from The Heaven.

6:33 Indeed the bread of **YAHWEH**
is He who is coming down from The Heaven
and is giving Life to the world.”

6:34 Now they said to Him,
“Master, give us this bread at all times!”

6:35 Then **YAHUSHUA** said to them,
“I am ‘The Bread of Life’!
He who comes to Me will never hunger.
And he who trusts in Me will never thirst!

6:36 However I am saying to you
that you have even seen Me, yet have not trusted.

6:37 Everyone whom The Father gives to Me
will be present before Me.
And one who is coming toward Me I would never eject outside

6:38 because I came down from The Heaven
not in order that I might do My own will,
but rather, the will of Him who has sent Me.

6:39 Now this is the will of The Father who has sent Me,
that of everyone whom He gives Me
I should lose none of them,

but rather, should raise them up at the last day.

6:40 Moreover, this is the will of Him who has sent Me,
that everyone who is observing The Son and is trusting in Him
might have Eternal Life!

And I will raise him up at the last day.”

6:41 Therefore the Yisra'elite leaders
grumbled concerning Him because He said,
“I am the bread which has come down from The Heaven.”

6:42 But they said,
“Is not this **YAHUSHUA**, the son of Yoseph,
whose father and mother we know?

How is it then that He says, ‘I came down from The Heaven’?”

6:43 **YAHUSHUA** therefore responded and said to them,
“Do not grumble with one another!

6:44 Not even one is able to come to Me
unless The Father who has sent Me draws him.

And I will raise him up at the last day.

6:45 It is written in the prophets,
*“And they will all be taught by **YAHWEH**.”*
(Is. 54:13)

Therefore everyone who has been listening
and has learned from The Father comes to Me.

6:46 Not that anyone has looked at the Father
except He who is from **YAHWEH**.
He has looked at the Father.

6:47 Most assuredly I say to you,
he who is trusting in Me has Eternal Life.

6:48 I am ‘The Bread of The Life’.

6:49 Your fathers ate the manna in the wilderness
and they are dead.

6:50 This is the bread which is coming down from The Heaven
in order that one may eat of it and not die.

<p>phago – to eat. This is the term normally used to refer to eating. But in v. 53 it shifts to trogo – to gnaw or chew.</p>

6:51 I am ‘The Living Bread’ which,
having come down from The Heaven,
if anyone eats of this bread he will live forever!
And now the bread that I will give is My flesh,
which I will give for the life of the world.”

6:52 The Yisra'elite leaders therefore fought against one another saying, "How can this one give us *His* flesh to eat?"

6:53 Therefore YAHUSHUA said to them, "Most assuredly I say to you, unless you continually eat the flesh of The Son of Man and drink His blood you have no life in you.

trogo – to gnaw or to chew; i.e. (generally) to eat.
The shift in language denotes a new emphasis used to bring home YAHUSHUA's point.
To distinguish the two this work will use "continually eat" for this term.

6:54 Whoever continually eats My flesh and drinks My blood has Eternal Life!

And I will raise him up at the last day.

6:55 Indeed My flesh is truly food, and My blood is truly drink.

6:56 He who continually eats My flesh and drinks My blood stays with Me, and I with him.

This discussion centers around Passover. It was during the Pesach (Passover) meal that YAHUSHUA instructed His students concerning His body and His blood as the basis for a New Covenant.

6:57 Just as 'The Living Father' has sent Me and I am living because of The Father, even so he who continually eats Me will live because of Me.

6:58 This is the bread which was coming down from The Heaven, not according to how your fathers ate the manna and are dead. He who continually eats this bread will live forever."

The concept is that of being continually fed by The Messiah and His Word.

6:59 These things He said in the assembly as He taught in Kafar'nahum.

sunagoge – an assemblage of persons; specially, a Yisra'elite synagogue (the meeting or the place); an assembly. – assembly, congregation, synagogue.
There were no 'churches' among the Yisra'elite leaders. Historically YAHWEH has referred to His people as an assembly.
The concept of a "church" is a misleading.

6:60 Therefore many of His students having been listening said,

"This is a hard saying.

Who can hear it?"

6:61 Now YAHUSHUA, understanding within Himself that His students were grumbling concerning this, said to them, "Does this trip you up?

skandalizo – to entrap, i.e. trip up (figuratively, stumble) – offend.

6:62 *What* if therefore you should observe The Son of Man ascending where He was previously?

6:63 It is The Divine Nature of YAHWEH that is giving life!

The flesh is useful for not even one thing.

The matters that I am telling you are Divine Nature and they are life.

YAHUSHUA's teaching, His instructions, are here made equivalent to the Divine Nature of YAHWEH and to life. This is because He is only teaching what The Father instructed Him to say.
It is the the Divine nature of YAHWEH that gives life - both the physical life and eternal life.

6:64 But there are some of you who are not trusting."

Indeed YAHUSHUA knew from the beginning who they were who were not trusting

and who would betray Him.

6:65 And He said,

“Because of this I have said to you
that not even one is able to come to Me
unless it would have been given to him by My Father.”

6:66 Concerning this many of His students went back
and walked with Him no longer.

They were not willing to accept what The Messiah taught them plainly. This is a very typical response. Many refuse to accept the truth of what He teaches - even today when we have many tools by which to verify His teachings.

6:67 Therefore **YAHUSHUA** said to the twelve,

“Do you not also desire to go away?”

6:68 But Shim'on Peter responded to Him,

“Master, to whom will we go?

You have the message of Eternal Life!

6:69 And we believe and know that You are The Messiah,
The Son of The Living Elohim!”

6:70 **YAHUSHUA** responded to them,

“Have I not chosen you, the twelve?

Yet one of you is a liar?”

6:71 He spoke of Yahudah of Iscariot, *the son* of Shim'on,
because it was he who would betray Him,
being one of the twelve.

Yahudah is Greek for Yahudah which means YAH be praised.
Iscariot means strong city.

Chapter 7

7:1 And after these things **YAHUSHUA**
walked about in The Galil.

Indeed He did not desire to be walking about in Yahudah
because the Yisra'elite leaders were seeking to kill Him.

7:2 Now the Yisra'elites' Feast of Sukkot was near.

sukkot means booths. This is normally called the Feast Of
Tabernacles. Tabernacle means a temporary dwelling place,
a tent.

7:3 Therefore His brothers said to Him,

“Depart from here and go into Yahudah
in order that Your students also may observe
the works which You are doing.

7:4 Indeed no one does something in secret
while he himself seeks to be out spoken.

If You are going to do these things,
render Yourself apparent to the world.”

7:5 Indeed not even even His brothers trusted in Him.

7:6 Then **YAHUSHUA** said to them,

“My time is not yet here, but your time is always ready.

7:7 The world is not able to detest you.

But it detests Me because I give witness concerning it
that its works are hurtful.

7:8 You go up to this feast.

I am not yet going up to this feast,
because My time has not yet been fulfilled.”

7:9 Then, having said these things to them,
He remained in The Galil.

7:10 But after His brothers went up
then He also went up to the feast,
not openly, but rather, as in secret.

7:11 Therefore the Yisra'elite leaders were seeking Him
at the feast and said, “Where is He?”

7:12 And there was much grumbling among the people concerning Him. On the one hand, some said that He is good. But others said "No, on the contrary. He is deceiving the crowd."

goggusmos – a grumbling. – grudging, murmuring. Murmuring is not pleasing to YAHWEH. He destroyed many of the Children of Yisra'el in the wilderness after they came out of Egypt because of this activity.

7:13 However no one was speaking openly concerning Him because of the fear of the Yisra'elite leaders.

7:14 Now it already being about the middle of the feast, **YAHUSHUA** went up into The Temple. And He was teaching.

7:15 And the Yisra'elite leaders marveled saying, "How does this *One* understand writings, not having learned?"

7:16 **YAHUSHUA** responded to them and said, "My instruction is not Mine, but His who has sent Me.

7:17 If anyone desires to do His will he will know concerning the instruction, whether it is from **YAHWEH** or *whether* I speak from Myself.

7:18 He who is speaking from himself is seeking his own honor. But He who is seeking the honor of the One who has sent Him is true, and no injustice is in Him.

doxa – glory, honor. The term signifies an opinion or estimate of something, and the honor resulting from such an opinion. It's translated as dignity, glory, honor, praise, and worship. Generally, if you think in terms of honor or praise you will be close.

7:19 Did not Moshe give The Torah to you? Yet not even one of you is keeping The Torah. Why are you seeking to kill Me?"

torah - The hebrew word comes from a root meaning to instruct, to teach. Traditionally it's referred to as "The Law". However, if you read the first five books of The Old Covenant (generally considered to be "The Torah") you'll quickly see that there is a great deal that has nothing to do with "law", but everything to do with instruction.

7:20 The crowd responded and said, "You have an unclean nature. Who is seeking to kill You?"

Typically called a demon, it is more accurately an "unclean nature" - a disembodied entity with a harmful nature. This term will be used in place of "demon".

7:21 **YAHUSHUA** responded. And He said to them, "I have done one work and you all marvel.

7:22 Because of this Moshe gave you circumcision (not that it is from Moshe, but rather, from the fathers) and on The Sabbath Day you circumcise a human being.

7:23 If a human being receives circumcision on The Sabbath Day in order that The Torah of Moshe might not be broken, are you angry at Me because I have made a human being completely healthy on The Sabbath Day?

7:24 Do not judge according to appearance, but instead, judge with just judgment."

krino - distinguish, decide.

7:25 Accordingly some from Yerushalaim said, "Is this not He whom they are seeking to kill?

7:26 Yet behold!

He is speaking boldly yet they are saying nothing to Him. Perhaps the rulers indeed know that this is truly The Messiah.

7:27 On the other hand, we recognize where this *One* is from.
But when The Messiah comes
not even one knows where He is from.”

7:28 Then YAHUSHUA cried aloud
as He was teaching in The Temple.

And He said, “Indeed you know Me!

And you know where I am from!

And I did not come by Myself!

On the contrary, He who sent Me is truthful,

Whom you do not know.

7:29 But I know Him because I am from beside Him!

And He has set Me apart!”

apostello – set apart, i.e. (by implication) to send out (properly on a mission).
It's the term from which we get “apostle”.
Note that He states He is “from beside Him”, not merely from Him. The reference is to a separation, a setting apart, from The Father. It is a most profound statement.

7:30 Therefore they were seeking to seize Him.

But not even one laid a hand upon Him

because His hour had not yet come.

7:31 And many from the crowd trusted in Him.

And they said that,

“When The Messiah comes will He do more signs
than what this *One* has done?”

7:32 The Pharisees heard the crowd grumbling
concerning these things and the Pharisees
and the chief priests sent assistants to seize Him.

Here we see who is seeking to harm The Messiah and those who follow Him. This verse accurately identifies them as The Pharisees and the chief priests of The Temple. These are the ones referred to as “The Jews” in many passages.

7:33 Accordingly YAHUSHUA said to them,

“I am with you a little while longer.

Yet I am going to Him who has sent Me.

7:34 You will seek for Me yet you will not find Me.

And where I exist you are not able to come.”

7:35 Then the Yisra'elite leaders said among themselves,

“Where does He intend to go that we will not find Him?

Does He intend to go to the dispersion
among the Greeks and teach the Greeks?

7:36 What saying is this of which He said,

“You will seek for Me yet will not find Me.

And where I exist you are not able to come'?”

7:37 Now on the last day, the great *day* of the feast,

YAHUSHUA stood.

And He cried aloud saying,

“If anyone thirsts let him come to Me and drink.

7:38 He who is trusting in Me, just as The Scripture has said,
out of his heart will flow streams of living water!”

There is a Hebrew tradition practised on the last day of the feast in which flowing water is involved. This statement ties directly to that event and has great significance among the Hebrews.

7:39 Now this He spoke concerning the set apart Divine Nature
which those trusting in Him would receive,

because the set apart Divine Nature had not yet been *given*

because YAHUSHUA had not yet been rendered magnificent.

7:40 Therefore many from the crowd,

having heard this saying said,

“Truly this is The Prophet!”

7:41 Others said, “This is The Messiah!”

But some said, "Will The Messiah come from The Galil?
7:42 Has not The Scripture said that The Messiah comes
from the seed of David and from the town of Bet Lechem
where David was?"

David means beloved.
Bet Lechem means house of bread or house or house of
food.

7:43 Accordingly there was a division
among the people because of Him.

7:44 Now some of them wanted to seize Him
but not even one laid hands on Him.

7:45 Then the officers came to the chief priests and Pharisees,
who said to them, "Why have you not brought Him?"

7:46 The officers responded, "Not even at any time
has a person ever spoken like this person!"

7:47 Then the Pharisees responded to them,
"Are you also deceived?"

7:48 Have any from the rulers or from the Pharisees
trusted in Him?

7:49 On the contrary, this crowd
which does not know The Torah is cursed."

7:50 Nicodemus, he who had come to YAHUSHUA by night,
being one of them said to them,

7:51 "Our Torah does not condemn a person
prior to having heard him and having known what he is doing."

7:52 They responded and said to him,
"Are you not also from The Galil?"

Investigate and pay attention,
because no prophet arises from The Galil."

7:53 And everyone went to his house.

Chapter 8

8:1 But YAHUSHUA went to the Mount of Olives.

Note the odd placement of the chapter break; these were not
in the original text, but are for reference only. A more logical
break is between these two statements.

8:2 Now early in the morning

He arrived once more at The Temple.

And all the people were coming to Him.

And He sat down.

And He was teaching them.

8:3 Then the scribes and the Pharisees brought to Him

a woman caught in adultery.

Lit. - taken down

And when they had stood her in the middle,

8:4 they said to Him,

"Teacher, this woman was caught in adultery, in the very act.

8:5 Now Moshe, in The Torah

instructed us that such should be stoned.

Therefore what do You say?"

8:6 They said this testing Him in order that
they might have *something* of which to accuse Him.

Then YAHUSHUA, having bent down,
wrote with a finger on the ground acting as if *He did not hear*.

An accusation is really a legal matter. It resulted in a formal
charge against someone for a violation of a law. They were
seeking a legal reason to kill Him.
Apparently a portion of text is missing, so a concluding
thought is added according to someone's assumption.

8:7 Now when they continued asking Him He raised up,
saying to them,

"The one of you who is without offense
throw the first stone at her!"

8:8 And once more He bent down and wrote on the ground.

8:9 Then those having heard,
being admonished by conscience, went out one by one,
beginning with the oldest until the last.
And YAHUSHUA was left alone,
and the woman standing in the middle.

8:10 When YAHUSHUA having raised up
and having seen not even one except the woman, said to her,
"Woman, where are those accusers of yours?
Has not even one condemned you?"

8:11 Then she said, "Not even one, Master."
Then YAHUSHUA said to her,
"Neither do I condemn you.
Go! But offend no longer!"

8:12 Then YAHUSHUA spoke to them again saying,
"I am The Light of the world.
He who accompanies Me will never walk about in the dark,
but instead will have the light of Life."

8:13 The Pharisees therefore said to Him,
"You are giving witness concerning Yourself.
Your evidence given is not true."

8:14 YAHUSHUA responded. And He said to them,
"Even if I give witness concerning Myself My evidence is true
because I know from where I have come
and where I am going.

But you do not know where I come from and where I am going.

8:15 You judge according to the flesh.

I judge not even one.

8:16 Now even if I do judge, My judgment is true,
because I am not alone,
but rather, *it is* I and The Father Who has sent Me.

8:17 Now It is also written in your Torah
that the evidence given by two persons is true.

8:18 I am One who is giving witness concerning Myself, and
The Father who has sent Me gives witness concerning Me."

Note: This is important. There is **no reference** to any "third person" (The Holy Spirit by tradition). There are only **two witnesses, not three**. When Scripture is studied very carefully it is clear there is no "third person" referred to by tradition as The Holy Spirit. The Holy Spirit is The divine Nature itself! Remember, this is The Son of YAHWEH speaking! Everything He speaks is The Truth!

8:19 Then they said to Him, "Where is Your Father?"

YAHUSHUA responded,

"You know neither Me nor My Father.

If you had known Me you would have known My Father also."

8:20 These words YAHUSHUA spoke in the treasury
as He was teaching in The Temple.

Yet not even one seized Him
because His hour had not yet come.

8:21 Then YAHUSHUA said to them once more,
"I am going away.

And you will be seeking Me, yet you will die in your offenses.
Where I am going you are not able to come."

8:22 Therefore the Yisra'elite leaders said,

"Will He kill Himself because He says,
'Where I am going you are not able to come'?"

8:23 And He said to them,

"You are from beneath.

I am from above.

You are from this world.

I am not from this world.

8:24 Therefore I said to you that you will die in your offenses.

Indeed if you do not believe that I am *He*

you will die in your offenses.”

The reference to “I am” is a reference to YAHWEH, as the “I AM” of the Old Covenant. The Pharisees would have immediately noted the reference. It’s repeated in v. 28: This verse applies to every person.

8:25 Therefore, they said to Him, “Who are You?”

And YAHUSHUA said to them,

“Even the one I have been telling you from the beginning.

8:26 I have much to say and to judge concerning you.

However, He who has sent Me is true.

alethes - true (as not concealing).
This term comes from two others that mean not hidden or concealed.

And I speak to the world those things
which I have heard from Him.”

8:27 They did not understand that He spoke to them
concerning the Father.

8:28 Therefore YAHUSHUA said to them,

“When you lift up The Son of Man

then you will know that I am *He*!

Note: “I AM”, *He* is assumed

And I do not even one thing by Myself.

But on the contrary,

just as My Father has taught Me, these things I speak.

8:29 And He who has sent Me is with Me.

The Father has not left Me alone because at all times

I am doing those things that are pleasing to Him.”

8:30 As He was speaking these words many trusted in Him.

8:31 Therefore YAHUSHUA said to those Yisra’elites

who trusted in Him,

“If you continue in My word you are indeed My students.

8:32 And you will know the truth and the truth will liberate you.”

eleutheroo – to liberate; i.e. (figuratively) to exempt (from moral, ceremonial or mortal liability).

8:33 They responded to Him,

“We are Abraham’s descendants.

And we have never been in bondage to anyone.

How do You say, ‘You will be liberated?’”

Abraham means father of a multitude.

8:34 YAHUSHUA responded to them,

“Most assuredly I say to you,

anyone who commits an offense is a slave of offenses.

8:35 Now a slave does not remain in the household forever.

A son remains forever.

8:36 Therefore if the Son liberates you,

you will be liberated indeed.

8:37 I understand that you are Abraham’s descendants.

However you are seeking to kill Me

because My word has no place within you.

8:38 I am speaking of what I observe according to My Father

and you, therefore, are doing what you have observed

according to your father.”

8:39 They responded. And they said to Him,

“Abraham is our father.”

YAHUSHUA said to them,

“If you were Abraham’s seed

you would be doing the works of Abraham.

8:40 But now you are seeking to kill Me,

a person who has told you the truth

which I heard from YAHWEH.

Abraham did not do this.

8:41 You are doing the deeds of your father.”

Then they said to Him,

“We were not born from fornication.

We have one Father, The Elohim!"

The Elohim is used here because the use of the name, YAHWEH, had been forbidden by the priesthood at this time. It was not used in daily conversations. They would have used Elohim, the same way "G-d" or Adonai is used by the Yisra'elites today. It's a "tradition of men" that violates the very Word of YAHWEH!
It's detestable!

8:42 YAHUSHUA said to them,
"If The Elohim were your Father
you would love Me because I have come
and am present from The Elohim.
Indeed I have not come by Myself,
but on the contrary, He Himself has sent Me.
8:43 Why do you not understand My speech?
Because you are not able to hear My word.
8:44 You are of *your* father The False Accuser!
And the desires of your father you desire to do!
He was a murderer from the beginning.
And He does not stand in the truth
because there is no truth in him.
When he speaks a lie he speaks from himself
because he is a liar and the father of it!

diabolos - a traducer; specially Satan.
A traducer is a false accuser. It's used as a title for Lucifer here.

8:45 But because I tell the truth you do not trust Me!
8:46 Which of you admonishes Me concerning an offense?
And if I am telling the truth why do you not trust Me?
8:47 He who is of YAHWEH hears YAHWEH's words.
Because of this you do not hear,
because you are not of YAHWEH."

8:48 Then the Yisra'elite leaders responded and said to Him,
"Do we not well say that You are a Shomeronite
and have an unclean nature"

8:49 YAHUSHUA responded,
"I do not have an unclean nature.
But on the contrary, I honor My Father.
But you dishonor Me.

8:50 And I do not seek My honor.
There is One who is seeking and judging.

8:51 Most assuredly I say to you,
if anyone protects My word
he will not experience death into eternity!"

8:52 Then the Yisra'elite leaders said to Him,
"Now we know that You have a hurtful nature!
Abraham is dead, also the prophets.

Yet You say, 'If anyone protects My word
he will not taste death into eternity.'

8:53 Are You greater than our father Abraham who is dead?
Even the prophets are dead?

Who are You making Yourself *to be*?"

8:54 YAHUSHUA responded,
"If I honor Myself My honor is nothing.
It is My Father who honors Me,
of whom you say that He is your Elohim.

8:55 Yet you have not known Him.
But I have seen Him.
And if I say, "I have not seen Him.'

I will be a liar, like you.
But I have seen Him!
And I protect His word!

eido is the Greek word used here. It means to see. Most translations use "know", but it is in the sense of perception,

not knowledge itself. The term is not the same as the one used in the first line, which is **ginosko**, to know.

8:56 Your father, Abraham, jumped for joy
in order to see My day.
And he has seen it and rejoiced!"
8:57 Then the Yisra'elite leaders said to Him,
"You are not yet fifty years old, and have You seen Abraham?"
8:58 **YAHUSHUA** said to them,
"Most assuredly I say to you,
before Abraham was, I AM!"
literally - I exist
8:59 Therefore they took up stones to throw at Him.
But **YAHUSHUA** concealed Himself.
And He went out from The Temple,
having gone through the midst of them.
Even in this manner He passed by.

Chapter 9

9:1 And having passed by He saw a person blind from birth.
9:2 And His students asked Him saying,
"Rabbi, who has offended, this one or his parents,
in order that he was born blind?"
9:3 **YAHUSHUA** responded,
"Neither this one nor his parents have offended.
On the contrary, *it is* in order that the works of **YAHWEH**
might be rendered apparent in him.
9:4 I must work the works of Him who has sent Me
as long as it is day.
Night is coming when not even one is able to be working.
9:5 While I am in the world,
I am The Light of the World."

This is another very subtle allusion to "I AM".
Ultimately, **YAHWEH**, is The Light of the world. **YAHUSHUA**,
who was representing Him, became The Light of the world
while He was in it in human form.

9:6 Having said these things He spit upon the ground.
And He made clay from the saliva.
And He smeared over the eyes of the blind one with the clay.
9:7 Then He said to him, "Go!
Wash in the pool of Shiloah!"
(Which is translated, to send away.)
And therefore he went.
And he washed.
And he came seeing.

9:8 Therefore the neighbors and those who previously
had observed that he was blind said,
"Is not this one he who was sitting and begging?"
9:9 Some said, "This is he."
Others, "He is like him."
He said, "I am *he*."
9:10 Therefore they said to him,
"How have your eyes been opened?"
9:11 He responded and said,
"A person called **YAHUSHUA** made clay.
And He smeared over my eyes.
Then He said to me,
'Go to the pool of Shiloah and wash.'
So I went and washed.
And I recovered sight." **lit. - looked up**
9:12 Then they said to him, "Where is He?"
He said, "I do not know."

9:13 They brought him who previously had been blind
before the Pharisees.
9:14 Now it was a Sabbath when **YAHUSHUA** made the clay

and opened his eyes.

9:15 Then once more the Pharisees also asked him how he had recovered sight.

Then he said to them,

“He put clay over my eyes.

And I washed.

And I see.”

You'll notice that these statements are separated into discreet sentences. This is contrary to traditional translations. This is done to preserve a sense of the Hebraic character of the text. YAHWEH is very specific in His Word. Each act, each word or phrase has its purpose. In The Old Covenant text this becomes abundantly clear. In the Greek New Covenant the lines have been blurred by moving the text into a different culture. This text seeks to restore the Hebrew character of the text where it can reasonably be done.

9:16 Therefore some of the Pharisees said,

“This person is not from **YAHWEH** because He does not protect The Sabbath.”

Others said,

“How can a man who is an offender do such signs?”

And there was a division among them.

tereo – to guard (from loss or injury) properly, by keeping the eye upon. To watch or observe in a protective fashion.

9:17 They said to the blind once more,

“What do you say concerning Him because He has opened your eyes?”

Then he said that, “He is a prophet.”

Take note of the text. There is no punctuation in the original text. The "quotes" are a later insertion. The text indicates that this is not truly a quotation, but rather a suggested quotation. This occurs in other places also.

9:18 Accordingly the Yisra'elite leaders did not believe concerning him that he had been blind and had recovered his sight until they called the parents of him who had recovered his sight.

9:19 And they asked them saying,

“Is this your son whom you say was born blind? How then does he now see?”

9:20 His parents responded to them and said,

“We know that this is our son and that he was born blind.

9:21 Now by what means he now sees we do not know, and who has opened his eyes we do not know.

He is mature.

Ask him.

He will speak for himself.”

9:22 His parents said these things

because they feared the Yisra'elite leaders.

Indeed the Yisra'elite leaders had already agreed that if anyone might acknowledge Him as The Messiah he would be **excommunicated**.

put out of the assembly

9:23 Because of this his parents said,

“He is mature.

Ask him.”

9:24 Therefore afterwards

they called the person who had been blind.

And they said to him,

“Give praise to The Elohim! **YAHWEH**

We perceive that this person is an offender.”

9:25 He responded and said,

“If He is an offender I do not perceive it.

One thing I perceive,

that I have been blind.
Right now I am seeing.”

9:26 But they said to him again,
“What did He do to you?
How did He open your eyes?”
9:27 He responded to them,
“I have already told you!
Yet you were not listening.
Why do you want to hear it again?
Do you also want to become His students?”
9:28 Then they reproached him and said,
“You are His student, but we are students of Moshe.
9:29 We understand that The Elohim spoke to Moshe.
But we do not understand where this one is from.”
9:30 The man responded. And he said to them,
“Indeed in this is a marvelous thing,
that you do not understand where He is from,
yet He has opened my eyes!
9:31 Now we understand that The Elohim
does not listen to offenders.
On the other hand, if anyone reveres The Elohim
and might be doing His will, He listens to him.
9:32 From the beginning of the age it has not been heard
that anyone has opened the eyes of one who was born blind.
9:33 If this one was not beside The Elohim
He is able to be doing not even one thing.”

9:34 They responded. And they said to him,
“You have been entirely born in offenses,
yet are you teaching us?”
And they threw him out.

9:35 **YAHUSHUA** had heard that they had thrown him out.
And when He had found him He said to him,
“Do you believe in The Son of **YAHWEH**?”
9:36 He responded and said,
“Who is He, Master, in order that I might believe in Him?”
9:37 And **YAHUSHUA** said to him,
“You have both seen Him and it is He who is talking with you.”
9:38 Then he said, “Master, I believe!”
And he worshiped Him.
9:39 And **YAHUSHUA** said,
“For the sake of judgment I have come into this world
in order that those who do not see might see
and that those who see might become blind.”

9:40 And those from the Pharisees who were with Him
heard these words.
And they said to Him, “We are not also blind.”
9:41 **YAHUSHUA** said to them,
“If you were blind you would have no offense.
But now you say, ‘We see.’
Therefore your offense remains.

Chapter 10

10:1 Most assuredly I say to you,
he who is not entering the sheepfold through the entrance,
but instead goes up from elsewhere,
that one is a thief and a robber.
10:2 But he who is entering in through the entrance
is the shepherd of the sheep.
10:3 To him the doorkeeper opens.
And the sheep hear his voice.
And he calls his own sheep by name.
And he leads them out.

10:4 And when he brings out his own sheep
he goes in front of them.
And the sheep accompany him
because they recognize his voice.

10:5 Now another they will not accompany
but rather will run away from him
because they do not recognize the voice of others.”

10:6 YAHUSHUA spoke this parable.
But they did not comprehend what He was telling them.

10:7 Therefore YAHUSHUA said to them again,
“Most assuredly I say to you,
I am the entrance for the sheep.

10:8 All who have come before Me are thieves and robbers.
However the sheep did not listen to them.

10:9 I am the entrance.
If anyone enters through Me he will be rescued.
And he will go in and go out and find pasture.

10:10 The thief does not come except to steal,
and to slaughter, and to fully destroy.

I have come in order that they may have Life,
and might have it superabundantly!

10:11 I am the good shepherd.
The good shepherd gives His life for the sake of the sheep.

10:12 But one who is a hired servant, and not the shepherd,
for whom the sheep are not his own, watches the wolf coming.

And he leaves the sheep.

And he runs away.

And the wolf seizes the sheep.

And it scatters the sheep.

10:13 The hired servant runs away
because he is a hired servant
and is not concerned about the sheep.

10:14 I am the good shepherd.

And I know My *sheep!*

And I am known by My own.

10:15 Just as The Father knows Me,

I also know The Father.

And I lay down My life

for the sake of the sheep.

10:16 And other sheep I have which are not from this flock.

Them also I must lead.

And they will listen to My voice.

And there will become one flock *with* one shepherd.

10:17 Because of this My Father loves Me,
because I lay down My life

in order that I might receive it once more.

10:18 Not even one takes it away from Me.

On the contrary, I lay it down by Myself.

I have authority to lay it down.

And I have authority to receive it again.

This directive I have received from My Father.”

10:19 There became a division therefore once more
among the Yisra'elite leaders because of these sayings.

10:20 Now many of them said,

“He has an unclean nature and is a raving maniac.

Why are you listening to Him?”

10:21 Others said,

“These are not the words of one who has an unclean nature.

Can an unclean nature open the eyes of the blind?”

10:22 Now it was The Feast of Dedication in Yerushalaim.

And it was the rainy season.

10:23 And YAHUSHUA was walking about in The Temple in Shelomoh's porch.

Shelomoh means peaceableness.

10:24 Accordingly the Yisra'elite leaders surrounded Him and said to Him,

"How long will You keep our lives in suspense?
If You are The Messiah tell us bluntly!"

psuche – breath, i.e. *spirit*, abstractly or concretely. - heart, **life**, mind, *spirit*.
There is great confusion about the spirit/soul issue.
Psuche has become "psyche" in English. Few comprehend what this is.
Scripturally - there is no soul. In Genesis, The Elohim "breathed into Adam the breath of life, and he became a living being."
He was "created in the image of The Elohim" **But He is Divine Nature. He is not soul!** (John 4:24) Thus, being created in His image, and in His likeness, we are of the same nature.

10:25 YAHUSHUA responded to them,

"I have told you, yet you do not believe.

The works that I am doing in My Father's name,
they testify concerning Me.

10:26 But you do not believe

because you are not of My sheep, just as I have said to you.

10:27 My sheep listen to My voice.

And I know them.

And they accompany Me.

10:28 And I am giving to them Eternal Life.

And they will not ever be completely destroyed.

Neither will anyone seize them out of My hand.

harpazo – to seize. – catch (away, up), pluck, pull, take (by force).
It's a derivative of a term that means "to take for oneself."
This term is often used to mean "the rapture", or "snatching away". However, **there is no "rapture"**. This is a false teaching that cannot be validated by Scripture.

10:29 My Father, who gives *them* to Me,

is greater than everything.

And not even one is able to seize them from My Father's hand.

10:30 I and The Father are one."

"One" is a metaphor for union. The Father and The Son are united in word and in action.

10:31 Then the Yisra'elite leaders picked up stones once more in order to stone Him.

10:32 YAHUSHUA responded to them,

"Many good works I have shown to you from My Father.
Because of which of those works are you stoning Me?"

10:33 The Yisra'elite leaders responded to Him saying,

"Concerning a good work we are not stoning You,

but rather, concerning blasphemy;

even because You, being a human being,

make Yourself The Elohim."

10:34 YAHUSHUA responded to them,

"Is it not written in your Torah,

"I said, 'You are elohim' " ?

(Ex. 7:1, Ps. 82:6)

10:35 If He called them *elohim*

to whom The Word of The Elohim came,

and The Scripture is not able to be destroyed,

10:36 are you saying of Him

whom The Father has consecrated

and has sent out into the world,

'You are blaspheming!'

because I said, 'I am the Son of The Elohim?

10:37 If I am not doing the works of My Father do not trust Me.

10:38 But if I am doing *them*, even if you do not believe Me believe the works in order that you may know and believe that The Father is in Me, and I am in Him."

10:39 Therefore they were seeking once more to seize Him. But He went out from their hand.

10:40 And He went away once more beyond The Yarden to the place where Yahonathan was first baptizing. And there He stayed.

Yarden means their descent

10:41 Then many came to Him and said, "Yahonathan did no sign but everything whatsoever that Yahonathan spoke concerning this person was true."

10:42 And many trusted in Him in that place.

Chapter 11

11:1 Now one was sick, El'azar of Bet Any, the town of Miryam and her sister Martha.

El'azar means El is helper. His name in Greek is Lazarus.
Bet Any means date house.
Miryam means their rebellion.
Martha means she was rebellious.

11:2 Now it was Miryam who had anointed The Master with myrrh and was wiping His feet with her hair whose brother, Eleazar, was sick.

11:3 Therefore the sisters sent to Him saying, "Master, behold!

He whom You love is sick."

11:4 Then YAHUSHUA having heard said, "This infirmity is not unto death but rather for the sake of the honor of YAHWEH, in order that The Son of YAHWEH might be honored through this."

11:5 Now YAHUSHUA loved Martha and her sister and El'azar.

11:6 Therefore having heard how sick he was, He even stayed two more days in the place where He was.

There is much speculation on the meaning of this action. Why did He stay two more days? If El'azar did not die he could not be raised up again - as a sign of YAHWEH's power over death.

11:7 Then after this He said to the students, "Let us go to Yahudah again."

11:8 The students said to Him, "Rabbi, the Yisra'elite leaders just sought to stone You. Then are You going there again?"

11:9 YAHUSHUA responded, "Are there not twelve hours in the day? If anyone might walk in the day he does not trip because he sees the light of this world.

11:10 But if one walks in the night he trips because there is no light in him."

11:11 Having said these things, then after this, He said to them,

"Our friend El'azar sleeps. But I am going that I might awaken him."

11:12 Therefore His students said,

"Master, if he sleeps he will be delivered."
11:13 Now YAHUSHUA was speaking concerning his death.
But they thought that He had spoken
concerning resting by sleep.
11:14 Then YAHUSHUA said to them frankly,
"Eleazar is dead."
11:15 And I am glad for your sakes that I was not there
in order that you might believe.
Nevertheless let us go to him."

11:16 Then Ta'om, who is called the Twin,
said to his fellow students,
"Let us also go in order that we might die with Him."
Ta'om means a twin. In Greek it is Thomas.

11:17 Accordingly YAHUSHUA having come
found he had already been in the tomb four days.
11:18 Now Bet Any was near Yerushalaim,
about two miles away.
11:19 And many of the Yisra'elites
were coming to Martha and Miryam
to comfort them concerning their brother.

11:20 Now Martha, as soon as she had heard
that YAHUSHUA was coming, went to meet Him.
But Miryam was sitting in the house.
11:21 Then Martha said to YAHUSHUA,
"Master, if You had been here my brother would not have died."
11:22 However, even now I understand that
whatever You ask YAHWEH, YAHWEH will give to You."

11:23 YAHUSHUA said to her,
"Your brother will be raised up."
11:24 Martha said to Him,
"I understand that he will be raised up
in the resurrection at the last day."
Lit. – standing up again
11:25 YAHUSHUA said to her,
"I am the resurrection and The Life!
He who is trusting in Me, even if he might have died, will live."
11:26 And anyone who is living and trusting in Me
will never die.
Do you believe this?"
11:27 She said to Him, "Yes, Master!
I trust that You are The Messiah, The Son of YAHWEH,
who is coming into the world."

11:28 And having said these things
she went aside and privately called Miryam,
her sister, saying,
"The Teacher is here and is calling for you."
11:29 As soon as she heard
she rose up quickly and went to Him.

11:30 Now YAHUSHUA had not yet gone into the town,
but rather was in the place where Martha had met Him.
11:31 Then the Yisra'elites who were with her in the house,
and comforting her, having seen that Miryam rose up quickly
and went out, accompanied her saying,
"She is going to the tomb to weep there."
11:32 Then as Miryam had come
to the place YAHUSHUA was,
having seen Him, she fell down at His feet saying to Him,
"Master, if You had been here
my brother would not have died."

11:33 As YAHUSHUA therefore saw her weeping and the Yisra'elites who came with her weeping He was deeply moved in The Divine Nature and was stirred up in Himself.
11:34 And He said, "Where have you laid him?" They said to Him, "Master, come and see."

11:35 YAHUSHUA wept.

11:36 Then the Yisra'elites said, "Behold how He loved him!"
11:37 And some of them said, "Was this one not able, who opened the eyes of the blind, also to have made it so this one might not have died?"

11:38 Then YAHUSHUA, once more deeply moved within Himself, came to the tomb. It was a cave. And a stone rested over it.
11:39 YAHUSHUA said, "Lift up the stone!"

Martha, the sister of him who died, said to Him, "Master, already he is stinking because he has been *dead* four days."

11:40 YAHUSHUA said to her, "Did I not say to you that if you would trust you would see the magnificence of YAHWEH?"

11:41 Then they lifted up the stone where the dead was lying. And YAHUSHUA raised His eyes upward. And He said, "Father, I thank You that You have heard Me. 11:42 Now I understand that You always hear Me. Nevertheless because of the crowd which is standing by I have spoken in order that they might believe that You have sent Me."

11:43 And having said these things, He cried out with a loud voice, "Ele'zar! Come out here!"

11:44 And he who was dead came out being bound hand and foot with grave clothes and his face was wrapped with a towel.

YAHUSHUA said to them, "Loose him and let him go!"

To appreciate more fully what takes place one needs to realize Eleazar did not "walk" out of the tomb. He came out fully bound hand and foot, still tightly wrapped in his grave cloths.

11:45 Then many of the Yisra'elites who had come to Mary and had seen the things YAHUSHUA did trusted in Him.

11:46 But some of them went aside to the Pharisees and told them what YAHUSHUA had done.

11:47 Then the chief priests and the Pharisees convened a Sanhedrin.

And they said,

"What are we to do because this person works many signs?"

The Sanhedrin was the religious council. To convene a meeting took a significant effort, so this indicates how important the Pharisees considered this event to be.

11:48 If we leave Him this way everyone will trust in Him. And the Romans will come and take away even our place and the nation."

11:49 And one of them, Caiaphas, being high priest that year, said to them, "You understand not even one thing,

Caiaphas means attractive.

11:50 nor do you consider that it is expedient for us that one person should die for the sake of the people and not that the whole nation should be fully destroyed!"

11:51 Now he said this not by himself, but being high priest that year he prophesied that YAHUSHUA was about to die for the sake of the nation; 11:52 and not for that nation only, but rather even in order that He might assemble into one the children of YAHWEH who were scattered abroad.

11:53 Accordingly from that day on they consulted together in order that they might kill Him.

11:54 Therefore YAHUSHUA was no longer walking about openly among the Yisra'elite leaders. On the contrary, He went from there into the country near the wilderness, to a city called Ephraim. And He remained there with His students.

Ephraim means double fruit.

11:55 Now The Passover of the Yisra'elites was near. And many had gone from the country up to Yerushalaim before the Passover to purify themselves.

11:56 Accordingly they were seeking YAHUSHUA. And they spoke among themselves as they stood in The Temple.

"What do you think, that He might not come to the feast?"

11:57 Now both the chief priests and the Pharisees had given an order that if anyone knew where He was he should report it so that they might seize Him.

Chapter 12

12:1 Now six days before The Passover, YAHUSHUA had come to Bet Any where El'azar was, who had been dead, whom He had raised from being dead. 12:2 Then they made Him a supper there, and Martha served. Now El'azar was one of those who was sitting at the table with Him.

12:3 Then Miryam took a pound of ointment of genuine spikenard, extremely valuable, anointed the feet of YAHUSHUA, and wiped His feet with her hair. And the house was filled with the fragrance of the ointment.

12:4 Now one of His students, Yahudah of Iscariot, Shim'on's son, who would betray Him said,

12:5 "Why was this ointment not sold for three hundred denari and given to the poor?"

12:6 Now he said this not because he was concerned for the poor, but rather because he was a thief and had the money bag. And he lifted up what was thrown in.

12:7 But YAHUSHUA said, "Let her alone! She has protected this for the day of My burial.

12:8 Indeed the poor you have with you always but Me you do not have always."

12:9 Now therefore a large crowd of the Yisra'elites knew that He was there.

And they had come, not because of YAHUSHUA alone, but rather, in order that they might also see El'azar whom He had raised up from being dead.

12:10 Now the chief priests deliberated in order that they might kill El'azar also

12:11 because on account of him many of the Yisra'elites

were withdrawing and trusting in **YAHUSHUA**.

12:12 The next day a large crowd
which was coming to the feast,
having heard that **YAHUSHUA** was coming to Yerushalaim,
12:13 was taking branches of palm trees
and were going out to meet Him.
And they cried out, "Hosanna!

*'Blessed is He who comes
in the name of **YAHWEH!**'*
(Ps. 118:26)

The King of Yisra'el!"

Hosanna means or save now. The Hebrew form is **hoshiana**. It was a custom in Yisra'el to recognize a new king in a manner similar to this. The difference lay in the fact that most newly acclaimed kings would come in with great pomp and circumstance, riding on a large white horse. **YAHUSHUA**'s entrance was in stark contrast, riding upon an immature donkey, in humility, not arrogance.

12:14 Then **YAHUSHUA**, having found a young donkey,
sat upon it, just as it is written.

12:15 *"Fear not, daughter of Zion;
Behold! Your King is coming,
sitting on a donkey's colt."*
(Zech. 9:9)

12:16 Now His students did not know these things at the start.
However, when **YAHUSHUA** had been honored
then they remembered that these things were written
concerning Him.
And they had done these things to Him.

12:17 Then the crowd having been with Him
when He had called El'azar out of the tomb
and raised him up from being dead were bearing witness.

12:18 Because of this the crowd also met with Him
because they heard that He had done this sign.

12:19 Then the Pharisees said among themselves,
"Observe that you are not prevailing, in not even one thing.
Behold! The world has gone after Him!"

12:20 Now there were some Greeks
among those who were coming up to worship at the feast.

12:21 These same ones approached Philip,
who was from Bet Sayada of The Galil, and asked him saying,
"Sir, we want to see **YAHUSHUA**."

Bet Sayada means fishing house.

12:22 Philip came and told Andrew,
and in turn Andrew and Philip told **YAHUSHUA**.

12:23 Then **YAHUSHUA** responded to them saying,
"The hour has come
in order that The Son of Man might be honored.

Note that this response comes as "The Gentiles" come to the feast in Yerushalaim seeking to see **YAHUSHUA**. It is this visit that triggers this response.
It is presented right in the midst of the rejection of The Messiah by The Yisra'elite religious leaders and His acceptance by the Gentiles. As such is speaks loudly!

12:24 Most assuredly I say to you,
unless a kernel of grain falls into the ground and dies
it remains alone.

But if it dies it produces much grain.

12:25 He who is fond of his life will fully destroy it.
And he who is detesting his life in this world
will preserve it into Eternal Life.

12:26 If anyone would serve Me let him accompany Me.
And wherever I am there will My servant be also.
If anyone would serve Me, him will The Father honor.

12:27 Now My life is troubled.
And what shall I say?
'Father, deliver Me from this hour'?
On the contrary.
Because of this I have come into this hour.

12:28 Father, honor Your name!"
Then a voice came from The Heaven,
"I have indeed honored it and I will honor it again!"

It is His **name, YAHWEH**, that is to be honored, not one of His titles, and not some replacement for His name!

12:29 Therefore the crowd standing by and hearing it
said that thunder had happened.

Others said, "A messenger has spoken to Him."

12:30 **YAHUSHUA** responded and said,
"This voice did not happen because of Me,
but rather because of you.

12:31 Now is the judgment of this world!
Now the ruler of this world will be ejected.

12:32 And I, if I am lifted up from the earth,
will draw everyone to Myself."

12:33 Now He said this indicating what sort of death
He was about to die.

12:34 The people responded to Him,
"We have heard from The Torah
that The Messiah remains forever.
Yet how do You say that, 'The Son of Man must be lifted up'?
Who is this Son of Man?"

12:35 Then **YAHUSHUA** said to them,
"A little while longer The Light is with you.
Walk about while you have The Light
in order that darkness does not seize you.
Also, he who walks about in darkness
does not perceive where he is going.

12:36 While you have The Light, trust in The Light
in order that you may become Children of Light."
These things **YAHUSHUA** spoke.
And He went aside.
And He was concealed from them.

12:37 Even having done so many signs in front of them
they did not trust in Him,

12:38 in order that the word of Yeshay'iah the prophet,
might be fulfilled which he had spoken,

*"YAHWEH, who has believed our report?
And to whom has the arm of YAHWEH
been revealed?"*

(Is. 53:1)

12:39 Because of this they could not believe
because Yesha'yah said again,

12:40 *"He has blinded their eyes
and hardened their hearts,
lest they should see with their eyes,
lest they should understand with their hearts
and turn, so that I might heal them."*

(Is. 6:9-10)

12:41 These things Yeshay'iah had said
when he had seen His magnificence

and had spoken concerning Him.

12:42 However in truth *even* among the rulers many had trusted in Him.

However because of the Pharisees they were not acknowledging Him lest they might be excommunicated.

12:43 Indeed they loved the praise of human beings more than the praise of **YAHWEH**.

12:44 Then **YAHUSHUA** cried out and said, "He who has trusts in Me trusts not in Me but rather in Him who has sent Me.

12:45 And he who sees Me sees Him who has sent Me.

To see YAHUSHUA = to see The Father!
Likewise, **to trust in YAHUSHUA is to trust in YAHWEH.**
These are extremely powerful statements. It's virtually impossible for our minds to comprehend the full reality implied in these statements.

12:46 I have come as a Light into the world in order that anyone who is trusting in Me might not remain in the darkness.

12:47 And if anyone hears My words yet does not trust I am not condemning him because I have not come to condemn the world but rather to deliver the world.

12:48 He who is rejecting Me and is not receiving My words has that which condemns him.

The Word that I have spoken will condemn him in the last day

12:49 because I have not spoken by Myself, but rather, The Father Who has sent Me has given to Me instruction, what I should set forth and how I should speak.

12:50 And I understand that **His instruction is Eternal Life.**

Therefore whatever I speak, just as the Father tells Me, in this manner I speak."

Chapter 13

13:1 Now before the Feast of The Passover, **YAHUSHUA**, knew that His hour had come that He would pass over from this world to The Father.

Having loved His own who were in the world He loved them to the end.

13:2 And dinner having happened, The Adversary having already put it into the heart of Yahudah Iscariot, Shim'on's *son*, to betray Him,

13:3 **YAHUSHUA**, knowing that The Father had given everything into His hands, and that He had come from **YAHWEH**

and was going to **YAHWEH**,

13:4 rose from the dinner.

And He laid aside His garments.

And taking a towel He girded Himself.

13:5 Next He poured water into a basin and began to wash the feet of the students and to wipe *them* with the towel with which He was girded.

13:6 Then He came to Shim'on Peter.

And he said to Him, "Master, You are washing the feet."

13:7 **YAHUSHUA** responded and said to him,

"What I am doing you do not understand right now.

But you will know after these things."

13:8 Peter said to Him,

"You will never wash my feet!"

YAHUSHUA responded to him,

"If I do not wash you you have no part with Me."

meros – a division or share. Often applied in a legal sense connected to an inheritance.

13:9 Shim'on Peter said to Him,
"Master, not my feet alone, but also the hands and the head!"
13:10 YAHUSHUA said to him,
"He who has been bathed has no need
except to wash the feet, but rather, is completely clean.
And you are clean.
But not everyone *is*."
13:11 Indeed He understood who would betray Him.
Because of this He said, "Not everyone is clean."

In Hebrew thought to be 'clean' is to be undefiled, and therefore acceptable in the presence of YAHWEH. To be 'unclean' is to be defiled, and forbidden access.

13:12 Then when He had washed their feet,
and taken His garments, and sat down again,
He said to them,
"Do you know what I have done to you?"
13:13 You call Me Teacher and Master,
and you speak well because I am.
13:14 If I then a Master and Teacher, has washed your feet
you also ought to wash one another's feet.
13:15 Indeed I have given you an example
in order that you also might do just as I have done to you.
13:16 Most assuredly I say to you,
a slave is not greater than his master.
Neither is he who is sent greater than he who has sent him.
13:17 If you understand these things,
happy are you if you do them.
13:18 I do not speak concerning all of you.
I understand whom I have chosen.
But in order that The Scripture,
*'He who eats food with Me
has lifted up his heel against Me.'*
(Ps. 41:9)
might be fulfilled.

13:19 From now on I am telling you before it happens
in order that when it happens you may trust that I am *He*.

Once again we find a very subtle reference to "I AM", in which He connects Himself to YAHWEH. He is telling them He is The Messiah, yet He is doing it in a very special manner.

13:20 Most assuredly I say to you,
he who accepts whomever I send accepts Me!
And he who accepts Me accepts Him who has sent Me."

lambano - to take, to get hold of. The concept is that of accepting, receiving, or grabbing onto.
It's also important to note that there is no mention of "The Holy Spirit", let alone suggesting it is on equal terms with The Father and The Son.

13:21 YAHUSHUA having said these things,
was troubled in His Divine Nature.
And He gave witness.
And He said,
"Most assuredly I say to you one of you will betray Me!"
13:22 Therefore the students looked at one another,
being at a loss concerning of whom He was speaking.

13:23 Now there was leaning on YAHUSHUA's chest
one of His students whom YAHUSHUA loved.
13:24 Shim'on Peter therefore motioned to him
in order that he might inquire who it might possibly be
concerning whom He was speaking.
13:25 Then that one leaning upon YAHUSHUA's chest,

said to Him, "Master, who is it?"
13:26 YAHUSHUA responded,
"It is that one to whom, having dipped the morsel, I will give it."
And having dipped the morsel
He gave it to Yahudah of Iscariot, *the son* of Shim'on.
13:27 And after the morsel The Adversary entered into him.
Therefore YAHUSHUA said to him,
"What you are doing do quickly!"

Satan means an adversary, or opponent.

13:28 But no one at the table knew for what reason
He had said this to him.
13:29 Indeed some thought since Yahudah had the money bag
that YAHUSHUA had said to him,
"Buy what we have need of for the feast.",
or that he should give something to the poor.
13:30 Having received the morsel
he then went out immediately.
Now it was night.

13:31 Therefore when he had gone out YAHUSHUA said,
"Now The Son of Man is honored
and YAHWEH is honored by Him.
13:32 If YAHWEH has been honored by Him,
YAHWEH will also honor Him by Himself,
and will immediately honor Him.

doxazo - to render (or esteem) glorious.
Glorify is defined as: to honor or exalt, make magnificent.
It's a term rarely used in daily language today and is
therefore difficult to grasp. The concept of honor is easier to
understand.

13:33 Little children, I will be with you a little while longer.
You will seek Me.
And just as I said to the Yisra'elite leaders,
"Where I am going you are not able to come.",
in the same manner I now say it to you.
13:34 A new instruction I am giving to you,
that you might love one another just as I have loved you,
in order that you also might love one another.
13:35 By this everyone will know that you are My students,
if you have love for one another."

It's important to understand that in the Hebrew mind **love is equated with loyalty, faithfulness.**

13:36 Shim'on Peter said to Him,
"Master, where are You going?"
YAHUSHUA responded to him,
"Where I am going you are not able to accompany Me now.
But you will accompany Me, eventually."
13:37 Peter said to Him,
"Master, why am I not able to accompany You right now?
I will lay down my life for Your sake."
13:38 YAHUSHUA responded to him,
"Will you lay down your life for My sake?
Most assuredly I say to you, the rooster will not crow
until you have utterly denied Me three times!

Chapter 14

14:1 Do not let your heart be troubled!
You trust in YAHWEH.
Trust also in Me.

14:2 In My Father's house are many residences.
And if *it* was not so would I have told you
I am going to prepare a place for you?

mone – a staying, i.e. **residence** (the act or the place).
The concept is a "place to stay, to live". In this case it is YAHWEH's "house". We, apparently, will not have a "house" of our own, but rather, will stay in His "house" - as His guests; or more correctly, as His children.

14:3 And if I go and prepare a place for you
I will come once more.

And I will take you beside, to Myself,
in order that where I am you may be also.

paralambano – to receive (or take) near; associate with oneself. Lit. - take beside.

14:4 And where I am going you understand.
And the way you understand."

14:5 Ta'om said to Him,
"Master, we do not understand where You are going.
Then how can we understand the way?"

14:6 YAHUSHUA said to him,

**"I am The Way, The Truth, and The Life!
Not even one comes to The Father except through Me.**

14:7 If you had known Me,
you would have known My Father also.
And from now on you know Him and have experienced Him."

Once again we see a direct reference to the unity of The Father and The Son, with absolutely no mention of "The Holy Spirit".
It there was such a "person" and "he" was co-equal with The Father and The Son it would most certainly be mentioned here in the midst of such important teachings.

14:8 Philip said to Him,
"Master, show us The Father and it is sufficient for us."

14:9 YAHUSHUA said to him,
"Have I been with you so long,
and yet you have not known Me, Philip?"

He who has experienced Me has experienced The Father.

And in what way are you saying,
'Show us the Father.?'

This is a Hebraism, a Hebrew idiom involving the term, **horao**, which literally means to stare at, to see.

14:10 Do you not trust that I exist in The Father,
and The Father *exists* in Me?
The words that I am speaking to you
I am not speaking from Myself.
But The Father dwelling in Me, He Himself is doing the works.

The Father does not dwell within YAHUSHUA in bodily form, but rather by means of His Divine (vital) essence - His very nature and character. This is the same "indwelling presence" that comes into the life of a believer. It is the **pneuma hagion** - sacred breath, The Divine Nature.

14:11 Believe Me,
that I exist in The Father and The Father in Me!
Otherwise believe Me because of the works themselves!

14:12 Most assuredly I say to you one who is trusting in Me,
the works that I am doing he will do also.
And greater than these will he do
because I am going to My Father!

14:13 And whatever someone might ask in My name
that I will do in order that The Father
may be honored in the Son!

14:14 If you ask anything in My name I will do it!

The Greek word used here for "in" is **en**. It can mean in, with, by, at, upon, etc. It denotes a fixed place or time, something settled and not moving.
onoma - name, title, or character.

This does **not mean** we are to "use the name of The Messiah, YAHUSHUA, (**His name is not 'Jesus'!**) as some kind of 'magical tool' to get what we want! It means we are to ask with the complete trust, faith, belief, that He is indeed The Messiah. It also means we must ask for that which is in agreement with His will!
Will what you are asking honor YAHWEH - through His Son, YAHUSHUA?

14:15 If you love Me protect My instructions!

14:16 Also, I will ask The Father.

And He will give to you a different advocate
in order that it might remain with you into eternity,

parakletos – an intercessor, consoler. – advocate, comforter. Occurs four times in John and only once more in 1 John.

14:17 The Divine Nature of The Truth,
which the world is not able to receive
because it does not discern it nor know it.
But you know it because it remains with you
and will be in you.

Literally, "the breath of the truth". In v. 6 He declares that **He is The Truth**.
Traditionally translated as "the spirit of truth".
Thus His "breath", His Divine Nature is what will remain with the believer to eternity.

The pronouns used are third person neuter singular. This means "it", not he or she.

14:18 I will not leave you as orphans!

I will come to you!

Note very carefully what is stated here!
"...it might remain with you..."
"...does not discern it nor know it..."
"...it remains with you and will be in you."
"I will not leave you..."
I will come to you!"
The advocate is YAHUSHUA Himself.
He is, after His ascension, seated at the right hand of The Father, interceding for us, acting as our advocate.
But it is His Divine Nature that dwells within us. And the Divine Nature is our "new nature."
We are united with Him.
We are "His body" - and His "nature" is now our "nature".
There is no separate "person" (i.e. The Holy Spirit) dwelling in your body.
Verse 20 further confirms this concept.
Verse 23 puts it slightly differently, but with **no mention** of a "Holy Spirit".

14:19 A little while longer and the world will see Me no more.

But you will see Me!

Because I live you will live also!

14:20 At that day you will know that I *exist* in My Father,
and you *exist* in Me,
and I *exist* in you.

14:21 He who has My instructions and is protecting them,
this is the one who is loving Me.

And he who is loving Me will be loved by My Father.

And I will love him.

And I will disclose Myself to him."

14:22 Yahudah (not Iscariot) said to Him,
"Master, how is it that You will disclose Yourself to us
and not to the world?"

14:23 **YAHUSHUA** responded and said to him,
"If anyone is loving Me he will be protecting My word.
And My Father will love him.

And We will come to him
and make Our home with him.

The term for home is *none*, the same term used for "residences" in John 14:2 above. It's a "staying place". The reference is to the indwelling Divine Nature, the new nature, which "stays" in/with the believer. Note that there is reference only to two. And those two are a unity - which we really do not comprehend. There is no reference to a "third entity" coming to make "his" home in us.

14:24 He who is not loving Me is not protecting My words.
And the word which you are hearing is not Mine
but rather The Father's, Who has sent Me.

14:25 These things I have spoken to you
while I remain with you.

14:26 But the advocate, The Set Apart Divine Nature
which The Father will send on account of My name,
will teach you everything,
and will quietly remind you what I have said to you.

14:27 I am leaving peace with you.
I am giving My peace to you.

I am not giving to you according to how the world gives.
Let not your heart be troubled!
Neither let it be afraid!

eirēne - peace; prosperity.
This Greek word is always used to translate the Hebrew
term, *shalom*, which means total well being, far more than
just "peace".

14:28 You have heard Me say to you,
'I am going away and I am coming to you.'
If you had been loving Me you would have rejoiced
because I said, 'I am going to The Father.'
because My Father is greater than I.

14:29 And now I have told you before it happens
in order that when it happens you might believe.

14:30 I will no longer talk much with you.
Indeed the ruler of this world is coming.
Yet he has not even one thing in Me.

14:31 However in order that the world might know
that I love The Father,
and just as The Father has instructed Me,
in like manner I am doing.
Arise so we might go from here!

Chapter 15

15:1 I am the true vine and My Father is the farmer.
15:2 Every branch in Me that is not bearing fruit He removes.

And everything that is bearing fruit He cleanses
in order that it might bear more fruit.

15:3 You are already cleansed
because of the word which I have spoken to you.

15:4 You are to remain in Me and I in you.
Just as the branch is not able to be bearing fruit by itself
unless it remains in the vine,
neither can you *bear fruit* unless you remain in Me.

15:5 I am the vine.

You *are* the branches.
He who remains in Me, and I in him,
that one is bearing much fruit,
because apart from Me you are able to do not even one thing.

15:6 If anyone does not remain in Me he is thrown out,
even like a shriveled up branch.
And they will gather them and throw *them* into the fire.
And they will be burned.

Failing to "remain in" The Messiah is called apostasy. It is the willful walking away from what you have previously sworn you will believe and do. It will cost you your redemption. If you ever do it there is no more sacrifice to cover your rejection of YAHWEH and His Messiah.

15:7 If you will remain in Me and My words will remain in you you will ask whatever you desire and it will be done for you.

15:8 By this My Father is honored,
that you bear much fruit and become My students.

15:9 Just as The Father has loved Me
I also have loved you.
Remain in My love!

15:10 If you protect My instructions
you will remain in My love
just as I have protected My Father's instructions
and remain in His love.

15:11 These things I have spoken to you,
in order that My joy may remain in you,
and *that* your joy may be full.

15:12 This is My instruction,
that you are to love one another just as I love you.

15:13 Greater love has not even one than this,
that one lay down one's life for the sake of his friends.

15:14 You are My friends
if you do whatever I am instructing you.

15:15 No longer do I call you slaves,
because a slave does not understand what his master is doing.
But I have called you friends because everything
that I have heard from My Father I have made known to you.

15:16 You have not chosen Me, but rather, I have chosen you.
And I have placed you in order that you might go and bear fruit
and *that* your fruit might remain
in order that whatever you might ask The Father in My name
He might give you.

15:17 These things I instruct you in order that you
will love one another.

15:18 If the world detests you, you know that it detested Me
before *it detested* you.

15:19 If you were from the world
the world might have been loving its own.
Yet because you are not from the world,
but I have chosen you out of the world,
therefore the world is detesting you.

15:20 Remember the word that I said to you,
'A slave is not greater than his master.'
If they have persecuted Me they will also persecute you.
If they have protected My word they will protect yours also.

15:21 And all these things they will do to you
because of My name
because they do not perceive Him who sent Me.

15:22 If I had not come and spoken to them
they would have no offense.
But now they have no excuse for their offense.

15:23 He who detests Me detests My Father also.

15:24 If I had not done among them
the works which no one else has done
they would have no offense.
But now they have seen and also detested
both Me and My Father

15:25 even in order that the word might be fulfilled
which is written in their Torah,

"They hated Me without a cause."
(Ps. 35:19)

15:26 But when the advocate comes
which I will send to you from The Father,
The Divine Nature of Truth
which proceeds from the Father,
it will give witness concerning Me.
15:27 And you also will give witness
because you have been with Me from the beginning.

Chapter 16

16:1 These things I have spoken to you
in order that you might not be tripped up.
16:2 They will make you excommunicated.
Indeed the time is coming that anyone killing you
would think he is carrying out a service to **YAHWEH**.
16:3 And these things they will do to you
because they have not known The Father nor Me.
16:4 However these things I have told you
so that when the time comes you might remember
that I have told you of them.

Now I did not say these things to you from the beginning
because I was with you.
16:5 But now I am going away to Him Who has sent Me.
And not even one of you is asking Me, 'Where are You going?'
16:6 But instead, because I have said these things to you
sadness has filled your heart.
16:7 Nevertheless I am telling you the truth.
It is to your advantage that I go away.
Indeed, if I do not go away the advocate will not come to you.
But if I depart I will send it to you.
16:8 And having come it will admonish the world
concerning offenses, and concerning justification,
and concerning judgment;
16:9 concerning offenses because they are not trusting in Me;
16:10 concerning justification because I am going to My Father
and you are seeing Me no longer;
16:11 concerning judgment because the ruler of this world
is judged.
16:12 I still have many things to say to you
but you are not able to bear *them* right now.
16:13 However, when it, The Divine Nature of The Truth,
comes it will guide you into every truth.
Indeed it will not speak from itself but rather,
whatever it might hear it will speak.
And it will announce to you things that are coming.
16:14 It will honor Me because it will take from Mine
and announce it to you.
16:15 Everything, as much as The Father has, is Mine.
Because of this I have said that it will take from Mine
and announce it to you.
16:16 A little while and you will not observe Me.
And again a little while and you will see Me
because I am going to The Father."

optomai – to gaze – with wide-open eyes, as at something remarkable.

16:17 Then *some* of His students said to each other,
"What is this that He is saying to us,
'A little while and you will not observe Me.
And again a little while and you will see Me.'
and, 'because I am going to The Father.?'"
16:18 Therefore they were saying,
"What is this that He is saying, 'A little while'?"

We do not understand what He is saying.”

16:19 Now YAHUSHUA knew that they desired to ask Him.

And He said to them,

“Are you inquiring among one another

concerning that which I have said,

‘A little while and you will not observe Me.

And again a little while and you will see Me’?

16:20 Most assuredly I say to you

that you will weep and mourn

but the world will rejoice.

And you will be distressed

but your distress will be made into gladness.

16:21 A woman, when she is in labor,

has sadness because her hour has come.

But as soon as she has given birth to the child

she no longer remembers the stress

because of gladness that a human being

has been born into the world.

16:22 And you therefore now indeed have sorrow.

But I will see you again and your heart will rejoice.

And your joy not even one will take from you.

16:23 And in that day you will ask Me not even one thing.

Most assuredly I say to you whatever you ask The Father

in My name He will give to you.

16:24 Until now you have asked

not even one thing in My name.

Ask!

And you will receive in order that your joy may be full.

16:25 These things I have spoken to you in parables.

But the time is coming when I will no longer

speak to you in parables

but instead I will tell you bluntly concerning The Father.

16:26 In that day you will ask in My name.

And I am not saying to you

that I will request of The Father concerning you

16:27 because The Father Himself loves you

because you have loved Me and have trusted

that I have come forth from YAHWEH.

16:28 I have come forth from The Father

and have come into the world.

Once more, I am leaving the world

and I am going to The Father.”

16:29 His students said to Him,

“Behold!

Now You are speaking bluntly and are speaking no parable!

16:30 Now we understand that You understand everything,

and you have no need that anyone should question You.

By this we believe that You came forth from YAHWEH.”

16:31 YAHUSHUA responded to them,

“Do you even now believe?

16:32 Indeed the hour is coming and is now here

in order that you might be scattered, each one unto his own.

And you will leave Me alone.

Yet I am not alone because The Father is with Me.

16:33 These things I have spoken to you

in order that in Me you might have well being.

In the world you will have trouble.

However have courage!

I have overcome the world!”

nikao – to subdue. – conquer, overcome, prevail, get the victory.

Chapter 17

17:1 Having spoken these words,
YAHUSHUA raised up His eyes toward The Heaven.
And He said, "Father, the hour has arrived.
Honor Your Son in order that Your Son may also honor You,
17:2 inasmuch as You have given to Him all fleshly authority
in order that He might give Eternal Life
to as many as You have given to Him.
17:3 **Now this is Eternal Life -**
that they may know You, the only true Elohim,
and **YAHUSHUA, The Messiah, whom You have sent!**

Elohim is traditionally "God".
Placed in bold to draw your attention to the profound, yet
simple, essence of Eternal Life.

17:4 I have honored You upon the earth.
I have finished the work which You have given Me to do.
17:5 And now You, Father, honor Me beside Yourself
with the magnificence which I had with You
before this world existed.
17:6 I have made Your name apparent to the human beings
whom You have given to Me from the world.
They were Yours.
You gave them to Me.
And they have protected Your word.
17:7 Now they have known
that everything which You have given to Me is from You
17:8 because I have given to them
the words which You have given to Me.
And they have received them.
And they have truly known that I came forth from beside You.
And they have trusted that You sent Me.

17:9 I ask concerning them.
I do not ask concerning the world,
but rather concerning those whom You have given to Me
because they are Yours.
17:10 And all of Mine are Yours and Yours are Mine,
and I am honored by them.
17:11 Now I am no longer in the world.
Yet these are in the world.
And I am coming to You.
Set Apart Father, protect by Your name,
those whom You have given to Me
in order that they may exist as one just as We do.

Once again we see the issue of unity. We do not
comprehend this great mystery of union with YAHWEH
Himself and His Son, YAHUSHUA.

17:12 While I was with them in the world
I protected them by Your name.
Those whom You gave to Me I have protected.
And none of them is lost except The Son of Loss
in order that The Scripture might be fulfilled.

appolumi – to destroy fully. (reflexively, to perish, or lose)
apoleia – ruin or loss. Typically translated here as
"perdition", which has virtually no meaning to most today. It's
a theological reference to "the son of hell".
The Son of Loss is capitalized to indicate it is a title of Satan.
It reflects the truth that those who follow him end up fully
destroyed (or "lost").

17:13 And now I am coming to You.
And these things I am speaking in the world
in order that they may have My joy fulfilled in themselves.

17:14 I have given them Your Word.

And the world has detested them
because they are not from the world,
just as I am not from the world.

17:15 I do not ask that You lift them up out of the world,
but rather that You protect them from the hurtful.

Many translations try to insert "evil one". But there is nothing to support this insertion. The concept of being protected from the hurtful covers every aspect of that which is hurtful in the world. It is sufficient.

17:16 They are not from the world
just as I am not from the world.

Note the repetition from v. 14: Two witnesses. Note also that the word is from, not "of". The world is not our true place of origin, nor is it our final home. YAHWEH is our true source of origin, and The Heaven is our true home. We are "sojourners".

17:17 Set them apart by Your truth.

Your Word is The Truth.

hagiazō – to make holy, i.e. (Ceremonially) purify or consecrate; (mentally) to venerate. – hallow, be holy, sanctify.

Sanctify is a "religious" term. Few grasp its meaning or its significance. To be holy is to be set apart for YAHWEH's service. Having been set apart (made holy) one is dedicated to living as He would have us to live.

17:18 As You have sent Me into the world,
I have also sent them into the world.

17:19 And for their sakes I set Myself apart
in order that they may also be set apart by The Truth.

17:20 I do not ask concerning these alone,
but also for those who will be trusting in Me
because of their word,

17:21 in order that they all may be one,
just as You, Father, are in Me and I in You;
that they also may be one in Us,
in order that the world may believe that You have sent Me.

Please note the concept of unity applied to The Father and The Son, but NOT to "the advocate", or "the Divine Nature", normally translated as "The Holy Spirit". There is no third "person" identified in this unity!

17:22 And the honor which You gave to Me
I have given to them

in order that they may be one just as We are one,

17:23 I in them and You in Me,

in order that they may be made complete into one,
and that the world may know that You have sent Me,
and have loved them just as You have loved Me.

The verb, to be, means to exist. To help you grasp the meaning in these verses it may be helpful to think in terms of replacing every "am", "are", "be", etc. with "exist, or exist as".

17:24 Father, I desire that they also
whom You have given to Me
may be with Me wherever I am
in order that they may behold My honor
which You have given to Me because You loved Me
before the foundation of the world.

katabole – a deposition. Literally, the depositing of or creation of something.

17:25 Just Father!

The world has not known You!

But I have known You!

And these have known that You have sent Me.

17:26 And I have made known to them Your name.

And I will make it known in order that the love
with which You have loved Me may be in them
and I *may be* in them.”

This is a very important statement, made by The Messiah Himself.
What is to be made known is the name of The Father.
That name is YAHWEH! For far too long that name has been concealed. As we approach the last days this Name must once more take center stage.
The implication of "in them" is the indwelling presence of the Divine Nature of YAHWEH. When that happens this request is fulfilled.

Chapter 18

18:1 **YAHUSHUA**, having spoken these words,
went out with His students across The Brook Kidron
where there was a garden
into which He and His students entered.

Kidron means the mourner; the black one

18:2 And Yahudah, who betrayed Him,
also was aware of the place because **YAHUSHUA**
frequently gathered there with His students.

18:3 Therefore Yahudah, having received a band
of soldiers and officers from the chief priests and Pharisees,
came there with lanterns, torches, and weapons.

18:4 **YAHUSHUA**, therefore, understanding everything
that would come upon Him, went out and said to them,
“Whom are you seeking?”

18:5 They responded to Him,
“**YAHUSHUA** of Nazareth.”
YAHUSHUA said to them, “I am!”

Now Yahudah, who betrayed Him,
was also standing with them.

18:6 Now as soon as He had said to them,
“I am!”

they drew back and fell to the ground.

Once more we see “I AM”, without the pronoun “he” in these verses. And the very reaction implies a recognition of the Truth of the statement.

18:7 Then He asked them once more,
“Whom are you seeking?”

And they said, “**YAHUSHUA** of Nazareth.”

18:8 **YAHUSHUA** responded,
“I have told you that I am.

Therefore if you are seeking Me let these go their way!”

18:9 in order that the saying might be fulfilled which He spoke,
“Of those whom You have given Me I have lost none.”

18:10 Then Shim'on Peter, having a sword, drew it.

And he struck the high priest's slave.

And he cut off his right ear.

The slave's name was Malchus.

Malchus means kingly.

18:11 Then **YAHUSHUA** said to Peter,

“Put your sword into the sheath.

Shall I not drink the cup which My Father has given to Me?”

18:12 Then the soldiers, and the captain,

and the officers of the Yisra'elite leaders arrested **YAHUSHUA**.

And they bound Him.

18:13 And they led Him away to Hananiah first,

for he was the father-in-law of Caiaphas

who was high priest that year.

Hananiah means the favor of YAH. Annas is the Greek form. Caiaphas is Chaldean in origin. It means lush valley.

18:14 Now it was Caiaphas who advised the Yisra'elite leaders that it was expedient that one person should die for the sake of the people.

18:15 Now Shim'on Peter accompanied YAHUSHUA; also another disciple. That disciple was well known to the high priest and went with YAHUSHUA into the courtyard of the high priest.

18:16 But Peter stood before the door, outside. Then the other disciple who was well known to the high priest went out and spoke to the door keeper. And he brought Peter in.

18:17 Then the female slave who kept the door said to Peter, "Are you not also from this person's students? He said, "I am not!"

18:18 Now the slaves and officers were standing there who had made a fire of coals because it was cold. And they were warming themselves. Now Peter was standing with them and warming himself.

18:19 The high priest then asked YAHUSHUA concerning His students and concerning His instruction.

18:20 YAHUSHUA responded to him, "I have spoken publicly to the world. I have at all times taught in the assembly and in The Temple where the Yisra'elites always convene. And in secret I have said not even one thing.

18:21 Why do you ask Me? Ask those who have heard Me what I have said to them. Behold! They understand what I have said."

18:22 And having said these things, one of the officers who was standing by gave YAHUSHUA a slap with the palm of his hand saying, "Is this the way You respond to the high priest?"

18:23 YAHUSHUA responded to him, "If I have spoken harmfully give evidence concerning the harm. But if well, why do you strike Me?"

18:24 Then Hananiah sent Him bound to Caiaphas, the high priest.

This poses a bit of confusion for many. There was more than one "high priest". There was actually a group of them.

18:25 Now Shim'on Peter was standing and warming himself. Therefore they said to him, "You are not also from His students, are you?" He denied it and said, "I am not!"

18:26 One of the slaves of the high priest, a relative of *him* whose ear Peter had cut off, said, "Did I not see you in the garden with Him?"

18:27 Peter then denied again. And immediately a rooster crowed.

18:28 Then they led YAHUSHUA from Caiaphas into the Praetorium. Now it was early morning. But they themselves did not go into the Praetorium, so as not to perhaps be defiled but rather in order that they might eat The Passover.

The Praetorium was a Gentile facility, the chief magistrate's court. It was unclean to an Yisra'elite. If they entered they would become defiled and then would not be able to eat The Passover meal, which was a powerful sign of Yisra'el's redemption. The irony of this is overwhelming.

18:29 Then Pilate went out to them and said,
"What criminal charge are you bringing
against this human being?"

Pilate means compressed (like a piece of felt)

18:30 They responded. And they said to him,
"If He were not injurious
we would not have delivered Him up to you."

For the sake of recognizing the true nature of this statement,
the same term that is translated "betrayed" also means to
"deliver up."

18:31 Then Pilate said to them,
"You take Him and judge Him according to your Torah!"
Therefore the Yisra'elite leaders said to him,
"It is not lawful for us to put anyone to death."

The term for "lawful" means, literally "it is right". The power of
the death sentence had been removed from the Yisra'elites
under the Roman conquest. Legally, they did indeed not
have the "right" to put anyone to death under their Law. The
subtle issue of their actions not being "right" is not lost.

18:32 in order that the saying of **YAHUSHUA**
might be fulfilled which He had spoken
indicating by what manner of death He would die.

18:33 Then Pilate entered the Praetorium again.
He called **YAHUSHUA**. And he said to Him,
"Are You The King of the Yisra'elites?"

18:34 **YAHUSHUA** responded to him,
"Are you speaking for yourself concerning this,
or did others tell you this concerning Me?"

18:35 Pilate responded, "Am I an Yisra'elite?
Your own nation and the chief priests
have delivered You to me.
What have You done?"

18:36 **YAHUSHUA** responded,
"My realm is not of this world.
If My realm were of this world
My servants would fight in order that I would not
be delivered up to the Yisra'elite leaders.
But at present My realm is not from here."

basileia - properly, royalty; i.e. (abstractly) rule, or
(concretely) a realm.

18:37 Pilate therefore said to Him, "Are You a king then?"
YAHUSHUA responded,
"You have said that I am a king.
For the sake of this I was born.
And for the sake of this I have come into the world
in order that I might be a witness of the truth.
Everyone who is of the truth listens to My voice."

18:38 Pilate said to Him, "What is truth?"
And having said this he went out again
to the Yisra'elite leaders.
And he said to them,
"I find in Him not even one crime."
18:39 But you have a custom
that I should release someone to you at The Passover.
Do you therefore want me to release to you
The King of the Yisra'elites?"
18:40 Then everyone shouted again saying,
"Not this one, but rather, Barabbas!"

Barabbas means son of the father.

Now Barabbas was a thief.

Chapter 19

19:1 Then Pilate therefore took and scourged **YAHUSHUA**.

19:2 And the soldiers twisted a wreath out of thorns,
placing it upon His head, and they put on Him a purple robe.

stephanos – a wreath, as a badge of royalty or as a prize for a public game. It's the "laurel wreath" as seen in the Greek Olympic games.

19:3 Then they said, "Rejoice!
The King of the Yisra'elites!"
And they slapped Him with their hands.

19:4 Then Pilate went out again.
And he said to them, "Behold!
I am bringing Him out to you
in order that you may know that I find no fault in Him."

This is the second time he made this statement.

19:5 Then **YAHUSHUA** came out wearing the wreath of thorns
and the purple robe.
And *Pilate* said to them, "Behold the Man!"

Lit. - the human being
This is a direct parallel to Gen. 3:22: YAHWEH used it of
Adam after he had sinned.

19:6 Therefore when the chief priests and the officers
had seen Him, they cried out saying,
"Crucify! Crucify!"
Pilate said to them,
"You take Him and crucify *Him*,
because I find no fault in Him."

This makes three times that Pilate declared there was no
fault, or crime, no reason for death, found in Him. With the
concept of two witnesses from The Old Covenant a third
witness becomes virtually an absolute testimony to the
innocence of YAHUSHUA. Because of this those Yisra'elites
will be held accountable in the day of judgment.

19:7 The Yisra'elite leaders responded to him,
"We have a law.
And according to our law He ought to die
because He has made Himself The Son of **YAHWEH**."

19:8 Therefore when Pilate had heard that saying
he was the more frightened.

19:9 And he went once more into the Praetorium.
And he said to **YAHUSHUA**,

"Where are You from?"
But **YAHUSHUA** gave to him no response.

19:10 Then Pilate said to Him,
"Are You not speaking to me?"

Do You not understand
that I have authority to crucify You
and authority to release You?"

19:11 **YAHUSHUA** responded,
"You could have no authority at all against Me
unless it had been given to you from above.
Therefore the one who delivered Me up to you
has the greater offense."

19:12 From then on Pilate sought to release Him.
But the Yisra'elite leaders cried out saying,
"If you let this one go you are not a friend of The Caesar.
Anyone who is making himself a king
is speaking against The Caesar."

19:13 Pilate therefore having heard that saying,
brought **YAHUSHUA** out.
And he sat down upon the judgment seat
in a place called *The Pavement*, but in Hebrew, Gabbatha.

Gabbatha means the high place.

19:14 Now it was the Preparation Day for The Passover,
now about the sixth hour.
And he said to the Yisra'elite leaders,
"Behold your King!" Note the contrast to verse 5.

19:15 But they cried out,
"Take Him away!
Take Him away!
Crucify Him!"
Pilate said to them, "Shall I crucify your King?"
The chief priests responded,
"We have no king except Caesar!"
19:16 Therefore then he delivered Him up to them
to be crucified.
Then they took **YAHUSHUA** beside themselves.
And they led Him away.

19:17 And He, carrying His torture stake,
went out to a place called *The Place* of a Skull,
which is called in Hebrew *Golgotha*,

stauros – a stake or post (as set upright), a pole or cross (as an instrument of capital punishment). The "cross" is **not** something to be worshipped or glorified.
It is among the most cruel forms of torture ever devised by human beings.
Sadly, it's been made into a means of great profit, thereby becoming an idol in its own right. Would you hang a beautifully made electric chair or hangman's noose around your neck, or? Think about it!
Golgotha means place of a skull. There is a hill just north of the old city of Yerushalaim that looks like a skull. This is the place. It is also referred to as Calvary.

19:18 where they crucified Him
and two others with Him, one on either side,
but **YAHUSHUA** in the middle.

19:19 Now Pilate also had written a title.
And he had put it upon the torture stake.
And the writing was,
YAHUSHUA OF NAZARETH
THE KING OF THE YISRA'ELITES.
19:20 This title therefore many of the Yisra'elites read
because the place where **YAHUSHUA** was crucified
was near the city.
And it had been written in Hebrew, Greek, *and* Latin.
19:21 Therefore the chief priests of the Yisra'elites
said to Pilate, "Do not write, 'The King of the Yisra'elites.'
but rather, 'He said, "I am the King of the Yisra'elites." ' "
19:22 Pilate responded,
"What I have written I have written."

19:23 Then the soldiers, when they had crucified **YAHUSHUA**,
took His garments.
And they made four portions, to each soldier a portion,
and also the tunic.
Now the tunic was without seam,
woven from the top throughout all of it.
19:24 They said therefore to each other,
"Let us not tear it but instead cast lots for it whose it will be."
in order that The Scripture might be fulfilled which says,
*"They divided My garments among them,
and for My clothing they cast lots."*
(Ps. 22:18)
Therefore the soldiers did these things.

19:25 Now there was standing
by the torture stake of **YAHUSHUA**
His mother, and His mother's sister, Miryam,
the *wife* of Clopas, and Miryam Magdalene.

Clopas means my exchanges.
Magdalene means a tower.

19:26 **YAHUSHUA** therefore having seen His mother

and the student whom He loved standing beside,
said to His mother,
"Woman, behold your son!"
19:27 Then He said to the student,
"Behold your mother!"
And from that hour that student took her into his own home.

This indicates Yoseph must have been dead, for there is no reference to him at all.

19:28 After this **YAHUSHUA**,
understanding that all things were now completed
in order that The Scripture might be fulfilled said,
"I thirst!"
19:29 Now a vessel full of vinegar was sitting there.
And they filled a sponge with vinegar.
And they placed it around hyssop.
And they brought it near His mouth.

19:30 Therefore when **YAHUSHUA** had received the vinegar
He said, "**It is finished!**"
And having bowed His head He gave up the breath.

pneuma - breath. It is that which is a part of living. This is what YAHWEH breathed into Adam when he became a living being.
Now YAHUSHUA allows it to pass from Him. Literally, surrenders it. He dies.

19:31 Therefore because it was the Preparation *Day*,
in order that the bodies might not remain upon the torture stake
on The Sabbath (because that Sabbath was a high day),
the Yisra'elite leaders asked Pilate
that their legs might be broken
and that they might be taken away.

They have just murdered their promised Messiah, yet they're more concerned about the "sanctity" of The Sabbath and their own ritual cleanness than anything else.

19:32 Therefore the soldiers came and broke the legs
of the first and of the other who was crucified with Him.
19:33 But when they came to **YAHUSHUA**
and saw that He was already dead they did not break His legs.
19:34 However one of the soldiers
pierced His side with a spear.
And immediately blood and water came out.

19:35 And he who was watching closely has given witness.
And his evidence is truthful.
And he understands that he is telling the truth
in order that you might believe.

19:36 Indeed these things have happened
in order that The Scripture might be fulfilled,
"Not one of His bones will be broken."
(Ps. 22:14)

19:37 And again another Scripture says,
"They will look on Him whom they pierced."
(Zech. 12:10)

19:38 After this Yoseph of Arimathea,
being a student of **YAHUSHUA**,
but secretly because of fear of the Yisra'elite leaders,
asked Pilate in order that he might take away
the body of **YAHUSHUA**.
And Pilate permitted it.
Therefore he came and picked up the body of **YAHUSHUA**.

Arimathea means a high place.

19:39 Then Nicodemus also came who at the first
had come to **YAHUSHUA** by night,

bringing a mixture of myrrh and aloes,
about a hundred pounds.
19:40 Then they took the body of YAHUSHUA.
And they bound it in strips of linen with the spices
as the custom of the Yisra'elites is to bury.

19:41 Now in the place where He was crucified
there was a garden.
And in the garden a new tomb in which no one
had yet been laid.
19:42 Therefore they laid YAHUSHUA there
because of the Yisra'elites' Preparation Day,
because the tomb was nearby.

Chapter 20

20:1 Now on the first of the Special Sabbath
Miryam Magdalene went to the tomb early,
it being still dark, and saw the stone
having been taken away from the tomb.

This refers to a **shabbathown**, the Hebrew term for a special sabbath, or day of rest.
There were two of these during Passover. One was at the very beginning, the other was seven days later - **and they were not necessarily on the seventh day of the week.**
This means they were not on The Sabbath Day, which is Saturday. It could be any day of the week.
The first of **sabbaton**, the Greek term, simply refers to the first day following the Special Sabbath.
This means the resurrection did **NOT**, of necessity, occur on "Sunday". Indeed, it makes it highly probable that it **did not occur on a "Sunday"**, "the first day of the week".
Lit. – one or first of the Special Sabbath.

20:2 Therefore she ran.
And she came to Shim'on Peter
and to the other disciple whom YAHUSHUA loved.
And she said to them,
"They have taken away The Master from the tomb.
And we do not understand where they have laid Him."
20:3 Peter therefore and the other disciple went out.
And they were going to the tomb.
20:4 Now they both ran together
yet the other disciple ran more quickly than Peter
and arrived first at the tomb.
20:5 And he, bending over, looked at the linen cloths laid out.
But he did not go in.
20:6 Then Shim'on Peter came, accompanying him.
And he entered into the tomb.
And he looked at the linen cloths laid out,
20:7 and the towel that had been around His head,
not laid out with the linen cloths,
but wrapped together in one separate place by itself.
20:8 Then the other student who had come to the tomb first
entered also.
And he saw.
And he believed.
20:9 Indeed they did not yet understand The Scripture
that He must be raised up from being dead.
20:10 Then the students departed once more by themselves.

20:11 But Miryam stood outside weeping beside the tomb.
Then, as she was weeping, she leaned over into the tomb.
20:12 And she observed two messengers in white sitting,
one by the head and the other by the feet
where the body of YAHUSHUA had laid.
20:13 And they said to her, "Woman, why are you weeping?"
She said to them, "Because they have taken away my Master
and I do not understand where they have laid Him."

kurios - supreme in authority; i.e. controller, Master. Could also be interpreted as sovereign.

20:14 And having said this she turned back around and saw **YAHUSHUA** standing.

But she did not recognize that it was **YAHUSHUA**.

20:15 **YAHUSHUA** said to her,
"Woman, why are you weeping?
Whom are you seeking?"

She, thinking that He was 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."

20:16 **YAHUSHUA** said to her, "Miryam!"
She turned and said to Him, "Rabboni!"

(which is to say, Teacher).

20:17 **YAHUSHUA** said to her, "Do not touch Me!
Indeed I have not yet ascended to My Father.

Now, go to My brothers and say to them,
'I am going up to My Father and your Father,
and to My Elohim and your Elohim!.'

anabaino – to go up. – arise, ascend, climb, come up, etc.
This term has occurred many times before but you'll notice that in these verses it becomes "ascend". This fits in more politically correctly into a 'religious' context where ascension is a buzzword of tradition.
adelphos - a brother (literally or figuratively). This did not mean his family members, but rather, those who were believers in Him.

20:18 Miryam Magdalene went and told the students that she had seen The Master and He had spoken these things to her.

20:19 Then it being evening that same day, being the first of the Special Sabbath and the doors having been shut where the students were assembled because of the fear of the Yisra'elite leaders, **YAHUSHUA** came.

And He stood in the middle.

And He said to them, "Peace to you!"

Most likely He said "Shalom!" as the Hebrews regularly did to one another.

20:20 And having said this, He showed them His hands and His side.

Therefore the students rejoiced, having seen The Master.

20:21 Therefore **YAHUSHUA** said to them once more, "Peace to you!"

Just as The Father has sent Me I also am sending you."

20:22 And having said this, He breathed upon them.

And He said to them, "Receive The Set Apart Divine Nature!"

Please take note!
He did NOT give them a "person". He **BREATHED upon them!**
He gave them "the breath" of The Risen Messiah - His own Divine Nature when viewed as the Hebrews conceive the breath.
Most translations tell you this is "The Holy Spirit" (set apart Spirit). If this were a person would you now see reference made to another being present with the students of The Messiah?
There is NONE!
There is only "the breath of The Messiah" - The New Nature!

20:23 Anyone whose offenses you might forgive, they are forgiven for them.

Anyone's whose *offenses* you retain, they are retained."

20:24 Now Ta'om, called the Twin, one of the twelve, was not with them when **YAHUSHUA** came.

20:25 The other students therefore said to him,
"We have seen The Master!"
But he said to them,
"Unless I might see in His hands the scar of the nails,
and might put my finger into the scar of the nails,
and might put my hand into His side,
I will not believe!"

20:26 And after eight days
His students were once more inside.
And Ta'om was with them.
YAHUSHUA came, the doors being shut,
and was standing in the middle.
And He said, "Peace to you!"

20:27 Then He said to Ta'om,
"Bring your finger here and see My hands!
And bring your hand and put it into My side!
Do not be disbelieving, but rather trusting."

The resurrected Messiah still bears the marks of His crucifixion. It appears He will carry them throughout eternity. When we see Him we will also see what Ta'om and the others saw. And we will remember throughout eternity what He has done for our sake.

20:28 And Ta'om responded and said to Him,
"My Master and my Elohim!"

20:29 YAHUSHUA said to him,
"Ta'om, because you have seen Me you have believed.
Happy are those who have not seen yet have believed."

20:30 And YAHUSHUA truly did many other signs
in the presence of His students
which are not written in this scroll.

biblion – a roll. – bill, book, scroll, writing

20:31 But these are written in order that you might believe
that YAHUSHUA is The Messiah, The Son of YAHWEH,
and that trusting you might have Life by means of His name.

Chapter 21

21:1 After these things YAHUSHUA revealed Himself again
to the students at The Sea of Tiberias.
Now He revealed Himself in this manner.

phaneroo - to render apparent (literally or figuratively); to reveal, to be seen.

21:2 There were at the same place
Shim'on Peter, Ta'om, called the Twin, Nathan'el,
of Kana in The Galil, the sons of Zabidy,
and two other of His students.

Zabidy means endowed of YAHWEH.

21:3 Shim'on Peter said to them, "I am going fishing."
They said to him, "We are going with you also."
They went out and immediately got into the boat
And that night they caught nothing.

This is significant. Shim'on Peter is going back to doing what he was doing previously, to his old life style. The others join him.

21:4 Now morning having already arrived,
YAHUSHUA was standing on the shore.
However the students did not recognize
that it was YAHUSHUA.

21:5 Then YAHUSHUA said to them,
"Little children, do you have any food?"
They responded to Him, "No."

21:6 Then He said to them,
"Throw the net on the right side of the boat
and you will find some."
So they threw it.

And now they were not able to draw it in because of the large number of fish.

21:7 Therefore that disciple whom YAHUSHUA loved said to Peter, "It is The Master!"

Now Shim'on Peter, having heard that it was The Master, wrapped tightly his outer garment (because he was naked) and threw himself into the sea.

21:8 But the other students came in the boat (Indeed, they were not far from land, but rather, about two hundred cubits.) dragging the net with the fish.

21:9 Then as soon as they had climbed out onto the land they saw a bed of coals laid out and fish resting on it, also bread.

21:10 YAHUSHUA said to them, "Bring some of the fish which you have just caught."

21:11 Shim'on Peter went up and dragged the net onto the land full of large fish, one hundred and fifty-three. And as many as there were the net was not broken.

21:12 YAHUSHUA said to them, "Come! Eat breakfast!" Yet none of the students dared ask Him, "Who are You?", understanding that it was The Master.

It's worth noting that on the several appearances of YAHUSHUA after His tortured death even His very own special students (and even Mary) did not recognize Him. This suggests, at least, that He was so mutilated by the torture that He was no longer recognizable to them, physically. They did seem to recognize His voice however.

21:13 YAHUSHUA then came.

And He took the bread.

And He gave it to them, and likewise the fish.

21:14 This is already the third time

YAHUSHUA has appeared to His students, having been raised from being dead.

21:15 Then when they had eaten

YAHUSHUA said to Shim'on Peter,

"Shim'on, *son* of Jonah, do you **love** Me more than these?"

He said to Him,

"Yes, Master! You understand that I **love** You."

The first "love"
agapao - to love (in a social or moral sense).
The second "love"
phileo - to be a friend to (fond of an individual or an object), i.e. have affection for.

He said to him, "Feed My little lambs."

21:16 He said to him again a second time,

"Shim'on, *son* of Jonah, do you **love** Me?"

He said to Him,

"Yes, Master! You understand that I **love** You."

He said to him, "Shepherd My sheep."

The first and second "love" are repeated in the same order.

21:17 He said to him the third time,

"Shim'on, *son* of Jonah, do you **love** Me?"

Peter was distressed

because He had said to him the third time,

"Do you **love** Me?"

And he said to Him,

"Master, You understand all things.

You know that I **love** You."

YAHUSHUA said to him,

"Feed My sheep.

This third time "love" is *phileo* each time
Three times Peter denied His Master. Three times he is
challenged in this regard – and directed to do The Master's
work, in spite of His denials.
The focus on the type of the "love" involved is significant. It's
not the same in each instance, though in English it typically
appears to be the very same term.

21:18 Most assuredly I say to you,
when you were younger you girded yourself.
And you walked about wherever you desired.
But when you have become old you will extend your hands
and another will gird you and carry *you*
where you do not desire."

21:19 This He spoke indicating by what death
he might honor **YAHWEH**.
And having spoken this He said to him,
"Accompany Me!"

21:20 Then Peter having turned around
saw the student whom **YAHUSHUA** loved accompanying
who also had leaned upon His chest at the supper,
who also said,

"Master, who is the one who is betraying You?"

21:21 Peter seeing this one said to **YAHUSHUA**,
"Then Master, what about this one?"

21:22 **YAHUSHUA** said to him,
"If I desire that he remain until I come what *is it* to you?
You accompany Me!"

21:23 Therefore this saying went out among the brothers
that this student would not die.

Yet **YAHUSHUA** did not say to him that he would not die,
but rather, "If I desire that he remain until I come,
what *is it* to you?"

21:24 This is the student who gives witness
concerning these things, and has written these things.
And we understand that his evidence is true.

21:25 Now there are also many other things
that **YAHUSHUA** did,
which if they might be written one by one, I imagine
that not even the world could contain the scrolls
that might be written.
Amen.