

# GOSPEL OF JOHN

**Approximate date:** mid-to-late 80s C.E.

**Time period:** need to establish a doctrinal Gospel independent of the Synoptics (Mark, Matthew, Luke), focused on the relationship of Yeshua the Son to God the Father, and Yeshua to His Disciples and followers

**Author:** the Apostle John

**Location of author:** Ephesus

**Target audience and their location:** largely non-Jewish Believers in Asia Minor, and eventually throughout the Roman Empire

The Gospel of John definitely stands out among the four Gospels, and certainly has a special place in the hearts of many Bible readers. John is one of the most significant texts in all of the writings of the Apostolic Scriptures, especially for formulating and defending theology. The Fourth Gospel also has an important place in understanding the history of emerging Christianity in the Second Century, as “The oldest extant portion of NT writings is a papyrus fragment (P<sup>52</sup>) containing bits of John 18 and dating from the first half of the 2nd century. John is well represented in other papyri, including such witnesses as P<sup>66</sup> and P<sup>75</sup>” (*ABD*).<sup>1</sup> The oldest fragments available of the Apostolic Scriptures come from the Gospel of John, and attest to how widely it was used. “The fourth gospel does not explicitly assert its author’s name: like the Synoptics, it is formally anonymous. As far as we can prove, the title ‘According to John’ was attached as soon as the four canonical gospels began to circulate together” (Carson and Moo).<sup>2</sup> The often-quoted John 3:16 summarizes the message of the Fourth Gospel quite thoroughly: “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life” (*NASU*).

That John the son of Zebedee was the author of the Fourth Gospel was established in early Church history, but this has surely been challenged in the more modern era. It is generally agreed among conservatives today that the author of the Fourth Gospel was John the son of Zebedee,<sup>3</sup> the brother of

James, and one of the original Twelve Disciples. Internally from the text we see the attestation, “we saw His glory” (1:14), and associated with this can be the various “we” statements appearing in 1 John 1:1-4.<sup>4</sup> The author of the Fourth Gospel does claim to have been among a company of persons who had personally seen the Lord Yeshua. John the son of Zebedee was among the inner circle of Yeshua’s Twelve Disciples, being present at Yeshua’s Transfiguration (Mark 9:2; Matthew 17:1; Luke 9:28), and His agony in the Garden of Gethsemane prior to His trial (Mark 14:33; Matthew 26:37). John is mentioned only twice in the Book of Acts, being present with Peter in Acts 4:1-22, and being sent to Samaria in Acts 8:14-15. According to early Church tradition, John escaped the fall of Jerusalem in 70 C.E. and spent his remaining years in Ephesus, although he did experience a period in exile on the island of Patmos where he was shown the material in the Book of Revelation.

The author of the Fourth Gospel is referred to in the text as being “the disciple whom Yeshua loved” (13:23; 19:26; 20:2; 21:7, 20). Was this actually John the son of Zebedee? “We should not pass over the curious fact that in this Gospel John and his brother James are never mentioned. The Synoptists make it clear that they were prominent in the apostolic band” (Morris, *ISBE*).<sup>5</sup> Seeing a reference to “the sons of Zebedee” (21:2) is about as close as one gets to seeing John actually mentioned in this Gospel. Genuine Johannine authorship of the Fourth Gospel was believed by all of the Church Fathers,<sup>6</sup> most notably Irenaeus and Clement of Alexandria. Irenaeus indicated in the late Second Century, “John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence at Ephesus in Asia”

<sup>4</sup> “What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Yeshua the Messiah. These things we write, so that our joy may be made complete” (1 John 1:1-4, *NASU*).

<sup>5</sup> Morris, “John, Gospel According to,” in *ISBE*, 2:1098-1100.

<sup>6</sup> Guthrie, *New Testament Introduction*, pp 269-272; Carson and Moo, pp 229-231.

<sup>1</sup> Robert H. Kysar, “John, the Gospel of,” in *ABD*, 3:913; cf. M.M. Thompson, “John, Gospel of,” in *Dictionary of Jesus and the Gospels*, 370; Craig R. Koester, “John, Gospel of,” in *EDB*, 724.

<sup>2</sup> Carson and Moo, 229.

<sup>3</sup> L. Morris, “John, Gospel According to,” in *ISBE*, 2:1098-1100; Guthrie, *New Testament Introduction*, pp 252-260; Carson and Moo, pp 230-246.

(*Against Heresies* 3.1).<sup>7</sup> Affirmations of Johannine authorship of this Gospel and John's residence in Ephesus are witnessed in Eusebius' *Ecclesiastical History* 3.23.1-4; 4.14.2-6. It is safe to say that Irenaeus had learned about the authorship of the Fourth Gospel from Polycarp, who himself had been tutored from John and learned about Yeshua from him (*Ecclesiastical History* 5.20.5-8).

Liberals have been the foremost among those to challenge genuine Johannine authorship of the Fourth Gospel, and in so doing they have to disregard all ancient Christian traditions which attest to it. While this does not always mean that the truth of the Fourth Gospel is disregarded, if John the son of Zebedee was not the original author of this text, then who was it? The most frequently suggested alternative candidate is that the author was an independent John the Elder from Ephesus,<sup>8</sup> possibly referred to by Eusebius (*Ecclesiastical History* 3.39.6). Yet, various Biblical scholars have contested the existence of a John the Elder/Presbyter from Ephesus.<sup>9</sup> Others who are proposed for the authorship of the Fourth Gospel include Lazarus (11:3, 5).<sup>10</sup> A fair assessment for the Fourth Gospel's authorship, which denies genuine Johannine involvement, is that "the Beloved Disciple...is a person who heard and followed Jesus, although he was not one of the Twelve...He exercised a role of leadership in one group of early Christian congregations" (Thompson).<sup>11</sup> According to this, perhaps one of Yeshua's closest disciples, outside of the Twelve, was responsible for composing the Fourth Gospel. And, given the fact that John (*Yochanan*, יוחנן or *Iōānnēs*, Ἰωάννης) was a common name among First Century Jews, a certain John the Elder/Presbyter could have had his name associated with this text. There are conservative interpreters who one will find, intermittently at times, who will be sympathetic to such a scenario. The idea that a John the Elder/Presbyter was the author of the Fourth Gospel (even if his existence is a bit hypothetical), and not the son of Zebedee, is preferable to the name John being associated with the text entirely by arbitrary means.

Many conservatives are agreed that the Gospel of John was composed in the mid-to-late 80s C.E., and was written around the vicinity of Ephesus.<sup>12</sup> Much of what perhaps guides conservative exegesis of the Fourth Gospel is seen in its closing word, "And

there are also many other things which Yeshua did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written" (21:25, NASU). While liberals think that John is an entirely independent work that portrays teachings of Yeshua that are different than the Synoptic Gospels, the Gospel of John is intended to be another witness to Yeshua's ministry, and its claim that Yeshua did many more things that have not been recorded in any human works, cannot be ignored. "John has a good deal to say about a variety of topics which receive little attention in the Synoptics" (Morris, *ISBE*).<sup>13</sup> The statement of Luke 1:1 need not be overlooked either: "many have undertaken to compile an account of the things accomplished among us" (NASU). A conservative like Morris guides us,

"[T]he apostle John, like other early Christians, preached the gospel. He may have written down some of the 'gospel' he preached and made it available to other people. Like every preacher, he would have used some sermons more often than others...In due course he worked up some of the signs and discourses and other material which seemed to him important and thus produced a fuller account of the 'gospel'" (*ISBE*).<sup>14</sup>

Guthrie's thought is also quite poignant and useful:

"If the three synoptics were already in circulation and were accepted as authentic accounts, it would need an author of no mean authority to introduce a gospel differing from them so greatly in form and substance as the fourth gospel. The only intelligible hypothesis is that an apostle was directly responsible for it, either as author or main witness...The best that can be supposed is that the [ancient] churches generally assumed that an apostle was author."<sup>15</sup>

In academic study, one will certainly see a variance of opinions present as to what degree the Gospel of John, and the three Synoptics of Mark, Matthew, and Luke, should be employed to reconstruct and synthesize an account of the ministry, actions, and teachings of the Messiah.<sup>16</sup>

There is undoubtedly a First Century Jewish character to the Gospel of John, but the degree to which John bears the signs of being originally written in Hebrew or Aramaic has certainly been debated.<sup>17</sup> Examiners such as C.F. Burney and C.C. Torrey have tried to advocate that the Gospel of John was originally written in Aramaic, but their sentiments have never been received well in the scholastic world at large. A more common perspective seen is,

<sup>7</sup> BibleWorks 8.0: Schaff, *Early Church Fathers*.

<sup>8</sup> J.N. Sanders, "John, Gospel of," in *IDB*, 2:945; Morris, "John, Gospel According to," in *ISBE*, 2:1103.

<sup>9</sup> Morris, "John, Gospel According to," in *ISBE*, 2:1103; Guthrie, *New Testament Introduction*, pp 278-281; Carson and Moo, pp 233-234.

<sup>10</sup> Kysar, "John, the Gospel of," in *ABD*, 3:919; Koester, "John, Gospel of," in *EDB*, 723.

<sup>11</sup> Thompson, "John, Gospel of," in *Dictionary of Jesus and the Gospels*, 370.

<sup>12</sup> Guthrie, *New Testament Introduction*, pp 272-275; Carson and Moo, pp 254, 264-267.

<sup>13</sup> Morris, "John, Gospel According to," in *ISBE*, 2:1098.

<sup>14</sup> *Ibid.*, 2:1103.

<sup>15</sup> Guthrie, *New Testament Introduction*, 266.

<sup>16</sup> Cf. Thompson, "John, Gospel of," in *Dictionary of Jesus and the Gospels*, pp 371, 375.

<sup>17</sup> Sanders, "John, Gospel of," in *IDB*, 2:942.

"It would seem a fair conclusion that the author was not unacquainted with Semitic idioms, although he does not allow glaring Semitisms to intrude into his Greek. If the author were the apostle John some Semitic influence would naturally be expected" (Guthrie).<sup>18</sup> "John's Semitic characteristics [may be] attributed to the use of originally Aramaic sources, or to the fact that its author was bilingual, writing in Greek but thinking in Aramaic" (*IDB*).<sup>19</sup> "[I]n all probability Jesus spoke in Aramaic, what He said is reported in Greek....and...there is Aramaic thinking behind [this] Gospel written in Greek" (Morris, *ISBE*).<sup>20</sup> "Modern scholarship has shown little interest in the proposal that the gospel was originally written in Aramaic and then translated into Greek but has tended to believe that the evangelist's Greek was strongly influenced by a Jewish background" (*ABD*).<sup>21</sup> When the Gospel of John was composed, its immediate audience was likely in the vicinity of Ephesus and Asia Minor, possibly even to the seven congregations written to in the Book of Revelation. They would have been a Greek-speaking audience.

For many of today's contemporary, evangelical Christians, the Gospel of John serves as a very deep, spiritual, and perhaps even reflective text. It is true that "There is more of our Lord's teaching about the [Holy] Spirit in this gospel than in any other" (Guthrie; cf. John ch. 3; 4:24; 7:39; 14:16-17, 26; 15:26; 16:8-11, 13-14).<sup>22</sup> In scholastic examination, the inclusion of material in the Fourth Gospel, that does not appear in the three Synoptics, has always been a challenge on various levels for theologians and interpreters.<sup>23</sup> Conservatives like Carson and Moo suggest, "it appears likely that John had read Mark, Luke, and possibly even Matthew, but that in any case he chose to write his own book."<sup>24</sup> While considered to be canonical Scripture, there are questions raised about the narrative of the woman caught in adultery (7:53-8:11), and various conservatives do not often consider it original to the Fourth Gospel.<sup>25</sup> The NIV/TNIV sets 7:53-8:11 apart in its text, whereas the RSV has transferred it to a footnote. Carson and Moo, who do not consider 7:53-8:11 to be authentic to John's Gospel, do advise that this material "includes numerous expressions and constructions that are found nowhere in John but that are characteristic of the Synoptic Gospels, Luke in particular."<sup>26</sup> No major doctrines of Messianic faith are challenged, however, by the material in 7:53-8:11.

The message of the Gospel of John does closely focus on the relationship of the Father and the Son. This has given rise to a great deal of discussion and speculation on the material of the Fourth Gospel needing to establish doctrine for the late First Century Messianic community. Some of the content of the Gospel of John is paralleled by that which is seen in the Epistle to the Colossians.<sup>27</sup> While it is something easy to overlook, John 13:1-17:26 is focused on what happened the night before the execution of Yeshua.

The Gospel of John definitely presents a high Christology of Yeshua,<sup>28</sup> pre-existing the universe (1:1, 14), being one with the Father (10:30), being both Lord and God (20:28), and possessing the authority to execute both judgment and eternal life (5:27; 17:2). One of the major accusations against Yeshua is, He "was calling God His own Father, making Himself equal with God" (5:18, NASU), and "You, being a man, make Yourself out to be God" (10:33, NASU). Yeshua is depicted as being fully Divine and fully human, but He is the Son and not the Father. Various "I am" statements of Yeshua (6:35, 41, 48, 51; 8:12, 28, 58; 9:5; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5) are frequently thought to be a deliberate connection back to affirmations in the Tanach describing YHWH (Exodus 3:14; cf. Isaiah 41:4; 43:10; 46:4), and that Yeshua does identify Himself as God via such a usage.<sup>29</sup>

Liberal readers of the Fourth Gospel have widescale problems with the claim of John 14:6, where the Messiah says "I am the way, and the truth, and the life; no one comes to the Father but through Me" (NASU), which is undeniably a statement requiring Yeshua to be **the only means** by which eternal salvation can be attained. Those who hold to a low Christology tend to think that Yeshua only serves as a kind of newer manifestation of the figure of Wisdom (Sophia), as seen in ancient Jewish literature.<sup>30</sup> But, how much of an exact connection between Yeshua and the figure of Wisdom is actually seen, can surely be debated, as the work of Yeshua might be much different than the figure of Wisdom.<sup>31</sup>

The Jewish character of Yeshua is quite strong in John, as the author of the Fourth Gospel demonstrates a familiarity with Second Temple

<sup>27</sup> Sanders, "John, Gospel of," in *IDB*, 2:941-942.

<sup>28</sup> Cf. Kysar, "John, the Gospel of," in *ABD*, 3:923-924; Carson and Moo, 278.

<sup>29</sup> Consult G.M. Burge, "'I am' Sayings," in *Dictionary of Jesus and the Gospels*, pp 354-356.

Burge's concluding remark is most poignant: "In the many 'I AM' sayings Jesus is publicly applying the divine name of God—and God's authoritative presence, to himself. No prophet or priest in Israelite history would ever have done this. For Judaism it is the most severe christological affirmation of all, leading audiences in the Gospel either to believe in Jesus or accuse him of blasphemy" (*Ibid.*, 356).

<sup>30</sup> J. Martin C. Scott, "John," in *ECB*, pp 1161-1162.

<sup>31</sup> A useful study in this regard is offered by Ben Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville, Westminster John Knox, 1995).

<sup>18</sup> Guthrie, *New Testament Introduction*, 337.

<sup>19</sup> Sanders, "John, Gospel of," in *IDB*, 2:942.

<sup>20</sup> Morris, "John, Gospel According to," in *ISBE*, 2:1098.

<sup>21</sup> Kysar, "John, the Gospel of," in *ABD*, 3:915.

<sup>22</sup> Guthrie, *New Testament Introduction*, 249.

<sup>23</sup> Sanders, "John, Gospel of," in *IDB*, 2:935-936; Morris, "John, Gospel According to," in *ISBE*, 2:1098; Carson and Moo, pp 257-264.

<sup>24</sup> Carson and Moo, 260.

<sup>25</sup> *Ibid.*, pp 273-274.

<sup>26</sup> *Ibid.*, 274.

Judaism, and he knew of Messianic speculations from the Tanach (1:21; 7:40-42). This includes references made to various feast days, purification rites (2:6), the status of women (4:27), Sabbath regulations (5:10; 7:22-23), and the common Jewish attitude toward the Samaritans (4:9).<sup>32</sup> "In John the word νόμος [*nomos*], 'law' is used only in the same sense as the Hebrew Torah, in contrast to Paul, who occasionally gives it a Greek meaning...Moreover, in the allusions to the law in John there are many indications of the author's acquaintance with rabbinic usage" (*IDB*).<sup>33</sup> Because of various other issues witnessed in Johannine scholarship, Guthrie is entirely correct to suggest "that the part played by Old Testament ideas has not always been fully realized."<sup>34</sup>

John's predominant audience was non-Jewish in Asia Minor, and this is partially seen by the numerous references made in the text concerning "the Jews," and the explanations given of First Century Jewish customs. A few readers of the Gospel of John think that various statements regarding "the Jews" is anti-Semitic on some level.<sup>35</sup> This is something that various evangelical interpreters have opposed, as "the referent of 'the Jews' is 'the Jews in Judea' or 'the Jewish leaders' or the like" (Carson and Moo),<sup>36</sup> as the first Believers in and followers of Yeshua were all Jewish, including the Apostle John, and surely not anti-Semitic. Claims that the Gospel of John is anti-Semitic, because of various places where "the Jews" are referred to, might be explained on the grounds of how, "If John the son of Zebedee wrote this book while residing in Ephesus, then it might be inferred that he prepared the book for readers in this general part of the empire. But he may have hoped for the widest possible circulation" (Carson and Moo).<sup>37</sup> Referring to things as being of "the Jews" or "Jewish," might very well be only because of an intended audience under-informed about Judaism.

There have definitely been parallels and associations suggested between the Gospel of John, and material in both the Dead Sea Scrolls<sup>38</sup> and Pseudepigraphal literature.<sup>39</sup> Other potential ancient religious influences, either as influencing John's message or being refuted by John's message, have also been proposed at various times.<sup>40</sup> The extent to which there are actually connections, either in terminology or in spiritual themes, to any of this, has also been debated. Liberal expositors, quite

disturbingly, have been known to think that there are parallels between the Gospel of John and the Gnostic Nag Hammadi literature,<sup>41</sup> but if there are, it could very well be that the latter are speculating on concepts seen in the former. Gnostic ideas came from a much later period than the presumed window of possibility for the composition of the Fourth Gospel,<sup>42</sup> although "the author" could have "in mind the rising influence of pre-Gnostic thought" (Guthrie).<sup>43</sup> It is historically accurate that the Second and Third Century Christian Church used the Gospel of John to refute Gnosticism, even though proto- or incipient-Gnostic ideas may have been present in the First Century time of its author.

It is hard to evaluate the current Messianic approach to the Gospel of John, aside from it serving as a kind of deep spiritual text for personal reflection, as is seen by many evangelical Christian laypersons. It is safe to say that the Gospel of John has presented various teachers and leaders in our faith community some interesting puzzles to solve, and that some heated discussions and studies involving John are forthcoming.

There is a steadily-growing Messianic difficulty with the presentation of the Last Supper in the Gospel of John, with Yeshua being executed on the Day of Preparation (19:31), when compared to the Synoptics of Mark, Matthew, and Luke. Was the Last Supper a Passover *seder* meal?<sup>44</sup> To argue that the Last Supper was not a Passover *seder*, without some innovative solution, requires readers to assume that one set of witnesses is wrong. Generally speaking, today's Messianic Believers have too high a view of the integrity of Scripture to assume that such a glaring error would be present in the text.<sup>45</sup>

There are contemporary Christian debates over the Gospel of John, suggesting that John presents a kind of supersessionism where the work of Yeshua replaces Israel with the Church, and various Torah practices, with His own salvation work.<sup>46</sup> Properly engaging with these ideas, **while maintaining a steadfastly high view of Yeshua's atoning work**, might be difficult for some Messianics who place the Torah ahead of the Messiah in their spirituality.

Today's broad Messianic movement can struggle with the concept of Yeshua having

<sup>41</sup> Smith, "John, Gospel of," in *IDBSup*, pp 484-485.

<sup>42</sup> Morris, "John, Gospel According to," in *ISBE*, 2:1100.

<sup>43</sup> Guthrie, *New Testament Introduction*, 289.

<sup>44</sup> Cf. Guthrie, *New Testament Introduction*, pp 310-314; Kysar, "John, the Gospel of," in *ABD*, 3:926; Koester, "John, Gospel of," in *EDB*, 724.

<sup>45</sup> Consult the article "The Last Seder and Yeshua's Passover Chronology" by J.K. McKee, appearing in the *Messianic Spring Holiday Helper* by Messianic Apologetics. It is argued there that the Last Supper meal of Yeshua was indeed a Passover *seder*, but that it was deliberately held early because of emergency circumstances, with Yeshua's arrest and execution to soon follow.

<sup>46</sup> Cf. Sanders, "John, Gospel of," in *IDB*, 4:942-943; Douglas J. Moo, "The Law of Christ as the Fulfillment of the Law of Moses," in Wayne G. Strickland, ed., *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), pp 372-373.

<sup>32</sup> Morris, "John, Gospel According to," in *ISBE*, 2:1100.

<sup>33</sup> Sanders, "John, Gospel of," in *IDB*, 2:943.

<sup>34</sup> Guthrie, *New Testament Introduction*, 248.

<sup>35</sup> Cf. D.N. Smith, "John, Gospel of," in *IDBSup*, 485; Kysar, "John, the Gospel of," in *ABD*, 3:918; Thompson, "John, Gospel of," in *Dictionary of Jesus and the Gospels*, pp 371-372.

<sup>36</sup> Carson and Moo, 272.

<sup>37</sup> *Ibid.*, 267.

<sup>38</sup> Cf. Morris, "John, Gospel According to," in *ISBE*, 2:1100-1101.

<sup>39</sup> Smith, "John, Gospel of," in *IDBSup*, 484.

<sup>40</sup> Carson and Moo, pp 254-255.

additional sheep to add to His predominantly Jewish fold, during the time of His ministry (10:16), a definite indication of the good news going out to the nations at large. Concurrent with this, there are definitely degrees of agony present with the implementation of Yeshua's John 17 prayer for unity among His followers. *What does this mean in an increasingly diverse Messianic movement?* None of these, however, are perhaps as critical and vital as the growing debates over the nature of Yeshua present in the Messianic world. While many rightly affirm Yeshua as the Divine Son of God, who pre-existed the universe, who is the "I am," and who is indeed Lord and God—it is not surprising why those who believe Him to only be a supra-human agent of the Father<sup>47</sup> tend to dismiss the Gospel of John as being relevant to the discussion. It is safe to say that the Gospel of John will have a growing importance for Messianic Believers who affirm Yeshua as the Divine One.<sup>48</sup>

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<sup>47</sup> Cf. Thompson, "John, Gospel of," in *Dictionary of Jesus and the Gospels*, pp 376-377.

<sup>48</sup> A popularly written Messianic commentary on the Gospel of John, is Joel Liberman & James Murphy, *Lifted Up—Between a Pharisee & a Thief: An In-Depth Look at the Gospel of John by a Jewish Rabbi...and a Convicted Felon* (San Diego: Tree of Life, 2014).



# 1

## The Word Became Flesh

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God.<sup>a</sup>

<sup>2</sup> He was in the beginning with God.

<sup>3</sup> All things were made through Him, and without Him was not anything made that was made.

<sup>4</sup> In Him was life, and the life was the light of people<sup>b</sup>.

<sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend<sup>c</sup> it.

<sup>6</sup> There came a man, sent from God, whose name was John.

<sup>7</sup> He came as a witness, that he might bear witness about the light, that all might believe through him.

<sup>8</sup> He was not the light, but *came* that he might bear witness of the light.

<sup>9</sup> There was the true light, which enlightens every human being, coming into the world.

<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him.

<sup>11</sup> He came to His own, and those who were His own did not receive Him.

<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,

<sup>13</sup> who were born not of blood, nor of the will of the flesh, nor of the will of man<sup>a</sup>, but of God.

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<sup>a</sup> Grk. *En archē ēn ho logos, kai ho logos ēn pros ton Theon, kai Theos ēn ho logos* (Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος); “In the beginning was the Word, and the Word was with (the) God, and the Word was God” (Mounce and Mounce, 345). Rendered in Messianic versions as: “In the beginning was the Word, and the Word was with God, and the Word was God” (CJB); “In the beginning was the Word. The Word was with God, and the Word was God” (TLV).

There is a huge quantity of background material regarding the *logos* (λόγος) or “Word” in John 1:1, widely tending to be associated with the Hebrew *davar* (דָּבָר) and Aramaic *memra* (מִמְרָא). This spans the scope of the Aramaic paraphrases of the Tanach in the Targums, sentiments expressed in Hellenistic Jewish literature such as the Apocrypha and Philo, as well as contemporary classical philosophy. (Cf. J.N. Sanders, “Word, the,” in *IDB*, 4:868-872; R.B. Edwards, “Word,” in *JSBE*, 4:1101; D.H. Johnson, “Logos,” in *Dictionary of Jesus and the Gospels*, pp 481-484; J. Harold Ellens, “Word,” in *EDB*, pp 1386-1387; “word of God,” in *Dictionary of Judaism in the Biblical Period*, 676.) A customary definition of *logos*, in relation to John 1:1, would be “**the independent personified expression of God, the Logos**” (*BDAG*, 601).

Those who hold to a high Christology of Yeshua being the eternal, uncreated Son of God who is indeed God, do not tend to have an issue with John 1:1. There are, to be sure, those who hold to a low Christology, believing Yeshua to be a created being, who have different interpretations of John 1:1.

As is witnessed in the Jehovah’s Witnesses New World Translation, “In [the] beginning the Word was, and the Word was with God, and the Word was a god.” This conclusion is often drawn from the thought that the clause *kai Theos ēn ho logos* lacks the definite article *ho* (ὁ) with *Theos*. Were the definite article *ho* to appear, i.e., “the Word was the God,” it would mean that the Word was all that exclusively composed God, such as “the Word was the Godhead” (cf. F.F. Bruce, *The Gospel of John* [Grand Rapids: Eerdmans, 1983], 31; D.A. Carson, *Pillar New Testament Commentary: The Gospel According to John* [Grand Rapids: Eerdmans, 1991], 117.) If John 1:1 communicated “the Word was the God,” then the preceding claim “the Word was with God,” *ho Logos ēn pros ton Theon* (ὁ λόγος ἦν πρὸς τὸν θεόν), would be unsustainable. Morris directs, “John is leaving open the possibility that there may be more to ‘God’ than the ‘Word’” (Leon Morris, *New International Commentary on the New Testament: The Gospel According to John* [Grand Rapids: Eerdmans, 1971], 78). The Word, Yeshua the Messiah, is indeed God. The Word is not, however, exclusively or entirely all that composes the Godhead.

Those who hold to a low Christology might also take *kai Theos ēn ho logos* as an adjectival expression, akin to: “the Logos/Word was divine” (Moffat New Testament, Goodspeed New Testament; also Schonfield). The challenge with this view, is that if some form of Divinity akin to the Messiah having a “Divine nature” as a supernatural being, but not properly God, is that Greek possesses distinct terminology for this, which is not employed in John 1:1. As George R. Beasley-Murray, *Word Biblical Commentary: John*, Vol 36 (Waco, TX: Word Books, 1987), pp 10-11 asserts,

“καὶ θεὸς ἦν ὁ λόγος; θεὸς without the article signifies less than ὁ θεός; but it cannot be understood as ‘a god,’ as though the Logos were a lesser god alongside the supreme God; nor as simply ‘divine,’ for which the term θεϊός [*theios*] was well known (in 2 Pet 1:4 believers are said to be θεϊαί κοινωνοὶ φύσεως [*theias koinōnoi phuseōs*], ‘sharers of the divine nature’); nor as indicating the exercise of divine *functions* without possessing the divine nature; rather it denotes *God in his nature*, as truly God as he with whom he ‘was,’ yet without exhausting the being of God.”

<sup>b</sup> Grk. *to phōs tōn anthrōpōn* (τὸ φῶς τῶν ἀνθρώπων); “the light of the human race” (Kingdom New Testament).

<sup>c</sup> Grk. verb *katalambanō* (καταλαμβάνω); “to seize upon, lay hold of” (*LS*, 409); also often rendered as “overcome” (RSV, NIV, et. al.) or “overpowered” (TLV).

<sup>14</sup> And the Word became flesh, and dwelt<sup>b</sup> among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

<sup>15</sup> John bears witness about Him, and cried out, saying, “This was He of whom I said, ‘He who comes after me has been before me<sup>c</sup>, for He existed before me.’”

<sup>16</sup> For of His fullness we have all received, and grace upon grace<sup>d</sup>.

<sup>17</sup> For the Torah was given through Moses; grace and truth<sup>e</sup> were realized through Yeshua the Messiah.

<sup>18</sup> No one has seen God at any time; the only begotten God<sup>f</sup>, who is in the bosom of the Father, He has explained *Him*.

### **The Testimony of John the Immerser**

**Matthew 3:1-12; Mark 1:2-8; Luke 3:15-17**

<sup>19</sup> And this is the witness of John, when the Jews<sup>g</sup> sent to him priests and Levites from Jerusalem to ask him, “Who are you?”

<sup>20</sup> And he confessed, and did not deny, and he confessed, “I am not the Messiah.”

<sup>21</sup> And they asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

<sup>22</sup> They said then to him, “Who are you, so that we may give an answer to those who sent us. What do you say about yourself?”

<sup>23</sup> He said, “I am A VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE STRAIGHT THE WAY OF THE LORD’ [Isaiah 40:3]<sup>h</sup>, as Isaiah the prophet said.”

<sup>24</sup> Now they had been sent from the Pharisees.

<sup>25</sup> And they asked him, and said to him, “Why then are you immersing<sup>i</sup>, if you are not the Messiah, nor Elijah, nor the Prophet?”

<sup>a</sup> Grk. *thelēmatos andros* (θελήματος ἀνδρός); an inclusive language version like the NRSV has “the will of man,” with the Kingdom New Testament having “the intention of a man”; the NIV/TNIV actually has “a husband's will.”

<sup>b</sup> Grk verb. *skēnoō* (σκηνόω); “to dwell in a tent, id.: generally, to settle, take up one's abode” (LS, 733); “tabernacled” (TLV).

<sup>c</sup> Grk. *erchomenos emprosthen mou gegonen* (ἐρχόμενος ἐμπροσθέν μου γέγονεν); “has a higher rank than I” (NASU); “ranks before me” (RSV/ESV).

<sup>d</sup> Grk. *charin anti charitos* (χάριν ἀντὶ χάριτος); “grace for grace” (KJV/ASV); “grace upon grace” (NASU); “grace indeed on top of grace” (Kingdom New Testament); “grace on top of grace” (TLV); problematically rendered in the TNIV/2011 NIV as “grace in place of grace already given.”

How are readers to correctly view the clause *charin anti charitos* in John 1:16? Common renderings that you will encounter include: “one blessing after another” (NIV), “grace after grace” (HCSB), and “grace on top of grace” (LITV). The *BDAG* entry for the preposition *anti* (ἀντί) notes that “χάριν ἕ χάριτος *grace after or upon grace*” is how “God's favor comes in ever new streams” (p 88). *AMG* further describes how *anti* is used “In John 1:16, trans. with ‘for’ in the phrase ‘and grace for grace,’ meaning grace upon grace, most abundant grace, one favor in place of or after another. God's grace is not given once-and-for-all, but there is a renewal of it that is constant” (Zodhiates, *Complete Word Study Dictionary: New Testament*, 190). There are those who would make the linguistic argument that *anti* does not imply that God's grace in the Messiah replaces God's grace in the Mosaic Torah, but rather that God's grace in the Messiah is a natural continuance of God's grace first revealed in the Mosaic Torah.

There is actually a much earlier usage of the preposition *anti* that more closely corresponds to what is seen in John 1:16, *charin anti charitos* (χάριν ἀντὶ χάριτος), appearing in the Fifth Century B.C.E. play *Helen* by Euripides (480-406 B.C.E.). In the dialogue King Theoklymenos tells the woman Helen, *charis gar anti charitos elthetō* (χάρις γὰρ ἀντὶ χάριτος ἐλθέτω; *Helen* 1234). This has been rendered as “May grace upon grace come to you!” (Clarke; *E-Sword 8.0.8: Adam Clarke's Commentary on the Bible*), “since favour is for favour due” (Euripides: *Iphigenia at Aulis, Rhesus Hecuba, The Daughters of Troy, Helen*, trans. Arthur S. Way [London: William Heinemann, 1916], 573.), or “Grace should be given in return for grace” (Richmond Lattimore, trans., “Helen,” in David Grene and Richmond Lattimore, eds., *Euripides II: The Cyclops, Heracles, Iphigenia in Tauris, Helen* [Chicago: University of Chicago Press, 1956], 242). In his commentary on Euripides' *Helen*, William Allan notes how for *charis...anti charitos* (χάρις...ἀντὶ χάριτος), “the repetition emphasizes the reciprocity of favours” (*Euripides Helen* [Cambridge, UK: Cambridge University Press, 2008], 288).

<sup>e</sup> Grk. *hē charis kai hē alētheia* (ἡ χάρις καὶ ἡ ἀλήθεια); more lit. “the grace and the truth” (YLT; Brown and Comfort, 318) with the definite article.

<sup>f</sup> Grk. *monogenēs Theos* (μονογενῆς θεός); “[the] only begotten God” (Marshall, 265); “the one and only God” (TLV).

<sup>g</sup> Grk. *hoi loudaioi* (οἱ Ἰουδαῖοι); “Judean leaders” (TLV); “Jewish leaders” (TNIV).

<sup>h</sup> “A voice is calling, ‘Clear the way for YHWH in the wilderness; make smooth in the desert a highway for our God’” (Isaiah 40:3, PME).

<sup>i</sup> Grk. noun *baptisma* (βάπτισμα); verb equiv. *baptizō* (βαπτίζω), more neutrally meaning, “wash ceremonially for purpose of purification, wash, purify, of a broad range of repeated ritual washing rooted in Israelite tradition,” but more theologically meaning “to use water in a rite for purpose of renewing or establishing a relationship w. God, plunge, dip, wash, baptize. The transliteration ‘baptize’ signifies the ceremonial character that NT narratives accord such cleansing” (*BDAG*, 164).

<sup>26</sup> John answered them saying, “I immerse in water, *but* among you stands One whom you do not know.

<sup>27</sup> “*It is* He who comes after me, the thong of whose sandal I am not worthy to untie.”

<sup>28</sup> These things took place in Bethany beyond the Jordan, where John was immersing.

### **The Lamb of God**

<sup>29</sup> The next day he sees Yeshua coming to him, and says, “Behold, the Lamb of God who takes away the sin of the world!

<sup>30</sup> “This is He of whom I said, ‘After me comes a Man who has been before me, for He existed before me.’

<sup>31</sup> “And I did not know Him, but so that He might be made manifested to Israel, I came immersing in water.”

<sup>32</sup> And John bore witness saying, “I have beheld the Spirit descending as a dove out of Heaven, and He abided upon Him.

<sup>33</sup> “And I did not know Him, but He who sent me to immerse in water said to me, ‘He upon whom you see the Spirit descending and abiding upon Him, this is the One who immerses in the Holy Spirit.’

<sup>34</sup> “And I have seen, and have borne witness that this is the Son of God.”

### **The First Disciples**

<sup>35</sup> Again the next day John was standing with two of his disciples,

<sup>36</sup> and he looked upon Yeshua as He walked, and said, “Behold, the Lamb of God!”

<sup>37</sup> And the two disciples heard Him speak, and they followed Yeshua.

<sup>38</sup> And Yeshua turned, and beheld them following, and said to them, “What do you seek?” And they said to Him, “Rabbi (which translated means Teacher), where are You staying?”

<sup>39</sup> He said to them, “Come, and you will see.” They came therefore and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour<sup>a</sup>.

<sup>40</sup> One of the two who heard John *speak*, and followed Him, was Andrew, Simon Peter's brother.

<sup>41</sup> He finds first his own brother Simon, and said to him, “We have found the Messiah (which translated is Anointed One<sup>b</sup>).”

<sup>42</sup> He brought him to Yeshua. Yeshua looked at him, and said, “You are Simon the son of John; you shall be called Cephas” (which is translated Peter)<sup>c</sup>.

### **The Calling of Philip and Nathanael**

<sup>43</sup> The next day He purposed to go forth into Galilee, and He finds Philip. And Yeshua said to him, “Follow Me.”

<sup>44</sup> Now Philip was from Bethsaida, of the city of Andrew and Peter.

<sup>45</sup> Philip finds Nathanael, and said to him, “We have found Him of whom Moses in the Torah and *also* the Prophets wrote, Yeshua of Nazareth, the son of Joseph.”

Perhaps due to some of the varied and diverse Christian traditions—across the spectrum—regarding “baptism,” Messianic people prefer to speak in terms of “immersion.” This is not because the term “baptism” is at all wrong, but more because of the intense amount of Christian-cultural associations or baggage that can come with it. A common term that you will hear across the Messianic community is *mikveh* (מִקְוֵה), which is a “gathering of water, esp. the ritual bath of purification” (Jastrow, 829).

<sup>a</sup> “It was about four [o'clock] in the afternoon” (TNIV/NRSV).

<sup>b</sup> Grk. *christos* (χριστός); more lit. “Christ.”

<sup>c</sup> Grk. *su klēthēsē Kēphas, ho hermēneuetai Petros* (ὁ κληθῆσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος); Delitzsch Heb. NT *lekha yiqrei' Keifa v'hu v'vanit Petros* (לְךָ יִקְרֵא כִּיפָא וְהוּא בְּיַנִּית פֶּטְרוֹס). The proper name *Kēphas* (Κηφᾶς) is obviously the Greek transliteration of the Aramaic *Keifa* (כִּיפָא), whereas *Petros* (Πέτρος) is a direct translation, meaning “Rock.”

This is rendered by a Messianic version like the TLV, which uses an infrequent amount of Hebrew terms, as “You shall be called Kefa (which is translated Peter)”; a fair semi-paraphrase is offered by the Kingdom New Testament, “‘We’d better call you Cephas!’ (That means ‘the Rock,’ like our word ‘Peter’).”

<sup>46</sup> And Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see."

<sup>47</sup> Yeshua saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"

<sup>48</sup> Nathanael said to Him, "How do You know me?" Yeshua answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you."

<sup>49</sup> Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."

<sup>50</sup> Yeshua answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these."

<sup>51</sup> And He said to him, "Truly, truly, I say to you, you will see the Heavens opened, and the angels of God ascending and descending<sup>a</sup> upon the Son of Man."

## 2

### ***The Wedding at Cana***

<sup>1</sup> And on the third day there was a wedding in Cana of Galilee, and the mother of Yeshua was there;

<sup>2</sup> and Yeshua also was invited, and His disciples, to the wedding.

<sup>3</sup> And when the wine ran out, the mother of Yeshua said to Him, "They have no wine."

<sup>4</sup> And Yeshua said to her, "Woman, what does this have to do with you and Me? My hour has not yet come."

<sup>5</sup> His mother said to the servants, "Whatever He says to you, do it."

<sup>6</sup> Now there were six stone waterpots set there for the Jewish custom of purification, containing two or three metretai<sup>b</sup> each.

<sup>7</sup> Yeshua said to them, "Fill the waterpots with water." And they filled them up to the brim.

<sup>8</sup> And He said to them, "Draw *some* out now, and take it to the master of the feast." And they took it *to him*.

<sup>9</sup> And when the master of the feast tasted the water now become wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast calls the bridegroom,

<sup>10</sup> and said to him, "Every person serves the good wine first, and when *the people* have drunk freely, *then* that which is poorer; you have kept the good wine until now."

<sup>11</sup> This beginning of *His* signs Yeshua did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

<sup>12</sup> After this He went down to Capernaum, He and His mother, and *His* brothers, and His disciples; and there they stayed a few days.

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<sup>a</sup> The CJB has bolded "heaven...the angels of God going up and coming down" for 1:51, noting a possible allusion to Genesis 28:12: "He dreamt that there before him was a ladder resting on the ground with its top reaching to heaven, and the angels of *ADONAI* were going up and down on it" (CJB).

<sup>b</sup> Grk. noun *metrētēs* (μετρητής); "a liquid measure of about 40 liters, *measure*...similar in content to the Hebr. *בַּת* [*bat*], containing 72 sextarii (Jos., Ant. 8, 57) or pints=39.39 liters, or about nine gallons" (*BDAG*, 643); 2:6 is often rendered with "twenty or thirty gallons" (*NASU*); the TLV has "two or three measures."

**The Cleansing of the Temple****Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46**

<sup>13</sup> And the Passover<sup>a</sup> of the Jews was at hand, and Yeshua went up to Jerusalem.

<sup>14</sup> And He found in the temple those who were selling oxen and sheep and doves, and the moneychangers sitting.

<sup>15</sup> And He made a scourge of cords, and drove *them* all out of the temple, both the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables;

<sup>16</sup> and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise."

<sup>17</sup> His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME" [Psalm 69:9]<sup>b</sup>.

<sup>18</sup> The Jews<sup>c</sup> therefore answered and said to Him, "What sign do You show to us, seeing that You do these things?"

<sup>19</sup> Yeshua answered and said to them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> The Jews<sup>d</sup> therefore said, "It has taken forty-six years to build this temple, and You will raise it up in three days?"

<sup>21</sup> But He was speaking of the temple of His body.

<sup>22</sup> When therefore He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture, and the word which Yeshua had spoken.

**Yeshua Knows All People**

<sup>23</sup> Now when He was in Jerusalem at the Passover, during the festival, many believed in His name, beholding His signs which He was doing.

<sup>24</sup> But Yeshua did not entrust Himself to them, for He knew all people,

<sup>25</sup> and because He did not need anyone to bear witness concerning humanity; for He himself knew what was in a person.

**3****Yeshua and Nicodemus**

<sup>1</sup> Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

<sup>2</sup> this one came to Him by night, and said to him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do, unless God is with him."

<sup>3</sup> Yeshua answered and said to him, "Truly, truly, I say to you, unless one is born again, he cannot see the Kingdom of God."

<sup>4</sup> Nicodemus said to Him, "How can a person be born when he is old? Can he enter a second time into his mother's womb, and be born?"

<sup>5</sup> Yeshua answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the Kingdom of God!

<sup>6</sup> "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

<sup>7</sup> "Do not marvel that I said to you, 'You must be born again.'

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<sup>a</sup> Grk. *pascha* (πάσχα); "an annual Israelite festival commemorating Israel's exodus from Egypt, *the Passover*, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th...This was followed immediately by the Feast of Unleavened Bread" (BDAG, 784); Heb. equiv. *Pesach* (פֶּסַח); invariably rendered in Messianic versions as "*Pesach*," or by the more common "Passover."

<sup>b</sup> "For zeal for Your house has consumed me, and the reproaches of those who reproach You have fallen on me" (Psalm 69:9, PME).

<sup>c</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "Judean leaders" (TLV); "Jewish leaders" (NLT).

<sup>d</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "Judean leaders" (TLV).

<sup>8</sup> "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit."

<sup>9</sup> Nicodemus answered and said to Him, "How can these things be?"

<sup>10</sup> Yeshua answered and said to him, "Are you the teacher of Israel, and do not understand these things?"

<sup>11</sup> "Truly, truly, I say to you, we speak that which we know, and bear witness of that which we have seen; and you do not receive our witness.

<sup>12</sup> "If I told you Earthly things and you do not believe, how will you believe if I tell you Heavenly things?"

<sup>13</sup> "And no one has ascended into Heaven, but He who descended from Heaven: the Son of Man.

<sup>14</sup> "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

<sup>15</sup> that whoever believes may in Him have eternal life.

<sup>16</sup> "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

<sup>17</sup> "For God did not send the Son into the world to judge the world, but that the world might be saved through Him.

<sup>18</sup> "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

<sup>19</sup> "And this is the judgment, that the light is come into the world, and people loved the darkness rather than the light; for their works were evil.

<sup>20</sup> "For everyone who does evil hates the light, and does not come to the light, lest his works should be exposed.

<sup>21</sup> "But he who does the truth comes to the light, that his works may be made manifest, as having been worked by God."

### ***Yeshua and John the Immerser***

<sup>22</sup> After these things Yeshua and His disciples came into the land of Judea, and there He was spending time with them and immersing.

<sup>23</sup> And John also was immersing in Aenon near Salim, because there was much water there; and they were coming and were being immersed.

<sup>24</sup> For John had not yet been thrown into prison.

<sup>25</sup> There arose therefore a discussion on the part of John's disciples with a Jew about purification.

<sup>26</sup> And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have borne witness, behold, He is immersing, and all are coming to Him."

<sup>27</sup> John answered and said, "A person can receive nothing, unless it has been given him from Heaven.

<sup>28</sup> "You yourselves bear me witness, that I said, 'I am not the Messiah,' but, 'I am sent before Him.'

<sup>29</sup> "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been made full.

<sup>30</sup> "He must increase, but I must decrease.

### ***He Who Comes from Heaven***

<sup>31</sup> "He who comes from above is above all, he who is of the Earth is from the Earth and speaks of the Earth. He who comes from Heaven is above all.

<sup>32</sup> "What He has seen and heard, of that He bears witness; and no one receives His witness.

<sup>33</sup> “He who has received His witness has set his seal to *this*, that God is true.

<sup>34</sup> “For He whom God has sent speaks the words of God; for He does not give the Spirit by *limited* measure<sup>a</sup>.

<sup>35</sup> “The Father loves the Son, and has given all things into His hand.

<sup>36</sup> “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

## 4

### ***Yeshua and the Woman of Samaria***

<sup>1</sup> When therefore the Lord knew that the Pharisees had heard that Yeshua was making and immersing more disciples than John

<sup>2</sup> (although Yeshua Himself was not immersing, but His disciples were),

<sup>3</sup> He left Judea, and departed again into Galilee.

<sup>4</sup> And He had to pass through Samaria.

<sup>5</sup> So He comes to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph;

<sup>6</sup> and Jacob's well was there. Yeshua therefore, being wearied from His journey, was sitting thus by the well. It was about the sixth hour<sup>b</sup>.

<sup>7</sup> There comes a woman of Samaria to draw water. Yeshua said to her, “Give Me a drink.”

<sup>8</sup> For His disciples had gone away into the city to buy food.

<sup>9</sup> The Samaritan woman therefore said to Him, “How is it that You, being a Jew, ask me for a drink, being a Samaritan woman?” (For Jews have no dealings with Samaritans.)

<sup>10</sup> Yeshua answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

<sup>11</sup> The woman said to Him, “Lord, You have nothing to draw with and the well is deep; where then do You get living water?”

<sup>12</sup> “Are You greater than our ancestor Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle?”

<sup>13</sup> Yeshua answered and said to her, “Everyone who drinks of this water will thirst again;

<sup>14</sup> but whoever drinks of the water that I will give him will never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”

<sup>15</sup> The woman said to Him, “Lord, give me this water, so that I may not thirst, nor come all the way here to draw.”

<sup>16</sup> He said to her, “Go, call your husband, and come here.”

<sup>17</sup> The woman answered and said to Him, “I have no husband.” Yeshua said to her, “You have well said, ‘I have no husband’;

<sup>18</sup> “for you have had five husbands, and the one whom you now have is not your husband; this you have said truly.”

<sup>19</sup> The woman said to Him, “Lord, I perceive that You are a prophet.

<sup>20</sup> “Our ancestors worshipped in this mountain, and you say that in Jerusalem is the place where people ought to worship.”

<sup>21</sup> Yeshua said to her, “Woman, believe Me, an hour is coming when neither in this mountain, nor in Jerusalem, will you worship the Father.

<sup>a</sup> Grk. *ou gar ek metrou didōsin to Pneuma* (οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα); “for not by measure he gives the Spirit” (Brown and Comfort, 328); more commonly rendered as something like “for He gives the Spirit without measure” (NASU) or “for God gives the Spirit without limit” (NIV).

<sup>b</sup> “It was about noon” (NIV/NRSV).

22 “You worship that which you do not know; we worship that which we know, for salvation is from the Jews.

23 “But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers.

24 “God is spirit, and those who worship Him must worship in spirit and truth.”

25 The woman said to Him, “I know that Messiah is coming (He who is called Anointed One<sup>a</sup>); when He comes, He will declare all things to us.”

26 Yeshua said to her, “I, who speak to you, I AM.”<sup>b</sup>

27 And at this point His disciples came, and they marveled that He was speaking with a woman; yet no one said, “What do you seek?” or, “Why do You speak with her?”

28 So the woman left her waterpot, and went away into the city, and said to the people,

29 “Come, see a man who told me all things that *ever* I did. Can this be the Messiah?”

30 They went out of the city, and were coming to Him.

31 In the meanwhile the disciples were urging Him, saying, “Rabbi, eat.”

32 But He said to them, “I have food to eat that you do not know about.”

33 The disciples therefore were saying to one another, “Has anyone brought Him *something* to eat?”

34 Yeshua said to them, “My food is to do the will of Him who sent Me, and to accomplish His work.

35 “Do you not say, ‘There are yet four months, and *then* comes the harvest?’ Behold, I say to you, lift up your eyes, and look on the fields, that they are white for harvest.

36 “Already he who reaps is receiving wages, and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together.

37 “For in this *case* the saying is true, ‘One sows, and another reaps.’

38 “I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor.”

39 And from that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all things that *ever* I did.”

40 So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days.

41 And many more believed because of His word;

42 and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this is indeed the Savior of the world.”

<sup>a</sup> Grk. *christos* (χριστός); more lit. “Christ.”

<sup>b</sup> Grk. *legei autē ho Iēsous egō eimi, ho lalōn soi* (λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι, ὁ λαλῶν σοι); “Yeshua tells her, ‘I—the One speaking to you—I am’” (TLV); “Jesus said to her, I AM! the One speaking to you” (LITV).

In the Hebrew Tanach when the Lord appeared to Moses at the burning bush, we see, “Then Moses said to God, ‘Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?’ God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you’” (Exodus 3:13-14, NASU). God specifically told Moses that He was to be identified as *ehyeh asher ehyeh* (אֶהְיֶה אֲשֶׁר אֶהְיֶה), “I Shall Be As I Shall Be” (ATS). It is from the Hebrew verb *hayah* (הָיָה) or “to be” that the Divine Name YHWH/YHVH (יהוה) is derived, a loose meaning of which would be something like “Eternal One.” In the Greek Septuagint, the Hebrew phrase *ehyeh asher ehyeh* was rendered as *egō eimi ho ōn* (ἐγὼ εἰμι ὁ ὢν), “I am THE BEING” (LXE) or “The One Who Is” (NETS).

Within the Tanach, it is the LORD or YHWH (Exodus 3:14; cf. Isaiah 41:4; 43:10; 46:4) who is the “I am,” best identified with the Hebrew *ehyeh* (אֶהְיֶה) in Exodus 3:14: “I AM has sent me to you,” *ehyeh shlachani eleiykhem* (אֶהְיֶה שְׁלַחְנִי אֵלַיְכֶם). Yeshua speaking *egō eimi* or “I AM,” especially in some very distinct places, has long been recognized by numerous interpreters of the New Testament as an affirmation that the Messiah was identifying Himself as the One with supreme power:

**Mark 4:49; 14:61-64; Matthew 14:26-27; Luke 22:69-71; 24:39; John 4:26; 6:18-21, 35, 41, 48,, 51; 8:12, 18, 24, 28, 56-59; 10:7, 9, 11, 14; 11:25; 13:19; 14:6; 15:1, 5; 18:4-8.**

Each one of these Gospel references, describing some aspect of the ministry and service of Yeshua the Messiah, can be probed for the significance of what *egō eimi* (ἐγὼ εἰμι) or “I AM” involves, where Yeshua likely orally spoke the Hebrew *ehyeh* (אֶהְיֶה) or “I AM” as seen in Exodus 3:14. The direction of G.M. Burge cannot be overlooked here, as he says, “In the many ‘I AM’ sayings Jesus is publicly applying the divine name of God—and God’s authoritative presence, to himself. No prophet or priest in Israelite history would ever have done this. For Judaism it is the most severe christological affirmation of all, leading audiences in the Gospel either to believe in Jesus or accuse him of blasphemy” (“‘I am’ Sayings,” in *Dictionary of Jesus and the Gospels*, 356).

### **The Healing of the Official's Son**

Matthew 8:5-13; Luke 7:1-10

<sup>43</sup> And after the two days He went forth from there into Galilee.

<sup>44</sup> For Yeshua Himself testified that a prophet has no honor in his own country.

<sup>45</sup> So when He came into Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the festival; for they also went to the festival.

<sup>46</sup> He came therefore again to Cana of Galilee, where He had made the water wine. And there was a certain royal official, whose son was sick at Capernaum.

<sup>47</sup> When he heard that Yeshua had come out of Judea into Galilee, he went to Him, and was requesting *Him* to come down and heal his son; for he was at the point of death.

<sup>48</sup> So Yeshua said to him, "Unless you see signs and wonders, you will not believe."

<sup>49</sup> The royal official said to Him, "Lord, come down before my child dies."

<sup>50</sup> Yeshua said to him, "Go your way; your son lives." The man believed the word that Yeshua spoke to him, and went his way.

<sup>51</sup> And as he was now going down, *his* servants met him, saying that his son was living.

<sup>52</sup> So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour<sup>a</sup> the fever left him."

<sup>53</sup> So the father knew that *it was* at that hour in which Yeshua said to him, "Your son lives"; and he himself believed, and his whole household.

<sup>54</sup> This is again a second sign that Yeshua did, having come out of Judea into Galilee.

## 5

### **The Healing at the Pool**

<sup>1</sup> After these things there was a festival of the Jews, and Yeshua went up to Jerusalem.

<sup>2</sup> Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew Bethesda<sup>b</sup>, having five porticoes.

<sup>3</sup> In these lay a multitude of those who were sick, blind, lame, and withered, [waiting for the moving of the waters.

<sup>4</sup> for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever disease with which he was afflicted.]<sup>c</sup>

<sup>5</sup> And a certain man was there, who had been thirty-eight years in his sickness.

<sup>6</sup> When Yeshua saw him lying *there*, and knew that he had already been a long time *in that condition*, He said to him, "Do you wish to get well?"

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

<sup>8</sup> Yeshua said to him, "Arise, take up your pallet, and walk."

<sup>9</sup> And immediately the man became well, and took up his pallet and *began* to walk. Now it was the Sabbath<sup>d</sup> on that day.

<sup>10</sup> So the Jews were saying to the one having been cured, "It is the Sabbath, and it is not permitted for you to carry your pallet."

<sup>a</sup> "one in the afternoon" (NIV/NRSV).

<sup>b</sup> Grk. *Bēthzatha* (Βηθζαθα); "perhaps from Chaldean ܒܝܬ ܕܐܘܠܝܬ ܒܝܬ ܕܐܘܠܝܬ [beit za'ta], house of olives" (Thayer, 101).

<sup>c</sup> Note that not all manuscripts include the extended reading offered in 5:3b-4, and so it has been placed in brackets [] per the NASB (cf. Metzger, *Textual Commentary*, 209).

<sup>d</sup> Grk. noun *sabbaton* (σαββατον); Heb. equiv. *Shabbat* (שַׁבָּת); "the seventh day of the week in Israel's calendar, marked by rest fr. work and by special religious ceremonies, *sabbath*" (BDAG, 909); "the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Exo. 20:10; 31:13f; Deut. 5:14)" (Thayer, 565).

<sup>11</sup> But he answered them, "He who made me well was the one who said to me, 'Take up your pallet and walk.'"

<sup>12</sup> They asked him, "Who is the person who said to you, 'Take up *your pallet*, and walk?'"

<sup>13</sup> But he who was healed did not know who it was; for Yeshua had withdrawn, while there was a crowd in the place.

<sup>14</sup> Afterward Yeshua finds him in the temple, and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse befall you."

<sup>15</sup> The man went away, and told the Jews that it was Yeshua who had made him well.

<sup>16</sup> And for this reason the Jews were persecuting Yeshua, because He was doing these things on the Sabbath.

<sup>17</sup> But Yeshua answered them, "My Father is working until now, and I am working."

<sup>18</sup> For this reason therefore the Jews were seeking all the more to kill Him, because He not only was loosening<sup>a</sup> the Sabbath, but also was calling God His own Father, making Himself equal with God."

### ***The Authority of the Son***

<sup>19</sup> Yeshua therefore answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, but *only* what He sees the Father doing; for whatever things He does, these things the Son also does in like manner.

<sup>20</sup> "For the Father loves the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel.

<sup>21</sup> "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He will.

<sup>22</sup> "For not even the Father judges anyone, but He has given all judgment to the Son,

<sup>23</sup> so that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

<sup>24</sup> "Truly, truly, I say to you, He who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

<sup>25</sup> "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

<sup>26</sup> "For just as the Father has life in Himself, even so He granted the Son also to have life in Himself;

<sup>27</sup> and He gave Him authority to execute judgment, because He is *the* Son of Man.

<sup>28</sup> "Do not marvel not at this; for an hour is coming, in which all who are in the tombs will hear His voice,

<sup>29</sup> and will come forth; they who have done good, to a resurrection of life, and those who have committed evil, to a resurrection of judgment.

<sup>30</sup> "I can do nothing of My own. As I hear, I judge; and My judgment is just, because do not I seek my own will, but the will of Him who sent Me.

### ***Witnesses to Yeshua***

<sup>31</sup> "If I *alone* bear witness of Myself, My testimony is not true.

<sup>32</sup> "There is another who bears witness of Me, and I know that the testimony which He bears of Me is true.

<sup>33</sup> "You have sent to John, and he has borne witness to the truth.

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<sup>a</sup> Grk. verb *luō* (λύω); this verb can mean both "to set free someth. tied or similarly constrained, set free, loose, untie" and "to do away with, destroy, bring to an end, abolish" (BDAG, pp 606, 607); or "to loosen, i.e. weaken, relax" (LS, 482); *eluen* (ἐλευεν) is more commonly rendered as "was breaking" (NASU, et. al.). The rendering of "loosing" is also present in the Power New Testament by Morford.

Obviously, there is debate regarding whether Yeshua technically broke the *Shabbat* regulations of the Torah, if He violated various traditional applications/*halachot* of Second Temple Judaism, or if He loosened some of the Torah prescriptions of *Shabbat* to allow for an important, merciful work such as a healing.

<sup>34</sup> "But the witness which I receive is not from human beings, but I say these things that you may be saved.

<sup>35</sup> "He was the lamp, burning and shining, and you were willing to rejoice for a season in his light.

<sup>36</sup> "But the witness which I have is greater than *that of John*; for the works which the Father has given Me to accomplish, the very works that I do, bear witness of Me, that the Father has sent Me.

<sup>37</sup> "And the Father who sent Me, He has borne witness of Me. You have neither heard His voice at any time, nor seen His form.

<sup>38</sup> "And you do not have His word abiding in you, for you do not believe Him whom He sent.

<sup>39</sup> "You search the Scriptures, because you think that in them you have eternal life; and it is they which bear witness of Me;

<sup>40</sup> and you are unwilling to come to Me, that you may have life.

<sup>41</sup> "I do not receive glory from human beings;

<sup>42</sup> but I know you, that you do not have the love of God in yourselves.

<sup>43</sup> "I have come in My Father's name, and you do not receive Me; if another shall come in his own name, you will receive him.

<sup>44</sup> "How can you believe, who receive glory from one another, and do not seek the glory that is from the only God?

<sup>45</sup> "Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope.

<sup>46</sup> "For if you believed Moses, you would believe Me; for he wrote of Me.

<sup>47</sup> "But if you do not believe his writings, how will you believe My words?"

## 6

### ***The Feeding of the Five Thousand***

**Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17**

<sup>1</sup> After these things Yeshua went away to the other side of the Sea of Galilee (or Tiberias).

<sup>2</sup> And a great multitude was following Him, because they were seeing the signs which He was performing on those who were sick.

<sup>3</sup> And Yeshua went up on the mountain, and there He sat with His disciples.

<sup>4</sup> Now the Passover<sup>a</sup>, the festival of the Jews, was at hand.

<sup>5</sup> Yeshua therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, "Where are we to buy bread, that these may eat?"

<sup>6</sup> And this He was saying to test him; for He Himself knew what He was about to do.

<sup>7</sup> Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."

<sup>8</sup> One of His disciples, Andrew, Simon Peter's brother, said to Him,

<sup>9</sup> "There is a lad here who has five barley loaves and two fish, but what are they among so many?"

<sup>10</sup> Yeshua said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.

<sup>11</sup> Yeshua therefore took the loaves; and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted.

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<sup>a</sup> Grk. *pascha* (πάσχα); "an annual Israelite festival commemorating Israel's exodus from Egypt, *the Passover*, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th...This was followed immediately by the Feast of Unleavened Bread" (BDAG, 784); Heb. equiv. *Pesach* (פֶּסַח); invariably rendered in Messianic versions as "*Pesach*," or by the more common "Passover."

<sup>12</sup> And when they were filled, He said to His disciples, "Gather up the leftover fragments that nothing be lost."

<sup>13</sup> So they gathered them up, and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten.

<sup>14</sup> When therefore the people saw the sign which He had performed, they said, "This is of a truth the Prophet who is to come into the world."

<sup>15</sup> Yeshua therefore perceiving that they were about to come and take Him by force, to make Him king, withdrew again to the mountain by Himself alone.

### ***Walking on the Water***

**Matthew 14:22-27; Mark 6:45-52**

<sup>16</sup> Now when evening came, His disciples went down to the sea,

<sup>17</sup> and after getting into a boat, they *started to* cross the sea to Capernaum. And it had already become dark, and Yeshua had not yet come to them.

<sup>18</sup> And the sea was rising because of a great wind that was blowing.

<sup>19</sup> When therefore they had rowed about twenty-five or thirty stadia<sup>a</sup>, they saw Yeshua walking on the sea and drawing near to the boat; and they were frightened.

<sup>20</sup> But He said to them, "I AM<sup>b</sup>; do not be afraid."

<sup>21</sup> They were willing therefore to receive Him into the boat; and immediately the boat was at the land to which they were going.

### ***Yeshua the Bread of Life***

<sup>22</sup> On the next day the multitude that stood on the other side of the sea saw that there was no other small boat there, except one, and that Yeshua had not entered with His disciples into the boat, but *that* His disciples had gone away alone.

<sup>23</sup> There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks.

<sup>24</sup> When the multitude therefore saw that Yeshua was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum, seeking Yeshua.

<sup>25</sup> And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

<sup>26</sup> Yeshua answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled.

<sup>27</sup> "Do not work for the food which perishes, but for the food which abides to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal."

<sup>28</sup> They said therefore to Him, "What shall we do, that we may work the works of God?"

<sup>29</sup> Yeshua answered and said to them, "This is the work of God, that you believe in Him whom He has sent."

<sup>30</sup> They said therefore to Him, "What then do You do for a sign, that we may see, and believe You? What do You work?"

<sup>31</sup> "Our ancestors ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT' [Exodus 16:15<sup>c</sup>; Numbers 11:7-9<sup>d</sup>; Nehemiah 9:15<sup>e</sup>]."

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<sup>a</sup> "three or four miles" (NASU, et. al.).

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>c</sup> "When the children of Israel saw it, they said to one another, 'What is it?' For they did not know what it was. And Moses said to them, 'It is the bread which YHWH has given you to eat'" (Exodus 16:15, PME).

<sup>d</sup> "Now the manna was like coriander seed, and its appearance like that of bdellium. The people would go about and gather it and grind it between two millstones or beat it in the mortar, and boil it in the pot and make cakes with it; and its taste was as the taste of cakes baked with oil. And when the dew fell on the camp at night, the manna would fall with it" (Numbers 11:7-9, PME).

<sup>e</sup> "You provided bread from Heaven for them for their hunger, You brought forth water from a rock for them for their thirst, and You told them to enter in order to possess the land which You swore to give them" (Nehemiah 9:15, PME).

<sup>32</sup> Yeshua therefore said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread out of Heaven, but My Father gives you the true bread out of Heaven.

<sup>33</sup> "For the bread of God is that which comes down out of Heaven, and gives life to the world."

<sup>34</sup> They said therefore to Him, "Lord, evermore give us this bread."

<sup>35</sup> Yeshua said to them. "I AM<sup>a</sup> the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst.

<sup>36</sup> "But I said to you, that you have seen Me, and yet do not believe.

<sup>37</sup> "All that the Father gives Me will come to Me, and the one who comes to Me I will never cast out.

<sup>38</sup> "For I have come down from Heaven, not to do My own will, but the will of Him who sent Me.

<sup>39</sup> "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but will raise it up on the last day.

<sup>40</sup> "For this is the will of My Father, that everyone who beholds the Son, and believes in Him, will have eternal life; and I will raise him up on the last day."

<sup>41</sup> The Jews<sup>b</sup> therefore were grumbling about Him, because He said, "I AM<sup>c</sup> the bread which came down out of Heaven."

<sup>42</sup> And they were saying "Is not this Yeshua, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down out of Heaven?'"

<sup>43</sup> Yeshua answered and said to them, "Do not grumble among yourselves.

<sup>44</sup> "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day.

<sup>45</sup> "It is written in the Prophets, 'AND THEY SHALL ALL BE TAUGHT BY GOD' [Isaiah 54:13]<sup>d</sup>. Everyone who has heard from the Father, and has learned, comes to Me.

<sup>46</sup> "Not that anyone has seen the Father, except the One who is from God, He has seen the Father.

<sup>47</sup> "Truly, truly, I say to you, he who believes has eternal life.

<sup>48</sup> "I AM<sup>e</sup> the bread of life.

<sup>49</sup> "Your ancestors ate the manna in the wilderness, and they died.

<sup>50</sup> "This is the bread which comes down out of Heaven, so that one may eat of it, and not die.

<sup>51</sup> "I AM<sup>f</sup> the living bread which came down out of Heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give is My flesh, for the life of the world."

<sup>52</sup> The Jews therefore *began* to argue with one another, saying, "How can this man give us His flesh to eat?"

<sup>53</sup> Yeshua therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

<sup>54</sup> "He who eats My flesh and drinks My blood has eternal life, and I will raise Him up on the last day.

<sup>55</sup> "For My flesh is true food, and My blood is true drink.

<sup>56</sup> "He who eats My flesh and drinks My blood abides in Me, and I in him.

<sup>57</sup> "As the living Father sent Me, and I live because of the Father, so He who eats Me, he also will live because of Me.

<sup>58</sup> "This is the bread which came down out of Heaven; not as *your* ancestors ate, and died; he who eats this bread will live forever."

<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>b</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); the TLV actually has "Some of the Judeans."

<sup>c</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>d</sup> "And all your children will be taught of YHWH; and the well-being of your children will be great" (Isaiah 54:13, PME).

<sup>e</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>f</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>59</sup> These things He said in the synagogue, as He taught in Capernaum.

**The Words of Eternal Life**

<sup>60</sup> Many therefore of His disciples, when they heard *this* said, “This is a hard saying; who can listen to it?”

<sup>61</sup> But Yeshua, knowing in Himself that His disciples grumbled at this, said to them, “Does this cause you to stumble?”

<sup>62</sup> “*What* then if you were to behold the Son of Man ascending where He was before?”

<sup>63</sup> “It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.

<sup>64</sup> “But there are some of you who do not believe.” For Yeshua knew from the beginning who they were who did not believe, and who it was that would betray Him.

<sup>65</sup> And He was saying, “For this reason I have said to you, that no one can come to Me, unless it is granted him by the Father.”

<sup>66</sup> From this time many of His disciples turned back, and were not walking with Him any more.

<sup>67</sup> Yeshua said therefore to the twelve, “*Surely*, you do not also wish to go away?”

<sup>68</sup> Simon Peter answered Him, “Lord, to whom shall we go? You have words of eternal life.

<sup>69</sup> “And we have believed and have come to know that You are the Holy One of God.”

<sup>70</sup> Yeshua answered them, “Did I not choose you, the twelve, and *yet* one of you is a devil<sup>a</sup>?”

<sup>71</sup> Now He spoke of Judas *the son* of Simon Iscariot<sup>b</sup>, for he, one of the twelve, was going to betray Him.

# 7

**The Unbelief of Yeshua’s Brothers**

<sup>1</sup> And after these things Yeshua was walking in Galilee; for He would not walk in Judea, because the Jews<sup>c</sup> were seeking to kill Him.

<sup>2</sup> Now the festival of the Jews, the Festival of Tabernacles<sup>d</sup>, was at hand.

<sup>3</sup> His brothers therefore said to Him, “Depart from here, and go into Judea, that Your disciples also may behold Your works which You are doing.

<sup>4</sup> “For no one does anything in secret, and Himself seeks to be *known* openly. If You do these things, show yourself to the world.”

<sup>5</sup> For not even His brothers were believing in Him.

<sup>6</sup> Yeshua therefore said to them, “My time has not yet come, but your time is always here.

<sup>7</sup> “The world cannot hate you; but it hates Me because I testify of it, that its works are evil.

<sup>8</sup> “Go up to the festival yourselves; I do not go up to this festival because My time has not yet been fulfilled<sup>e</sup>.”

<sup>9</sup> And having said these things to them, He stayed in Galilee.

<sup>a</sup> Grk. *diabolos estin* (δῆλον ἐστίν); “is an/the adversary” (CJB/TLV).

<sup>b</sup> Grk. *Ioudan Simōnos Iskariōtou* (Ἰούδαν Σίμωνος Ἰσκαριώτου); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah ben-Shimon ish-Qriot* (יהודה בן־שמעון איש קריית); “Y’hudah Ben-Shim’on, from K’riot” (CJB); “Judah, the Son of Simon of K’riot” (TLV).

<sup>c</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>d</sup> Delitzsch Heb. NT *chag haSukkot* (חַג הַסֻּכּוֹת); “the festival of *Sukkot*” (CJB); Grk. equiv. *hē skēnopēgia* (ἡ σκηνοπηγία); also rendered as “the Feast of Booths” (NASU).

<sup>e</sup> Grk. *peplērōtai* (πεπλήρωται); perfect passive third person singular, also rendered as “fully come” (RSV, NASU, et. al.).

**Yeshua at the Feast of Tabernacles**

<sup>10</sup> But when His brothers had gone up to the festival, then He also went up, not publicly, but as it were, in secret.

<sup>11</sup> The Jews<sup>a</sup> therefore were seeking Him at the festival, and were saying, "Where is He?"

<sup>12</sup> And there was much grumbling among the multitudes concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the multitude astray."

<sup>13</sup> Yet no one was speaking openly of Him for fear of the Jews<sup>b</sup>.

<sup>14</sup> But when it was now the midst of the festival Yeshua went up into the temple, and was teaching.

<sup>15</sup> The Jews<sup>c</sup> therefore were marveling, saying, "How is it that this man has learning, having never studied<sup>d</sup>?"

<sup>16</sup> Yeshua therefore answered them and said, "My teaching is not Mine, but His who sent Me.

<sup>17</sup> "If anyone is willing to do His will, he will know of the teaching, whether it is of God, or *whether* I speak from Myself.

<sup>18</sup> "He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and no unrighteousness is in Him.

<sup>19</sup> "Did not Moses give you the Torah, and *yet* none of you keeps the Torah? Why do you seek to kill Me?"

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

<sup>21</sup> Yeshua answered and said to them, "I did one work, and you all marvel.

<sup>22</sup> "For this reason Moses has given you circumcision (not because it is from Moses, but from the patriarchs), and on *the* Sabbath you circumcise a man.

<sup>23</sup> "If a man receives circumcision on *the* Sabbath that the Torah of Moses may not be loosened<sup>e</sup>, are you angry with Me, because I made an entire person well on *the* Sabbath?

<sup>24</sup> "Do not judge according to appearance, but judge with righteous judgment."

**Is This the Messiah?**

<sup>25</sup> Therefore some of the people of Jerusalem were saying, "Is not this the one whom they are seeking to kill?"

<sup>26</sup> "And look, He is speaking openly, and they are saying nothing to Him. Can it be that the rulers really know that this is the Messiah?"

<sup>27</sup> "However, we know where this man is from; but when the Messiah appears, no one knows where He is from."

<sup>28</sup> Yeshua therefore cried in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

<sup>29</sup> "I know Him; because I am from Him, and He sent Me."

<sup>30</sup> They were seeking therefore to seize Him; and no one laid his hand on Him, because His hour had not yet come.

<sup>31</sup> But many of the multitude believed in Him; and they were saying, "When the Messiah shall come, will He perform more signs than those which this man has done?"

<sup>a</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>b</sup> Grk. *dia ton phobon tōn Ioudaiōn* (διὰ τὸν φόβον τῶν Ἰουδαίων); "for fear of the Judeans" (CJB); "for fear of the Judean leaders" (TLV).

<sup>c</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>d</sup> Grk. *outos grammata oiden mē memathēkōs* (οὗτος γράμματα οἶδεν μὴ μεμαθηκώς); "this man letters has known, not having learned?" (Brown and Comfort, 346).

<sup>e</sup> Grk. verb *luō* (λύω); rendered as "circumvent" in the Power New Testament by Morford.

### **Officers Sent to Arrest Yeshua**

<sup>32</sup> The Pharisees heard the multitude muttering these things about Him; and the chief priests and the Pharisees sent officers to seize Him.

<sup>33</sup> Yeshua therefore said, "Yet a little while longer I am with you, and *then* I go to Him who sent Me.

<sup>34</sup> "You will seek Me, and will not find Me; and where I am, you cannot come."

<sup>35</sup> The Jews<sup>a</sup> therefore said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go into the Diaspora among the Greeks, and teach the Greeks?"

<sup>36</sup> "What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"

### **Rivers of Living Water**

<sup>37</sup> Now on the last day, the great *day* of the festival<sup>b</sup>, Yeshua stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

<sup>38</sup> "He who believes in Me, as the Scripture has said, 'From his innermost being will flow rivers of living water.'"<sup>c</sup>

<sup>39</sup> But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Yeshua was not yet glorified.

### **Division among the People**

<sup>40</sup> *Some* of the multitude therefore, when they heard these words, said, "This certainly is the Prophet."

<sup>41</sup> Others were saying, "This is the Messiah." But some were saying, "For *surely* the Messiah does not come from Galilee?

<sup>42</sup> "Has not the Scripture said that the Messiah comes from the seed of David, and from Bethlehem,<sup>d</sup> the village where David was?"

<sup>43</sup> So there arose a division in the multitude because of Him.

<sup>44</sup> And some of them wanted to seize Him, but no one laid hands on Him.

### **The Unbelief of Those in Authority**

<sup>45</sup> The officers therefore came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"

<sup>46</sup> The officers answered, "Never has a person spoken like this."

<sup>47</sup> The Pharisees therefore answered them, "Have you not also been led astray *now*?"

<sup>48</sup> "Has any one of the rulers or Pharisees believed in Him?"

<sup>49</sup> "But this multitude which does know the Torah is accursed."

<sup>50</sup> Nicodemus said to them (he who came to Him before, being one of them),

<sup>51</sup> "Does our Torah judge a person, unless it first hears from him and knows what he does?"

<sup>52</sup> They answered and said to him, "Are you also from Galilee? Search, and see that no prophet arises out of Galilee."

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<sup>a</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>b</sup> Noted by the CJB to be "*Hoshana Rabbah*."

<sup>c</sup> This statement is likely a synthesis of various Tanach passages, including, but probably not limited to: Isaiah 44:3; 55:1; 58:11; Ezekiel 47; Zechariah 4:8.

<sup>d</sup> The CJB has bolded "the seed of David...from Beit-Lechem" for 7:42, noting possible allusions to 2 Samuel 7:12 and Micah 5:2:

"When your days come to an end and you sleep with your ancestors, I will establish one of your descendants to succeed you, one of your own flesh and blood; and I will set up his rulership" (2 Samuel 7:12, CJB).

"But you, Beit-Lechem near Efrat, so small among the clans of Y'hudah, out of you will come forth to me the future ruler of Isra'el, whose origins are far in the past, back in ancient times" (Micah 5:2[1], CJB).

**The Woman Caught in Adultery<sup>a</sup>**

[<sup>53</sup> And everyone went to his own house.

**8**

<sup>1</sup> But Yeshua went to the Mount of Olives.

<sup>2</sup> And early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and was teaching them.

<sup>3</sup> And the scribes and the Pharisees bring a woman caught in adultery, and having set her in the midst,

<sup>4</sup> they said to Him, "Teacher, this woman has been caught in adultery, in the very act.

<sup>5</sup> "Now in the Torah Moses commanded us to stone such women; what then do You say?"

<sup>6</sup> And they were saying this, testing Him, so that they might have *something* to accuse Him of. But Yeshua stooped down, and with His finger wrote on the ground.

<sup>7</sup> But when they continued asking Him, He straightened Himself up, and said to them, "He who is without sin among you, let him be first to throw a stone at her."

<sup>8</sup> And again He stooped down, and wrote on the ground.

<sup>9</sup> And when they heard it, they *began* to go out one by one, beginning with the eldest, and He was left alone, and the woman, where she was, in the midst.

<sup>10</sup> And Yeshua, having straightened Himself up, said to her, "Woman, where are they? Did no one condemn you?"

<sup>11</sup> And she said, "No one, Lord." And Yeshua said, "Neither do I condemn you; go your way. From now on sin no more."]

**Yeshua the Light of the World**

<sup>12</sup> Again therefore Yeshua spoke to them, saying, "I AM<sup>b</sup> the light of the world; he who follows Me will not walk in the darkness, but will have the light of life."

<sup>13</sup> The Pharisees therefore said to Him, "You are bearing witness of Yourself; Your witness is not true."

<sup>14</sup> Yeshua answered and said to them, "Even if I bear witness of Myself, My witness is true; for I know where I came from and where I am going; but you do not know where I come from or where I am going.

<sup>15</sup> "You judge according to the flesh; I do not judge anyone.

<sup>16</sup> "But even if I do judge, My judgment is true; for I am not alone *in it*, but I and the Father who sent Me.

<sup>17</sup> "Even in your Torah it has been written, that the testimony of two people is true.

<sup>18</sup> "I AM<sup>c</sup> He who bears witness of Myself, and the Father who sent Me bears witness of Me."

<sup>19</sup> So they were saying to Him, "Where is Your Father?" Yeshua answered, "You know neither Me, nor My Father; if you knew Me, you would know My Father also."

<sup>20</sup> These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

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<sup>a</sup> John 7:53-8:11 is not present in the oldest Greek textual witnesses (cf. Metzger, *Textual Commentary*, pp 219-222 for a summary), although it is regarded as a part of the New Testament canon. Following the NASB/NASU, John 7:53-8:11 has been placed in brackets [ ].

The NIV separates out John 7:53-8:11 via a hyphenated line. The RSV actually places John 7:53-8:11 in a long footnote, with John ch. 8 beginning at v. 12. The ESV, however, places John 7:53-8:11 in double brackets [[ ]].

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>c</sup> Grk. *egō eimi* (ἐγώ εἰμι).

**Where I am Going You Cannot Come**

<sup>21</sup> He said therefore again to them, "I go away, and you will seek Me, and will die in your sin; where I am going, you cannot come."

<sup>22</sup> Therefore the Jews were saying, "Surely He will not kill Himself, since He says, 'Where I am going, you cannot come?'"

<sup>23</sup> And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world."

<sup>24</sup> "I said therefore to you, that you will die in your sins; for unless you believe that I AM<sup>a</sup>, you will die in your sins."

<sup>25</sup> So they were saying to Him, "Who are You?" Yeshua said to them, "Even what I have been telling to you *from* the beginning."

<sup>26</sup> "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world."

<sup>27</sup> They did not realize that He spoke to them of the Father.

<sup>28</sup> Yeshua therefore said, "When you have lifted up the Son of Man, then you will know that I AM<sup>b</sup>, and *that* I do nothing of Myself, but I speak these things as the Father taught Me."

<sup>29</sup> "And He who sent Me is with Me; He has not left Me alone; for I always do the things that are pleasing to Him."

<sup>30</sup> As He spoke these things, many believed in Him.

**The Truth Will Make You Free**

<sup>31</sup> Yeshua therefore was saying to those Jews who had believed Him, "If you abide in My word, *then* you are truly My disciples;

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

<sup>33</sup> They answered Him, "We are Abraham's seed, and have never yet been in bondage to anyone; how is it that You say, 'You will become free?'"

<sup>34</sup> Yeshua answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin."

<sup>35</sup> "And the slave does not remain in the house forever; the Son remains forever."

<sup>36</sup> "If therefore the Son makes you free, you will be free indeed."

<sup>37</sup> "I know that you are Abraham's seed; yet you seek to kill Me, because My word has no place in you."

<sup>38</sup> "I speak the things which I have seen with My Father; and you also do the things which you heard from *your* father."

**Your Father the Devil**

<sup>39</sup> They answered and said to Him, "Abraham is our father." Yeshua said to them, "If you were Abraham's children, you would do the works of Abraham."

<sup>40</sup> "But now you are seeking to kill Me, a person who has told you the truth, which I heard from God; this Abraham did not do."

<sup>41</sup> "You are doing the works of your father." They said to Him, "We were not born of fornication; we have one Father, *even* God."

<sup>42</sup> Yeshua said to them, "If God were your Father, you would love Me; for I came forth and have come from God; for I have not come of Myself, but He who sent Me."

<sup>43</sup> "Why do you not understand My speech? *It is* because you cannot hear My word."

<sup>44</sup> "You are of *your* father the Devil, and you want to do the desires<sup>c</sup> of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own *nature*; for he is a liar, and the father of it *all*."

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<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>c</sup> Grk. *epithumias* (ἐπιθυμίας); or "lusts" (ASV).

45 “But because I speak the truth, you do not believe Me.

46 “Which of you convicts Me of sin? If I speak truth, why do you not believe Me?

47 “He who is of God hears the words of God; for this reason you do not hear *them*, because you are not of God.”

### **Before Abraham was, I am**

48 The Jews<sup>a</sup> answered and said to Him, “Are we not right in saying that You are a Samaritan and have a demon?”

49 Yeshua answered, “I do not have a demon; but I honor My Father, and you dishonor Me.

50 “But I do not seek My own glory; there is One who seeks and judges.

51 “Truly, truly, I say to you, if anyone keeps My word he will never see death.”

52 The Jews<sup>b</sup> said to Him, “Now we know that You have a demon. Abraham died, and the prophets *also*; and You say, ‘If anyone keeps My word, he will never taste of death.’

53 “Are You greater than our father Abraham, who died? The prophets also died; whom do You make Yourself out *to be*?”

54 Yeshua answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’;

55 and you have not known Him, but I know Him; and if I say that I do not know Him, I will be a liar like you; but I know Him, and keep His word.

56 “Your father Abraham rejoiced to see My day; and he saw *it*, and was glad.”

57 The Jews therefore said to Him, “You are not yet fifty years old, and You have seen Abraham?”

58 Yeshua said to them, “Truly, truly, I say to you, before Abraham was born, I AM<sup>c</sup>.”

59 Therefore they picked up stones to throw at Him; but Yeshua hid Himself, and went out of the temple.

## 9

### **The Healing of a Man Born Blind**

1 And as He passed by, He saw a man blind from birth.

2 And His disciples asked Him, saying, “Rabbi, who sinned, this man or his parents, that He would be born blind?”

3 Yeshua answered, “Neither did this man nor his parents sin; but *it was* that the works of God might be manifest in him.

4 “We must work the works of Him who sent Me, while it is day; night is coming, when no one can work.

<sup>a</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>b</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>c</sup> Grk. *egō eimi* (ἐγώ εἰμι).

John 8:58 is a definite verse where Messianics need to be rather cautious with how they use the Delitzsch Hebrew Gospels by First Fruits of Zion/Vine of David. Here, Delitzsch’s Hebrew New Testament has rendered the Greek *prin Abraam genesthai egō eimi* (πρὶν Ἀβραάμ γενέσθαι ἐγώ εἰμι), “Before Avraham came into being, I AM!” (CJB), as *b’terem heyot Avraham ani hayiti* (בְּתֵרֵם הָיוֹת אַבְרָהָם אֲנִי הָיִיתִי), “before the existence of Avraham, I was” (DHE).

The Qal perfect first person singular verb *hayiti* (הָיִיתִי) is certainly witnessed in the Hebrew Tanach. In Joshua 3:7 we see, “Now the LORD said to Joshua, ‘This day I will begin to exalt you in the sight of all Israel, that they may know that just as I have been with Moses [כי K’asher hayiti im-Moshe, עִמ־מֹשֶׁה, כִּי בְּאֶשֶׁר הָיִיתִי עִמָּךְ, I will be with you” (NASU). The DHE rendering of John 8:58 can certainly be used to affirm Yeshua’s pre-existence of Abraham, but not necessarily Yeshua’s identification with the LORD or YHWH.

While the Hebrew *ehyeh* (אֶהְיֶה) or “I AM” is seen in Exodus 3:14, and this was what, in all likelihood, Yeshua orally spoke in the many places where the Greek *egō eimi* appears in the Gospels, the 1991 UBSHNT has rendered John 8:58 with *ani hu* (אֲנִי הוּא). This simple present tense Hebrew expression for “I am” appears in Isaiah 41:4; 43:10; 46:4 in reference to God, His supremacy, and His Deity. Why Delitzsch did not originally choose *ani hu*, which would have been far better than *hayiti* for his Hebrew New Testament translation, is probably unknowable, but is very problematic.

<sup>5</sup> “While I am in the world, I am the light of the world.”

<sup>6</sup> When He had said this, He spat on the ground, and made clay of the spittle, and applied the clay to his eyes,

<sup>7</sup> and said to him, “Go, wash in the pool of Siloam<sup>a</sup>” (which is translated, Sent). And so he went away and washed, and came *back* seeing.

<sup>8</sup> The neighbors therefore, and those who had seen him before as a beggar, said, “Is not this the one who used to sit and beg?”

<sup>9</sup> Others were saying, “It is he,” and others were saying, “No, but he is like him.” He kept saying, “I am *the one*.”

<sup>10</sup> Therefore they were saying to him, “How then were your eyes opened?”

<sup>11</sup> He answered, “The man who is called Yeshua made clay, and anointed my eyes, and said to me, ‘Go to Siloam and wash’; so I went away and washed, and I received sight.”

<sup>12</sup> And they said to him, “Where is He?” He said, “I do not know.”

### ***The Pharisees Investigate the Healing***

<sup>13</sup> They bring to the Pharisees him who was formerly blind.

<sup>14</sup> Now it was the Sabbath on the day when Yeshua made the clay, and opened his eyes.

<sup>15</sup> Again therefore the Pharisees also were asking him how he received his sight. And he said to them, “He applied clay to my eyes, and I washed, and I see.”

<sup>16</sup> Therefore some of the Pharisees were saying, “This man is not from God, because He does not keep the Sabbath.” But others were saying, “How can a man who is a sinner do such signs?” And there was a division among them.

<sup>17</sup> They said therefore to the blind man again, “What do you say about Him, since He opened your eyes?” And he said, “He is a prophet.”

<sup>18</sup> The Jews<sup>b</sup> therefore did not believe *it* about him, that he had been blind, and had received sight, until they called the parents of him who had received his sight,

<sup>19</sup> and asked them, saying, “Is this your son, who you say was born blind? How then does he now see?”

<sup>20</sup> His parents answered and said, “We know that this is our son, and that he was born blind;

<sup>21</sup> but how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age; he will speak for himself.”

<sup>22</sup> His parents said these things because they feared the Jews<sup>c</sup>; for the Jews<sup>d</sup> had already agreed, that if anyone should confess Him *to be* Messiah, he should be put out of the synagogue.

<sup>23</sup> Therefore his parents said, “He is of age; ask him.”

<sup>24</sup> So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.”

<sup>25</sup> He therefore answered, “Whether He is a sinner, I do not know; one thing I do know, that though I was blind, now I see.”

<sup>26</sup> They said therefore to him, “What did He do to you? How did He open your eyes?”

<sup>27</sup> He answered them, “I told you already and you did not listen; why do you want to hear it again? Do you want also to become His disciples?”

<sup>28</sup> And they reviled him, and said, “You are His disciple, but we are disciples of Moses.

<sup>29</sup> “We know that God has spoken to Moses; but as for this man, we do not know where He is from.”

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<sup>a</sup> Grk. *Silōam* (Σιλωάμ); “Hebrew שִׁילּוֹחַ [*Shiloach*], Isa. 8:6, which in John 9:7 is translated ἀπεσταλμένος [*apestalmenos*], but more correctly (see below) ‘a sending out,’ ‘gushing forth’ (of water); it is formed after the analogy of בִּיטוֹן [*iygon*], ‘had in hatred,’ ‘persecuted’, from יָבִיט; יָלִיד [*yilod*; *ayav*], ‘born’, from יָלַד [*yalad*], ‘to bring forth’” (*Thayer*, 575).

<sup>b</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>c</sup> Grk. *tous Ioudaious* (τοὺς Ἰουδαίους); “the Judean leaders” (TLV).

<sup>d</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>30</sup> The man answered and said to them, "Why, this is a marvel, that you do not know not where He is from, and *yet* He opened my eyes.

<sup>31</sup> "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him.

<sup>32</sup> "Since the world began it has never been heard that anyone opened the eyes of a person born blind.

<sup>33</sup> "If this man were not from God, He could do nothing."

<sup>34</sup> They answered and said to him, "You were born entirely in sins, and you are teaching us?" And they cast him out.

### ***Spiritual Blindness***

<sup>35</sup> Yeshua heard that they had cast him out; and finding him, He said, "Do You believe in the Son of Man?"

<sup>36</sup> He answered and said, "And who is He, Lord, that I may believe in Him?"

<sup>37</sup> Yeshua said to him, "You have both seen Him, and He is the one who is speaking with you."

<sup>38</sup> And he said, "Lord, I believe." And he worshipped Him.

<sup>39</sup> And Yeshua said, "For judgment I came into this world, that those who do not see may see; and that those who see may become blind."

<sup>40</sup> Those of the Pharisees who were with Him heard these things, and said to Him, "We are not also blind?"

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

## 10

### ***The Parable of the Sheepfold***

<sup>1</sup> "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.

<sup>2</sup> "But he who enters by the door is the shepherd of the sheep.

<sup>3</sup> "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out.

<sup>4</sup> "When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice.

<sup>5</sup> "And a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

<sup>6</sup> This figure of speech Yeshua spoke to them, but they did not understand what those things were which He was saying to them.

### ***Yeshua the Good Shepherd***

<sup>7</sup> Yeshua therefore said to them again, "Truly, truly, I say to you, I AM<sup>a</sup> the door of the sheep.

<sup>8</sup> "All who came before Me are thieves and robbers, but the sheep did not hear them.

<sup>9</sup> "I AM<sup>b</sup> the door; if anyone enters by Me, he will be saved, and will go in and out, and will find pasture.

<sup>10</sup> "The thief comes only to steal and kill and destroy; I came that they may have life, and have *it* abundantly.

<sup>11</sup> "I AM<sup>a</sup> the good shepherd; the good shepherd lays down His life for the sheep.

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<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>12</sup> “He who is a hireling, and not a shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees, and the wolf snatches them, and scatters *them*.

<sup>13</sup> “*He flees* because he is a hireling, and cares nothing for the sheep.

<sup>14</sup> “I AM<sup>b</sup> the good shepherd; and I know My own, and My own know Me,

<sup>15</sup> even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

<sup>16</sup> “And I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.

<sup>17</sup> “For this reason the Father loves Me, because I lay down My life that I may take it again.

<sup>18</sup> “No one takes it away from Me, but I lay it down of Myself. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

<sup>19</sup> There arose a division again among the Jews because of these words.

<sup>20</sup> And many of them were saying, “He has a demon and is insane; why listen to Him?”

<sup>21</sup> Others were saying, “These are not the sayings of one possessed by a demon. Can a demon open the eyes of the blind?”

### ***Yeshua Rejected by Jews***

<sup>22</sup> At that time the Festival of Dedication<sup>c</sup> took place at Jerusalem;

<sup>23</sup> it was winter, and Yeshua was walking in the temple in the portico of Solomon.

<sup>24</sup> The Jews<sup>d</sup> therefore gathered around Him, and were saying to Him, “How long will You keep us in suspense? If You are the Messiah, tell us plainly.”

<sup>25</sup> Yeshua answered them, “I told you, and you do not believe; the works that I do in My Father's name, these bear witness of Me.

<sup>26</sup> “But you do not believe, because you are not of My sheep.

<sup>27</sup> “My sheep hear My voice, and I know them, and they follow Me;

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

<sup>29</sup> “My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand.

<sup>30</sup> “I and the Father are one.”

<sup>31</sup> The Jews<sup>e</sup> took up stones again to stone Him.

<sup>32</sup> Yeshua answered them, “I have shown you many good works from the Father; for which of those works are you stoning Me?”

<sup>33</sup> The Jews<sup>f</sup> answered Him, “For a good work we do not stone You, but for blasphemy, and because because You, a human being, make Yourself God.”

<sup>34</sup> Yeshua answered them, “Is it not written in your Torah, ‘I SAID, YOU ARE GODS’ [Psalm 82:6]?

<sup>35</sup> “If he called them gods, to whom the word of God came (and the Scripture cannot be broken),

<sup>36</sup> do you say of Him, whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?

<sup>37</sup> “If I do not do the works of My Father, do not believe Me;

<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>c</sup> Grk. *ta ekkainia* (τὰ ἑγκαίνια); Delitzsch Heb. NT *Chanukah* (חֲנֻכָּה); “*Hanukkah*” (CJB/TLV); “**festival of rededication**... known also as Hanukkah and the Feast of Lights, beg. the 25th of Chislev (roughly=November-December) to commemorate the purification and rededication of the temple by Judas Maccabaeus on that date in 165 BC” (BDAG, 272).

<sup>d</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>e</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>f</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>38</sup> but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father.”

<sup>39</sup> Therefore they were seeking again to seize Him, and He escaped from their hands.

<sup>40</sup> And He went away again beyond the Jordan to the place where John was first immersing, and there He stayed.

<sup>41</sup> And many came to Him and were saying, “John indeed performed no sign, yet everything that John said about this man was true.”

<sup>42</sup> And many believed in Him there.

## 11

### ***The Death of Lazarus***

<sup>1</sup> Now a certain person was sick, Lazarus of Bethany, the village of Mary and her sister Martha.

<sup>2</sup> And it was the Mary who anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick.

<sup>3</sup> The sisters therefore sent to Him, saying, “Lord, behold, he whom You love is sick.”

<sup>4</sup> But when Yeshua heard it, He said, “This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it.”

<sup>5</sup> Now Yeshua loved Martha, and her sister, and Lazarus.

<sup>6</sup> When therefore He heard that he was sick, He stayed then two days *longer* in the place where He was.

<sup>7</sup> Then after this He said to the disciples, “Let us go into Judea again.”

<sup>8</sup> The disciples said to Him, “Rabbi, the Jews<sup>a</sup> were just now seeking to stone You, and You are going there again?”

<sup>9</sup> Yeshua answered, “Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

<sup>10</sup> “But if anyone walks in the night, he stumbles, because the light is not in him.”

<sup>11</sup> These things He said, and after that He said to them, “Our friend Lazarus has fallen asleep; but I go, that I may awaken him out of sleep.”

<sup>12</sup> The disciples therefore said to Him, “Lord, if he has fallen asleep, he will recover.”

<sup>13</sup> Now Yeshua had spoken of his death, but they thought that He was speaking of taking rest in sleep<sup>b</sup>.

<sup>14</sup> Then Yeshua therefore said to them plainly, “Lazarus is dead,

<sup>15</sup> and I am glad for your sakes that I was not there, so that you may believe; but let us go to him.”

<sup>16</sup> Thomas therefore, who is called Didymus<sup>c</sup>, said to *his* fellow-disciples, “Let us also go, that we may die with Him.”

### ***Yeshua the Resurrection and the Life***

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

<sup>18</sup> Now Bethany was near Jerusalem, about fifteen stadia<sup>d</sup> off;

<sup>19</sup> and many of the Jews had come to Martha and Mary, to console them concerning *their* brother.

<sup>20</sup> Martha therefore, when she heard that Yeshua was coming, went to meet Him; but Mary still sat in the house.

<sup>a</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>b</sup> Grk. *tēs koimēseōs tou hypnou* (τῆς κοιμήσεως τοῦ ὑπνους); “literal sleep” (NASU).

<sup>c</sup> Grk. *Didymos* (Δίδυμος); meaning “Twin” (RSV/NRSV/ESV).

<sup>d</sup> “two miles” (NASU, et. al.).

21 Martha therefore said to Yeshua, "Lord, if You had been here, my brother would not have died.

22 "And even now I know that whatever You ask of God, God will give You."

23 Yeshua said to her, "Your brother will rise again."

24 Martha said to Him, "I know that he will rise again in the resurrection on the last day."

25 Yeshua said to her, "I AM<sup>a</sup> the resurrection and the life; he who believes in Me, though he die, yet shall live,

26 and whoever lives and believes in Me will never die. Do you believe this?"

27 She said to Him, "Yes, Lord; I have believed that You are the Messiah, the Son of God, He who comes into the world."

### **Yeshua Weeps**

28 And when she had said this, she went away, and called Mary her sister secretly, saying, "The Teacher is here, and is calling for you."

29 And when she heard it, she arose quickly, and was coming to Him.

30 Now Yeshua had not yet come into the village, but was still in the place where Martha met Him.

31 The Jews then who were with her in the house, and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there.

32 Therefore, when Mary came where Yeshua was and saw Him, fell at His feet, saying to Him, "Lord, if You had been here, my brother would not have died."

33 When Yeshua therefore saw her weeping, and the Jews who came with her *also* weeping, He was deeply moved in spirit, and was troubled,

34 and said, "Where have you laid him?" They said to Him, "Lord, come and see."

35 Yeshua wept.

36 So the Jews were saying, "Behold how He loved him!"

37 But some of them said, "Could not He who opened the eyes of him who was blind, have kept this man also from dying?"

### **Lazarus Brought to Life**

38 Yeshua therefore again deeply moved in Himself, comes to the tomb. Now it was a cave, and a stone was lying against it.

39 Yeshua said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there will be a stench, for he has been *dead* four days."

40 Yeshua said to her, "Did I not say to you that if you believed, you will see the glory of God?"

41 So they took away the stone. And Yeshua lifted up His eyes, and said, "Father, I thank You that You have heard Me.

42 "And I knew that You always hear Me; but because of the crowd standing around I said it, that they may believe that You sent Me."

43 And when He had said these things, He cried out with a loud voice, "Lazarus, come forth."

44 He who had died came forth, bound hand and foot with linen strips; and his face was wrapped around with a cloth. Yeshua said to them, "Unbind him, and let him go."

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<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

**The Plot to Kill Yeshua****Matthew 26:1-5; Mark 14:1-2; Luke 22:1-2**

<sup>45</sup> Many therefore of the Jews, who had come to Mary and beheld what He had done, believed in Him.

<sup>46</sup> But some of them went away to the Pharisees, and told them the things which Yeshua had done.

<sup>47</sup> Therefore the chief priests and the Pharisees gathered *the Sanhedrin*<sup>a</sup>, and said, "What are we doing? For this man is performing many signs.

<sup>48</sup> "If we let Him *go on* like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation."

<sup>49</sup> But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,

<sup>50</sup> nor do you consider that it is expedient for you that one man die for the people, and that the whole nation should not perish."

<sup>51</sup> Now this he said not of himself; but being high priest that year, he prophesied that Yeshua would die for the nation,

<sup>52</sup> and not for the nation only, but that He might also gather together into one the children of God who are scattered abroad.

<sup>53</sup> So from that day on they took counsel that they might put Him to death.

<sup>54</sup> Yeshua therefore no longer walked openly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples.

<sup>55</sup> Now the Passover<sup>b</sup> of the Jews was at hand, and many went up to Jerusalem out of the country before the Passover, to purify themselves.

<sup>56</sup> Therefore they were seeking for Yeshua, and were saying to one another, as they stood in the temple, "What do you think? That He will not come to the festival?"

<sup>57</sup> Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might seize Him.

# 12

**The Anointing at Bethany****Matthew 26:6-13; Mark 14:3-9**

<sup>1</sup> Yeshua, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Yeshua had raised from the dead.

<sup>2</sup> So they made Him a supper there, and Martha was serving; but Lazarus was one of those who was reclining *at the table* with Him.

<sup>3</sup> Mary therefore took a pound of costly ointment of pure nard, and anointed the feet of Yeshua, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

<sup>4</sup> But Judas Iscariot<sup>a</sup>, one of His disciples, who was about to betray Him, said,

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<sup>a</sup> Grk. *sunedrion* (συνέδριον); often rendered as "Council" (NASU); "the high council in Jerusalem, *Sanhedrin*, the dominant mng. in our lit. (...Hebraized in the Mishnah סנהדרין [Sanhedrin]); in Roman times this was the highest indigenous governing body in Judaea, composed of high priests (ἀρχιερεὺς [archiereus]...), elders, and scholars (scribes), and meeting under the presidency of the ruling high priest. This body was the ultimate authority not only in religious matters, but in legal and governmental affairs as well, in so far as it did not encroach on the authority of the Roman procurator" (BDAG, 967).

<sup>b</sup> Grk. *pascha* (πάσχα); "an annual Israelite festival commemorating Israel's exodus from Egypt, *the Passover*, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th...This was followed immediately by the Feast of Unleavened Bread" (BDAG, 784); Heb. equiv. *Pesach* (פֶּסַח); invariably rendered in Messianic versions as "*Pesach*," or by the more common "Passover."

<sup>5</sup> “Why was this ointment not sold for three hundred denarii, and given to the poor?”

<sup>6</sup> Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, he used to pilfer what was put into it.

<sup>7</sup> Yeshua therefore said, “Leave her alone, in order that she may keep it for the day of My burial.

<sup>8</sup> “For the poor you always have with you, but you do not always have Me.”

### **The Plot against Lazarus**

<sup>9</sup> The great multitude therefore of the Jews learned that He was there; and they came, not for Yeshua's sake only, but that they might also see Lazarus, whom He raised from the dead.

<sup>10</sup> But the chief priests took counsel that they might put Lazarus to death also;

<sup>11</sup> because on account of him many of the Jews were going away, and were believing in Yeshua.

### **The Triumphal Entry into Jerusalem**

**Matthew 21:1-11; Mark 11:1-11; Luke 19:28-40**

<sup>12</sup> On the next day the great multitude had come to the festival, when they heard that Yeshua was coming to Jerusalem,

<sup>13</sup> took the branches of the palm trees, and went out to meet Him, and were crying out, “Hossana!<sup>b</sup> BLESSED IS HE WHO COMES IN THE NAME OF THE LORD [Psalm 118:25-26]<sup>c</sup>, even the King of Israel.”

<sup>14</sup> And Yeshua, having found a young donkey, sat on it; as it is written,

<sup>15</sup> “FEAR NOT, DAUGHTER OF ZION; BEHOLD, YOUR KING IS COMING, SITTING ON A DONKEY'S COLT” [Zechariah 9:9]<sup>d</sup>.

<sup>16</sup> These things His disciples did not understand at the first; but when Yeshua was glorified, then remembered that these things were written of Him, and that they had done these things to Him.

<sup>17</sup> So the multitude who were with Him when He called Lazarus out of the tomb, and raised him from the dead, were bearing Him witness.

<sup>18</sup> For this cause also the multitude went and met Him, because they heard that He had performed this sign.

<sup>19</sup> The Pharisees therefore said to one another, “You see that you do not profit anything<sup>e</sup>; look, the world has gone after Him.”

### **Some Greeks Seek Yeshua**

<sup>20</sup> Now there were certain Greeks among those who were going up to worship at the festival;

<sup>21</sup> these therefore came to Philip, who was of Bethsaida of Galilee, and were asking him, saying, “Sir, we wish to see Yeshua.”

<sup>22</sup> Philip comes and tells Andrew; Andrew and Philip come, and they tell Yeshua.

<sup>a</sup> Grk. *Ioudas ho Iskariōtēs* (Ἰούδας ὁ Ἰσκαριώτης); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah ben-Shimon ish-Qriot* (יהודה בן שמעון איש קרי'וט) following the Grk. Textus Receptus *Ioudas Simōnos Iskariōtēs* (Ἰούδας Σίμωνος Ἰσκαριώτης); “Y'hudah from K'riot” (CJB); “Judah from Kriot” (TLV).

<sup>b</sup> Grk. *hōsanna* (ὡσαννά); “Aram. הוֹשַׁע הוֹשַׁע [hōsha' na]=Hebr. הוֹשִׁיעָה הוֹשִׁיעָה [hoshia' na] (Hebr. Ps 118:25)...indecl. a shout of praise, *hosanna* (lit.=‘help’ or ‘save, I pray’, an appeal that became a liturgical formula; as a part of the Hallel [Ps 113-18 Hebr.] it was familiar to everyone in Israel” (BDAG, 1106); “Hoshia-na!” (TLV); “Deliver us!” (CJB); most English Bible have “Hosanna!”

<sup>c</sup> “O YHWH, do save, we beseech You; O YHWH, we beseech You, do send prosperity! Blessed is the one who comes in the name of YHWH; we have blessed you from the house of YHWH” (Psalm 118:25-26, PME).

<sup>d</sup> “Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey” (Zechariah 9:9, PME).

<sup>e</sup> Grk. *theōreite hoti ouk ōpheleite ouden* (θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν); “see that you do not gain anything” (Brown and Comfort, 372); “It’s impossible. There’s nothing you can do” (Kingdom New Testament).

<sup>23</sup> And Yeshua answers them, saying, "The hour has come for the Son of Man to be glorified.

<sup>24</sup> "Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit.

<sup>25</sup> "He who loves his life loses it; and he who hates his life in this world will keep it to life eternal.

<sup>26</sup> "If anyone serves Me, let him follow Me; and where I am, there will My servant also be; if anyone serves Me, the Father will honor him.

### ***The Son of Man Must be Lifted Up***

<sup>27</sup> "Now is My soul troubled; and what shall I say? 'Father, save Me from this hour'? But for this purpose I came to this hour.

<sup>28</sup> "Father, glorify Your name." There came therefore a voice out of Heaven: "I have both glorified it, and will glorify it again."

<sup>29</sup> The multitude therefore, who stood by and heard it, were saying that it had thundered; others were saying, "An angel has spoken to Him."

<sup>30</sup> Yeshua answered and said, "This voice has not come for My sake, but for your sakes.

<sup>31</sup> "Now is the judgment of this world; now will the ruler of this world be cast out.

<sup>32</sup> "And I, if I be lifted up from the Earth, will draw all people to Myself."

<sup>33</sup> But He was saying this, signifying by what kind of death He was about to die.

<sup>34</sup> The multitude therefore answered Him, "We have heard from the Torah that the Messiah abides<sup>a</sup> forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

<sup>35</sup> Yeshua therefore said to them, "For a little while *longer* the light is among you. Walk while you have the light, that darkness may not overtake you; and he who walks in the darkness does not know where he goes.

### ***The Unbelief of Jews***

<sup>36</sup> "While you have the light, believe in the light, so that you may become children of light." These things Yeshua spoke, and He departed and hid Himself from them.

<sup>37</sup> But though He had performed so many signs before them, *yet* they were not believing in Him;

<sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke, "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED? [Isaiah 53:1]<sup>b</sup>"

<sup>39</sup> For this cause they could not believe, for Isaiah said again,

<sup>40</sup> "HE HAS BLINDED THEIR EYES, AND HE HARDENED THEIR HEART; SO THAT THEY WOULD NOT SEE WITH THEIR EYES, AND PERCEIVE WITH THEIR HEART, AND TURN, AND I HEAL THEM" [Isaiah 6:10]<sup>c</sup>.

<sup>41</sup> These things Isaiah said, because he saw His glory, and he spoke of Him.

<sup>42</sup> Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, lest they would be put out of the synagogue;

<sup>43</sup> for they loved human glory rather than the glory of God<sup>d</sup>.

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<sup>a</sup> Grk. verb *menō* (μένω); "abideth" (ASV); also commonly rendered as "remains"; the rendering of "abides" has been chosen to emphasize all of the various aspects of the Messiah's mission, work, salvation, and reign.

<sup>b</sup> "Who has believed our message? And to whom has the arm of YHWH been revealed?" (Isaiah 53:1, PME).

<sup>c</sup> "Render the hearts of this people insensitive, their ears dull, and their eyes dim, lest they see with their eyes, hear with their ears, understand with their hearts, and return and be healed" (Isaiah 6:10, PME).

<sup>d</sup> Grk. *doxa* (δόξα); "for~they loved the glory of men more than the glory of God" (Brown and Comfort, 375); "for they loved the approval of men rather than the approval of God" (NASU); notable is how the term *doxa* can be rendered as either "glory" or "approval," which is lexically allowable (cf. *BDAG*, pp 256-258); also rendered as "praise" (NIV/CJB).

**Judgment by Yeshua's Word**

<sup>44</sup> And Yeshua cried and said, "He who believes in Me does not believe in Me, but in Him who sent Me.

<sup>45</sup> "And he who beholds Me beholds Him who sent Me.

<sup>46</sup> "I have come *as* light into the world, that whoever believes in Me would not abide in the darkness.

<sup>47</sup> "And if anyone hears My sayings, and does not keep them, I do not judge him; for did not I come to judge the world, but to save the world.

<sup>48</sup> "He who rejects Me, and does not receive My sayings, has one who judges him; the word that I have spoken is what will judge Him on the last day.

<sup>49</sup> "For I did not speak of Myself, but the Father who sent Me, He has given Me commandment, *as to* what I should say and speak.

<sup>50</sup> And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me."

# 13

**Washing the Disciples' Feet**

<sup>1</sup> Now before the festival of the Passover<sup>a</sup>, Yeshua knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

<sup>2</sup> And during supper, the Devil having already put into the heart of Judas Iscariot, Simon's son<sup>b</sup>, to betray Him,

<sup>3</sup> *Yeshua*, knowing that the Father had given all the things into His hands, and that He had come forth from God, and was going back to God,

<sup>4</sup> rises from supper, and lays aside His garments; and taking a towel, He girded Himself.

<sup>5</sup> Then He pours water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

<sup>6</sup> So He comes to Simon Peter. He said to him, "Lord, do You wash my feet?"

<sup>7</sup> Yeshua answered and said to him, "What I do you do not know now, but you will understand afterward."

<sup>8</sup> Peter said to Him, "You shall never wash my feet." Yeshua answered him, "If I do not wash you, you have no part with Me."

<sup>9</sup> Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head."

<sup>10</sup> Yeshua said to him, "He who has bathed does not need to wash, except his feet, but is completely clean; and you are clean, but not all *of you*."

<sup>11</sup> For He knew the one who was betraying Him; therefore He said, "You are not all clean."

<sup>12</sup> So when He had washed their feet, and taken His garments, and reclined again, He said to them, "Do you know what I have done to you?"

<sup>13</sup> "You call Me Teacher and Lord; and you are right, for I am.

<sup>14</sup> "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

<sup>15</sup> "For I gave you an example, that you also should do as I did to you.

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<sup>a</sup> Grk. *pascha* (πάσχα); "an annual Israelite festival commemorating Israel's exodus from Egypt, the *Passover*, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th...This was followed immediately by the Feast of Unleavened Bread" (BDAG, 784); Heb. equiv. *Pesach* (פֶּסַח); invariably rendered in Messianic versions as "*Pesach*," or by the more common "Passover."

<sup>b</sup> Grk. *Ioudas Simōnos Iskariōtou* (Ἰουδᾶς Σίμωνος Ἰσκαριώτου); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah ben-Shimon ish-Qriot* (יהודה בן־שמעון איש־קריות); "Y'hudah Ben-Shim'on from K'riot" (CJB); "Judah from Kriot" (TLV).

16 “Truly, truly, I say to you, a servant is not greater than his lord; neither *is* one who is sent greater than the one who sent him.

17 “If you know these things, blessed are you if you do them.

18 “I do not speak of all of you. I know whom I have chosen; but *it is* that the Scripture may be fulfilled: ‘HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME’ [Psalm 41:9]<sup>a</sup>.

19 “From now on I am telling you before *it* comes to pass, so that when it does come to pass, you may believe that I AM<sup>b</sup>.

20 “Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me.”

### **Yeshua Foretells His Betrayal**

**Matthew 26:20-25; Mark 14:17-21; Luke 22:21-23**

21 When Yeshua had said this, He was troubled in spirit, and testified, and said, “Truly, truly, I say to you, that one of you will betray Me.”

22 The disciples were looking at one another, uncertain of whom He spoke.

23 There was reclining on Yeshua's breast one of His disciples, whom Yeshua loved.

24 Simon Peter therefore *was* gesturing to Him, and said to Him, “Tell *us* who it is of whom He is speaking.”

25 He, leaning back thus on Yeshua's breast, said to Him, “Lord, who is it?”

26 Yeshua therefore answers, “It is that one for whom I shall dip the morsel<sup>c</sup>, and give it to him.” So when He had dipped the morsel, He takes and gives it to Judas, *the son of Simon Iscariot*<sup>d</sup>.

27 And after the morsel, Satan then entered into him. Yeshua therefore said to him, “What you do, do quickly.”

28 Now no one reclining *at the table* knew for what intent He spoke this to him.

29 For some were thinking, because Judas had the money box, that Yeshua said to him, “Buy what things we have need of for the festival”; or, that he should give something to the poor.

30 So having received the morsel, he went out immediately; and it was night.

### **The New Commandment**

31 When therefore he had gone out, Yeshua said, “Now is the Son of Man glorified, and God is glorified in Him;

32 if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.

33 “Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews<sup>e</sup>, ‘Where I am going, you cannot come’; so now I say to you.

34 “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.

35 “By this all people will know that you are My disciples, if you have love for one another.”

<sup>a</sup> “Even my close friend, in whom I trusted, who ate my bread, has lifted up his heel against me” (Psalm 41:9, PME).

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>c</sup> Grk. *psōmion* (ψωμίον), “(small) piece/bit of bread” (BDAG, 1100); taken by the CJB to be “this piece of matzah.”

<sup>d</sup> Grk. *Ioudan Simōnos Iskariōtou* (Ἰουδαν Σίμωνος Ἰσκαριώτου); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah ben-Shimon ish-Qriot* (יהודה בן־שמעון איש קריית); “Y’hudah Ben-Shim’on, from K’riot” (CJB); “Judah from Kriot, the son of Simon” (TLV).

<sup>e</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

### **Peter's Denial Foretold**

**Matthew 26:31-35; Mark 14:27-31; Luke 22:31-34**

<sup>36</sup> Simon Peter said to Him, "Lord, where are You going?" Yeshua answered, "Where I go, You cannot follow Me now; but you will follow afterward."

<sup>37</sup> Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."

<sup>38</sup> Yeshua answered, "Will You lay down your life for Me? Truly, truly, I say to you, a cock will not crow until you deny Me three times."

# 14

### **Yeshua the Way to the Father**

<sup>1</sup> "Let not your heart be troubled; believe in God, believe also in Me.

<sup>2</sup> "In my Father's house are many lodgings<sup>a</sup>; if it were not so, I would have told you; for I go to prepare a place for you.

<sup>3</sup> "And if I go and prepare a place<sup>b</sup> for you, I will come again and will receive you to Myself; that where I am, *there* you may be also.

<sup>4</sup> "And you know the way where I am going."

<sup>5</sup> Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"

<sup>6</sup> Yeshua said to Him, "I AM<sup>c</sup> the way, and the truth, and the life; no one comes to the Father, but through Me.

<sup>7</sup> "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him."

<sup>8</sup> Philip said to Him, "Lord, show us the Father, and it is enough for us."

<sup>9</sup> Yeshua said to him, "Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"

<sup>10</sup> "Do you not believe that I am in the Father, and the Father in Me? The words that I say to you I do not speak from Myself, but the Father abiding in Me does His works.

<sup>11</sup> "Believe Me that I am in the Father, and the Father in Me; or else believe Me for the sake of the works themselves.

<sup>12</sup> "Truly, truly, I say to you, he who believes in Me, the works that I do he will do also; and greater *works* than these he will do because I go to the Father.

<sup>13</sup> "And whatever you ask in My name, that will I do, that the Father may be glorified in the Son.

<sup>14</sup> "If you ask anything in My name, that will I do.

### **The Promise of the Spirit**

<sup>15</sup> "If you love Me, you will keep My commandments.

<sup>16</sup> "And I will ask the Father, and He will give you another Helper, that He may be with you forever;

<sup>17</sup> *that is* the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you.

<sup>18</sup> "I will not leave you as orphans; I will come to you.

<sup>19</sup> "After a little while and the world will behold Me no more; but you *will* behold Me; because I live, you will live also.

<sup>20</sup> "In that day you will know that I am in My Father, and you in Me, and I in you.

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<sup>a</sup> Grk. *monai* (μοναί); or "rooms" (RSV/NIV/ESV).

<sup>b</sup> Grk. *topos* (τόπος); "a position held in a group for discharge of some responsibility, position, office" (BDAG, 1011).

<sup>c</sup> Grk. *egō eimi* (ἐγώ εἰμι).

21 “He who has My commandments and keeps them, he it is who loves Me; and he who loves Me will be loved by My Father, and I will love him, and will manifest Myself to him.”

22 Judas (not Iscariot)<sup>a</sup> said to Him, “Lord, what then has happened that You will manifest Yourself to us, and not to the world?”

23 Yeshua answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.

24 “He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

25 “These things have I spoken to you, while abiding with you.

26 “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you.

27 “Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.

28 “You heard how I said to you, ‘I go away, and I will come to you.’ If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I.

29 “And now I have told you before it comes to pass, that when it comes to pass, you may believe.

30 “I will not speak much more with you, for the prince of the world is coming, and he has nothing in Me;

31 but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here.

## 15

### *Yeshua the True Vine*

1 “I AM<sup>b</sup> the true vine, and My Father is the vinedresser.

2 “Every branch in Me that does not bear fruit, He takes away; and every *branch* that bears fruit, He prunes<sup>c</sup> it, that it may bear more fruit.

3 “You are already clean because of the word which I have spoken to you.

4 “Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you abide in Me.

5 “I AM<sup>d</sup> the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart from Me you can do nothing.

6 “If anyone does not abide in Me, he is thrown out as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7 “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you.

8 “By this is My Father glorified, that you bear much fruit, and *so* you will be My disciples.

9 “Just as the Father has loved Me, I have also loved you; abide in My love.

10 “If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love.

11 “These things have I spoken to you so that My joy may be in you, and *that* your joy may be made full.

12 “This is My commandment, that you love one another, just as I have loved you.

13 “Greater love has no one than this, that one lay down his life for his friends.

14 “You are My friends, if you do what I command you.

<sup>a</sup> Grk. *Ioudas ouch ho Iskariōtēs* (Ἰουδᾶς, οὐχ ὁ Ἰσκαριώτης); Delitzsch/Salkinson-Ginsburg Heb. NTs *Yehudah v'hu lo ish Qriot* (יהודה לא אִישׁ קְרִיֹת); “Y'hudah (not the one from K'riot)” (CJB); “Judah (not the one from Kriot)” (TLV).

<sup>b</sup> Grk. *egō eimi* (ἐγὼ εἰμι).

<sup>c</sup> Grk. verb *kathairō* (καθαίρω); more lit. “cleans.”

<sup>d</sup> Grk. *egō eimi* (ἐγὼ εἰμι).

<sup>15</sup> "No longer do I call you servants, for the servant does not know what his lord is doing; but I have called you friends, for all things that I heard from My Father, I have made known to you.

<sup>16</sup> "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and *that* your fruit should abide, that whatever you ask of the Father in My name, He may give it to you.

<sup>17</sup> "These things I command you, that you love one another.

### ***The World's Hatred***

<sup>18</sup> "If the world hates you, you know that it has hated Me before *it hated* you.

<sup>19</sup> "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

<sup>20</sup> "Remember the word that I said to you, 'A servant is not greater than his lord.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.

<sup>21</sup> "But all these things they will do to you for My name's sake, because they do not know Him who sent Me.

<sup>22</sup> "If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin.

<sup>23</sup> "He who hates Me hates My Father also.

<sup>24</sup> "If I had not done among them the works which no one else did, they would not have sin; but now have they both seen and hated both Me and My Father.

<sup>25</sup> "But *this has happened* in order that the word may be fulfilled that is written in their Torah, 'THEY HATED ME WITHOUT A CAUSE' [Psalm 35:19<sup>a</sup>; 69:4<sup>b</sup>].

<sup>26</sup> "But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, He will bear witness of Me,

<sup>27</sup> and you also *will* bear witness, because you have been with Me from the beginning.

## 16

<sup>1</sup> "These things have I spoken to you, that you should be kept from stumbling.

<sup>2</sup> "They will put you out of the synagogues; indeed, an hour is coming when whoever kills you *will* think that he is offering service to God.

<sup>3</sup> "And these things they will do, because they have not known the Father, or Me.

<sup>4</sup> "But these things I have spoken to you, that when their hour comes, you may remember that I told you of them. And these things I did not say to you from the beginning, because I was with you.

### ***The Work of the Spirit***

<sup>5</sup> "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'

<sup>6</sup> "But because I have said these things to you, sorrow has filled your heart.

<sup>7</sup> "Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.

<sup>8</sup> "And He, when He comes, will convict the world concerning sin, and righteousness, and judgment;

<sup>9</sup> concerning sin, because they do not believe in Me;

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<sup>a</sup> "Do not let those who are wrongfully my enemies rejoice over me; neither let those who hate me without cause wink maliciously" (Psalm 35:19, PME).

<sup>b</sup> "Those who hate me without a cause are more than the hairs of my head; those who would destroy me are powerful, being wrongfully my enemies, what I did not steal, I then have to restore" (Psalm 69:4, PME).

<sup>10</sup> and concerning righteousness, because I go to the Father, and you no longer behold Me;

<sup>11</sup> and concerning judgment, because the ruler of this world has been judged.

<sup>12</sup> "I still have many things to say to you, but you cannot bear *them* now.

<sup>13</sup> "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak from Himself, but whatever He will hear He will speak; and He will declare to you the things that are to come.

<sup>14</sup> "He will glorify Me; for He will take of Mine, and will declare *it* to you.

<sup>15</sup> "All things the Father has are Mine; therefore I said, that He takes of Mine, and will declare *it* to you.

### **Sorrow Will Turn into Joy**

<sup>16</sup> "A little while, and you will no longer behold Me; and again a little while, and you will see Me."

<sup>17</sup> Some of His disciples therefore said one to another, "What is this that He says to us, 'A little while, and you will not behold Me; and again a little while, and you will see Me'; and, 'Because I go to the Father'?"

<sup>18</sup> So they were saying, "What is this that He says, 'A little while'? We do not know what He is saying."

<sup>19</sup> Yeshua knew that they wished to question Him, and He said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'?"

<sup>20</sup> "Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

<sup>21</sup> "When a woman is in travail she has sorrow, because her hour has come; but when she has delivered the child, she remembers the anguish no more, because of the joy that a human being has been born into the world.

<sup>22</sup> "And therefore you now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you.

<sup>23</sup> "And in that day you will ask Me no question. Truly, truly, I say to you, if you ask anything of the Father, He will give it to you in My name.

<sup>24</sup> "Until now you have asked nothing in My name; ask, and you will receive, that your joy may be made full.

### **I Have Overcome the World**

<sup>25</sup> "These things have I spoken to you in figures of speech; an hour is coming when I will speak no more to you in figures of speech, but will tell you plainly of the Father.

<sup>26</sup> "In that day you will ask in My name, and I do not say to you that I will ask the Father on your behalf;

<sup>27</sup> for the Father Himself loves you, because you have loved Me, and have believed that I came forth from the Father.

<sup>28</sup> "I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father."

<sup>29</sup> His disciples said, "Lo, now You are speaking plainly, and are not using a figure of speech.

<sup>30</sup> "Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God."

<sup>31</sup> Yeshua answered them, "Do you now believe?"

<sup>32</sup> "Behold, an hour is coming, and has *already* come, that you should be scattered, each to his own, and should leave Me alone; and *yet* I am not alone, because the Father is with Me.

<sup>33</sup> "These things have I spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."

# 17

## ***The Prayer of Yeshua***

<sup>1</sup> These things Yeshua spoke; and lifting up His eyes to Heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You,

<sup>2</sup> even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

<sup>3</sup> "And this is eternal life, that they may know You, the only true God, and Yeshua the Messiah whom You have sent.

<sup>4</sup> "I glorified You on the Earth, having accomplished the work which You have given Me to do.

<sup>5</sup> "And now, Father, You glorify Me with Yourself, with the glory which I had with You before the world was.

<sup>6</sup> "I manifested Your name to the people whom You gave Me out of the world; Yours they were, and You gave them to Me; and they have kept Your word.

<sup>7</sup> "Now they have come to know that everything You have given Me is from You;

<sup>8</sup> for the words which You gave Me I have given to them; and they received *them*, and know truly that I came forth from You, and they believed that You sent Me.

<sup>9</sup> "I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours;

<sup>10</sup> and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them.

<sup>11</sup> "And I am no more in the world; and *yet* they are in the world, and I come to You. Holy Father, keep them in Your name which You have given Me, that they may be one, even as *We are*.

<sup>12</sup> "While I was with them, I was keeping them in Your name which You have given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled.

<sup>13</sup> "But now I come to You; and these things I speak in the world, that they may have My joy made full in themselves.

<sup>14</sup> "I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world.

<sup>15</sup> "I do not ask You to take them out of the world, but to keep them from the evil *one*.

<sup>16</sup> "They are not of the world, even as I am not of the world.

<sup>17</sup> "Sanctify them in the truth; Your word is truth.

<sup>18</sup> "As You sent Me into the world, I also have sent I them into the world.

<sup>19</sup> "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

<sup>20</sup> "I do not ask on behalf of these alone, but for those also who believe in Me through their word;

<sup>21</sup> that they may all be one; even as You, Father, *are* in Me, and I in You, that they also may be in Us; that the world may believe that You sent Me.

<sup>22</sup> "And the glory which You have given me I have given to them, that they may be one, just as *We* are one;

<sup>23</sup> I in them, and You in Me, that they may be perfected into one<sup>a</sup>; that the world may know that You sent Me, and loved them, even as You loved Me.

<sup>24</sup> "Father, I desire that they also, whom You have given Me, be with Me where I am, in order that they may behold My glory, which You have given me; for You loved Me before the foundation of the world.

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<sup>a</sup> Grk. *teteleiōmenoi eis hen* (τετελειωμένοι εἰς ἓν); *teteleiōmenoi* is notably a perfect passive participle.

<sup>25</sup> “O righteous Father, the world has not known You, but I have known You; and these have known that You sent Me;

<sup>26</sup> and I made known to them Your name, and will make it known, so that the love with which You loved Me may be in them, and I in them.”

# 18

## ***The Betrayal and Arrest of Yeshua***

**Matthew 26:47-56; Mark 14:43-50; Luke 22:47-53**

<sup>1</sup> When Yeshua had spoken these words, He went forth with His disciples over the ravine of the Kidron, where was a garden, into which He and His disciples entered.

<sup>2</sup> Now Judas also, who was betraying Him, knew the place; for Yeshua often met there with His disciples.

<sup>3</sup> Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, comes there with lanterns and torches and weapons.

<sup>4</sup> Yeshua therefore, knowing all the things that were coming upon Him, went forth, and said to them, “Whom do you seek?”

<sup>5</sup> They answered Him, “Yeshua the Nazarene.” Yeshua said to them, “I AM<sup>a</sup>.” And Judas also who was betraying Him, was standing with them.

<sup>6</sup> When therefore He said to them, “I AM<sup>b</sup>,” they drew back and fell to the ground.

<sup>7</sup> Again therefore He asked them, “Whom do you seek?” And they said, “Yeshua the Nazarene.”

<sup>8</sup> Yeshua answered, “I told you that I AM<sup>c</sup>; if therefore you seek Me, let these go their way,”

<sup>9</sup> that the word might be fulfilled which He spoke, “Of those whom You have given Me I lost not one.”

<sup>10</sup> Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear; and the servant's name was Malchus.

<sup>11</sup> Yeshua therefore said to Peter, “Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?”

## ***Yeshua before the High Priest***

**Matthew 26:57-58; Mark 14:53-54; Luke 22:54**

<sup>12</sup> So the band and the captain and the officers of the Jews, arrested Yeshua and bound Him,

<sup>13</sup> and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year.

<sup>14</sup> Now Caiaphas was the one who had advised the Jews<sup>d</sup> that it was expedient that one man should die for the people.

## ***Peter's Denial of Yeshua***

**Matthew 26:69-70; Mark 14:66-68; Luke 22:55-57**

<sup>15</sup> And Simon Peter was following Yeshua, and so was another disciple. Now that disciple was known to the high priest, and entered in with Yeshua into the court of the high priest,

<sup>16</sup> but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought in Peter.

<sup>a</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>b</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>c</sup> Grk. *egō eimi* (ἐγώ εἰμι).

<sup>d</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>17</sup> The maid therefore who kept the door said to Peter, "Are you not also *one* of this man's disciples?" He said, "I am not."

<sup>18</sup> Now the servants and the officers were standing *there*, having made a charcoal fire, for it was cold and they were warming themselves; and Peter also was with them, standing and warming himself.

### ***The High Priest Questions Yeshua***

**Matthew 26:59-66; Mark 14:55-64; Luke 22:66-71**

<sup>19</sup> The high priest therefore questioned Yeshua about His disciples, and about His teaching.

<sup>20</sup> Yeshua answered him, "I have spoken openly to the world; I always taught in synagogues, and in the temple, where all the Jews come together; and I spoke nothing in secret.

<sup>21</sup> "Why do you question Me? Question those who have heard *Me*, what I spoke to them; behold, these know what I said."

<sup>22</sup> And when He had said this, one of the officers standing by struck Yeshua with his hand, saying, "Is that how You answer the high priest?"

<sup>23</sup> Yeshua answered Him, "If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?"

<sup>24</sup> Annas therefore sent Him bound to Caiaphas the high priest.

### ***Peter Denies Yeshua Again***

**Matthew 26:71-75; Mark 14:69-72; Luke 22:58-62**

<sup>25</sup> Now Simon Peter was standing and warming himself. They said therefore to him, "Are you not also *one* of His disciples?" He denied *it*, and said, "I am not."

<sup>26</sup> One of the servants of the high priest, being a relative of him whose ear Peter cut off, said, "Did not I see you in the garden with Him?"

<sup>27</sup> Peter therefore denied *it* again; and immediately a cock crowed.

### ***Yeshua before Pilate***

**Matthew 27:1-12, 11-14; Mark 15:1-5; Luke 23:1-5**

<sup>28</sup> They lead Yeshua therefore from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium, so that they might not be defiled, but might eat the Passover<sup>a</sup>.

<sup>29</sup> Pilate therefore went out to them, and said, "What accusation do you bring against this Man?"

<sup>30</sup> They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him up to you."

<sup>31</sup> Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law<sup>b</sup>." The Jews<sup>c</sup> said to him, "We are not permitted to put anyone to death,"

<sup>32</sup> that the word of Yeshua might be fulfilled, which He spoke, signifying by what kind of death He was about to die.

<sup>33</sup> Pilate therefore entered again into the Praetorium, and called Yeshua, and said to Him, "Are You the King of the Jews?"

<sup>34</sup> Yeshua answered, "Do you say this of yourself, or did others tell you about Me?"

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<sup>a</sup> Grk. *pascha* (πάσχα); "an annual Israelite festival commemorating Israel's exodus from Egypt, *the Passover*, celebrated on the 14th of the month Nisan, and continuing into the early hours of the 15th...This was followed immediately by the Feast of Unleavened Bread" (BDAG, 784); Heb. equiv. *Pesach* (פֶּסַח); invariably rendered in Messianic versions as "*Pesach*," or by the more common "Passover."

<sup>b</sup> Grk. *kata ton nomon humōn* (κατὰ τὸν νόμον ὑμῶν); "according to your own law" (CJB); "by your *Torah*" (TLV); the rendering offered here has simply left *nomos* as "law," per how the actual Mosaic Torah might not be what was entirely in the mind of Pilate.

<sup>c</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>35</sup> Pilate answered, "I am not I a Jew, am I? Your own nation and the chief priests delivered You over to me; what have You done?"

<sup>36</sup> Yeshua answered, "My Kingdom is not of this world. If My Kingdom were of this world, then My servants would be fighting, that I might not be delivered over to the Jews<sup>a</sup>; but now My Kingdom is not from here."

<sup>37</sup> Pilate therefore said to Him, "So You are a king?" Yeshua answered, "You say that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice."

### **Yeshua Sentenced to Die**

**Matthew 27:15-31; Mark 15:6-20; Luke 23:13-25**

<sup>38</sup> Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews<sup>b</sup>, and said to them, "I find no crime in Him.

<sup>39</sup> "But you have a custom, that I should release someone to you at the Passover; do you wish then that I release to you the King of the Jews?"

<sup>40</sup> Therefore they cried out again, saying, "Not this Man, but Barabbas." Now Barabbas was a robber.

## 19

<sup>1</sup> Then Pilate therefore took Yeshua, and scourged Him.

<sup>2</sup> And the soldiers twisted together a crown of thorns and put it on His head, and arrayed Him in a purple robe;

<sup>3</sup> and they were coming to Him, and saying, "Hail, King of the Jews!" and they were striking Him.

<sup>4</sup> And Pilate went out again, and said to them, "Behold, I am bringing Him out to you, that you may know that I find no crime in Him."

<sup>5</sup> Yeshua therefore came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, "Behold, the Man!"

<sup>6</sup> When therefore the chief priests and the officers saw Him, they cried out, saying, "Execute *Him* on a wooden scaffold, execute *Him* on a wooden scaffold!"<sup>c</sup> Pilate said to them, "Take Him yourselves, and execute Him on a wooden scaffold, for I find no crime in Him."

<sup>7</sup> The Jews<sup>d</sup> answered him, "We have a Torah, and by that Torah<sup>e</sup> He ought to die, because He made Himself the Son of God."

<sup>a</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>b</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>c</sup> Grk. noun *stauros* (σταυρός) or verb equiv. *stauroō* (σταυρόω); "to fasten to a cross, crucify" (BDAG, 941). History fully attests that criminals in the Roman Empire were crucified upon some kind of a cross. It was an extremely brutal, humiliating, and painful way to suffer and die. It was intended to serve as a public warning to others not to infuriate the Roman state:

"Under the Roman Empire, crucifixion normally included a flogging beforehand. At times the cross was only one vertical stake. Frequently, however, there was a cross-piece attached either at the top to give the shape of a 'T' (*crux comissa*) or just below the top, as in the form most familiar in Christian symbolism (*crux immissa*). The victims carried the cross or at least a transverse beam (*patibulum*) to the place of the execution, where they were stripped and bound or nailed to the beam, raised up, and seated on a *sedile* or small wooden peg in the upright beam. Ropes bound the shoulders or torso to the cross. The feet or heels of the victims were bound or nailed to the upright stake. As crucifixion damaged no vital organs, death could come slowly, sometimes after several days of atrocious pain" (Gerald G. O'Collins, "Crucifixion," in *ABD*, 1:1208-1209).

A Messianic version the CJB often uses an alternative like "execution-stake," instead of the more traditional "cross" for *stauros*, some of which is intended to counter traditional Jewish hostility to the sign of the cross. A Messianic version like the TLV, however, will frequently use the traditional "cross" for *stauros*, although it may also use "execution-stake" as well. The PME uses the new alternative, "wooden scaffold."

<sup>d</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); "the Judean leaders" (TLV).

<sup>e</sup> Grk. *hēmeis nomon echomen kai kata ton nomon* (ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον); the CJB has, "We have a law; according to that law," with no reference made to the Torah; noting Leviticus 24:16, the TLV has the hybrid rendering, "We have a law, and according to the *Torah*."

<sup>8</sup> When Pilate therefore heard this statement, he was the more afraid;

<sup>9</sup> and he entered into the Praetorium again, and said to Yeshua, “Where are You from?” But Yeshua gave him no answer.

<sup>10</sup> Pilate therefore said to Him, “You do not speak to Me? Do You not know that I have authority to release You, and have authority to execute You on a wooden scaffold?”

<sup>11</sup> Yeshua answered him, “You would have no authority against Me, unless it had been given you from above; therefore he who delivered Me to you has *the* greater sin.”

<sup>12</sup> From then on Pilate sought to release Him, but the Jews<sup>a</sup> cried out, saying, “If you release this Man, you are not Caesar's friend; everyone who makes himself a king speaks against Caesar.”

<sup>13</sup> When Pilate therefore heard these words, he brought Yeshua out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha<sup>b</sup>.

<sup>14</sup> Now it was the Preparation for the Passover; it was about the sixth hour<sup>c</sup>. And he said to the Jews<sup>d</sup>, “Behold, your King!”

<sup>15</sup> They therefore cried out, “Away with *Him*, away with *Him*, execute Him on a wooden scaffold!” Pilate said to them, “Shall I execute your King on a wooden scaffold?” The chief priests answered, “We have no king but Caesar.”

<sup>16</sup> So He then delivered Him to them to be executed on a wooden scaffold.

### **The Execution of Yeshua**

**Matthew 27:32-44; Mark 15:21-32; Luke 23:26-43**

<sup>17</sup> They took Yeshua therefore, and He went out, bearing the wooden scaffold for Himself, to the place called The Place of a Skull, which is called in Hebrew, Golgotha<sup>e</sup>.

<sup>18</sup> There they executed Him on a wooden scaffold, and with Him two others, one either side, and Yeshua in between.

<sup>19</sup> And Pilate wrote an inscription and put it on the wooden scaffold. And it was written, “YESHUA THE NAZARENE, THE KING OF THE JEWS.”

<sup>20</sup> Therefore this inscription many of the Jews read, for the place where Yeshua was executed on a wooden scaffold was near to the city; and it was written in Hebrew, in Latin, *and* in Greek.

<sup>21</sup> The chief priests of the Jews then said to Pilate, “Do not write, ‘The King of the Jews’; but that He said, ‘I am King of the Jews.’”

<sup>22</sup> Pilate answered, “What I have written I have written.”

<sup>23</sup> The soldiers therefore, when they had executed Yeshua on a wooden scaffold, took His garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven from the top throughout.

<sup>24</sup> They said therefore to one another, “Let us not tear it, but cast lots for it, *to decide* whose it shall be”; that the Scripture might be fulfilled, which says, “THEY DIVIDED MY GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS” [Psalm 22:18]<sup>f</sup>.

<sup>25</sup> Therefore the soldiers did these things. But there were standing by the wooden scaffold of Yeshua His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene<sup>g</sup>.

<sup>26</sup> When Yeshua therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!”

<sup>a</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>b</sup> Grk. *Gabbatha* (Γαββαθα); “Gabbatha, Chaldean ܘܒܚܬܐ [Gabbata] (Hebrew גַּבְּתָה [gav], the back); hence, *a raised place, an elevation*” (Thayer, 107).

<sup>c</sup> “it was about noon” (NIV/NRSV).

<sup>d</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>e</sup> Grk. *Golgotha* (Γολγοθᾶ); “unusual formation fr. Aram. ܘܕܘܠܘܬܐ [Gulgulta]=Hebr. ܘܕܘܠܘܬܐ [Gulgolet] ‘skull’ s...*Golgotha* translated Κρανίου Τόπος [Kranion Topos] **Skull Place** (name of an eminence near Jerusalem, used as a place of execution)” (BDAG, 204).

<sup>f</sup> “**They divide my garments among them, and for my clothing they cast lots**” (Psalm 22:18, PME).

<sup>g</sup> Grk. *Maria hē Magdalēnē* (Μαρία ἡ Μαγδαληνή); Delitzsch Heb. NT *Miriam haMagdalit* (מִרְיָם הַמַּגְדָּלִית); many Messianic versions have “Miryam/Miriam from Magdala” (CJB/TLV).

<sup>27</sup> Then He said to the disciple, “Behold, your mother!” And from that hour the disciple took her into his own *home*.

### **The Death of Yeshua**

**Matthew 27:45-56; Mark 15:33-41; Luke 23:44-49**

<sup>28</sup> After this, Yeshua, knowing that all things had been accomplished, that the Scripture might be fulfilled, said, “I am thirsty.”

<sup>29</sup> A jar full of sour wine was sitting there; so they put a sponge full of the sour wine upon a *branch of hyssop*, and brought it up to His mouth.

<sup>30</sup> When Yeshua therefore had received the sour wine, He said, “It is accomplished!”<sup>a</sup> And He bowed His head, and gave up His spirit.

### **The Piercing of Yeshua’s Side**

<sup>31</sup> The Jews<sup>b</sup> therefore, because it was the day of preparation, so that the bodies would not remain on the wooden scaffold upon the Sabbath (for the day of that Sabbath was a high *day*), asked Pilate that their legs might be broken, and *that* they might be taken away.

<sup>32</sup> The soldiers therefore came, and broke the legs of the first, and of the other who was executed on a wooden scaffold with Him;

<sup>33</sup> but having come to Yeshua, when they saw that He was already dead, they did not break His legs;

<sup>34</sup> but one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

<sup>35</sup> And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth, so that you also may believe.

<sup>36</sup> For these things came to pass, that the Scripture might be fulfilled, “NOT A BONE OF HIM SHALL BE BROKEN” [Exodus 12:46c; Numbers 9:12d; Psalm 34:20e].

<sup>37</sup> And again another Scripture says, “THEY SHALL LOOK ON HIM WHOM THEY PIERCED” [Zechariah 12:10]f.

### **The Burial of Yeshua**

**Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56**

<sup>38</sup> And after these things Joseph of Arimathea, being a disciple of Yeshua, but secretly for fear of the Jews<sup>g</sup>, asked Pilate that he might take away the body of Yeshua; and Pilate gave permission. He came therefore, and took away His body.

<sup>a</sup> Grk. *tetelestai* (τετέλεσται); “it has been accomplished” (Brown and Comfort, 400).

On the cross or execution-stake, Yeshua uttered the ever-important words “It is finished!” (NASU) and He died. The verb *teleō* (τελέω), employed in the source text, can mean “to complete, fulfill, accomplish, and, generally, to execute, perform” (LS, 798), being related to the noun *telos* (τέλος), which itself often means “the goal toward which a movement is being directed, end, goal, outcome” (BDAG, 998; cf. Romans 10:4, Grk.). Within the realm of lexical possibilities, John 19:30 can be rendered with “It is accomplished!” (CJB) or “It has been brought to the goal!”, speaking of the final atonement for human sin being offered, and full reconciliation between humankind and its Creator now provided for.

Beasley-Murray, 352 adds, “After drinking the wine [or vinegar], Jesus uttered his last word known to the Evangelist, τετέλεσται [tetelestai]. The rendering, ‘It is finished!’ conveys only half the meaning. For the verb τελέω fundamentally denotes ‘to carry out’ the will of somebody, whether of oneself or another, and so to fulfill obligations or carry out religious act.”

<sup>b</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>c</sup> “It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it” (Exodus 12:46, PME).

<sup>d</sup> “They shall leave none of it until morning, nor break a bone of it; according to all the statute of the Passover they shall observe it” (Numbers 9:12, PME).

<sup>e</sup> “He keeps all his bones; not one of them is broken” (Psalm 34:20, PME).

<sup>f</sup> “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn” (Zechariah 12:10, PME).

<sup>g</sup> Grk. *hoi Ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>39</sup> And Nicodemus came also, who had first come to Him by night, bringing a mixture of myrrh and aloes, about a hundred *Roman* pounds<sup>a</sup>.

<sup>40</sup> So they took the body of Yeshua, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

<sup>41</sup> Now in the place where He was executed on a wooden scaffold, there was a garden, and in the garden a new tomb in which no one had yet been laid.

<sup>42</sup> Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Yeshua there.

## 20

### ***The Resurrection of Yeshua***

**Matthew 28:1-10; Mark 16:1-8; Luke 24:1-12**

<sup>1</sup> Now on the first of the week<sup>b</sup> Mary Magdalene<sup>c</sup> comes early to the tomb, while it is still dark, and sees the stone taken away from the tomb.

<sup>2</sup> So she runs and comes to Simon Peter, and to the other disciple whom Yeshua loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him."

<sup>3</sup> Peter therefore went forth, and the other disciple, and they were going toward the tomb.

<sup>4</sup> And the two were running together; and the other disciple outran Peter, and came to the tomb first;

<sup>5</sup> and stooping and looking in, he sees the linen cloths lying *there*; yet he did not enter in.

<sup>6</sup> Simon Peter therefore also comes, following him, and entered into the tomb; and he beholds the linen cloths lying *there*,

<sup>7</sup> and the face-cloth, which had been on His head, not lying with the linen cloths, but rolled up in a place by itself.

<sup>8</sup> So the other disciple, who had come to the tomb first, then also entered in, and he saw and believed.

<sup>9</sup> For as yet they did not understand the Scripture, that He must rise from the dead.

<sup>10</sup> So the disciples went away to their own homes.

### ***The Appearance of Yeshua to Mary Magdalene***

**Mark 16:9-11**

<sup>11</sup> But Mary was standing outside, at the tomb, weeping; so, as she wept, she stooped and looked into the tomb;

<sup>12</sup> and she beholds two angels in white sitting, one at the head and one at the feet, where the body of Yeshua had been lying.

<sup>13</sup> And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

<sup>14</sup> When she had said this, she turned around, and beholds Yeshua standing, and did not know that it was Yeshua.

<sup>15</sup> Yeshua said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."

<sup>16</sup> Yeshua said to her, "Mary!" She turned and said to Him in Hebrew, "Rabboni!" (which means Teacher).

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<sup>a</sup> "about seventy-five pounds" (NIV/ESV).

<sup>b</sup> Grk. *Tē de mia tōn sabbatōn* (Ἡ δὲ μίᾳ τῶν σαββάτων).

<sup>c</sup> Grk. *Maria hē Magdalēnē* (Μαρία ἡ Μαγδαληνή); Delitzsch Heb. NT *Miriam haMagdalit* (מִרְיָם הַמַּגְדָּלִית); many Messianic versions have "Miryam/Miriam from Magdala" (CJB/TLV).

<sup>17</sup> Yeshua said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brothers and say to them, ‘I ascend to My Father and your Father, and My God and your God.’”

<sup>18</sup> Mary Magdalene comes, announcing to the disciples, “I have seen the Lord,” and *that* He had said these things to her.

### ***The Appearance of Yeshua to the Disciples***

**Matthew 28:16-20; Mark 16:14-18; Luke 24:36-49**

<sup>19</sup> When therefore it was evening, on that day, the first of the week<sup>b</sup>, and when the doors were shut where the disciples were, for fear of the Jews<sup>c</sup>, Yeshua came and stood in the midst of *them*, and said to them, “Peace *be* with you.”

<sup>20</sup> And when He had said this, He showed them His hands and His side. The disciples therefore rejoiced when they saw the Lord.

<sup>21</sup> Yeshua therefore said to them again, “Peace *be* with you; as the Father has sent Me, I also send you.”

<sup>22</sup> And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit.

<sup>23</sup> “If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they have been retained.”

### ***Yeshua and Thomas***

<sup>24</sup> But Thomas, one of the twelve, called Didymus<sup>d</sup>, was not with them when Yeshua came.

<sup>25</sup> The other disciples therefore were saying to him, “We have seen the Lord!” But he said to them, “Unless I shall see in His hands the imprint of the nails, and put My finger into His side, I will not believe.”

<sup>26</sup> And after eight days again His disciples were inside, and Thomas with them. Yeshua comes, the doors having been shut, and stood in the midst of *them*, and said, “Peace *be* with you.”

<sup>27</sup> Then He said to Thomas, “Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and do not be unbelieving<sup>e</sup>, but believing.”

<sup>28</sup> Thomas answered and said to Him, “My Lord and My God!”

<sup>29</sup> Yeshua said to him, “Because you have seen Me, you have believed. Blessed *are* they who have not seen, and *yet* have believed.”

### ***The Purpose of the Book***

<sup>30</sup> Many other signs therefore Yeshua also performed in the presence of the disciples, which are not written in this book;

<sup>31</sup> but these have been written, that you may believe that Yeshua is the Messiah, the Son of God; and that believing you may have life in His name.

<sup>a</sup> Grk. *rabbouni* (ραββουνι); “properly a heightened form of רַבּוֹן [rabban: rav] and beside it רַבּוֹן [rabbon] w. suffix רַבּוֹנִי or רַבּוֹנִי [rabbuni or rabboni] **my lord, my master**” (BDAG, 902).

<sup>b</sup> Grk. *tē hēmera ekeinē tē mia sabbatōn* (τῆ ἡμέρᾳ ἐκείνῃ τῆ μιᾷ σαββάτῳ).

<sup>c</sup> Grk. *hoi ioudaioi* (οἱ Ἰουδαῖοι); “the Judean leaders” (TLV).

<sup>d</sup> Grk. *Didumos* (Δίδυμος); meaning “Twin” (RSV/NRSV/ESV).

<sup>e</sup> Grk. adj. *apistos* (ἄπιστος); also rendered “faithless” (ASV, RSV).

# 21

## ***The Appearance of Yeshua to the Seven Disciples***

<sup>1</sup> After these things Yeshua manifested Himself again to the disciples at the Sea of Tiberias, and He manifested *Himself* in this way.

<sup>2</sup> There were together Simon Peter, and Thomas called Didymus<sup>a</sup>, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two others of His disciples.

<sup>3</sup> Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing.

<sup>4</sup> But when day was now breaking, Yeshua stood on the beach; yet the disciples did not know that it was Yeshua.

<sup>5</sup> Yeshua therefore said to them, "Children, do you not have any fish?" They answered Him, "No."

<sup>6</sup> And He said to them, "Cast the net on the right side of the boat, and you will find *some*." They cast therefore, and then they were not able to haul it because of the great number of fish.

<sup>7</sup> That disciple therefore whom Yeshua loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped *for work*), and threw himself into the sea.

<sup>8</sup> But the other disciples came in the little boat, for they were not far from the land, but about two hundred cubits away<sup>b</sup>, dragging the net *full* of fish.

<sup>9</sup> So when they got out on the land, they see a charcoal fire *already* laid, and fish placed on it, and bread.

<sup>10</sup> Yeshua said to them, "Bring some of the fish which you have now caught."

<sup>11</sup> So Simon Peter went up, and drew the net to land, full of large fish, a hundred and fifty-three; and although there were so many, the net was not torn.

<sup>12</sup> Yeshua said to them, "Come *and* have breakfast." None of the disciples dared to question Him, "Who are You?" knowing that it was the Lord.

<sup>13</sup> Yeshua comes and takes the bread, and gives *it* to them, and the fish likewise.

<sup>14</sup> This is now the third time that Yeshua was manifested to the disciples, after He was raised from the dead.

## ***Yeshua and Peter***

<sup>15</sup> So when they had finished breakfast, Yeshua said to Simon Peter, "Simon, *son* of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Feed My lambs."

<sup>16</sup> He said to him again a second time, "Simon, *son* of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My sheep."

<sup>17</sup> He said to him the third time, "Do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Yeshua said to him, "Feed My sheep."

<sup>18</sup> "Truly, truly, I say to you, when you were young, you were girding yourself and were walking wherever you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish *to go*."

<sup>19</sup> Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

<sup>a</sup> Grk. *Didumos* (Δίδυμος); meaning "Twin" (RSV/NRSV/ESV).

<sup>b</sup> "about a hundred yards off" (RSV).

***Yeshua and the Beloved Disciple***

<sup>20</sup> Peter, having turned around, sees the disciple whom Yeshua loved following *them*, who also had leaned back on His breast at the supper, and said, "Lord, who is the one who betrays You?"

<sup>21</sup> Peter therefore seeing him said to Yeshua, "Lord, and what about this *man*?"

<sup>22</sup> Yeshua said to him, "If I want him to remain until I come, what *is that* to you? You follow Me."

<sup>23</sup> This saying therefore went out among the brothers, that that disciple would not die; yet Yeshua did not say to him that he would not die, but, "If I want him to remain until I come, what *is that* to you?"

<sup>24</sup> This is the disciple who bears witness of these things, and wrote these things; and we know that his witness is true.

<sup>25</sup> And there are also many other things which Yeshua did, which if they should be written, every one, I suppose that even the world itself would not contain the books that would be written.