

**ARAMAIC ALBUM**

**NO 4**


**GOSPEL**

**OF JOHN**

**THE MASTER'S VOICE  
SERIES**

**ALBION BIBLE CLASSICS**

## THE GOSPEL OF JOHN-ARAMAIC COMMENTARY

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### INTRODUCTION

This book contains 36 references to “fundamental or absolute reality<sup>SHARIRA</sup>. Of these 20 or more refer directly to Jesus as the truth or ultimate reality. My whole theological position stands or falls on Christ as the heart of **reality or truth**. I am an ally of all who seek the truth in Him. I treasure fundamental beliefs as the virgin birth and the incarnation of God in Christ; the sinlessness of Jesus Christ and his bearing judgment for us as in his death he atoned in concert with the reconciling will of God for us; the glorious resurrection in concert with which we shall all be changed into His likeness either at His coming or at our receiving into glory. The return of Christ will fulfil a very sizable field of prophetic predictions and promises to be the most real historical set of events in modern time. Christ’s coming again is the mighty theme of prophecy expounded in the Apocalypse but the gospel John makes use of the particle *DIN* 200 times giving well remembered and time/place related surprise notices that demonstrate if any proof were needed that John kept some manner of diary or record of the life of Christ during the 3plus years he accompanied him intimately.

The legend of the gospel is an “ordered account of the spiritual engagement of the Lord” –a manner of “Gospel Diary” over three and more years of ministry and quite precisely sequential too. Was John a kind of recorder of the disciple group? His running comments necessitate some form of diary.

God’s “salvation” inheres in the voluntary shedding of our Lord’s atoning blood. This book presents the one who is united to the Father in a manner beyond our understanding although illustrated by the Spirit who is “in us”. Christ has both human and divine existence or *QIWA* as expounded in this gospel. We are brought into spiritual or eternal life through being born from above and so have eternal existence or life through Him.

The book is redolent with the expression “BUT/AT THAT TIME” *DIN* which in Greek MSS would simply pass as “Moreover” or “On the other hand” but in Aramaic it takes on a temporal significance which I recognise in my comments. The temporal notices ally to the *sequential nature* of the book and its sections to which in other writing I have made reference-namely to the META TAUTA divisions in the Gospel and in the Apocalypse.

There are thirteen *SEBAQ* references in the book. These I record because I am quite sure that George Lamsa is more accurate in respect of the use of this expression in the so-called “dereliction” cry which I believe is a “valedictory & vindication” call related to completed duty amid deepest human trauma and a final notice of His ransom purpose achieved as His great heart breaks. This “Why do I remain?” relates to “Why Christ came!” and His immediate release is signaled by the split veil and His “It is Finished” & “Into thy hands I commend my spirit”. Our Lord’s *SEBACHTHAN* is not the *AZABETHANI* of *Psalm 22*. The “hour of prayer” struck and Christ was due at the heavenly throne at that moment-His ministry on the cross ended and His throne ministry as Lord of heaven and hell ensued. It is the glorious conclusion of the whole temporal incarnational accomplishment of the Son of God that John is concerned to attest - an aspect of gospel preaching that has been channeled into the “God is dead” theories of the cross and the “wrath of the Father spent upon the Son” idea derived largely from *Anselm* and coloured up to present equivalences that are theologically disparaging of Justification requiring only the “death” of the Lamb and that in death He as substitute takes our judgment and the curse for cursed is everyone who hangs upon a cross”. Jesus as God is never a sinner or wicked so He never attracts the wrath of God-that is reserved for those who reject the Son in rebellious apostasy. Thus Jesus stood committed to reconciliation in His own words “The Son of Man must be crucified” and “The Son

of man must die and rise again”. It is love that drew and love that went to the extreme suffering of the cross and love on the Father’s part that permitted it.

*Bob Cottley Westgate Summer 2013 - Oct 2015*

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### (1) CHAPTER 1

#### SECTION 1 JOHN’S OPENING SECTION OF THE GOSPEL

1. In the beginning the Word Himself *existed* [AITHOHI] and that word that existed was Himself God and God Himself was that Word.\*
2. This one that *existed* was united joined with **LOTH** \* or belonged with God.
3. Everything was by His hand and without Him not even one of the things that existed had existence.

4. In Him life was ... the life of *existing ones* ... the light of the sons of men.

5. And that Light shines or enlightens the darkness and the darkness does not tread its path or catch up with it or understand it.

*This opening ambit tells us in plain logic that God was the word and that the Word was God. The delineation is so precise that one is the other by description and by reality. Though both ELOHA AND MARYA are one and before all existence. Christ who gives life also illumines and the sons of men do not comprehend his way.*

6. There was a son of man who was commissioned from Eloha-his name was John.

7. This one came as a martyr or testimony that he should testify about the light and that every man should believe by his hand.

*The significance of John the Baptist is far-reaching. He was the final prophet. His ministry was aimed at all of humanity-Jews and Romans. As the Dead Sea Scrolls testify he was to be harbinger of the prince of light. But his own nation did not receive him. Thus instead of a world wide roll-out of the kingdom of God he served as a martyr.*

8. He was not however that light itself but one that might testify about it.

9. For **He who existed was the Light of SHARIRAH ( Truth)** that shines for everyone who comes into the world.

*John is correcting in line with the history of John. Jesus remained the centre of God's plan. The prophets continued to be victims of the push forward of the truth and the good news. But Jesus as the Word sent prophets and John came Himself to ensure the comprehensive sway and inextinguishable flame of the truth reached to all. He set Himself to guarantee its widest reach.*

10. He was in the world and the world existed by His hand and the world did not know Him.

11. He came to His very own and his very own did not receive or accept Him[*QABALOH*-agree meet or accept]]

12. **AT THAT TIME(1) to those that received Him He gave authority[SHOLTANA cf.sultan cf. "free-will"\* is "authority of soul" or [self]power or the right that they should be the Sons of Eloha...to those believing ones on His name.**

13. Those who were not born from blood or the desire of the flesh or from the will of man but from God.

14. And the Word became flesh and came to abide[*AGAN*] among us and we saw His glory –the glory intriguingly akin to the glory of the only begotten of the Father who is full of Grace[*TIBOTHA*] and truth[*QOSHTA*]*in the sense of justice or verity put into words and put into flesh to fulfil all words of promise in sacrifice[cf SHARIRAH-truth as firmness steadfastness health fidelity truth and reality].*

*A singular incognito ...a singular authority...a singular glory ...a singular grace and a singular justice was manifested in the life of Christ*

15. John testified above Him and cried and said "This is He whom I said is the one that would come after me and there was what he possessed[*LEH*] before me because He was before me.

16. And from His fullness we all have received-and grace in place of grace

17. Because the law was given by the hand of Moses –**AT THIS TIME(2)** truth *SHARIRA 2* and grace *TIBOTHA* is or exists by the hand of Yeshua.

18. Man has not seen God ever aforetime or from the beginning *MEMATHOM*[*The implication is that even Adam in the Garden heard the voice and realized the presence but did not see his Maker. Even Moses saw the hinder parts of God or the later evidence of God as in the angel of the Lord or the coming Messiah but neither did he see God!. To this there is no exception. Man cannot see God and live. The experience of the second death may be associated with appearance before God in his reality of the rebellious and wicked at the great white throne but we do not know and cannot be dogmatic about such an awesome event... the only begotten YAHIDYA*[A word of almost contradictory meaning- "The desolate isolated one" and the "united one". It is used of a woman who had a glorious marriage relationship who has become widowed. Our Lord was not actually "widowed" but He felt like that whilst being ever so uniquely loved. The Lord joined this concept to *ELOHA* "the Strong God"-so He explained His experience as that of continuing as God in all His strength but desolate like a widow and yet "in the bosom or matrix of" *AOBA* the Father. This is not an external but internal relationship as of a child in the womb. Our Lord did not thus emphasise His personhood as a separate *DIVINE* identity-but rather likened it to having a common identity as with a mother and child in the womb. So as to Godhead the personae are utterly integrated and value their inner unity above what we perceive as their outer manifestation to our incarnate spirits of humanity. This understanding defeats the "three god" charge leveled at Trinitarian believers. The Lord Marya who is one with the Father ...who is in the bosom of the Father"-He has declared Eloha or "narrated"! The verb *SHA'A* in its *TAPHEL ASH'AH* is indicative of "narrating" or "rehearsing"- so giving an account or story-even taking a persona in a play although the regular use relates to history or fact. The related word "gamble"*SHA'A* also means "to expound a dream". Our world is God's dream and in Christ so to speak it is being translated into eternal reality. The Hebrew writer speaks about appearance and reality. It was in this manner that our Lord regarded His work. Had He not come there would be no

*continuance of anything in our world. He created it and maintains it. SHA'A also relates to warlike engagement-it is a word speaking of serious engagement. Our Lord came and in the cross strove to victory in the most solemn engagement of Yahweh known to man. What John expounded here is of the utmost significance and it must be the understanding of the life of Christ from our Lord's conversation with John.*

19. And this is the testimony or witness **SAHADOTHAH** of John when the Judeans sent priests and Levites from Jerusalem to his immediate presence **LOTH** that they should ask him "Who are you?"

20. And he confessed and did not cover up **CAPHAR** "I am not the Christ!"

21. And they asked him again "What therefore? Are you Elijah? And he said "I am not!" "Are you a prophet?" And he said "No!"

22. And they said "Who are you-that we may give an answer or short line or two **PATHGAMA** to those that sent us. What do you say about your soul?"

23. He said "I am a voice that calls in the wilderness-Prepare the broad way of Maryah [*The Lord and living God*]-exactly as Isaiah the prophet said!"

24. **AT THAT TIME(3)** they that were sent were from the Pharisees. *This observation is apt as they asked if he was Elijah-who would have to be raised again.*

25. And they asked him and said to him "Why therefore are you immersing in Baptism **AMAD** if you are not the living Messiah and not Elijah and not the prophet?"

26. Johanan answered and said to them "I am baptizing in water. **AT THIS TIME (4)** among you or "between you" or as **Mediator BIBTHACON** is one standing -He Himself(i.e. Messiah) of whom you are not aware".

27. "This is He who comes after me and He himself was before me-He of whom I am not worthy to loose or untie (*as untying a difficulty*) the strap of His sandals **MESANA**

28. These things were at Bethania at the crossing of Jordan **BEABARA** where Johanan was baptizing. *There is no Bethabara township-the word simply means "crossing" in Aramaic. The district was Bethany.*

29. And it belongs to the day afterward that John saw Yeshua who came near to him **LOTH** and he said "Behold the lamb **AMARA** of God who shoulders away the sins of the world.

30. "This is the one about whom I said 'After me comes a man who was before me because he preceded me!"

31. "And I did not know Him but that He might be manifested or made known to Israel -for this reason I have come immersing by baptism in water.

32. And Johanan testified and said "I saw the Spirit **RUAHA** Who was descending from heaven resting or reposing and remaining on Him [*like the dove with Noah the alone righteous one*]-here is a mirror action-for Marya was set to save the world of sinners lost who would come to Him. This was **exactly like** **AICH** the action of Noah's dove. Noah's dove later flew off but the Holy Spirit remained with Christ for the world till Pentecost was full of wickedness and there was no other resort from the flood of crass evil-it was a wicked and adulterous generation.

33. And I was not aware of Him but He who sent me to baptize with water said to me "the certain one-the whosoever on whom you see the Spirit reposing and remaining on him -This is the one who baptizes in the Spirit of Holiness."

34. And I have seen and testified that this One is the Son of God-**BARAH DIELOHA**

35. John was standing[**QUM**]as he waited with his disciples on another day and two of his disciples.

36. And he gazed and considered Jesus with delight as he was walking he said "**Behold the lamb of God**" **AMARA**-a word used in Dead Sea parlance for "word" as well as "lamb".\* So John was addressing his disciples about the name and declaration of God concerning Christ

as the Lamb. Jesus was “with God as the active word *MALTHA* of God as in verse 1 and with men as the declared “word” or *AMARA* in v.35.

37. And just two of his disciples heard when John spoke and they of their own volition went after Yeshua.

38. And Yeshua turned or caused Himself to look full face at them as they were following and said “What are you considering? What are you needing? What are you praying?” They were saying “Our master... demonstrate where are you? The word “staying” is gratuitous.

39 He said to them “Come and be eyewitnesses or consider or “behold.” And they came and considered where He showed or demonstrated-and they were with Him that day and it was I think or “exactly” **4** o'clock or the tenth hour. Here is further evidence of John's prodigious memory and the promised aid of the Holy Spirit who brought “all things” to the apostles' mind.

40. And one of those who heard from John and was leaving [*AZAL*] following after He who is (or) “the company of” Yeshua was Andrew the brother of Shimon.

41. This one first considered his brother Shimon and said to him “We have found Him for Messiah

42. And he brought him to Yeshua and he considered Yeshua with delight and He said “You are Shimon son of Jonah; you will be called Cepha

43. And about the next day Yeshua intended or agreed or consented to go out [*as in an Exodus*] for Galilee and He discovered or found Philip and said to him “Come after me”.

44. **AT THIS TIME (4)** he Philip himself was from Bethsaida the city of Andrew and Shimon.

45. And Philip found Nathaniel and said “We have found him of whom Moses in the law and also the prophets wrote-that is Yeshua(Joshua). He is the son of Joseph from Nazareth.”

46. And Nathaniel said to him “Shall anything that is good be found from Nazareth?” He said to him, “*Come and consider*”

47. And Jesus considered Nathaniel **WHEN** he came to him and spoke over him “**Behold in reality** *SHARIRATH 3* a son of Israel there is not any betrayal or deceit in him.

48. And Nathaniel said to him “From where did you have any experience of me?” Yeshua said to him “Before Philip would have you called **WHEN** you were under the fig tree I considered you.

49 Nathaniel answered and said to him “Rabbi, you are the Son of God-you are the king of Israel!”[cf quote from Psalm 2.6-7]

50. Yeshua said to him “Because of what I said to you-that I considered you under the fig tree-you believe? You will consider greater things than these.

51. And He said to him “Verily, verily from this hour you will be considering heaven which is being opened and the angels of God **WHEN** they ascend and descend in association with or joined to the Son of Man.”

## (1) CHAPTER 2

1. And for that **third day's agenda** there was a [*MASHTHOTH*]=a wedding banquet] in Qatna a city of Galilee and the mother of Yeshua was present. *A key reference to one so special to John.*

2. And Yeshua and His disciples were also invited to it-to the wedding banquet. *It appears John the writer looks back on the event as precious to him and to his earlier appreciation of Mary. Should the event have been nothing less than his own marriage feast the inclusiveness of the invite is significant. The reference also has a mystical significance in relation to the “marriage feast of the lamb”.*

3. And the wine had come to an end[*HASAR*]. His mother said to Yeshua “There just is no wine for them!” *Religion without Christ is empty.*

4. He, Yeshua said to her “O married one what is there that belongs to you and also belongs to me? My hour has not yet come in its **exact measure**[*AD..KIL*]\*. *The Aramaic is very instructive. It tells us that the wine needed to be measured to the needs of all who were invited. Even so the provision of redemption through the blood of Christ shed would be the only such provision for all and would be effected in its time.*
5. His mother said to the servants ‘Anything that He says to you do it.’ *These are the words of a woman who has lived with surprise as she lived with God. The term “servant” derives from the root “sun”*[*SHEMESH*]
6. **AT THAT TIME(5)** there were six large vessels[*AGAN*-also used for the “**crater of a volcano**”]\*] which were sitting for the purification[*DACA*] OF THE Jews –which each held a quadrantel (nine gallons) or even two. *We are speaking of approaching 100 gallons of capacity-the equivalent of 12 X10 gallons oil drums yields the idea of much beyond the supply needed for the feast and suggests the adequacy of Christ to provide for the needs of all who are invited to the marriage of the Lamb.*
7. Yeshua said to them “Fill those watercontainers with water”[*MALU AGIN MIA LAGANA*] and they filled them up[*LAL-to the brim*].
8. He said to them “Draw from this time on and cause to be taken to the head of those who recline to eat” and they took.
9. And when (that head of tables tasted the waters that became wine and did not know where it was from –however the servants knew all along-for those servants filled them with water) the head of tables called for the bridegroom.
10. And he said to him “Every man at the earliest brings [*ATHA*]good wine and then when they are drunk satiated or staggering[*RAYA*] that which is poor[*BAZIR*-cf *Bazaar-the sale of inferior stuff*]\* until **this very hour**\* [*HASHA*]. *The reference to the hour and the later arrival of Jesus and the disciples at the midweek celebration on the traditional chosen day Wednesday and perhaps in the afternoon suggests a time. Could that time which earlier was referred to by Yeshua be 3pm-the hour when Jesus poured out His blood & His soul in intercession on the cross?*
11. This is the earliest sign Yeshua did in Qatna of Galilee and made known His glory and His disciples believed in Him.

## THE CLEANSING OF THE TEMPLE

### **SEQUENCE 1. JOHN'S SECOND MAIN SECTION**

- 12 AFTER THESE THINGS** He went down country to Capernaum-He and His mother and His brothers and His disciples and they were there a few days. *Jewish “free hospitality for guests” ran to three days and the description favours such a stay. It is fair to presume that Jesus’ disciple Peter may have acted as host or even that the Lord had use of a house owned by John’s family or by Peter.*
13. The Passover of the Jews was coming close and Jesus went up to Jerusalem.
14. And He found in the temple those oxen and sheep and dove sellers and money changers[*Those who “moved money to and fro or winked MAR*] sitting.
- 15 And He made him a whip from the rope and pursued or thrust them all out *NAPAS* –and the sheep and the oxen. And He poured out their money like a torrent of prayer and he converted their tables
- 16 And He said to those selling doves –“Carry these out and do not make my Father’s house a house of commerce *AGORTHA*(*Greek transliteration*).”
17. The disciples rehearsed or remembered that written *CATHIB* “The ardent desire *TANNA* of Thy house has swallowed me up”.
18. **AT THAT TIME (6)** the Jews answered Him and said “What sign [i.e. miracle from God] are you showing us that you take this action.”

19. Yeshua answered and said to them, “ ‘Ruin’ this very same temple *HICAL* [metaphorical of the “body”] and in three days I will ‘raise’ it.”
20. They were saying or stressing to Him “Forty six year this very same temple has been in building and are you going to raise it in three days?” *This prophecy was fulfilled in Jesus’ resurrection. The pronoun in either case represented something quite different. Jesus spoke of “his body”- the Jews of “Herod’s temple”.*
21. **AT THAT TIME (7)** Jesus spoke of “this very thing” –the temple of His body corporate **PAGAR** or flesh.
22. **AT THAT TIME (8)** when He arose from the house of death His disciples were reminiscing that He said this and they believed the scriptures **CATHIBAH** **and** the word that Jesus said.
23. **AT THE TIME (9)** when Yeshua was staying “existing” cf 1.1. in Jerusalem at Passover at the feast many believed in Him because they saw the signs which He did.
24. **AT THE TIME (10)** He Jesus was not trusting or “Amen-ing” [i.e. “confirming his soul”]to them because He was aware of all men.
25. And He did not need that a man should establish the reputation for him of any son of man for He Himself knew the **Manna** in a son of man i.e. what made each man tick-what governed his soul and spirit. *This amazing statement avers that Marya knew what each man sought and what his greatest exercise was. He asked “What wilt thou have me to do for you” but He knew the answer was “Lord that I might receive my sight”.* *Jesus never asked advice from people only once to test Thomas and once again on the public view of His ministry. The chapter has a series of reversals marked by its “but’s”.*  
*You may wish to compare look at these in verses 6,9,10,18,21,22,23,24.*

### (3) CHAPTER 3

1. **AT THIS TIME (11)** there was living there one man out of the Pharisees and distinct among[M] them –Nicodemus [Hebrew Nikodim] was his name –he was a governor of the Jews[namely –of the Sanhedrin].
2. This man came with or united to Jesus at night. *The meeting was after 6pm when the sun had set.* And he said to Him “Rabbi, we know by experience that from Eloha you have been commissioned[**SHADAR**]as a learned doctor or teacher[**MALAPAN**] because no man is able to create these signs that you are doing if not because God is with him.
3. Jesus said to him “Truly, truly I speak to you [singular] that if a man is not born from the source [**RISH** i.e. God Himself] it is not possible for him to see the kingdom of God.
4. Nicodemus said to him “How is it possible that a man [**GABAR**] –a man engaged in valiant things-a senior(perhaps grandfather)-how could that man possibly again enter the womb of his mother twice[**DARIN**] and be caused to be born. *Nicodemus took “the source” to be the womb of the mother rather than the creative power of the Holy Spirit and the Father.*
5. Yeshua answered and said to him “**Unending, unending constant** I tell you “If a man is not born of water & the the Spirit it is not possible for him to enter[**AL**] the kingdom of heaven.
6. That which is born from flesh is flesh and what is born from Spirit is spirit.
7. It should not surprised that I said[**AMRETH**] to you “It is fit, essential, seemly and just[**OLA**] for you[plural] to be born from the source of being.”
8. “The wind breathes [**NAHSABA**] or captures the place where it delights and is pleased and you hear its voice and you do not know from where and to where it travels –so is the **existence** of everyone who is born from the Spirit.” *The mystery is that of life-the heavenly origin and destiny and “Life” and “Voice/Calling” testify to the Spirit.*
9. Nicodemus answered “How can these things have life?”
10. Yeshua answered and said to him “You are Master of Israel and you do not have experience of these things!”



11. Unending –unending constant I tell you **“We the knowing ones are the speaking ones”**. *Jesus is saying that the Spirit and the Son and the Father are constantly speaking these things. We the ones who are seeing them happen are the testifying ones and you[plural] do not accept our testimony. Jesus is bearing witness to the Father the Spirit and Himself as those who know and speak things into life.*

12. If I have spoken to you[plural] concerning that which is earthly and you have not been believing ones how will you believe me if I tell you of what is in heaven?

13. And not [one] *ENOSH* has gone up to heaven except He who descended from heaven-the “creator Son” who “exists” in heaven. *Yeshua categorically speaks of living in heaven as well as on earth at this point. The QNUMA proclaims what oversimplifying may be termed God’s soul-for-easier understanding –really is fundamental “substance” His mind, will, heart and sensitivity.*

14. And just as Moses EL hoisted the snake or serpent[*HEUYA*] the desert so must the Creator Son of Man be lifted high[*RAMAH*]. *Jesus uses two ideas-the first is the exalting of God. Moses made a bronze object called by a name used in Aramaic for the devil (on account of his subtlety) and fixed it to a pole and caused all to look to it by faith-in this case the serpent symbolized the wisdom of God in the precious work of Christ. God’s wisdom is found in His taking to Himself in a figure the sins of the people and the fire speaks of a whole burnt offering whilst the lifting up speaks of Christ the “high one” lited up in sacrifice for us. God commissioned this action to depict Christ’s cross. So the son of Man will be raised high[*RAMAH*].*

15. That every man who believes in him should not PERISH[*ABAD*] except there will be for him **life which is for eternity(1)**.

16. However *GIR* thus[like God’s care of Israel] God loved the world how or **how long** or **“the where are you”** [*AICHNA*] that He would give His only begotten Son that everyone who trust in him should not PERISH but thee shall be **life that belongs to eternity(2)** for him. *God’s love concentrates seriously on man’s need in extremis.*

**Eternal light eternal light how pure the soul must be**  
**When placed within thy searching sight shrinks not but with calm delight**  
**Can live and look on Thee!**

**There is a way for man to rise to that sublime abode**  
**An offering and a sacrifice**  
**A Holy Spirit’s energies**  
**An advocate with God.**

John is emphatic about “for ever friendship” with Jesus and eternal life.

1. John 3.15 Everyone who believes in the crucified son of man

2. John 3.16 Everyone who trust in the only begotten Son of God

3. John 4.36 Whoever is on the payroll and is a fruitpicker for God

4. John 5.39 Search the scriptures and come to me by the NT through them

5. John 6.54 Whoever drinks my blood has eternal life-ie is cleansed and forgiven by the death of Christ

6. John 6.68 Whoever believes and never leaves Jesus-because he is called chosen and faithful.

7. John 10/28 Whoever is a disciple and marked by the Spirit as Christs shall never perish

8. John 12.25 Whoever hates his life(as foul) or falls into the ground and dies to self serving Christ

9. John 17.2 Whoever is under divine sovereignty given by the Father to the Son

10. John 17.3 Because he knows by experience the *SHARIRA*-the truth and reality of Eloha and Marya.

17. God did not send His Son to deliver a judgment. God sent Jesus on a commission-or like a bucket into a deep well. It was a baptism –a dark experience-but He brought back living ones. But He sent Him to give life to the world by his hand-by means of His life and death on the cross.

18. Whoever believes in Him has not been one who is judged and whoever does not believe on that account is judged because he does not believe in the name of the only [YIHAD-**united sole and only**]creator Son of God.
19. **AT THIS TIME (12)** this is the judgment: Light [NOHARA-brilliance-enlightenment has come to the world and the sons of men loved darkness much more [YITHER] than light -they were living –however [GIR] their actions were evil.
20. For everyone who does what is hated hates the light and does not come to the light in case his works should be reprovved.
21. **AT THIS TIME (13)** he who does **SHARIRA 4** comes to the light that his works of service may be revealed that they have been effected by God[or God's arm].

## **SEQUENCE 2 JOHN'S 3<sup>RD</sup> MAIN SECTION**

22. **AFTER THESE THINGS** Yeshua and His disciples came to the land of Judea and there He was going and coming or engaged with them and baptized.
23. **AT THIS TIME (14)** John also was baptizing in Ainion by the side of Shalim because the waters there were plentiful and those coming ones were ones baptised.
24. For Johanan has not yet fallen into the house of chains.
25. **AT THIS TIME (15)** there was a dispute[BATHA] for one from Johnanan's disciples with one from the Judeans about purification or expiation and trespass offering.
26. And they came to Johanan and said to him "Our master He who was with you at the crossing of Jordan –of whom you testified-behold He is baptizing and many are coming to Him.
27. Johanan answered and said to them "A son of man cannot receive anything from his own will or freewill[ZABA] unless it is given him from heaven".
28. "You bear me witness that I said 'I am not Messiah' but I am one sent before Him".
29. "He who is the bridegroom –the bride is His but the friend of the bridegroom who stands and inclines his ear or obeys Him rejoices with great cheer unity because of the voice of the bridegroom. This my joy therefore is full or satisfied."
30. "It is proper for Him to increase and for me to decrease." *John continues his testimony to the effect that Jesus pleases him entirely as the lamb and through Jesus comes atonement-the dispute between the Judean and the Baptist representative found Johanan on the side of his disciple defending the right of the "bridegroom" of Israel to be the sin-bearer and offering that purifies. He is the one who cleanses his people-the bride.*
31. "For He who came from the on high belongs to highness beyond all and he who is from the earth is from the earth –he is speaking from the earth; He who is from heaven in higher than all
32. "And the thing that he saw and heard he testified and no man receives it."
33. "**AT THIS TIME (16)** he that receives His testimony attests that God is **SHARIRA 5** [REAL, TRUE, FUNDAMENTAL] true".
34. "For he whom God has sent speaks the words of God for it was not in an exact or limited measure that Eloha gave (Him) His Spirit."
35. "The Father loves the Son and has given all things into His hands."The word MAHAB speaks about cherishing fervently and the "M" accentuates with the idea of "How He loves (him)".
36. "Whoever trusts in the Son –there exists belonging to him **eternal life(3)** and whoever does not obey[TAPIS]the Son shall not see or have view of life except that the **provoked** anger or **incensed** wrath **ROGAZAH** of God will stand against him".

## **CHAPTER 4**

*This chapter majors on the "fundamental truth" of Yeshua as SHARIRA. within as many as six contexts..*

1. **AT THE TIME (17)** Yeshua knew that the Pharisees had heard that He made many disciples and how He was baptizing more than Johanan.
2. Except not Yeshua himself but his disciples were baptizing.
3. He left **SEBAQ 1** Judea and He himself went away *[AZAL]* **This second is the word in Psalm 22.1** again to Galilee.
4. **AT THE TIME (18)** it was necessary to ford (as in fording a river) in order that He should go and accomplish a harvest *[ABAD]* entering in to the house of the Samaritans.
5. And He came to a Samaritan city *MEDINA* called *SHIKAR* in the side of the village *QARITHA* that Jacob had given to his son Joseph. *The location was between Mt Ebal on the north and Gerazim on the south-a place where a choice had to be made as in the case of Israel of old.*
6. A spring of water existed there **AT THE TIME (19)** - it belonged to Jacob (ie Israel). Yeshua was weary *LOAA* or **"fatigued with the journey from from hammering AMAL the road"** and He had sat Him down above the spring and it was the sixth hour. *It was midday and very hot-Jesus was possibly under the shade afforded by an umbrella type well cover-and it was cool as the water below moistened the atmosphere. It would appear the Lord had been walking for 60 plus miles and the last hour of a five hour journey would have been very hot besides the length of the journey itself and the hilly and uneven terrain comprising the bulk of the route.*
7. And a woman *ANTHTHA* [usually of a married woman] from Samaria [some miles away] came to fill water and Yeshua said to her "Give me water to drink!"
8. However *GIR* His disciples went up to the city to buy food *SIBARA* for them.
9. The Samaritan woman said to Him **(1)** "How can You, a Jew, pray or **plead** to me to drink of one who is a woman -A Samaritan for the Jews have no familiarity with or use for the Samaritans?"
10. Yeshua answered and said to her "If only you knew what the distinct gift of God is and who this one is that is saying to you "Give me to drink" you would have **(2) pleaded** for what is His and He would have given you living water.
11. The woman said this to Him "My Lord *MARI* -there is (exists) no **water pot** that you have and the well is deep *[From visiting the site I was told it is 70-80 feet to the surface of the water].* From where could you get living water?"
12. Are you greater than our father Jacob who gave us this well and he drank from it and his children and flock?
- 14 Yeshua said to her "Everyone who shall drink from these waters will be thirsty again. **AT THIS TIME (20)** everyone who shall drink from the water that I give him will not thirst all this life or eternally however *[ALA-approximating to "but" though better expressed by "except" or "however"]* those waters that I give him will be springs of water **IN** him that spring up to **life eternal(4)**. *The Lord specifically says that no further thirst will develop in life and then specifically adds that this satisfaction is for all eternity too.*
15. This woman said to Him "Give me from these waters that I shall not thirst repeatedly and am not coming drawing from here or from here and now *HARACA*."
16. Yeshua said to her "Take the journey and call your husband and come here and now." *Samaria was some distance from Sychar-perhaps a fourteen mile round trip. The woman was not going to carry her pitcher so long if she wanted to move expeditiously.*
17. She said to Him "There is no husband who belongs to me". Yeshua said to her "You have spoken fairly right or correctly *SHAPHIR* 'I have no husband'"
18. "For there were five husbands you have had and this existing one who belongs to you now is not truly a husband. This reality *SHARIRTHA 6* you have spoken of"
19. This woman said to Him "My Lord, I see that you are a prophet."

20. Our fathers worshipped[at the altar in this mountain and **you-you** (Jews) are saying that in Jerusalem is the place where it matters[HOLA] to worship at the altar.

21. Yeshua said to her “Woman believe me the hour is coming that not in this mountain and neither in Jerusalem you will worship the Father.

22. **You-you** are worshipping the separate thing that you do not know **AT THIS TIME(21)** we know that which we worship for the Life or Living one is from [i.e. ‘separately revealed to’ M] the Jews.

23. Except **the hour is coming and now exists when** “true” **SHARIRA 7** worshippers shall worship the Father in the Spirit and in **SHARIRA 8** for the Father also is seeking **BAA** such worshippers as these.

24. For God is the Spirit and it is fitting that those who worship Him worship in Spirit and in **SHARIRA 9** truth.

25. This woman said to him “I know that Messiah is coming and when He comes He the master doctor will teach us everything.

26. Yeshua said to her **“I who speak to you am the LIVING UNITED ONE”** [AHIAH ASHAR-Ex 3.14]. *This constitutes a Messianic and divine claim on each occasion of its use.*

27. And **when** He was speaking His disciples came and they were astonished that he was speaking with the woman **AT THIS TIME(22)** not a man said “What are you looking for?” or “Why are you speaking with her?”

28. And the woman left (allowed to remain) **SH/ABAQ 2** her large container **QOLATH** [usually of “a basket” but here a pitcher] and went to the city and said to the men

29. “Come see a man[A noble warrior as opposed to a “fleshly man” of v.28 **GEBER** vis a vis **ENOSH**] who spoke precisely to me of all I have done. Is He not Messiah?”

30. And the men issued out of the city like a military company **NEPAQ** and they came to Him.

31. In the middle of these things His disciples were **(3) pleading with** Him and saying to him “Master, eat”.

32. **AT THIS TIME (23)** He said to them-food exists for me to eat of which you do not know.

33. The disciples were saying to one another “Is it about some man bringing something to eat for Him?”

34. Yeshua said to them “The existing food that is mine is to do the pleasure and will of Him who commissioned **SHADAR** me and that I complete what belongs to His work.

35. Do you not say that “Behold after four months it is harvest”. I say to you “Raise up your eyes and behold the fields are white and have reached harvest time **MATA** from now on.

36. And whoever reaps obtains wages and gathers together fruit for **Eternal Life(5)** and the sower and the harvester shall rejoice in the same place or in unanimity.

37. For in this a word of **SHARIRA 10** exists “That a single person is sowing and a single person is reaping. *John and first Yeshua is saying “The work of sowing and of harvesting is all God’s”.*

38. I commissioned you to harvest that in which you had not been labouring till weary **LA** in it for another laboured and you entered upon their toils or diligent labours **AMAL**.

40. **AT THE TIME (24)** from that city many Samaritans believed in Him because of the saying of the woman who witnessed “He who told me everything I had done”.

41. And when those Samaritans came to him they **(4) pleaded** that He would rest **NOAH** with them and He was with them two days. *The Samaritans were the only people to give Jesus a rest although King Abgar of Arminia wrote to Jesus to suggest he withdraw to his territory but that would be to abort and abdicate His mission.*

42. And they were saying to the woman “It is not now because of your word that we believe in Him for we have heard and know by personal experience **YADA** truly or in reality **SHARIRA 11** that This person is the **MESSIAH MEHINA** –the Messiah Lifegiver of the world.*The Greek translator of the first century when Pre Massoretic square script was in use apparently omitted “Messiah” &it was later tagged on in a different place.*

43. **And after two days**[another temporal notice] Yeshua went out proceeded or was set free from there and walked on to Galilee.
44. For Yeshua was testifying that a prophet was not special or precious in his own city.
45. **AT THE TIME(25)** when He came to Galilee the Galileans accepted Him because they saw all the signs He did in Jerusalem at the feast for they also were at the feast.
46. Yeshua came again to Qatna(Cana) of Galilee where He made the water wine and there existed **a servant** of a certain king whose son was ill. *This man may have been a Gentile King's representative.*
47. This servant heard that Yeshua had come from Judea to Galilee and he went to Him pleading to come down and heal his son for he was near to death. *The journey was one of ten miles or twenty in the round.*
48. Yeshua said to him "If you do not see signs and wonders *OTHOTHA/TODMOTHA* you will not believe.
49. That servant of the king said to him "My Lord come down[*the idea is to come on a carriage*]for the boy dies."
50. Yeshua said to him "Go you son lives-and the man himself believed the word that Yeshua said to him.
51. **AT THIS TIME (26)** when he was going down his servants traveled the road to meet him and witnessed the good news and were saying "Your son's life is saved!"
52. And he asked them at what time or minute **ADAN** he arose from his dream like or unconscious state?*HALAM*. They were saying to him "Yesterday in the **seventh hour**[1pm-2pm]the fever *ASHTHA*[Persian for "fire"] left him *SHABAQTHA SHABAQ 3* .
53. And his father knew that **in this hour** –in its minutes Yeshua said to him "Your son is consciously alive!" And he and his house all believed.
54. This further or returning sign Yeshua did when He came from Judea to Galilee. *There is no evidence that this is the "second" miracle –only that outside of Jerusalem it is an additional miracle after Yeshua returned from Jerusalem where He performed both miracles and signs.It is of course the second recorded by John in the gospel.*

## CHAPTER 5

*This chapter introduces the vital concept of QNUMA which for nbetter understanding can be thought of as the "soul" of God. Thus the "oneness" of God is for ever sacrosanct even for the Christian. God[ELOHA] is a Spirit as is the Holy Spirit and we know that Christ was moved in His own spirit so we can with scripture consent speak of three spirits in the one soul or unity of the Godhead. This idea of "soul"was not used in Western theology but medieval and reformation thought invented the idea of "SUBSTANTIA" from the Greek word "ousia". I think it is far less complicated to simply speak of QNUMA as being or "soul".*

## SEQUENCE 3 JOHN'S 4<sup>TH</sup> MAIN SECTION

**1.AFTER THESE THINGS** [We are now begininjg the 4th of 8 sections of the gospel-1.1, 3.22, 5.1, 6.1, 7.1, 19.38 & 21.1-25.Section 5 has at least 14 intermediate areas of teaching- 7.6,14;8.12,21,31; 10.1,7; 12.36; 13.21; 14.25;16.1; 17.1; 18.1;18.39;19.28 ] there was a fixed feast or holiday **ADIDA** of the Jews and Yeshua went up to Jerusalem.

2. **AT THIS TIME (27)** there existed there in Jerusalem a specific place of baptism which was called in *Hebrew* Bith-esda. *Clearly John was writing in another language –Aramaic or Greek.* And there existed in it five porches.
3. And in these were lying many people who were ill ones, blind ones, crippled ones, and ones with malignancies or cancers waiting for the moving or trembling **ZOAA** of the waters.
4. For an angel was descending from time to time to the baptismal place and he moved the water for them and whoever was the earliest to go down after the moving of the water was healed of all disease whatever it was he had.

5. But there existed there a certain courageous man who for thirty eight years existed with pain and disease[*The word KORAH was used of kidney and bowel conditions among other things*].
6. Yeshua knew this person was trodden on and He knew that for a long time this situation existed for him and He said to him “Do you wish that you should have been healed?”
7. The weak or impotent one[KARIHA] answered and said “O my Lord, I have no man when the water has been moved to cast me into the washing pool –even when I am coming another goes down before me. *This was the 39<sup>th</sup> year and another would be forty and before that ultimate trial Jesus came and sustained the man’s faith and brought him healing.*”
8. Yeshua said precisely to him”Stand up, shoulder your mattress and walk.”
9. That man - **Son of an hour**[*a temporal indicator*]- was healed and stood up and shouldered his bed and walked and was it the Sabbath? It was! *This Aramaic usage is frequent in Mark –there are 10 BAR SHAATHA [Son of an hour]expressions among the 42 “immediately’s of that gospel one third of the total 32 times BAR SHAATHA is used in all in the NT [Matt-Galatians-tending to show that at least one Pauline is Aramaic].*
10. And the Jews were saying to him-to him, that is, who was healed, “It is the Sabbath; You are not allowed to shoulder your mattress.”
11. He answered them “He who made me well said “Shoulder your mattress and walk”.
12. And they asked him Who is this man who said ‘Shoulder your bed and walk?’”
13. **AT THE TIME (28)** he that was healed was not aware Who Yeshua is for He has withdrawn Him in the great crowd that was in that place.
14. **AFTER A TIME**[*BETHAT ZEBAN-another temporal prefix*] Yeshua found him in the temple and said “Behold you are well again-do not sin again lest something happen to you worse than before.
15. That man went on-or out and said “It was Yeshua who healed him.
16. Because of this the Jews were pursuing Yeshua **pleading** to kill him because of the things He did on the Sabbath.
17. **AT THE TIME (29)** He –this very **AZ-HASHA YESHUA** said to them “**To this hour“My Father is working until this hour and I also am working.”**
18. Because of this especially the Jews were **pleading** to kill Him not only because he broke the Sabbath –even because He also alleged[*DAAL*] that God is His Father saying the He himself was equal[*MASHUA*] with God.
19. **AT THE TIME (30)** Yeshua answered and said precisely to them “ Truly truly I tell you-the Son is not able to do anything from his own will or inclination but the thing He sees the Father doing for those things the Father does the Son does like or equal to Him.
20. (1)For *GIR* [*indeed, however, for*] **the Father delights in and dearly loves [RAHAM] the Son and shows Him everything He does.**
21. (2)For *GIR* just as or in the manner and condition that **the Father raises the dead and gives them life after this manner the Son also gives life to whom He freely desires.**
22. (3)For *GIR* it is not **the Father who judges a man-for even judgment in its entirety He has given the Son.**
23. That every man should count the Son special and precious as one specially honours the Father. He who does not honour the Son does not honour the Father who commissioned Him.
24. Amen, Amen I say tell you strictly that whoever hears my word and believes in the One who sent me –**life eternal(6)** exists as belonging him and he does not come into judgment but he migrates *SHANA* or passes form death to life.
25. Amen, Amen I say to you the hour is coming and **it is also this very present hour** when the dead will hear the uplifted voice or shout *QALAH* of the Son of God and they who hear shall live.
26. For **equally as there is life “soul-creating”with the Father in His QNUMA equally He has given the Son that He has life “soul creating” in His QNUMA [SOUL OR BEING].Our Lord has the divine capacity to give life in His very being. He is alive and creative of existence. He may call that which is not that it should be. The Life[HAI]is that “eternal life” 25 times referred**

to in the Aramaic of John (1/2 of total 48 in NT) has many references the most quoted of which is in John 3.16. The notion of “eternal life” is not differentiable from “everlasting life” in the Aramaic—there is no “everlasting” state apart from “eternal life” and the differentiation is made artificially to maintain the concept of eternal damnation.[cf Mark 3.29] which should rather be the “judgment of eternity” i.e not a verdict of man and time but of God and the Great White Throne—cf also Matthew 23.33 “Judgment of Gehenna”. The error of applying John 17.2 to “all flesh” is universalism. The error of reading “damnation” as “everlasting life” is to create a state that is not explicit in scripture—on a par with Purgatory—ie “eternal torture” as distinct from the “judgment of destruction” which is entirely biblical. The concept of “eternal death” is a self evident contradiction—the biblical doctrine is that of “the second death”. NB Polycarp—disciple of John the divine, went to Rome to instruct Valentinus—a church leader there under Anicetus bishop of Rome that the Christian godhead does not exist in 3 hypostases but one—ie the three Spirits or personae share one QNUMA or soul if you like—though theologically it is better understood as one fundamental reality—which strictly is not inbred as man’s soul nor is it nature—but like “soul” it sources and enables unity in the “Omni’s” as in will and spiritual sensitivity. Theologians call it “substance” but somewhat like the boson’s particle it is “the” “basic” or “fundamental” of divine life.

27. And He [has given the Son] authority that He may be in person the One who does judgment **AT THE TIME (31)** on account of Him being the Son of Man.

28. Do not marvel or tremble at this[ *Judgment I the hands of Jesus*] for **the hour** is coming at a **when will it be that** all who HAI remain (a term that can speak of what **primary elements**[substance] that remain) in graves shall hear His voice? The Aramaic AMATH marks Yeshua’s question posed here to the disciples. He was speaking of a stream of the spiritually living and the spiritually dead

29. And they will stream out—“those primary elements”—those who have done works of grace to the **resurrection of life** and those who have done evil deeds to the **resurrection of judgment**. The Lord did not say “the hour is now” but He gave us a conundrum so that some mystery attaches to the matter of the river of life as it flows beyond death and towards judgment. Do the living flow in traunches to meet the Saviour? Does judgment get suspended till the rapture? Do the good and the wicked get judged on one great day? These are the resultant theological issues that seem imponderable..

30. I cannot do anything **from the desire of my soul** to act separately[M]; rather after the fashion of what I have heard I judge and my judgment is just[CAIN] for I am not pleading my will or wish but the will and desire of Him who sent me.

31. If I give witness about **my own soul** [*Yeshua is saying that the “self consciousness of the QNUMA is unitive –ie “one”*] my testimony is not reality SHARIRA 12.

32. There is another that testifies about me and I know that what He testifies of me is true SHARIRA 13.

33. You Jews sent to John and he testified about the truth SHARIRA 14.

34. **AT THIS TIME (32)** I have not been adopting, summoning or selecting the testimony from a son of man—rather I say these things that you may live.

35. He was a blazing and shining light *John was like a kindling torch of an altar fire bringing men to the cross.* And you were keenly desirous to boast or glory for a time in his light.

36. **AT THIS TIME (33)** what exists belonging to me, the testimony belonging to me is greater than John’s for the works that the Father gave me to finish—those very works that I have done testify over me that the Father sent me.

37. And the Father who sent me He testifies over me. **You have not heard His voice from MATHOM sempereternity or unbegun ages** You have not seen His splendid sight.

38. And His word is not abiding in you because you are not believing in Him whom He has sent.

39. Search investigate and explore *BAZA* the scriptures for in them you are people who hope trust and are confident *SIBAR* that in them exists **eternal life(Z)** for you and are testifying of me.
40. And you are not willing to come to me that **the life of eternity(S)** should be yours
41. I do not adopt or assume or commission or receive glory or opinion from the children of men.
42. Rather I know you well that the love of God is not in you.
43. I have come in the name of my Father and you are not accepting me as a gift[KABAL] and if another should come **in the name of his own soul** [or person] you will accept him.
44. How are you able to believe - one of whom receives glory from another and you are not **pleading** for the glory of the One and only God.
45. Do you expect or hope or think that I am accusing or ridiculing and slandering you before the Father? There is who devours and accuses *OCAL QARATZ-Moses* –he in whom you hope and trust. *The comment cites the law as the basis of any charge or accusation.*
- 46., For if you were trusting in Moses you would also be trusting in me for Moses wrote about me.
47. And if you are not believers in his writings how are you believers in my words?

### (3) CHAPTER 6

#### SEQUENCE 4-JOHN'S 5TH MAIN SECTION

1. **AFTER THESE THINGS** Yeshua traveled to the other side of the sea of Galilee(of Tiberias).
2. And great crowds were traveling after Him because they were seeing miracles He did among the sick or infirm.
3. And Yeshua ascended or climbed *SALAQ* to a mountain and sat down there with His disciples.
4. **AT THE TIME (34)** the feast of Passover of the Jews was coming close.
5. And Yeshua lifted up His eyes and saw the great crowds coming to him and he said to Philip **“Where will we ransom ZABAN bread that these may eat? *The Aramaic contains a conundrum-where will we get a king’s ransom to feed them? The connection of the “ransom” and the “Passover” is not coincidental. The answer to the spiritual hunger of the multitudes is Jesus ransoming or redeeming blood sacrifice!* Only in the Aramaic can this allusion be clear.**
6. **AT THE TIME (35)** He said this when testing Him for He knew what He was proceeding to do. *This also is a conundrum-for it refers to His miracle of feeding and His miraculous redemption and resurrection by which our Lord would indeed satisfy all who sought Him. Adonai or Marya (Lord) stands amongst the Jews for the God of Mercy and grace as opposed to Elohim which stand for God in His judicial character.This test NASA (name of the American space test agency)involved “accustoming” as well as “weighing up”*
7. Philip said to Him “Two hundred denarii of bread is not adequate for each of them to receive a very small single piece.
8. One of His disciples Andraus brother of Shimeon Kaypha said to Him
9. There is or exists here one boy who has on him(*possibly his shoulder bag*)five loaves *GARIZAN*[Acake of bread] of barley bread and two fish yet what are these (loaves) to all these(people)?
10. Yeshua said to them “Make the people or kinsfolk *ENOSH* –all of them- sit down as at a feast.” *DANASATHMACON* But there was much grass in that place and there were 5000 men alone seated. *The manner of seating was by kinsfolk as at Passover and the allusion must not be lost for the miracle was a serious pointer to the spiritual work for which Messiah came.*
11. **And Yeshua lifted up the bread[shoulder high]** and gave blessing and divided it to them who had taken their seats and in this manner also from the fish as much as they **pleaded** for.
12. And when they were satisfied He said to His disciples “Gather up the fragments that remain lest anything be destroyed.”*CANASH can mean “gather and compile”The “gathering” is related well*



to the death and resurrection of Christ foreshadowed in the Passover and in the concept of “resurrection” the compiling of the magnificence of the broken life of Christ takes on its full significance.

13. And they gathered and filled 12 QOPHINA baskets with the fragment that were left of the five loaves of barley bread.

14. **AT THE TIME (36)** those people who saw the sign that Yeshua did were saying “Truly SHARIRATH IS this is the prophet that was to come to the world.” *The miracle classifies as a “sign” to John because of the “gathering” and theology implicit-that this is for the whole people and the breaking of Christ’s body will in its eternal standing again be sufficient for the rule of God’s people for eternity.*

15. **AT THE TIME (37)** Yeshua knew that they were arranging or devising to come and snatch Him violently that they might make Him king and He turned aside or swerved or deflected SHANA to be on His own on a mountain.

16. And when it was evening His disciples went down to the sea.

17. And they sat in the ship and they were coming to the shore *ABARA literally”to a location where the iron Bailie bridge now stands near the Bethsaida diversion.. Reeds feature in the shallows nearby for around the luscious lake marginsof Lake Galilee at its northern end large the author has witnessed large standing reed beds close to the Bethsaida diversion road.* They were birthing at Capernaum and it was dark and Yeshua had not come to them.

18. **AT THE TIME (38)** the sea raised itself against them as to crucify-ZAQAPH because a great wind was blowing SHAB-“carrying them away”as if to death. *Their grim attachment to the wooden mast which they clutched mirrored men about to die of crucifixion.*

19. **And they ploughed on DABAR about twenty five or thirty furlongs and they saw Yeshua when He was walking on the “lake” YAMTA-which the Greek takes as YAMMA (Sea). The Greek for Lake is λιμνη but the Greek has Θαλασσα-here and at several earlier points in the chapter the Aramaic originality of the writing is pretty convincing and distinctive.[substantial evidence of an Aramaic original]** and when He came near the ship they were afraid.

20. **AT THE TIME (39)** Yeshua Himself said “I, I (it is) do not be afraid”.

21. And they pleaded to take Him into the ship[SAPINATHA]and in that moment the ship was at that land to which they were going. *This mysterious statement is highly suggestive of a larger spiritual framework and meeting of the church and the Saviour.The fact that they suddenly “lined up” with the pier or shore is either a transportation phenomenon or it was a very misty morning. However, if it was misty they would not have seen the master coming toward them so the event was meant to convey divine providence. They had been driven before the storm by John’s estimate up to 3 miles.We are left in suspense as to any other explanation of the actual journey’s end than to understand it as awesome miraculous time travel.*

22. And concerning the day following a crowd that was standing at the shore of the sea saw that there was not another ship there except that on which the disciples had embarked and Yeshua had not entered the ship with His disciples.*John decided it was valuable for posterity to add the testimony that the farewell crowd saw the disciples go and the Saviour stay so His walk must have been at least the whole width of the sea.*

23. **AT THAT TIME (40)** other ships had come from Tiberias [to] the side [of the lake] to where the place they ate where Jesus blessed the bread. *This measured additional fact indicates that there were ships that had gone the other way actually on a mission to find Jesus. Clearly John considered reports of shipping at that time but he did not report meeting them in the night not is this apparently an eye witness report on his part.*

*These ships apparently were search vessels as John reports.*

24. And when that crowd saw that neither Yeshua nor His disciples were at the place [of eating] they (re)embarked on these ships and came to Capernaum. *The mystery deepens-the searchers from*

*Tiberias got off looking for Jesus and the disciples and re-embarked on the vessels which were re-commissioned to head for Capernaum to find Him.*

25. And when they found Him on the other side of the sea they were saying to him “Rabban, when did you come here?” *It would appear from the immediate arrival at Capernaum that Jesus had whisked the disciples home and that they had arrived just after dark. They were almost home when a storm carried them two miles from Capernaum across the sea which is 4 to 5 miles across. There they met Yeshua and if we take stock of the powerful wind an hour being driven by such a wind would carry them that far easily. They were home by 7-7.30 our time and one hour after dark [their time] on this estimation. Nighfall in Israel is at 6pm.*

26. Yeshua answered and said to them “Amen Amen I speak to you that you seek me not because you saw the signs [of my being] but because you ate the bread and were satisfied with it.

27. Do not work so infinitely hard [PALAH] for the food that is destroyed –ALA rather for the food that waits [QOA-like a ship waiting a long time for a fair wind] or endures to Life Eternal [i.e. eternal life]. Yeshua speaks about “waiting” or “lasting” as to say that the provision He makes holds good while the wind is stirring. It is a very apt and most intimate answer which nounce the Aramaic alone could carry... which the Creator Son of Man will give you- for This One the Father God has sealed or ratified [ by prophecy, by baptism and by daily relationship of work and miracle].

28 And they were saying to Him “What shall we do that we may work [PALA like a ploughman, a soldier, a honey bee] the work of God.

29. Yeshua answered and said to them “This is the work of God that you believe in Him whom He has commissioned.

30. They were saying to Him “What sign will you do that we may see a vision and believe in you? What will you provide as a visitation of Shepherd care SAAR?”

31. “Our Fathers ate manna in the wilderness as it is written that “He gave them bread from heaven to eat!”

32. Yeshua said to them “Faithful, faithful I speak to you that it was not Moses who was giving you the bread from heaven –rather it was my Father that gave you the bread of truth or true belief from heaven”.

33. “For closely connected to the bread of God He exists or lives who descended from heaven and gave life to the world”.

*This remark linked to the former statement by an L of connection in Aramaic indicates that in that and every generation it was the coming down of the Lord to see his people as a Shepherd that secured their relief from Egypt. That was a historic visitation-the advent of Christ was another. Thus their “shepherd care request was answered!”*

34. And they were saying to him “**Marya**[LORD] at all times give us this bread!”

35. Yeshua said to them “I am, I am the Bread of Life; whoever comes to me will not be hungry and whoever trusts in me will not thirst for eternity.”

36. “However, I said that you have seen me [actually] and you are not presently believers.”

37. “Everyone whom my Father has given me will come to me and who is willing to come to me I will not cast out [of my presence] NAPAQ into the wild or outside.”

38. For I came down from heaven not to do my will [preference, intent, desire-within this is the submission to the preference of the Father] but to do the will of Him who sent me. *These elements of the soul of our glorious Maker and Redeemer and Indweller are shared and identical-His will understanding sensibility, desire and heart of compassion i.e. His QNUMA*

39. **AT THIS TIME (41)** this is the will or desire of Him who sent me “That everyone whom He gave me I should not destroy from Him rather that I should raise him up in the house of the last day. The “Last Day” Four references to this in the chapter give it heightened significance. (1) If it is the last day of this world it is clearly “judgment for the unrighteous” at the Great white throne (2) at the end of the millennium when (3) earth and all in it pass away-hence no sun no day. If it is the last day of all dispensations in the economy of God it may be construed to be the

commencement of the era of glory when believers enter their eternal estate. The reference of Christ seems to distance it somewhat –far beyond Pentecost. The four references add these facts: **No believer will be destroyed at the “last day” judgment.** The last day begins with the millennium and ends with the Great White Throne thought the last judgment or its finale is given prominence in Protestant Orthodox Theology.

41. **AT THAT TIME (42)** the Jews were murmuring ones when He said “I am, I am The Bread of (divine) life who has come down from heaven.”

42. And they were saying “Is not this Yeshua son of Joseph of whose father and mother we are well aware and how does this one say that “I have come down from heaven!”

43. Yeshua answered and said “Do not mutter one with the other!” *Jesus speaks against disparagement.*

44. A man cannot or may not or will be unwilling to come to me save that the Father who sent me draw him [as with a net or yoke or rope or star(see Magi)so to attract-and yet such attraction typically involves discomfort and sudden change of environment as **in lifting from a pit or being caught as a fish or being bound as a yoked animal**] and I will raise him up at the last day. The outset of the millennium marks the “exaltation” of believers who will have been awakened in paradise at their earlier passing to Glory.

45. For it is written in the prophets “All of them will be taught in God’s school. It is the Spirit’s school- the sort of training the prophets underwent. MALAPHAN.[Isaiah54.13-Paul speaks of being taught by God how to “love one another” IThessalonians 4.9]. “Therefore everyone who has heard from the Father and has learned from Him[Such instruction involves the fact that there is a battle on for the soul and Satan is a real foe-learning at root involves not just the music of life but the understanding of spiritual warfare.] come to Me.” *The very awareness of the vulnerability that is ours drives us to Christ*

46. There is not a man who has seen the Father nevertheless He who **exists** from God –He himself has seen the Father.

47. Faithfully faithfully I say to you “Whoever trusts in me there **exists** for him eternal life”.

48. I am, I am the Bread of Life.

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

50. **AT THIS TIME (43)** this bread came down from heaven that a man may eat it and **not die**.

51. I am, I am the Bread of Life-I have descended from heaven and if a man will eat from this bread he will live on for the age of eternity and the bread of the sort AINA that I give is my body that is public or for the attention of or [as a bookcover for the protection of all pages] the sake of the life of the world. *This statement is general in nature and participation in the benefits requires “eating” and “eating” requires “drawing” and appetite. Christ was clear that the sort of life He spoke of was that of His very soul in which manner we are to identify with Him and be like Him.*

52. The Jews were quarreling and saying “How can this one give His body for us to eat?”

53. Yeshua said to them “Faithfully, faithfully I speak to you that unless you eat or digest the body of the Creator Son of man and drink His blood **there does not exist life(eternal) in your QNUMA i.e. “(eternal)being in union” as opposed to “person” or “nature”(other distinct Aramaic words)or underlying being.** This clarifying term indicates how glorified saints by identification share the deepest identification with Christ presently and are thus prepared to enter the new consummate or perfect embodied life of heaven! It is a union that means they can never be divided from Christ yet are we not Christ in person or in divine nature-which remain distinct.

54. **AT THIS TIME (44)** whoever eats from my body and drinks from my blood there **exists** for him eternal life and I will raise him up at the last day.

55. For my body fundamentally or truly SHARIRAITH 16 food and my blood really SHARIRAITH 17 is drink.

56. Whoever eats my body and drinks my blood lasts or has permanency[MAQUM] in me and I in him.

57. Just as the Father the eternal living one and I live because of the Father also whoever will eat me he also will live because of me or for my sake.
58. "This" is "Bread that came down from Heaven"; "This is not manna as your father ate and have died; whoever eats This Bread will live for the (eternal) age.
59. These things He said **when** He taught as Master in the synagogue convocation *CANOSHTHA* at Capernaum.
60. And many among his disciples who heard him were saying "This saying is **Hard** who is able to listen to it or obey it." *It classified as "drastic" CASHIA like very severe medicine.*
61. **AT THIS TIME (45)** Yeshua knew in His **soul** that his disciples were murmuring about this and he said to them "Does this stumble you?"
- 62." Truly you will see the Son of man ascending to the place where He existed formerly.
63. **The Spirit is lifegiver-the body does not benefit**-it is not useful. The words that I speak with you are Spirit and Life."
64. Yet there exist from among you unbelieving ones-He Himself knew who from among them were not believing and who would betray Him."
65. And He said "Because of this I said to you that no man can come to me unless it has been given from my father.
66. "Because of this saying many of His disciples went backward or outside [*BESATHAR*] and were not walking with Him.
67. And Yeshua said to the twelve "Are you also pleading to leave completely?" **AZAL-the word in Psalm 22.1 meaning "forsake"**
68. Simon Kaypha answered and said to Him, "To whom shall we go away completely-the words of the life of the age (of eternity) exist with you.
69. And we both believe and know by experience that you are Messiah Creator Son of the Living God.
70. Yeshua said to them "Was it not I who chose or **elected** *GABITHA* you and one of you is a satan adversary. *We have an instance of our Lord choosing a man who subsequently proved totally unfaithful. Either His choice was vindicated in Judas repentance or negated in Judas rueful sinful nemesis. For those who trust in "election" without faithfulness there is a query set here by the Master Himself. According to Titus 1.1 there must be "faith" in election; according to Romans 8 there must be more than foreknowledge-there must be likeness to Christ in victorious living; according to Luke 18 there must be day and night calling on the Lord in the elect; according to 2 Peter 1.10 calling and election have to be made sure by immediately adding in the best life -as the Spirit inspires it. According to Romans 11 there must be "gifts" alongside election-in especial the gift of conviction and new birth -the indwelling Holy Spirit. The evidence of predestination to holiness and a heavenly destiny is particularly and vitally the Holy Spirit. The preposition "one of you" אֶחָד could turn the meaning around diametrically to read "One entirely separate from you who are called".*
71. **AT THIS TIME (46)** He said this about Yehuda son of Shimeon Scariota for he was going to be the one from the twelve who would salute him with peace or deliver Him over *SALAM*.

### (3) CHAPTER 7

**SEQUENCE 5 - JOHN'S 6<sup>TH</sup> MAIN SECTION**-*the longest section of the eight in John. It reaches to 19.37.*

1. **After these things** Yeshua was walking in Galilee for He did not wish consent or will to walk in Judea because the Judeans were **pleading** to kill Him.
2. And the Feast of Tabernacles (a feast of) the Judeans was near. *This feast was especially celebrated in or around Jerusalem as one of the 3 annual feasts and during the feast booths were erected by all who traveled to the city from other parts of the land.*

3. And Yeshua's brothers said to **Him** **“Transfer/move down/ migrate from here and go permanently to live in Judea that your disciples may see the works that you do.”** *This statement presumes that the Lord had a host of disciples in and around Judea. From baptismal days and through frequent visits to the city this feature apparently was obvious to the beholder who accompanied Jesus as did his family members.*

4. There does not exist a man who does anything significant in secret for he desires that it exist or succeed **publicly/openly**. If or when you are doing these things live your life for the world or whole age to see. *The translation is less express than the intent of the writer to make the point Jesus' family were putting-that He should be seen and get more exposure nationally and appeal to His growing following in the capitol.*

5. Even though truly His brothers did not live or exist as believers in Jesus.

6. Yeshua said to them **“My time (which is mine to decide) has not come until lately – THIS TIME (47) your moment is prompt-(or) you are ready at a moment's notice.”** *The brothers seemed to want Jesus to move south and felt as members of the Star family of David that Jesus should make a thrust for the crown of Israel-certainly Galileans wanted to make him Messiah. The Lord was not discounting presenting Himself to the city and the world but the context was far different-it was the precise timing set forth in Daniel He was working to and it was the shadow of the cross that would come in its own time and was not to be hastened ere the Lord's work was complete and so what follows in this long section of the gospel authenticates Jesus' stance and supplies the context for His timely Passover exposure as the Saviour of the World.*

7. The world cannot hate you but it hates me because I am testifying **about its workers** that they are evil. *The service of this world is the service of its prince and to engage wholly and without Christ's ethic and rule in promoting it is to fall into error in purpose and practice.*

8. You go up to this feast; I am not going up now because my redemption season has not even now been fulfilled. *This has respect to the ultimate groundplan of God for reconciliation by sacrifice. This last feast in Jesus' life corresponds with the completion of the work which is fulfilled in this section-7-19 of the gospel-and it has respect to His presentation as king according to Daniel-and it has respect to **the Passover** following that presentation during which He becomes the sacrifice for the sin of the whole earth. Between there was tabernacles(7.1)-the periscope, teaching about the devil, about His preexistence with Abraham, His healing of the blind from birth, about His shepherd purpose, the great miracle of the raising of Lazarus, the Triumphal Entry, the Long discourses in the upper room as He prepares His disciples for His death and the coming of the Holy Spirit, His demonstration of His high priestly ministry that sustains us and the final evidence of His victory **“I have overcome the world”** 16.30-31 not in conquering the Romans but in working with the Father to lay a new ground plan for the future of mankind and the gospel and golden ages to follow.*

9. He said these things and remained **PASH** in Galilee. *This can mean He relaxed but the verb often means **“to labour and fast”**. Tabernacles was a rustic feast but one where good food and drink were used-Jesus may have relaxed a little but He presently followed the **“Star family”** group to the city.*

10. **AT THE TIME (48)** when His brothers went up to the feast then He also went up not **publicly** but in secret.

11. **AT THIS TIME (49)** the Judeans were **pleading** for Him in the feast and saying **“Where is He?”**

12. And there was much murmuring on His account for those existed who said **‘He is a good man’** and others were saying **‘No, rather He deceives the people’**.

13. **AT THE TIME (50)** no man was speaking **publicly** about Him because of fear of the Judeans.

14. **AT THE TIME (51)** when the days of the feast were divided in half Yeshua came up to the temple and taught. *We are speaking about a Tuesday arrival in the city.*

15. And the Judeans were amazed saying “How does this man know the scrolls *SEPHERA* when He has not learned?
16. Yeshua answered “My learning is not my own but that of Him who commissioned me!” (cf. QNUMA)
17. Whoever is pleased and decides to do His will understands my teaching if it is from God or I am speaking of my own will and desire.
18. Whoever speaks from the will and pleasure of his own mind is pleading for glory for himself but the one pleading for glory for the One who sent Him is true and real SHARIRA 18 and there is no perverted judgment AOLA in his heart.
19. Was it not Moses who gave you the law and not a man among you observes or keeps the law or Torah.
20. Why are you **pleading** to kill me? The crowd answered saying “There is a demon in you-who is **pleading** to kill you? *This statement is tantamount to a charge but while confirming the antipathy it ineffectively denies the charge.*
21. Yeshua answered “I have done one work and you are all amazed!”
22. Because Moses applied circumcision to you but it was not from Moses **AT THE TIME (50)** extending from the forefathers and it is on the Sabbath that you circumcise a male child. *The Lord was parrying the argument that He did good on the Sabbath with the unsatisfactory position of rabbinic Judaism of defiling the Sabbath with the blood of uncleanness in circumcision.*
23. If a son is circumcised on Sabbath and because the law of Moses should not be broken why do you complain that I entirely healed a Son of man on the Sabbath? *The first ground of Sabbath breaking was shedding blood on the Sabbath to guard against a proportion of sins of the flesh-the second fully healing a sinner.*
24. Do not be judges by receiving men by their looks but be just in judgment.
25. And men from Jerusalem were saying “Is this not the one they were **pleading** to kill?”
26. And look- He speaks publicly and they are saying nothing against Him! Do the elders know that this man truly is fundamentally SHAPKIRATH 19 the real Messiah?
27. We know this one rather better-we know where He is from- but **THE TIME (39)** when the Messiah comes no man will know or where He is from.
28. And Yeshua lifted up His voice when He taught in the temple and said “You know me and you know where I am from and I have not come to do my own pleasure or will *TZABOTH* -rather He who sent me is SHARIR 20 **true and fundamental and real** –whom you do not know. *This temple statement turned the attention to the Father and Jesus heavenly connection of which the people and leaders were abysmally ignorant.*
29. **AT THIS TIME (52) I do know Him for I am from union or association LOTH with Him and He sent me.** (cf. QNUMA)
30. And they pleaded to seize him and not a man raised hands against Him because His hour had not yet come.
31. **AT THIS TIME (53)** many among the crowds trusted in him saying “When Messiah comes will he do more signs than this man has done?”
32. And the Pharisees heard the crowds speaking these things about Him and sent the chief priests and guardsmen to lay hold on Him.
33. And Yeshua said “**I will be a little more time with you then I am going to join Him who sent me.**” *This is perhaps the sixth time Jesus spoke of His unity with and joint “qnuma” or being with God the Father.* (cf. QNUMA)
34. You seek me and you will not find me and where I exist you are not able to come. *Flesh and blood cannot inherit eternal life. There must be a preparation and this involves the Holy Spirit and that change that is resurrection or transformation beginning with new birth.*
35. The Judeans were saying in their minds and hearts “Where is this man prepared to go that we are not able to to “be” with him. For will He be prepared leave for the place or “temple” of the

nations and teach the idolatrous or pagans. *The Jews thought of a place so unholy to them that they would not enter because it signified false gods.*

36. What is this verbal complication *MALTHA* that He spoke “You will **plead** or ask for me and not find me and wherever I am you are not capable of coming there.

37. **AT THIS TIME (54)** in that great day which is the last of the feast Yeshua Himself rises and screamed *QAA* and said “If a man is thirsty let him come to me and let him drink”.

38. Everyone who trusts in me exactly as I have said **scripture CATHABA rivers of living water will flow from his brain CARAS**-often without need translated “belly”.

39. But he spoke about the Spirit whom those who trusted in Him were being prepared to receive because the Spirit had not yet been given for He had not yet been glorified. *The “glorification” of the Son is the preparation of the body also for the supernal realm of the heavenlies.*

40. **AT THAT TIME (55)** many from the crowds who heard His words were saying “This is the prophet”.

41. Others were saying “This is Messiah” while others still said “It can’t be Messiah does not come from Galilee.

42. Has not scripture *CATHAVA* said “From the seed of David and from the village of Bethlehem that belongs to David Messiah is coming?”

43. There was division or separation in the unity of the crowd (literally “the house”) because of Him.

44. And there existed among them people who were willing to cease Him yet no man laid hands on Him.

45. And those guards *DAHOSHA* came to the chief priests and the Pharisees and the priests said to them “Why have you not caused Him to be brought?”

46. They said to them “Never [or “from everlasting”/] in our lifetime”] in this manner has a “Son of man” spoken as this forceful powerful man *GEBRA* speaks.”

47. The Pharisees kept saying to them “Have you been caused also to be led astray in your views?”

48. “Which men from the leaders or from the Pharisees trust in him?” *The High Priests either seek to veil the fact that among their ranks at least two sanhedrinists trusted Christ or they are unaware of how high the approval of Christ runs.*

49. Except even now this people who do not know the Torah are declared accursed. *The leaders were saying that awareness of where Messiah came from was the condemnation-even though their ignorance of the true understanding of the fact that Jesus did arise from this stem and this city – home of David was the real error.*

50. Nicodemus-one of them-he who came to Yeshua by night said to them:

51. Where does our Torah condemn a son of man unless one first hears from him and shall become familiar with what he has done?

52. They answered and were saying to him “Are you also from Galilee? Search and see that there is no prophet that rises from Galilee. *The aversion to Galilee was on account of its overwhelming Gentile population with Tiberias as a Roman stronghold.*

## CHAPTER 8 (PALESTINIAN ARAMAIC 5<sup>TH</sup> C)

### THE WOMAN TAKEN IN ADULTERY

1. **AT THAT TIME (56)** Yeshua left the Mount of Olives in the morning *ZOPHRA* and came again to the temple.

2. And all the people came to Him and when He sat down He taught them.

3. **AT THIS TIME (57)** the scribes and pharisees brought to Him a woman who had been seized in the act of adultery and when they placed her in the midst...

4. And they were saying to Him “Teacher, this woman was seized publicly in the act or business of adultery...

5. **AT THAT TIME (58)** in the Torah Moses commanded that we should stone such...

6. What therefore do you say? They said this when they were tempting Him so that they might have grounds for accusing *KATARG* Him...

7. **AT THIS TIME (59)** when they delayed *KATHAR* Yeshua –when they kept pleading or praying *SHAL* Him He stood erect(often used of a position from which help could be given) and He said to them “Who among you exists or lives without sin let him first cast a stone at her?”*The Lord stood –adopting not a teaching position but one of a “reader”.*

8. And when He stooped again He wrote on the ground.

9. **AT THIS TIME (60)** when these heard they were going out [literally “subtracting”] one by one as they began from the elders and the woman was allowed to remain *AHATHBAQATH* when she existed “one only” *HOD* in the midst.*The circle had cunningly been so formed as to include the Lord in its perimeter.*

10. **AT THIS TIME (61)** when Yeshua stood up He said to her “Woman, where do you accusers exist? No man has rendered you guilty *TAHATH*. Leave and from now on do not sin again.

11. **AT THIS TIME (62)** she said and not even the man **Marya!** But Yeshua said “Neither am I condemning you. Leave from now and do not sin again”. *Paul emphasized that any who calls Yeshua Marya is acting by the inspiration of the Holy Spirit(1Cor12.3) The Aramaic text possibly from the old Syriac written before 100AD indicates that she queried “No man Lord?” to have it confirmed that He Yeshua also gave her pardon.*

### THE LIGHT OF THE WORLD

**This chapter involves a series of 13-14 exchanges between the Judeans –both those who are opposed and those who support Jesus. These twelve exchanges and answers of our Lord bring us to the core of Christ’s doctrine and of the doctrine of God.**

12. **PROCLAMATION** But again Yeshua spoke with them and said “**I, I am the light of the world** or the age-whoever comes after me will not walk in darkness rather he shall **find the light of life**. *Following Jesus in discipleship clearly led to the cross the resurrection and Pentecost where the illumination of the Holy Spirit was given though as above and in the case of Peter revelation came previously too.*

13. R The Pharisees were saying to Him-“You are testifying to yourself and your testimony is not true or real or fundamental *SHARIRA 21*

14. **A** Yeshua answered and said to them “Even if I, I am testifying about myself my testimony is *SHARIRA 22* because I know where I have come from and where I am going when I leave **AT THIS TIME(63)** you are not presently aware of where I have come from and for where I will leave.

15. You are judging in the body I am not judging a single man.

16. **AT THIS TIME (64)** if I judge my judgment is *SHARIRA 23* because I am not alone rather it is a case of I and my commissioning Father.

17. **AT THIS TIME (65)** in your Torah it is written “The testimony of two men is *SHARIRA 24*.

18. *I (am), I (am)* He who testifies of my own soul and my Father who commissioned me has testified of me.

19. Q They were saying to him, “Where is your father?”

**A** Yeshua answered them “You neither are acquaint with me nor do you know my Father. If you had familiar knowledge of me you would be familiar with my Father also.

20. These words He spoke in the “house of shearing”(treasury) when He taught in the temple and no man held him for His hour had not yet come.

21. Yeshua spoke to them again “*I (am) I am* going to leave and you will seek me and you will die in your sins and where I move to you will not be able to come.

22. R The Jews were saying “Will he now take his own life?” because He said “Where *I(am)* going you cannot come.”



23. **A** And He said You are –you are from below. I(am) I (am) from above. You -you are from this world I am not essentially existing from this world.

24. I said to you “You will die in your sins for unless you believe that ~~I(am)/I(am)~~ you will die in your sins”.

25. **R** The Judeans were saying “Who are you?”

**A** Yeshua said to them “Though I have loosed or unsealed or begun to talk with you....

26 “There exist many things I have to say to you that concern you to make judgment about you yet He who sent me is SHARIRA (25) and I am speaking those things I heard from Him in the world.

27. **SILENCE** And they did not know that he spoke of the Father to them.

28. **A** Yeshua spoke to them again “ Whenever you have raised up the Son of man then you will know that I(am)/I(am)/God and I do nothing from my own will or inclination of my soul [QNUMA] rather exactly as my Father has taught me exactly so I am speaking.”

29. And He who sent me is existing or sharing my being is synonymous with or companions with me[QNUMA] and has not left me or allowed me to remain alone **SHABAOQNI..A** I do the thing that is beautiful [*SHAPHAR=adornment, fair, pleasing*] to Him every time.

30. **EFFECT** When He spoke these things many trusted in Him.

31. **A** And Yeshua said to those Judeans who trusted in Him “If you will remain stay and dwell in my word SHARIRATH (26) truly you are my disciples.”

32. And you will know SHARIRA (27) the truth and SHARIRA (28) –He will set you free!”

33. **R** They were saying to Him “We are the seed of Abraham from old time and we have not served as bondslaves to any. How do you say “You shall be children of liberty”?

34. **A** Yeshua said to them “Faithful, faithful truth I speak to you-whoever serves sin is a servant of sin.”

35. And a servant does not last permanently or endure for his whole life or for an entire age in a house **AT THIS TIME (66)** a son abides for his lifetime.

36. If it is the case that the son shall liberate or bore the ear **HAROR** you will be truly SHARIRATH(29) the sons of liberty.

*The play on the ancient Hebrew expression of “boring the ear of the servant” is seen only in the Aramaic which reads “If you have your ear bored by the Son you are free” (or) “If you are a servant of the son you are free indeed.”*

37. I know you are the seed of Abraham, **AT THIS TIME (67)** you are pleading to kill me because you do not comprehend my word.

*The term for “competence” SEPHEQ has to do with the word “poured out and poured in”. It is not thus received.*

38. I am speaking the matter that I have seen or envisioned with my Father[QNOMA] and you are doing the service that you have seen with your father.

39. **R** They answered and said to him “Our Father who belongs to us is Abraham.”

**A** Yeshua said to them “If you were the sons of Abraham you would have been doing the works of service of Abraham.

40. **AT THIS TIME (68)** now behold you are **pleading** to kill me –I a man who have spoken the truth SHARIRATHA (30) with you which I have heard from **Eloha**-this Abraham did not do(i.e. “hear directly from God the Father”-so we are to presume that instead he heard from the Son!)

41. “**AT THIS TIME (69)** you are doing the works of your father”

**R** -They were saying to Him We were not from fornication. One father exists who is ours-**Eloha**.

42. **A** Yeshua said to them “If God **Eloha** were your Father you would have been loving to me for I went from God **Eloha**. **NAPAQ** signifies “to subtract from or for a wife to proceed from her

husband's presence or for a spirit to leave another spirit[QNUMA].I did not come of my own will or pleasure –rather He sent me.”

43. Why do you not have personal acquaintance with my word? Because you are not able to hear and obey my word. *This inability comes from not being loving servants of Christ the Son who frees from Satan!*

44. You have your existence from your father the devil CALQARAZA and the desire of your father you are **pleading** to do-he who from the head stream of history was killing men and does not stand or remain in the SHARIRA(31) truth because truth SHARIRA(32) does not exist in him. Whenever he speaks a lie he speaks on his own because he speaks also as the father of falsehood.

45. “**AT THIS TIME (70)** I who am the truth SHARIRA(33) am speaking and you are not believing.

46. Who is there among you that convicts me of sin(against the law)and if I speak the truth SHARIRA(34) why do you not believe me?”

47. Whoever is or has life from God hears and obeys because of this –you are not hearing because you have no life or being from God. *The “ears to hear” and “eyes to see” statements go deeper-Our Lord explains that there is more than missing faculty - there is missing being.The Aramaic gets to the root of this concept of being unlike the Greek.*

48. R The Jews answered “Are we not correct in saying you are a Samaritan and a demon is in you?”

49. A Yeshua said to them” There is not a demon in me - rather My Father is valuing me and you dishonour me (*literally “Make little of me!”*).

50. **AT THIS TIME (71)** I am not **pleading** or seeking my Glory - One exists who **pleads** and judges”.

51. Faithfully, faithfully I tell you that whoever keeps NATAR[*keeps the candle lit*] my word shall not see death that belongs to eternity. *It appears clear that death that cannot resolve in terms of further life for all eternity awaits those who do not receive the word of life.*

52. R The Jews were saying to Him “We now know that there exists a demon in you. Abraham is dead and so are the prophets and you are saying that whoever keeps [NATAR-*to guard like a door to heaven or like a wardrobe of clothes to wear or like a military station to hold*] my word shall not taste TAAM [*savour taste or experience*] death for eternity.

53. Are you greater than our Father Abraham who died and than the prophets who are dead? Who are you making your soul out to be?

54. A Yeshua said to them “If I, I glorify my soul my glory is nothing. My ever existent Father it is who glorifies me[QNUMA] –He of whom I speak to you is our **Eloha**.

55. You do not know Him **AT THIS TIME (72)** I know Him and if I had said “I do not know Him” I would be to myself failing or perjuring or breaking faith[QNOMA] like you rather I know Him and keep His word.

56. Abraham your father did long with excitement MASOH to see or have a vision of my day and he saw it and was glad or rejoiced or welcomed it HAD. *As to the context when one might ask was this experience. It would appear to be one accorded the patriarch in the heavenlies. On earth he glimpsed the resurrection in believing that ‘God could raise Isaac. It could be that the vision of the star and the starry heavens was such a radiant occasion but it is rather to be understood as an experience not necessarily otherwise confirmed by scripture.*

57. R The Judeans were saying to him “You are not yet a man of 50 years and have you seen Abraham?” *Acceptance of Christ’s pre-existence or rather unbeginning clearly was wanting.*

58. A Yeshua said to them “*Faithfully, faithfully I say to you before Abraham would be (born) I exist or have being*[QNUMA].

59. **FINAL OUTCOME** And they shouldered stones to stone RAGAM Him. And Yeshua hid Him [disappeared or went into secret TASHA and proceeded from the temple and passed between them and traveled or walked on His way AZAL.

## CHAPTER 9

**This chapter features a man disabled visually from birth –and one who makes a stout defence or apologetic for openness and the nature of faith and the importance of accepting the work of God whether in our weakness or in the strength the Lord affords . Life’s hardships are counterpoised with its miracles. And love.**

1. And when He passed along He saw a courageous man who was blind from the womb of his mother. *The statement is so emphatic it tells us the baby never opened his eyes-but he was loved and cared for and now the Saviour comes to his relief.*
2. And His disciples asked Him saying “Who is it sinned-this man or his parents that he was born blind?”
3. Yeshua said to them “It is not that he sinned and not that his parents did rather that the works of God may be seen in him.”
4. And is it not for me to *enact the works which are from Him who sent me*[QNUMA] while it is day for night comes when no man can do great work PELAH.
5. As long [as many days] as I am in the world I am the light of the world.
6. And when He said these things He spat [*representing His breath*] on the earth[*signifying “recreation”*] and mixed [GABAL-the word used for mixing medicine] muddy clay from His spittle and daubed it TASH on the eyes of the one who was blind. *The idea of “smearing” the clay suggests smearing like a salve*
7. And He said to him “Go, wash in the pool of Shiloh” and he went away and washed and he was coming back when he (first) saw. *The blind man was sent to a place where he could find water in the streaming flow of Siloam. The act could typify the act of obedience that is baptism*
8. **AT THE TIME (73)** his neighbours and those who saw him begging from them before were saying “Was he not he who sat and begged?”
9. There were some saying “He is!” and some saying “He is like him!” but he said “I am he!”
10. They were saying to him “How were your eyes opened?”
11. He answered and said to them “A man of the name “Yeshua” made clay and smeared it on my eyes and said to me “Go wash in the water of Shiloah” and I went and washed and vision came to me.
12. They were saying to him “Where is he?” and he said “I do not know!”
13. And they brought him who earlier was blind to the Pharisees.
14. **AT THE TIME (74)** Sabbath was still in its course or existing when Yeshua made clay and opened his eyes for him.
15. And the Pharisees asked him again “**AT THAT TIME (75)** how did sight occur? He said to them “He applied or purified clay or refined clay on my eyes and I washed and got my sight.
16. Men from the Pharisees were saying “This man is not from God Eloha because He does not guard the Sabbath but others were saying “How is it possible for a man who is a sinner to do these signs?” and there existed a schism or difference among them.
17. They continued to speak again to the one who had been blind or hidden in dark “What do you, you yourself say about Him who opened your eyes?” He said “I myself say ‘He is a prophet’”
18. **AT THAT TIME (76)** the Judeans did not believe that he had been blind and gained sight till they called the parents of him who had his sight.
19. And they asked them this conditional question “Is this your son who when born was blind and how does he now see?”
20. **AT THAT TIME (77)** his parents answered and said “We have personal experience of this our son and that when he was born he was blind.”
21. **AT THIS TIME (78)** how he now sees or who opened his eyes we do not know. He has come to years [i.e.”mature years”] Ask him for he will speak for himself.

22. The parents said these things because they were afraid of the Judeans for the Judeans had determined or agreed that if a man should get to know Him as Messiah they would excommunicate him from the synagogue.
23. For this reason his parents said “He has come to years ask him!”
24. And they called the man a second time.-he who had his existence as a blind man saying “Glorify **Eloha** for we know that this man is a sinner!”
25. He answered “If He is a sinner or not I know not **AT THIS TIME (79)** one thing I now know- I was blind and behold now I see”.
26. They were saying once more to him “What did he do to you? How did He open your eyes for you?”
27. He said to them “I told you and you were not listening-do you want to listen and obey? Are you also consenting, willing or delighted ZABA to become His disciples?”
28. **AT THAT TIME (80)** they were reviling him or accusing him of sin and saying to Him “You are his disciple for we are disciples of Moses!”
29. “And we know that God spoke with Moses. **AT THIS TIME (81)** we don’t know from where this one comes!” *This expression indicates suspended judgment.*
30. That man answered and said to them “In this therefore there is something to be amazed or wonder at-even to tremble at **DAMAR** that you don’t know from where He is and He opened my eyes!” *The deduction is that this man was an acute thinker and had dropped to it that Yeshua was very special-even Messiah.*
31. **THIS TIME (82)** we know from experience that God does not listen to or obey in the house of a man who is actively sinning and behaving arrogant but whoever stands in awe or worships and fears **DAHAI** Him and does His will He listens to him.
32. From the age of man’s existence it has not been heard that a man in the flesh opened the eyes of one born blind. *Here the acute reply encompasses the whole of the created order since its inception. This miracle was unexceptionally unique.*
33. If This person was not from God He would not be able to do this.
34. They answered and were saying to him “You were completely born in the house of sins **HATHA** and are you teaching us?” And they cast him out of doors **LEBAR**.
35. And Yeshua heard that they had pronounced an excommunication or cast him out of doors. And He found him and said “Do you trust in the **Son of God** **ܩܘܝܢܘܢܐ ܕܥܘܠܡܐ**?” **BAR** in Aramaic carries the significance of associate fellow or consort and is not settled with the “second generation” ideas we link with sonship *This is a quite specific statement about Himself that Jesus very infrequently made-but its clarity could not be more lucid.*
36. He who was healed answerd “Who is he My Lord that I may believe (lit. “amen” or “say Yes to “ or “be faithfully committed to) “ him?” *This statement recognizes the grandeur of the person of Christ and the man truly appreciated the superlative experience. He himself was awed by the term and humbled by the thought that such a faith was possible proffered and for this commitment he was certainly ready.*
37. Yeshua said to him “You have seen Him and He who is speaking with you is He”.
38. **AT THAT TIME (83)** he said “My Lord I believe” and falling down he worshipped him”.
39. And Yeshua said “For the judgment of this circle of time **ALMA**(c.f.v.32)
40. The Pharisees heard those who were with Him and said “Are we also blind?”
41. Yeshua said to them “If you were blind you had no sin but you are saying “We see” because this your sin remains or persists[ *as a serious illness*].

### (3) CHAPTER 10

**Salvation presumes “entering by the door” and entails experience of Jesus as Saviour and Lord. He is the Great Shepherd of the Sheep and the fold is the society of the Holy Spirit commonly termed “The Church” and known specifically to God as “The elect” or chosen**

whom He called and who obeyed in faith and as the “bride” who He loves and who loves Him.

**They are from all the world and are kept from this world’s allure and the devil’s grasp and He transforms them so that the lusts of the flesh cannot dictate their way of life.**

1. Truly truly I say to you “The man who does not enter by the gate or doorkeeper to the fold of the sheep and rather ascends or mounts up *SALAQ* a different way –he is a thief *GANAB*[furtive/secret] and an in and away robber *GISHA*[quick as lightning but in the open].

2. **AT THE TIME (84)**He who enters from the gate is the shepherd of the sheep.

3. And to this person the porter opens the gate or entrance *TARAA* and the flock hear His voice and He calls his own sheep *EREBAHI* and they go or leave after Him because they are ones who know His voice and its tone *QALAH*

4. And when He has brought forth His flock He goes out before it and His sheep who belong to Him are the ones who go after Him because they are familiar with His voice and tone.

5. **AT THE TIME (85)** the flock will not go out after a stranger but will flee or escape and scatter from him for it does not know with intimacy the voice and tone of a stranger.

6. This illustration or allegory *PALATHA* Yeshua told them[*AMAR indicates a tonal relating of a special story*]but they were not acquaint with what He was conveying in eloquent speech *MALAL*.

7. **AT THAT TIME (86)** Yeshua spoke again to them “Faithfully faithfully I relate to you that **I(am) I (am)** “The Gate” [*the entrance to safety and heaven*] of the sheep.

8. And all those who came were thieves and robbers –however the flock did not obey them.

9. **I(am) I (am)** [*The “I am’s” constitute references to the QNUMA or “self consciousness of the being of God in the flesh.*] God the Gate and if a man will enter by me he will live and shall come in [AL-enter a relationship or covenant] and out freely *NAPAQ* and find pasture.

10. The thief does not come unless ALA to that he may steal and that he may kill and that he may destroy[*ABAD*]-I have come that there may be life for them and for whatever abundant benefit[*YITHER advantage or profit over and above-hence we speak of the “benefits” of the covenant of grace*] they may have.

11. **I (am), I (am) God (QNUMA)** “The Good” Shepherd, The Good Shepherd *devotes and renders as that to be punished*[*SUM*] His own soul in place of [*HALAPH-exchange-so ‘ransom’*] His flock.

12. **AT THE TIME (87)** a hired man who is not the shepherd of the sheep and the sheep are not his own-when he sees the wolf who is coming leaves [***SHABAQ* ⚡“does not let himself stay”**] the flock and flees to avoid (it) *ARAO*.

13. But a hired man flees because he is one who is hired and he is not consecrated or devoted to and addicted to the sheep and then the wolf comes and snatches[*HATAPH* ravages plunders and does violence to] and scatters[*BADAR* routs & disperses] the flock.

14. I am the good shepherd and am familiar with sheep who belong to me and I am known or caused to be known by those who are mine.

15. *Exactly as my Father that knows me I am familiar and intimate with my Father QNUMA and I devote my soul in exchange for the flock. There is something more in this statement of exactitude. It speaks of a commitment that is total mutual devotion in the awesome matter of redemption first between Father and Son and then to the flock on the part of both.*

16. **AT THIS TIME(88)** there exist other sheep which were not of this fold and it is also right and fitting or just for me to bring them. They also shall be hearers of my voice and there shall be one complete fold and one shepherd. *Our Lod speaks of the propriety and the necessity of expanding the kingdom and the fold worldwide cf John3.16.*

17. Because of this my Father delights in me because I am laying down my soul that I may assume it or receive it again *NISAB*.

18. Man does not take it from me rather I(am) I (am) laying it down from my will or intent for I have the government authority &self-mastery [*Christ’s QNUMA and human soul are both attested*

in this expression]to lay it down and I have the government authority and self-mastery *SHALIT* to assume it again-this mandate commitment or imperative I have received from my Father.

19. And there was again division among the Judeans on account of these words of doctrine *MALA*

20. Many were saying “There exists a demon in him”. He is mad[has lost it] raving mad *SHANA MASHANA*. Why are you listening to him?

21. **AT THAT TIME (89)** others were saying “These teachings are not of one possessed! How can a demon open the eyes of a blind man?”

22. **AT THE TIME(90)** it was the festival or feast *NADA* of dedication revival or renewal *HODTHA* in Jerusalem and it was stormy weather or winter *SATHOA*

23. And Yeshua was walking in the temple in the portico of Solomon.

24. And the Jews besieged him and were saying to Him “How long are you assuming or relating so intimately *NASAB* to our souls? If you are Messiah tell us openly.”

25. Yeshua answered them and said to them “I told you and you do not believe –*the works of service that I do in service in the name SHEM of my Father*[*QNUMA-the one name the one identity*] these testify of me.”

27. Despite that you are not believers because you are not of my sheep –precisely as I said to you.”

28. And I give life that is eternal and they will not perish for ever and no man will force them or drag them from my hand. *The action of “snatching” is perhaps too much a slight. God is not that easily divided from His own. The idea is of “sustained pulling” and “applied force”.*

*The old poem “A far greater power up yonder still watches and cares for His own” is apropos.*

29. For my Father who gives or provides, grants, delivers or yields to me is greater than all and man is not able to force anything from the hand of my Father. *Christ is saying that the Father is greater than all powers that may hinder the soul’s salvation. He is also saying that the Father both administratively gives to Him and in covenant love yields to Him so there is a mighty working relationship in the work of salvation between Father and Son and this extends to the Spirit of God besides.*

30. *I and my Father-we are “One”[HAD]singular and used of “one with one”(QNUMA)].*

31. The Judeans again shouldered stones to stone Him

32. Yeshua said to them “Many noble virtuous beneficial and welcome works I have exhibited to you *HOA* from the presence of my Father-for which among these are you for stoning me to death?

33. The Judeans were saying to Him “It is not for noble action we are stoning you but **THIS TIME(91)** because you blasphemed and *when you exist as the Son of man you make your soul ~~an~~* *God Eloha.”[Qnuma was precisely understood by the Jewish religious leaders]*

34. Yeshua answered “**Is it not written in your law ‘I said “You are gods”’?**”

35. If He termed them “gods” because the words & understanding of God was with them the scripture cannot be refuted rejected or broken down *SATHAR*.

36. “Are you speaking of whoever the Father sanctified and sent into the world blaspheming because I said to you “I am the Son of God?”

37. If I do not do the works of my Father you should not believe me.

38. But **AT THE TIME(92)** when I do even if you are not believing believe those deeds that *you may know my father is housed within me and I within my Father*[*QNUMA*].

39. And again they **PLEADED** to hold Him but He escaped or proceeded from between their hands.

40. And He went away to (Beth) Abara of Jordan to the place where John had been earlier when he baptized and He[Jesus]stayed there.

41. And many men came to Him saying “John did not do even a single sign **AT THAT TIME(93)** everything John said about this man is true *SEARIR(35)*.

42. And many believed in Him.

## CHAPTER 11

**Salvation’s reach is beyond the grave and so the Christian may die physically but spiritually we have a temple not made with hands. We are the true “good templars” who have a good**

**home in glory land when this old tent is done. It shall be like that of Jesus and with this unown incorruptible body we shall be either raptured or return.**

1. **AT THE TIME(94)** there was one special man who was sick –Lazar from the Bethany village – the town of Mary and her sister Martha.
2. **AT THE TIME(95)** this Mary is the one who anointed the feet of Yeshua and wiped both His feet *equally* humbly and in esteem *SHOA* with her hair-it was her brother Lazar who was sick.
3. His two sisters sent to Yeshua and were saying “Our Lord, behold he whom you love and desire as a friend *RAHAM* is sick.
4. **AT THE TIME(96)** Yeshua said “This sickness was not of death but for the glory of God that the Son of God might be glorified through it. *The visit of the Greeks enables this statement to illuminate Jesus’ statement then-that His death was equally to glorify God through His subsequent resurrection. God is glorified through trial.*
5. **AT THE TIME(97)** Yeshua did cherish or have immense love *HAB* for Martha Mary and Lazarus.
6. And when He heard that he was sick He stayed on or delayed *CATHAR* in the existing locality two days.
7. And after this He said to his disciples “Come let us leave for Judea again”.
8. His disciples were saying to him “Our Rabbi, the Jews are at this very present *HASH* pleading to stone you and you are going there again?”
9. Yeshua said to them “Are there not twelve hours in a day –and if a man walks in the daylight *AIYOMA* he does not weigh things up or stumble because he sees the illumination or instruction of this world. *The comparison of “light” and spiritual instruction” leads to the avoidance of sin and uncertainty.*
10. **AT THE TIME(98)** when a man walks in the night he is unsure and stumbles because there is no light “in” him. *The Lord is speaking about the greatest lesson or illumination possible-the light of resurrection life which is truly “in” the Christian’s life. Testimony to this is to follow through the resurrection of Lazarus and then our Lord.*
11. Yeshua said these things and afterwards said to them “Lazar our delight and dearly loved *RAHAMAN* is resting but I am leaving that I am going that I may stir or awaken him. *The AORI [“enlightening”]of Christ is akin to His QUMI [“resurrection”]–the natural thing to God is to live among the living and the most rare and uncharacteristic thing is to be associated with persons not fully occupied with Him.*
12. His disciples were saying to Him “Our Lord, if he is lying sleeping he is healing.
13. But Yeshua **AT THAT TIME(99)** spoke of His death and they supposed that he spoke of lying down to sleep or after a swoon.
14. Then Yeshua said to them by explanation or interpretation “Lazarus has died”!
15. “I am glad that I was not there for your sakes that you may believe but you must march there or you are to go there”.
16. Thomas who is called “Thoma”(Greek for “Twin”) said to his brother disciples “Let us leave that we also may die with him”.
17. And Yeshua came to Bethany and found him (Lazar) already four days in the house of burial.
18. **AT THE TIME(100)** Bethany was beside Jerusalem when the distance separating was just 15 furlongs (about 2 miles). *Clearly Bethany grew over the interim.*
19. Many of the Judeans were coming to Martha and Mary to comfort or console their hearts over their brother.
20. **AT THE TIME(101)** when Martha heard that Yeshua had come she went out to meet Him **AT THAT TIME (102) MARY** was sojourning in the house.
21. And Martha said to Yeshua “My Lord if you had existed or lived or been here my brother had not died.”
22. But even now I know that “as much as” you ask of Eloha He will give you”.

23. Yeshua said to her “Your brother shall rise!”
24. Martha said to him “I know that he shall rise(QUM) in the awakening or reviving *NAHAMA* in the last day or latter day.
25. Yeshua said to her “I live I live (as God) the reviving or awakening or resurrection and the Life(eternal) and who believes in me even if he should die shall live!”
26. “And everyone who lives and believes in me shall not die to eternity or in the death belonging eternity-do you believe this?”
27. And she said to Him “Yes my Lord I, I who live do believe that You are the Messiah the Son of Eloha who was to come into the world.
28. And when she had said these things having left she called Mary her sister in a veiled or hidden manner and said to her “Our Rabbi has come and has called for you!” *The notion of a local Rabbi would render those words a matter of some privacy and avoid general disturbance,*
29. When Mary heard she arose *QUMATH* quickly and was coming to Him.
30. **AT THE TIME(102)** Yeshua had not yet arrived at the village but He was in that place where He met Martha.
31. **AT THE TIME(103)** there were also Judeans who were with her in the house-people who were comforting her who saw Mary rise immediately *AGAL* and proceed out and they themselves left after her for they thought she went to the tomb to weep.
32. **THE TIME (104)** when Mary came where Yeshua was and saw Him she fell at His feet and said to Him “Oh that you had been here My Lord, my brother would not have died.”
33. **AT THAT TIME(105)** when Yeshua saw that she wept and those Judeans who came with her were weeping He was moved intensely [literally flowing with emotion]*AZAZ* in his *spirit* and boisterously moved in His *soul*. *The human feelings and conscience were turbulent and the spirit by which he walked with the Father was flowing in compassion. This distinction is not found in the Greek and it is very helpful. The Greek MSS refer only to the spirit.*
34. And He said “Where have you laid him[*The word MATHNOAH –“home of rest”*]. They were saying to Him “Our Lord *Come, See.*”
35. And the tears of the Lord did *come*.*There is poetry & pathos here.*  
*WE AMARIN LEH MARAN TA HEZI*  
*WEATHIN HAYI DAMAAHI DEYESHUA*  
*The Lord wept His way to the grave.*
- 36 **And the Jews were saying “Behold how much he loved him”** *The Jews saw the deep friendship expressed over and over in tears scarcely dried when Lazarus rose again.*
37. **AT THE TIME(106)** certain people said “Could not this one who opened the eyes of he who was blind himself work by his skill that even this one should not die of himself (*There are two Niphals which suggest an “ought” and “ought not*).
38. **AT THE TIME (107)** Yeshua was “in the place of” or “being powerfully moved” or “mighty and resolute” between himself and it came near to him –the house of burial and that house of burial existed as a cave and a stone was placed at the door. *John is saying that both in the case of Lazarus and Jesus the burial place was a cave. There is an old eastern legend that Adam was buried in a cave. Caves, we may deduce were from the earliest days used for burial-a divine provision.*
39. And Yeshua said “Take away this one stone” or “take away this stone once”*HADA*. Martha, sister to him who had died said to Him “Even after it is foul/putrid as to him(his body)for four days are upon it.
40. And Yeshua said “Did I not say to you that if you(plural) would believe you(plural) would see the Glory of God?”
41. And they took away “that” *HI* stone and He, Yeshua Himself lifted His eyes above and said “Father I thank You that You have heard me...”



42 I do know that always without exception You hear me [QNUMA or self awareness]but on account of this mass of people who are standing or risen up I said these things that they may believe that you sent me on a mission.”

43. And **after** He had said these things He proclaimed in a loud/sublime RAMA voice “Lazar(us) come out-of-doors.”

44. And He who had died proceeded out **fit for (military) service NAPAQ** when or after his hands and feet were bound in swathing bands and his face was bound in a sudarion. And Yeshua said to them “Loose him and allow him **SHEBAQ** to walk or march. This idiom fits with the tradition that Lazarus was a soldier-as does the loud command of Christ.

45. And crowds of Jews who came to Mary-after thy saw the things that Yeshua did believed on Him.

46. And certain people from them went straight to the Pharisees and told them the thing that Yeshua did. *This action of consulting those who believed in “resurrection” and advising that Jesus made it a current matter was of lively interest-but likely also to be contentious.*

47. And the chief priests and Pharisees assembled a synod and they were saying “What shall we do or enact-this courageous / militant man **GEBERA** is working great signs.

48. And if we allow **SHEBAQ** him thus all the people will believe in him and the Romans shall come packing up our our special place/region **ATHAR** and nation.

49. **AT THE TIME(108)** one of them whose name was Caiaphas **COVERED [WITH ASHES]** the high priest that year said to them “You who know nothing you don’t know anything.

50. And you do not begin to estimate or think that it is expedient or profitable to flourishing **PAQAH** for that one strong man should die instead of the whole people perishing.

51. **AT THE TIME(109)** He did not say this of His own will preference or agreement of soul but because he as high priest that year prophesied that Yeshua was prepared or coming that He should die for the nation. *Caiaphas was aware that prophecy and Christ as scapegoat merged suitably*

52. And not only in place of the nation but also that He should gather into one the children of God who had scattered or spread in many directions. *John further expounded that God had a still larger plan. He speaks inclusively of Gentiles in this particular.*

53. And from that day they began to calculate that they should kill Him with violence **QATAL** not **QATA** (silence).

54 **AT THE TIME(110)** Yeshua was not walking openly among the Jews but he went from there to a special place that’s near the Arabah-to a fortress city **KERAKA** which is counted as Ephraim and there He was calculating to fortify **HAPAQ** His disciples.

55. **AT THE TIME(111)** the Passover of the Jews was coming near and crowds came up from the villages to Jerusalem **before the feast** to sacrifice for/ abhor **DAKA/NADAK** their souls.

56. And they were seeking Yeshua and saying to one another in the temple “What do you think will He not come to the feast?”

57. **AT THE TIME (112)** the chief priests ordered that if any man might know where He is he should spy and search out for them so they might apprehend Him.

## CHAPTER 12

**Salvation visited Jerusalem on a specific day when the people had their opportunity not just popularly or individually but as a nation to crown him king. Again the Greeks came on a given day and on that day they “sought Jesus. At the feast Jesus cried out in his great appeal “Come NOW you who thirst. There are specific days in our lives that stand out very especially. We can let them pass or we can grasp the opportunity with both hands.**

1. **AT THE TIME(113)** 6 days before Passover Yeshua came to Bethany where Lazar(us) he whom Yeshua raised from the house of the dead was living... whom Yeshua Himself raised from the dead.

2. And they made a late supper *HASHEMITAH* for Him there and Martha served and Lazar(us) was there as one of the guests with Yeshua. *The effect was that our Lord was chief guest and Lazarus was by his side for his life was also being celebrated.*
3. **AT THE TIME(114)** Mary took an tapering alabaster glass *SHATIPHTAH* of perfume of first class Indian spikenard-very costly and anointed *MESSHATH* the feet of Yeshua and wiped His feet with her hair and the house was filled or satisfied *MOL* with the fragrance.
4. And Judah Sicariota –one of the disciples-he who “would” (sign of future tense) *or* who was prepared that he should hand Him over –said...
5. Why was this perfumed oil not sold for three hundred denarii and given to those in poverty?
6. **AT THE TIME(115)** he said this not because the poor was a concern of his but because he was a thief and the money box(transliterated from γλωσσόκομην) was with him. *The Greek word means a box in which to keep a mouthpiece. The connection is that it gave him a considerable say in practical things and offered him chance for siphoning off money and it may be this habit had become pronounced. And anything that fell into it he robbed TNIN*
7. But Yeshua said “Let her alone” **SHIBBOQYAH/S** –for the day of my interral she hid this treasure. *The effect of Jesus’ words was to contrast Judas’ secret larceny and Mary’s secret care.*
8. For at all times the poor who are yours exist along with you **BUT AT THE TIME(116)** you do not have me living with you at all times!
9. And great crowds from the Jews heard that Yeshua is there  
And came not because of Yeshua only but also that they might see Lazar(us) whom he had raised from the tomb.
10. And the chief priests also had been seeking that they might put Lazar(us) to death
11. Because many of the Judeans because of him were leaving and believing on Jesus. *This statement is indicative of a swing in the capitol which was going to be reversed by the political & religious elite.*
12. And for the next day a great crowd that had come to the feast when they heard that Yeshua had come to Jerusalem
13. Took branches of plams and went out to meet or encounter Him they were shouting and saying “Hosanna Blessed is He who come in the name of **Maryah**-the King of Israel.
14. **AT THE TIME (116)** Yeshua found a donkey and sat on it exactly as it is written
15. “Fear not Daughter of Zion; Behold your king is coming to you and rides on a colt-born ‘*AILA* of a donkey.
16. **AT THE TIME(117)** His disciples did not know these things were written of Him but *ALA* at the season *ZEBANA* after Yeshua was glorified His disciples remembered these things were written about Him and they did these things to Him.
17. And this crowd that was with him when he called Lazar(us) and raised him from the house of death was testimony.
18. And because of this great crowds who hear of that miracle went out in front of Him.
19. The Pharisees **AT THE TIME( 118)** were saying one to another “We are not availing anything- You just look-the whole age is getting on the move after Him.”
20. But **AT THE TIME (119)** there were also men of the Gentiles among them who came up to worship at the feast.
21. These came and drew near to Philip who was from Bethsaida of Galilee... *Perhaps a hint that Philip spoke their Greek language* and they asked him saying “Sir, we seek to see Jesus face to face”.
22. And Philipus came and told Andreus and Andreus and Philipus told Yeshua.
23. **AT THE TIME (120)** Yeshua answered and said to them “The hour has come for the Son of Man to be glorified”.
24. Truly, truly I say to you that unless a grain of wheat *PARADATHA* falls into the ground and *dies it remains alone* – forsaken - *PISHA* on the other hand if it dies it yields much fruit.

25. Whoever loves his soul will destroy it and whoever *hates his life in this world or age* shall keep it for the (eternal)age of life.

26. If a man serves me he shall come after me and where I live there also shall my servant be- and whoever ministers to me him my Father will honour or hold precious.

27. Behold **now** my soul is troubled and What *MANA* shall I say? "Father deliver *PAZANI* me (from the evil or *blood penalty*) of this hour - but **because of this** [*i.e* "*The blood penalty*"] I have come to this hour."

28. "Father, glorify your name" And a voice was heard from heaven "I have glorified and again I am glorifying

29. And the crowd that was **risen heard** it and were saying "It was thunder"-on the other hand others were saying "A messenger or angel *talked or reasoned MALAL* with Him!"

30. Yeshua answered and said to them "This voice was not for my foreshadowed good but for your foreshadowed good" *TALITH*.

31. **Now is the judgement of this world or age;** now the ruler *ARCHONA* of this world is sent away as a scapegoat outside.

*The Lord was referring to heaven and the putting out from God's presence of Satan by the hand of a strong angel.*

32. And I when I am lifted up *TARUMAH* from the earth will draw all mankind to me. *This is the other side of the coin-Christ's glorious return to heaven-safeguarding His people from the adversary.*

33. **AT THE TIME(121)** He said this that He might demonstrate *HUA* by what death He would die.

34. The crowds were saying to Him "We have heard from the Law *NOMOS* (*transliterated Greek*) that Messiah stands for an age or eternal. How do you say that the "Son of Man"(Messiah) is to be lifted up(as a sacrifice)? Who is this Son of Man?"

35. Yeshua said to them "A little longer time the light is with you. Walk while the light is with you lest the darkness should come your way and whoever walks in darkness will not know where he is going. *The Lord referred to the clarity of the gospel and the means of certitude concerning salvation.*

36. While the Light is with you Believe in the light *NOHARA* that you may become children of the light. Advising of these things Yeshua forsook or departed from them *AZAL* and went into hiding.

37. And when he accomplished all these signs in their presence they did not trust in Him.

38. That that word of Isaiah the prophet might be accomplished that says "My Lord, who is it that agrees believing what is heard of us and to whom is the arm of **Marya** revealed?"

39. Because of this they were unable to believe (they would not come while they had light)-because again Isaiah said.

40. They have torn out *AOR* their eyes and fouled up shaded or put into obscurity their hearts lest they should see with their eyes and try or experience trusting *NAS-THACALON* with their hearts and should be turned around and I would heal them.

41. These things Isaiah said *MALAL* or when he saw His glory and spoke ("*cut off*" or *spoke specifically*) about Him.

42. Also among the first ones **AT THE TIME(122)** many believed on Him but because of the Pharisees they were not witnessing or professing faith *MOED* lest they would be out of the synagogue. *This appears to be a temporary wave of credibility.*

43. For they loved the glory of the children of men more than the glory or praise of God.

44. **AT THE TIME(123)** Yeshua cried out and said "Whoever trusts in me - it is not in me he trusts but in him who sent *SHADAR* me..." *This is a pun where Jesus is saying the Father "sent him out of heaven"(equivalent to expel for a time) for them and yet they did not appreciate what had been done for them. It is not that He is not Son of God but that He was showing how one has to face the reality of love.*

45. "...And whoever sees *HAZAH* (*contemplates discerningly*) me sees Him who sent me out."

46. I have come as the light for the world - all who believe in me will not abide or live in darkness.  
 47. And whoever hears my words that cut or slice through *MALAL* doubt and confusion and does not keep them I am not judging him for I have come not that I should judge the world but that I should revive or enliven the world.  
 48. Who is ungrateful or rejects me and does not receive my incisive words - there is one who judges him - the clear word I have spoken - that will judge him at the last day. *Jesus is referring to the "Great White Throne" judgement.*  
 49. For I have not spoken so decisively from my own soul but the Father who sent me out gave me commandments what I will say or make clear and luminous and what I will speak sharply.  
 50 And I know that His commandments are they of eternal life. These things therefore I am speaking specifically and with a cutting edge just as my Father tells me to speak thus sharp and with finality. *Our Lord is explaining that He is not being rude or unnecessarily cutting but He is determined to put as clearly into relief the seriousness of His mission as ever He can-and the Father who sent Him exorcised Him to set it in stark relief.*

### CHAPTER 13

1. **AT THE TIME (124)** before the feast of Passover He, Yeshua knew the hour had been reached in which he would leave *SHANA*(used of a migrating bird) from this world to the Father. And He loved His own *DIL*(An Aramaic word for "those close to one's heart) He loved them to the very last or extreme end of His life.  
 2. And when it was supper Satan cast (a net) into the heart of Judas son of Simon Scariota so that he would take possession of or surrender Him(Jesus). *The rendering that "Satan was cast into the heart of Judas by Yeshua is riven with substantial and perplexing issues allying a demi-urge with our Lord's name and crossing the line where "God does not tempt".*  
 3. **THAT TIME (125)** because He as Yeshua was the One who knew that the Father had given everything into His hands and that from Eloha He had gone out and to Eloha He (Marya) would leave.  
 4. He arose from supper and laid down *SOM* His long outer garment *NAHATH* sometimes of a worn out coat-but on account of the Soldiers' treatment of this "robe" it would appear very fine and took a towel *SUDONA* and tied it as a girdle on His waist.  
 5. And He poured out *RAMA* water in a good sized wash basin *MASHAGITHA* not *MESAGINTHA* and began to wash the feet of His disciples and He wiped (them) with the towel that was round his waist.  
 6. **AT THE TIME(126)** when he came to Simon Cephas he Simon said to Him "My Lord - why are *ANATH* you washing my feet for me?  
 7. Yeshua answered and said to him "The thing I am doing why you do not know-why even you don't know now but **AT THAT TIME(127)**after this you will know.  
 8. Simon Cephas said to Him, "To eternity you are not a washer of my feet". Yeshua said to him "If I am not your washer there exists no lot or stake or portion for you with me".  
 9. Simon Cephas said to Him "**AT THE TIME(128)** or (from that point of view) let not only my feet but my hands and head to be washed."  
 10. Yeshua said to him "He who has washed *SAHA* -of sea swimming and body washing(& baptism which begs the question-did the disciples undergo the baptism of John) does not necessity except only to wash his feet for he is all clean but all of you are not clean or purified *DACA* ."  
 11. For Yeshua He knew who would hand Him over -because of this He said "Not all of you were clean." *This may as earlier stated refer to the penitence linked with John's message. This washing was not "heart work" only compliance and did not alter the mind of Judas.*  
 12. **AT THE TIME(129)**When He caused their feet to be washed He took His robe and leaned or supported Him (at supper) and said to them "Are you Ones who are aware what I have done for you?"

13. **You-You** call me “our Rabbi” and “our Master” and you are speaking correctly for so I am”.
14. “If I your Lord and Master have washed your feet for you how much ought you to wash the feet of each other!”
15. This model *TOPASA* I have given you that exactly in the way I have done to you you also should do.
16. Truly, truly I say that there is not a servant greater than his master nor an apostle greater than the one who sent him.
17. If you know these things good and happy and blessed you are if you do them.
18. It was not about all of you I have spoken for I know whom *AILIN* I have designated or gathered or chosen *GABA* that scripture should be fulfilled **“He that eats bread with me has lifted up his heel against me!”**
19. From this hour I am making clear to you from before it takes place that when it has been you shall believe that I am that I am *ANA ANA*.
20. Truly truly I say to you that “Whoever receives Him that I send receives me and whoever receives Me receives One who sent me.” *There are two operative words- “receives” QABAL (used 4 times in this context) which means to take what is given freely - in this case The Holy Spirit and the Son of God and the Father; and the word SHADAR (used once of the Father’s deputing) which means to “commission” or even “expel” since the Son had to leave heaven and the Spirit too had to endure the sins and failures of the Christian church. It is the genuine and unchanging welcome of the heart that makes it all worthwhile for God.*
21. These things Yeshua said and was overpoweringly resolute or undaunted ‘AZAZ in his spirit and testified and said “Truly truly I say to you that one of you will betray me”. *We get a window into the will of God and the will of man flouting love and yet being subsumed under the will of God through “suffering”.*
22. **AT THE TIME(130)** the disciples were “mute” or “quarreled” or “exempted one another” *HARA* because they did not know about whom He spoke. *Even among the disciples there was lack of deep awareness of the heart. As to their reaction it seems to be what we would call mixed. The word suggests some diffidence and quietness, some discussion and some understanding that certain would not be so involved.*
23. **AT THE TIME(131)** there existed one from the disciples who was supported in His bosom ‘*AOB* or *lap* or *pocket* in the sense of “shared riches and strength”-this whom Jesus was loving with the depths of His being *RAHAM*
24. To this one Simon Kaypha signalled or motioned to ask him who it was about whom He spoke,
25. That disciple fell on the *breast HADIAH* of Yeshua... *We speak of keeping things “near to the chest”-this is the “chest”...and he said to Him “Who is this one?”*
26. Yeshua answered and said “It is he to whom I give the dipped bread *sop* and Yeshua dipped the bread and gave it to Judas son of Simon Scariota (*one of the zealot iscarii or resident of Scariotha*)
27. And after the bread (was shared) at that very time Satan was brought in to him *ETHALAL* *The expression suggests invasion and has cognates in AL which suggest his higher offer for Judas. The presence was in Judas heart-and it was a deceptive presence.* And Yeshua said to him “The thing that you do do quickly *AGAL*-like our “get rolling!”
28. **AT THE TIME(132)** not one of those who reclined knew why He spoke to him.
29. For the men thought as the moneybox was with judas that commanding He commanded him to buy something He wanted for the feast or something he wished to donate to the poor. *The Hebraic expression “commanding He commanded” presumes an Aramaic text.*
30. **AT THE TIME(133)** Judas **son of the hour** [*temporal notice*] took the bread and went outside for Him but when he left or deserted it was night. *John who often refers to darkness and light paints the future for us here showing that Judas chose to walk into darkness and leave the Light. It may also have been about 6pm - the end of the day and the night was falling.*
31. And Yeshua said “Now the Son of Man is glorified and God is glorified in Him.

32. And if Eloha is glorified in Him Eloha also glorifies him in Himself and immediately He glorifies Him. *The Lord was speaking of His coming glory in being lifted up through the cross and resurrection into that glory which He so desired to experience again.*
33. My little children I am with you a very little longer and you will seek me and exactly AICHNA as I said to the Jews so I am now saying to you that “You are not able to come to that place for which I am departing”.
34. A new commandment I give you that you exist for burning love one to another exactly as I have loved you fervently so you also shall love one another fervently. *This statement ties the very existence of Christians to “love”.for each other.*
35. By this all men shall know you are my disciples **if there shall exist** love among you one for another.
36. Simon Kaypha said to Him “Our Lord where are you leaving for?” Yeshua said to him “Where I go you cannot come now- **IN TIME(134)** afterwards at the extremity or end of life you shall come.”
37. Simon Kaypha said to him “My Lord, why can I not come after you now? I will place my life or lay my life down for you!”
38. Yeshua said to him “You will lay down your life for me! Truly, truly I say to you that the cock shall not crow until you deny me three times.” *The expression speaks about the morning afterwards—an ever so sudden reversal in Peter’s desire to stand with the Lord. In one breath the Lord combines His assurance that Peter would prove as good as his word and also deny his commitment more immediately.*

#### CHAPTER 14

1. Let not your hearts be troubled –and believe in God believe in me.
2. In the house of my Father there are hosts of lodgings AOOD-in the light of v.23 this may mean places where the soul may lodge. *These are not meantime dwellings but ones that do not pass away. In the same way the Lord and the Father lodge with the Christian for keeps.*
3. And I go away because I will prepare the AWWANA (home-this appears to be a Persian loan word for “village home” or “inn of lodging”) and when I go away I will prepare a place **ATHARA** (“little place” or “region”) for you (plural) to come to and I am coming again and I will bring you to join me that where I live and exist there you also will be. *The departure of Jesus and the reunion and the preparation of a “region” remind us of the story of Joseph and the Persian loan word reminds us that under Esther the Jews found a home and protection too. The promise to Apostles and Christians may also indicate that Paradise and the Holy City relate to different elements in God’s plan in eternity.*
4. And where I am going you know and the {well-trodden} path you know.
5. Thoma said to Him “Our Lord, we do not know where you are departing to and how are we capable to be familiar by experience with the path.
6. Yeshua said to him “I, I am the path –the reality **SHARIRA(36)** and the life. No man comes to join the Father except through me.
7. If you had known me you would also have known my Father and **from the hour** you have known Him and seen Him. *Our Lord is referring to the “hour” in the specific sense of a new departure in experience for the disciples. It is the hour of awakening to divine dealing through the passion or atonement.*
8. And Philip said to Him “Shew us the Father and it is enough for us!” *Philip meant it was the “identity” or the “same” or the “momentary” vision that mattered CAD.*
9. Yeshua said to him “This entire time ZABAN meaning the “past time” of accompaniment I am with you and you have not experienced me Philip. Whoever has seen me has seen the Father and how do you say “demonstrate the Father for us”.
10. Do you not believe that I am in the Father and the Father in me. The words that I am speaking I am not speaking from my own soul but my Father who **AT THIS TIME(135)** is dwelling with me He does these works. *Our Lord spoke of the Father as “tabernacling” or “indwelling” or*

“possessing” Him AMAR in the way the Holy Spirit possesses us. There is such a special unity that the Father could not be conceived of as apart at any time in the intimacy of this relationship.

11. Believe that I am in my Father and my Father in me and even if (you) do not believe because of these works.

12. Truly, truly I say to you (plural) that whoever believes in me what ALLIN works of service HALIN I do ABUD(shortened from ABUDOTHA “I do service”)he also shall do because I shall depart to join my Father intimately [**LOTH 1**-Aramaic for near][cf 19.25].

13. And **anything** that you shall ask in my name I will do for you that the Father may be glorified in His Son.

14. And when you shall ask me in my name I will do **[it]**.

15. If you love or continue as affectioned ones of mine keep or master or “be soaked in” my commands.

16. And I will seek[the term BA’S **بأس** and the word “ask” SHUAL differ in that the former is a request of routine nature and the second is a prayer generally addressed to a superior in awe.] from my Father and He will give you another PARAQALITA-(1)the term appears to come from PARAQ “LOOSER”/“BREAKER” (plus) LIOTHA /LUTH “curse”-thus **CURSE BREAKER**-one who continues Jesus’ ministry of freeing from the curse. (2)The word might also be a transliteration of the Greek PARA KLETOS. Neither Janet Magiera nor David Bauscher consider that there is a “Yodh” in the centre when the word would be rendered PARACLITA. LOIA and LOITHA do mean “COMPANION” or “guide”but that changes TETH **ث** to TAU **ט** The Aramaic is quite distinctive here. The Greek usage effectively mutates the Holy Spirit’s office from that of a “curse breaker” to “a companion”...that He may be with you for the age or for ever.

17. The Spirit RUACHA of REALITY **SHARIRA 37**-He whom the world is not able to receive because it has neither seen Him nor had experience of Him – **AT THIS TIME(136)** you do have experience of Him and He dwells so close **LOTH** with you and is actually in you.

18. I shall not allow you to remain **SHABAQ (9)**as orphans-for I shall come to you in a little while afterwards. Our Lord is saying that He would spend time (forty days) consoling the disciples after the outstanding experience of His presence.

19. The world will not see me **AT THIS TIME(137)** but you will see me that I (Yahwe) live and you will also live.

20. **In that day** you will know and be aware that I am in my Father and you are in me and I am in you.The Lord is explaining the intimacy of the Father-Son relationship by the Spirit-believer and Jesus-believer relationship. What He wants to do we do. What the Spirit speaks we obey.

21. Whoever lives near **LOTHAH** or intimate with my commands keeps them or holds them –he – he really loves me and **AT THIS TIME(138)** he who loves me will be loved from my Father and I shall love him and manifest myself to him.The Lord seems to be saying that He will on occasion appear to those who are especially keeping His commands in great or perilous circumstance.

22. Jude who was not Iscariot said to Him “My Lord how is it you are ready or prepared to show or demonstrate your soul or person and it is not to the world at large?”

23. Yeshua answered and said to him “Whoever loves me keeps my word and My Father will love him and to him we will come and we will make our lodging **AWANA** close **LOTHA LOTH 2o** him!”There is more than just a vision here-there is a deep awareness of Fatherhood-of Jesus presence –both are promised to those who love the word and commands of Christ.

24. At this time he who does not love me does not keep my word. This word that you hear is not mine but the Father’s who sent me.

25. These things I have spoken with you while I am near **LOTHKON LOTH 3o**you.

26. **AT THAT TIME(139)** He the Redeemer Spirit of Holiness –he whom my Father sends in my name –He will teach you all things and He will bring to your mind everything which I have taught you.

27. Peace I want to remain **SABAQ(10)** WITH YOU. My peace I give you-it is not as the world gives that I give peace to you. Let not your(plural) heart be agitated or confused **DAWAD** and do not panic **DAHAL**

28. You have heard me saying to you that I am going away and that I am coming to be near **LOTHCON** **LOTH 4** to you. If you had loved me you would have been rejoicing that I am going to join **LOTH** **LOTH 5** my Father for my Father is great beyond or apart from me. *The phrase does not indicate a great God and a small god or two personae seriously different in powers. It is a preferential statement whereby the Son defers to the Father especially in His estate of humiliation..*

29. Behold now I have told you before it occurs that when it happens you may believe.

30. After this I am not speaking lots to you for the Archon or prince of the world is coming and he has nothing on me. *Our Lord is saying that Satan had no word of accusation he could use against Christ. Thus the trial of Christ was a mockery-for neither could the Jews nor the Romans find or concoct any evidence that was plausible or correct by which to arraign our Lord.*

## CHAPTER 15

1. I, I(Adonai-Marya) am the real vine **GEPHATHA** **SHARIRA 38** and my Father is the attendant husbandman.

2. Every branch that is in me and does not give fruit He takes away or prunes

3. You are clean or pure **DACIN**(as by *sacrificial offering*) because of the word that I have spoken with you.

4. Remain in me exactly as I remain housed in you; the branch is not able to yield fruit from its own soul unless it abides in the vine. Thus nor do you unless you remain housed **QWA** in me(*The usage "like a ship awaiting a fair wind" is apropos.*)

5. I am the vine and you are the vine shoots **SHABASHTA** - whoever remains in me and I in him - he brings from barrenness **MITHA** much fruit because without me you are not able to make sap (*Aramaic DAM*)

6. Unless **IN TIME (140)** a man is housed in me he is thrown outside like a shrivelled dry shoot and they gather **LAQATIN** them and hurl **DECA** them into the lighted fire to help the fire blaze up.

7. **AT THE TIME(141)** when you remain housed in me and my words remain in you everything that you desire, delight or have pleasure to ask or pray to be done shall happen for you.

8. In this my Father is glorified that you will produce more and more fruit and you will be those disciples I taught.

9. **Exactly** as **AICHNA** my Father has loved me even so I have loved you . Continue in my **RAHAM** compassionate friendship .

10. If you keep my commandments you will remain in my **HOVAH** fervent love.

11. These things I have spoken with you that my gladness or repeated welcome **HADOTH** may be housed in you and your joy may be perfect or complete.

12. This is my command that you love one another fervently exactly as I have fervently loved you.

13. Greater fervency of love than this does not exist - that one will place His life down on behalf of those on whom He has compassion.

14. You are my friends if you will do all that I command you.

15. After this I do not call you servants because a servant is not aware what his master is doing. **AT THIS TIME(142)** I have called you because all I have heard from my Father I have made known to you.

16. You have not chosen me **GABITHONI** but I myself have chosen or collected you and placed or set you that you also will 1. *go out or away* and 2. *produce fruit* and 3. *your fruit will remain and waiting for the wind* **QAYAH** that 4. *all you ask* my Father in my name He will give you.

17. These things I command [*mission, evangelism, teaching, prayer are all implicit*] you that you love one another fervently **TAHAVON**.

18. And if the world or age hates you be aware that it hated me before you.



19. And if you had been living from the world the world would have pity on its own but you were not from the world for I have chosen you from the world - because of this the world hates you. *The Lord characterizes Himself as a tax gatherer who takes what He wants from the world* GABITHCON but as revenue officials are disliked so is He-and even the money used for tax as Roman money was distasted for its superscription. So we are disliked for the sake of our king.

20. Recall to mind 'AHAD the word that I spoke to you that "There does not exist a servant who is greater than his master". If they persecuted me they will also persecute you and if they have kept guarded as a covenant NATAR my word they will keep yours.

21. But ALA all these things they will do in your house because of my name and because they do not know Him who sent me.

22. **If I had not TIMELY(143)- come** speaking with them intimately **LOTH6** there would not have been a reason for sin belonging to them - *it appears that in our Lord's mind and heart His failure to appear would have reduced the world to a place where wrong was not visited or accounted and where a divine unwillingness to resolve our sin by suffering on our behalf would have reduced the ethical universe to one of anomaly and apathy where men could truly charge God with violating His word and the WORD OF GOD would be compromised but now there is no reason, pretext or argument 'ALTA they have for their sin. How vital is God's word in its fulfilment - it is the basis of His glory and demonstrates His faithfulness.*

23. Who hates me hates my Father also.

24. And if I had not done the works before their eyes which no other man has ever done there would have been no sin belonging to them. *The miracles of Christ - from His incarnation to the control of demons and His raising of the dead besides his care of the sick and answer to the prayers of those who called Him were undeniable - and proof positive of who He was. Never in human history were such widespread and universal healings feedings and expulsions of demons known to be undertaken.*

25. That the word written in the law be fulfilled "They hated me for nothing (Psalms 35.19 & 69.4). **TIME IS(144)** now they have seen me and hated the one seen and even my Father(*the unseen*).

26. **AT THIS TIME(145)** when the "redeemer of the curse" comes - He whom I will send to you from the presence of my Father - the Spirit of truth SHARIRA 39 - He proceeds from the presence of my Father-He shall testify concerning me.

27. You who have been with me from the beginning (the introduction *SHORIA or baptism*) with me are also witnesses.

*The Spirit came with testimony of a heavenly baptism-the disciples came with evidence of Jesus Baptism. The first was accompanied by the voice of the Father and was an event involving the whole Trinity. The second involved the trinity alike and brought absolute reality to earth in investing every believer with life and its eternal assurance and coming to grips with evil and enabling the Church to wrestle with the devil and be victorious. Both persons of the Trinity were given to a long haul campaign to overcome the curse and to this day it continues. We as Christians are witness to it and how in our lives sin is overcome and the effects of the curse abated and reversed.*

## CHAPTER 16

### **The grave warning of 16.2 on religious militancy is one reserved for the last hour**

1. *These things* I have spoken with you that you should not be angry, troubled in mind or scandalized/*tripped up*]and offended in conscience.

2. For they will put you out from their meetings *CANOSHTHA [synagogues]*and the hour comes when *all who kill you* will be convinced, suppose, profess faith that, proclaim as good tidings and hold the opinion that *SIBAR* they are coming near to God by an approach offering.

3. *These things* they will do because they have no awareness of my Father or me.

4. *These things* I have spoken with you that when their moments *ADANAHIN* [*little whiles*] come you will remember these (I speak). These things that I told you **AT THIS TIME (146)** but not from the first because I was with you. *The Lord aimed to protect His disciples throughout His ministry but now He explains they will face persecution exactly like He did.*
5. But now I am going to **join *LOTH 7*** (*Cf. usage in chapters 19-20*) Him who sent me and not one among you asks “Where are you going?”
6. I have said these things to you and sadness *CARIOTHA* [*combining the idea of “shortness” and annoyance” and so the idea of saying little and being grim*] has come and filled your hearts.
7. But I tell you the truth—the reality is *SHARIRA 10* that it is good/ beneficial *DAPAQAH* [*advantage, better, way to flourish*] that I go away for if I do not go the **Redeemer of the Curse** will not come to you —**THIS TIME (17)** if I depart I will send Him to you.
8. And when He comes He will uproot and convict *CAS* the world of sin and concerning righteousness and judgment.
9. Concerning sin because they are not believing in me!
10. **THAT TIME (148)** concerns righteousness because I will go away to the union or association ***LOTH 9*** (*Cp. usage in Chapter 19-20*) of my Father and you will not see me (appearing) again. *This statement indicates that the disciples will lose physical contact with the Lord during their lifetime. The idea of TOB is that of the tide flowing twice daily ebbing and flowing. This is not a stop on seeing afterward. The overarching QNUMA or identity of Father and Son promises the re-emergence of Christ as Lord and King at the Rapture and in the Golder era of the Millennium.*
11. **THE TIME WHEN (149)** He comes (is) on account of judgment because the Archon or Prince of this age or world is judged.
12. Again there exists lots or crowds of things in which I have to illumine you but you are not able to grasp and hold them now.
13. **AT THE TIME (150)** when He the Spirit of *SHARIRA 11* *truth and reality* comes He will lead you [*literally “gyrate” or “turn you round” or “twist you round “ like a vine being caused to depend on a stake*] into the whole *SHARIRA 12* for He will not speak with authority from His own soul but everything he hears He will speak with authority and He will reveal “coming things” to you.
14. And He shall glorify me because He shall take of what is mine and demonstrate or expound *HAWA* it to you.
15. Everything that exists as my Father’s is mine —because of this I have said to you that He will take *NASAB* *derive adopt and assume* from mine and explain it to you.
16. A little while and you will see me and again a little while and you will not because I go to join my Father.
17. And His disciples said to one another “What is this little while that He talked of - “A little while you will see and again a little and you will not because I am going to join my Father?”
18. And they were saying “What is this ‘little while’ He speaks of—we don’t know what He is talking eloquently about.
19. **AT THE TIME (151)** Yeshua knew that they were praying to ask Him and He said to them “You are enquiring of each other because I said to you “You will not see me and again a little while and you will see me!”
20. Verily, verily I (the Lord) tell you “You will be weepers and mourners and the world will rejoice and for you there is sorrow but your sorrow will become joy.
21. When a woman is giving birth sorrow is her lot because the day of her delivery has arrived **BUT AT THE TIME (152)** when she has borne a son she does not remember the distress because of the joy that a man and a son has been born into the world. *Every Jewish virgin anticipated bearing Messiah so this was express and spiritual joy and the illustration illumined Christ as rising to be Saviour of the world after the passion.*

22. You also now have sorrow *CARYA brief grief AT THAT TIME (153)* when again I shall see you and you will rejoice *HADAmerrymaking dance marriage banquet type joy* in your heart and your joy no man will take from you.
23. And in that day you will not ask for anything! Truly truly I say to you that every single thing you ask in my name my Father will give you.
24. Until this hour you have not asked anything in my name. Ask and you will receive that your wedding joy may be perfect.
25. These things I have spoken in parables *PALATHA or allegories*(cf. “the wedding joy” *idea*)with you. But there is **A TIME TIME WHEN(154)** the hour is coming when I will not speak with you in parables but in plain eye opening *AYIN BEGELA* I shall explore and spy out and show you about the Father.
26. In that day you will ask in my name and I will not say to you that I will seek pray inquire *BA’A* from the Father for you.
27. For the Father loves you with the devoted love of a friend *RAHAM* and because you have been *my devoted friends* and have believed that I went forth from union with God.
28. And have issued out from union with the Father and come to the world and again I am allowing to remain **SHEBAQ 11** the world and forsaking *AZEL* (it) to join the Father. *Here the stark contrast between “allowing to remain” and “forsaking” stand in contradistinction if not contrast.*
29. His disciples were saying to Him “Behold you are now speaking plainly and not in conversing with even one single parable.
30. Now we are aware that you are aware of everything and you do not need or find it indispensable *SANIQ* that you should ask anyone in this house or economy or as to direction. We believe you have issued from God.
31. Yeshua said to them “Do you believe?”
32. **Behold the hour comes and now has come** when you will have been scattered each to his place and you will let me remain alone **SHEBAQONNI 12** and I shall not be alone *BELAHODI* as a ship without a helmsman alone because the Father is with me.
33. These things I have said to you that in me there will be peace that belongs to you in the world—there is suffering for you **but be heartened I have overcome the world** and its concerns. *ZACITH* involves proving absolute innocence—overcoming and bringing justification showing what is right and both being righteous and making other righteous.

## CHAPTER 17

1. Yeshua spoke these things and lifted up his eyes to heaven and said “My Father the hour ~~has~~ has come; glorify Your Son that Your Son may glorify You” *The hour is one which was privately awesome for both Father and Son and it was definitively connected to the praise of the Father and of the Son eternally. The honour of Father and Son are both bound in this prayer. The word “hour” SHA is an Aramaic term used significantly of the “hour of death” and the “shuffling off of the soul from the body” which is compared to “plaining away” or “tearing off” and clearly this process had begun and would continue in the Garden and supremely on the cross. It is also used of the “hour of prayer” of which the ninth and that of Jesus death was the “last hour” of daily prayer. This “tearing apart” of body and soul was of epic proportions and our Lord was well aware of that. This prayer was one offered very late on the night of the gathering in the Upper Room.*
2. **Exactly** as you have given Him the authority over all flesh in order that to whatever you have given by grace *YAHAB* to belong to Him, He will give *NATHAL* (imparted or put as blood on the altar—hence a particular marking or imputation) eternal life. *Some argue for universal salvation from this Aramaic text quite without warrant—it does not concur with the body of the book or the body of scripture nor is it true exegesis.*

3. **THE TIME OR OCCASION OF (155)** these things (is) eternal life – (1) that they may know You because you alone are God of truth SHARIRA 43 or the real and true God and (2) know Yeshua whom You have sent is Messiah. *The Lord balances the authority of God with the responsibility of man.*
4. I have glorified you on the earth –that work You have given me by grace to do I have finished it.
5. Now You glorify Me, My Father as to the union with You in that glory of being that was mine belonging to union with You/QNUMA detailed/ from before there was a universe AOLAM or ages of time.
6. I have made known Your Name to the children of men whom you have by grace given me from out of the world-who belong to You -You have given them to me and they have kept Your word.
7. Now I am aware that everything You have given Me is from and belongs to your presence.
8. For the words that you gave me by grace I have given them and they have received them and known truths SHARIRATH 44 that I issued from union with you.
9. Concerning them I pray-not over the world I am praying but by distinction over those whom you have given me –for they are yours and have believed that you sent me.
10. And everything that is Mine is Yours and Yours is Mine and I am glorified in them. *These few verses put it beyond dispute that Christ's prayer is for those redeemed ones and not for the whole world in this instance.*
11. **From now on** I will not live in the world but these are in the world and I am coming to join or unite with You. Holy Father. keep them in the house of your name that they may be a unit or united as we are one.
12. When I was in the world I existed to keep them in your name: those that You have given Me I have kept and not a man among them has perished but the son of destruction ABADNA that the scripture might be fulfilled.
13. **AT THIS TIME (156)** I come to You and am speaking these things in the world that my joy shall be complete or filled up MALA in them.
14. I have given them your word and **the world hated them** because they were not from the world **(1) exactly** as I was not from the world.
15. It is not that You would translate or carry them off SHAQAL from the world that I am praying but that You would keep NETUR them from the evil or the wicked one BISHA.
16. For they were not given their life from the world **(2) exactly** as I was not given life from the world.
17. Father, set them apart in your truth SHARIRED 45 because Your word that belongs to you is truths SHARIROTH. 46
- 18 **(3) Exactly** as you sent me into the world I have sent them into the world.
19. And for their sake APH gives the notion of presence as the showbread is before the curtain so Christ is there as provision for all who pray. His fellowship is available. I set myself apart-that they also may become set apart to reality and in truth SHARIRA. 47
20. And I have not prayed only for their sake but also for the face and presence of those who believe in me by their word.
21. That they all will be one **(4) exactly** as you my Father are in Me and I am in You so also that they in our household BE may be one.
22. And I have given them the glory that you gave me as mine by grace so that they will be “one” **(5) exactly** as we are one so that the world will believe that You sent me.
23. I (am) in them and You in me that they will be completed or perfected GAMAL as in complete self offering as one- and the world will be aware that You sent Me and loved them **(6) exactly** as you loved me.
24. Father, these you have given me I seek or desire TZABA that where I am these also will be living with me and that they will be viewing the glory that you have given Me because you loved me before the foundation of the world.

25. Just Father-and the world has not been aware of You-**AT THIS TIME (157)** I have intimately known You and these have known that You sent me.
26. And I have made your name known to them and I am revealing it so that that love with which You loved Me shall be among them and I shall be among them.

## CHAPTER 18

1 Yeshua said these things and **went onward** with His disciples to where one passes over the crossing of QIDRON to a special place that there was a garden existing where He went uphill and His disciples. *The descriptives are ponderous [eg “to the passing as Hebrews EBERA of the crossing RAGELATHA” and “a place that existed that was a garden”] enough to suggest sluggish procedure. They also intimate that this was a known or popular resort-and even an allusion to the Garden of Eden is not improbable.*

2. **AT THE TIME(158)** Yehuda the traitor also knew that place because on a host of occasions Yeshua had gathered as under the wings(of God)CANASH with His disciples.*The memories were fragrant but put aside and maliciously used for the purpose of betrayal.*

3. He, Yehuda in like mannerHEKIL led a a round company ASAPHIR from the presence or house of or connection of the high priests and Pharisees; he led the yeomen or attendants of the priests and came there with torches NAPATIRA and lamps and arms.

4. On the other hand Yeshua because He knew all things –the whole price MADAM had come upon Him He **went onwards**

And said to them “Who are you seeking?”.

5. They were saying to Him “For Yeshua the Nazarene”. He, Yeshua said to them “I, I AM”. **AT THE TIME(159)** Yehuda the traitor was standing with them. *The balance John maintains shows that even then as Judas felt the divine power he persisted to oppose the Lord.*

6. And when Yeshua said to them “I, I AM” they went back in defeat or ruin and fell on the ground.

7. Again Yeshua asked them “For whom are you seeking?” **AT THE TIME(160)** they said “For Yeshua the Nazarene”. *The balancing fact is that the pursuing party even after being discomfited maintained their brief which was to humiliate Yeshua.*

8. Yeshua said to them “I have told you I THE I AM and if you are seeking for me allow these (to remain) **SEBAQU 10** going their way.

9. So that the authoritative word that He spoke might be fulfilled “Those You have given me-I have not lost even one of them”.

10. **AT THE TIME (161)** Simon Kaypha was there-upon him a sword; he drew it and he struck the servant of the high priest and took off his ear on the right side –**AT THE TIME(162)** the servant named Melek was there.*The balancing fact suggests another “king” in the fray-the servant who carried out all the orders and led the conversation.*

11. And Yeshua said to Kaypha “Place the sword in its scabbard, the consecrated cup CAS that my Father gave me –shall I not swallow or imbibe it?”

12. **AT THAT EXACT TIME (163)***[HIDIN not DIN-the use of DIN is so frequent as to be more than simply a Greek “De” (on the other hand) –it is part of John’s historic recovery of the events and their timing as he writes historically and sequentially. The adverb of time is closely related to the particle which itself can mean “however” “then” “But” or “for” –though its general usage must be occasioned by a strong temporal significance in the writer’s memory]*a troop ASAPHIRA [Eastern Syriac akin to Greek SPEIRA]and Chiliarch [This word is simply a transliteration into Aramaic from current usage] and the yeomen or attendants DAHASHA of the Jews seized Him –Yeshua and bound Him.

13. And they brought him **to the presence of Hanan**[Grace, clemency mercy]earliest because he was father in law of Caiaphas who was high priest that year.

14. **AT THAT TIME(164)** it existed and was Caiaphas [*“He who is restrained or drawn back*]who counseled the Jews that it is expedient or advantageous that one man should die as a substitute or **bartering counter** for the people.*There are two thoughts here. First other forces in the Sanhedrin had so far held Caiaphas back. Second, he believed Jesus’ death could be a good scapegoat for Roman support for the present regime.*

15. **AT THE TIME (165)** Shimeon Kaypha and one other from among the disciples were coming behind Yeshua. **AT THE TIME(166)** the (other) knew the High Priest and he entered with Yeshua into the courtyard.

16. **AT THE TIME(167)** Shimeon was standing outside near or against the gate-that other disciple who did know the high priest well went out and spoke to her that kept(or was “deputy keeper” **NATARAH** of the gate and he brought Shimeon in. *Shimeon occurs 165 times in all in the NT – whereas the Greek Σιμων/εων occurs 82 times. This favours there being Aramaic originals since the Greek appears to drop the full name. Beside in John 1.42 the Aramaic is translated into Greek hinting an Aramaic original.*

17. **AT THAT TIME(168)** the unmarried girl who kept the gate said to Simeon “Are you not also from the disciples of this heroic man?”**GEBERA** He said “No!”

18. And there were servants standing about and yeomen guards and they were getting a fire into place to warm them because it was icy cold **DACARISH** and Shimeon was standing **AT THAT TIME (169)** warming him with them.

19. **AT THAT TIME(170)** the high priest enquired of Yeshua about His disciples and about His teaching.

20. Yeshua said to him “I have spoken a fountain in openness with the people at all times. I taught in the synagogues and in the temple where all of the Jews or Judeans are assembled and I have not spoken one thing in a secret or lurking manner or insidiously **TOSHIA**.”

21. “Why do you ask me? Ask those who heard what I spoke **MALALOTH** with them. Look-they know everything I said!” **The term “spoke”[“to cut off” or “to be precise and specific”]** here is mingled with the term “said”[“to illumine, bring light and issue command”].

22. And when He said these things one of the guards who rose struck Him Yeshua on the jaw **PACAH** and said to Him “Is it in this manner you pound crush or destroy and cut off **PATHGAMA** the high priest?”

23. Yeshua answered and said to Him “If I have spoken evil testify of the evil if–**AT THIS TIME(171)**I have spoken agreeably or pleasingly... [*The Lord intended no offense but spoke beautifully and in the right spirit*]... Why did you strike or attack me? **MAHA**”

24. **AT THAT TIME (172)**Hanan sent Yeshua when He was bound to the presence of Qaipa the high priest.

25. And Simeon Kaypha was standing warming himself and they were saying to him “Why are you also one of His disciples?” And he denied and said “I am not!”*The term KIPPAR is used which means “to renounce, to wipe clean, to apostatize, to deny a covenant as would an infidel.*

26. One of the servants of the high priest said to Him-one who was related as a brother to him whose ear Shimeon had cut off “Did I not see you in the garden with Him?”

27. And again Shimeon cleanly denied or **wiped away** all knowledge and in the course of that hour the rooster crowed or called.

28. **AT THAT TIME(173)** they brought Yeshua from the presence of Caipha to the Praetorium(a transliteration of the Latin that they would not be besmirched **TOSH** “smeared over” or “defiled” until they had eaten Passover.

29. **AT THAT TIME(174)**Pilate went out to be present and give them audience and said “What slander or evil report **MACALQARZA** have you brought against this heroic man?” *The Roman directness virtually assumes the Jewish authorities are up to yet another of their scandalous tricks.*

30. They answered saying to him “If He were not a worker of iniquity we would not even have ceded Him to you.” *The English text misses the thinly disguised despite of Rome in the Aramaic phrase.*
31. Pilate said to them “Take Him and you judge Him in the manner of your own law”. They (the Judeans)kept saying to him “It is not permissible for us to kill a man!”
32. So that the precise saying might be fulfilled that Yeshua said when He made known precisely by what death he was going to die.
33. **AT THAT TIME(175)** Pilate went up to the Praetorium(seat) and called for Yeshua and said to Him “Are you their king-of the Judeans?”
34. Yeshua said to him “Have you said this from your own soul or have others spoken to you about me?”
35. Pilate said to HimTo whom am I? Am I a Jew? The sons of your nation itself and their high priests have handed you over to me. What have you done?”
36. Yeshua said to him “**My kingdom which is truly mine** is not from this world. If my kingdom were of this world my servants would have been combatants fighting that I should not be delivered over to the Judeans. At this time (right now) **my kingdom –My own kingdom** is not from here!”
37. Pilate said to Him “Then you are a king!” Yeshua said to him “You have said that I am a king!” “For this I have come to the world to testify about the/this reality or truth SHARIRA 48. Everyone who exists or is born from the truth SHARIRA 49 hears my voice.”
38. Pilate said to Him “What is truth SHARIRA 50? And when he said this he went out again to the Judeans and said to them “I do not find even one pretext accusation or necessity ‘**ALTHA**’ of all this in Him”.
39. **AT THIS TIME(176)** it is a custom for your sake that I release one to you at Passover. Are you desirous therefore that I release to you this one - the King of the Judeans”?
40. They all shouted or screeched *like eagles QAYA* saying “Not this one but Barabbas. **AT THIS TIME(177)** Barabbas was a robber. *We do not know but the substitution of Yeshua for Barabbas means a lot to the latter as eternity may tell. John speaks of him as a robber or pirate GISA of those days and the historic nature of it beleis the possibility of a changed lifestyle.*

## CHAPTER 19

1. **AT THAT EXACT POINT IN TIME(178) HIDIN** Pilate scourged Yeshua. *The rejection of our Lord by the Jews immediately turned the situation to one where Jesus was the substitute for a nation’s rebellion and for the sins of every son of Abba Adam. NAGAD is used of the “one who draws the scourge!”. One cannot say absolutely but whether in person or by proxy the responsibility of these 39 stripes belongs absolutely to Pilate.*
2. The soldiers **ASTARTIOTA** [a word with similarity to **ESTRANGELA** – the name for written Aramaic- i.e. the written message of a military envoy]pleated [as one would pleat hair]a crown from thorns and placed it on his head and clad Him with a long outer garment of purple [mocking His kingly claim].
3. And they were saying “Prosperity and peace to you O King of the Jews and they were striking Him severely on the jaws.
4. And Pilate went out again to the open or outdoors and said “Behold I bring Him outside to you that you may be fully aware that **I do not find even one ground of complaint BATHRA in HIM.**”
5. And Yeshua went outside when there was or existed upon Him the crown of thorns... *The manner of expression suggests it was firmly stuck and stayed or “lived” with Him over the passion...and the purple robe and Pilate said to them “Behold the heroic man!” One cannot be certain if this is in part facetious or a genuine comment.*

6. **AT THE TIME(179)** when the chief priests and the yeomen of the guard saw Him they clamoured “Crucify Him, crucify Him *ZELUBIH!*” and Pilate said to them “You take Him and crucify Him for **I find no fault in Him**”.
7. The Judeans were telling him “There is legality in respect of us and in line with what is in our Torah He is condemned to death because He made Himself the Son of God.
8. **AT THE TIME (180)** when Pilate hear this precise statement he feared fears.
9. And he went up to the praetorium again and said to Yeshua “From where are you?” **AT THE TIME (181)** Yeshua gave him no reply.
10. And Pilate said to Him. Are you not uttering a word to me? Are you not aware that I am free as ruler to release you and free as ruler to crucify you?”
11. Yeshua said to him “There was no case of your being set in authority over me –not even a chance if it were not given to you from above –because of this he who handed me over to you is greater in his sin than you are.
12. And because of this Pilate did intend, wish, desire or prefer to untie and release Him-**AT THAT TIME(182)** the Judeans were calling out that if you release this one you are not a friend of Caesar. Everyone who makes a king independently for himself is an opponent *SQUOBAL* of Caesar.
13. When Pilate **AT THIS TIME(183)** heard this wording he cast *NAPASAH* Yeshua outside (unceremoniously) and sat down on the judgment seat *BIM[as Bema Greek]* in the place called *RAZIPHTHA [Aramaic for “paved with hewn stones”]* of Caipha but **AT THE TIME(184)** it was called in Hebrew *GIPHTA[a hollowed arch or hump]*. The Greek *GABBATHA* clearly mistakes the Aramaic and so we do not have what John originally wrote in our modern bibles-we have a name without a meaning-a non word.
14. But the evening was the eve of Passover and it was almost the sixth hour and he said to the Judeans “Behold your king”. *It was almost noon when Pilate finished the matter of the handing over of our Lord to the wishes of the Judeans. It was Friday noon.*
15. **AT THAT TIME(185)** they were crying out to take Him away, take Him away *SHAKULI!*...crucify Him crucify Him. Pilate said to them “Shall I crucify your king?” The chief priests were saying “There does not exist a king we can call king except Caesar.”
16. **AT THAT EXACT TIME(186) [HIDIN]** He handed Him over to them that they should crucify Him and they [*the chief priests*] led Yeshua and brought Him out.
17. **WHEN** He shouldered the cross to the place **called QARQAPHTHA** [skull summit prince] in Hebrew –**AT THIS TIME (187)** it is **spoken of** as *GAGULTHA*[place of skull? *G GUL* “Burden that moves to compassion?”. *Clearly John is writing somewhat later either the place had changed its name in Hebrew or had this as its Aramaic designation or was renamed by the Christians.*
- 18.(That is) the place where they crucified Him and with Him two others-one on oneside and one on the other side and Yeshua in the middle standing between.
19. And Pilate also wrote a title and put it on His lifted cross. **AT THAT TIME(188)** it was written thus “This is Yeshua the Nazarene King of the Jews or Judeans”. *It appears that the tablet or lesson was that a lowly Nazarene was proclaimed by Pilate to have been their king though they insisted they had no legal king but Caesar.If He was not their king his death was not Roman crimen for he posed no theat to Rome.This facesaving exercise also disturbed the Judeans.*
20. This tablet hosts of people from the Judeans read because the place where they crucified Yeshua was near the city and it was written in Hebrew and Greek and Roman script.
21. And the chief priests said to Pilate “You ought not to write that he is king of the Judeans but that He said “I am king of the Jews!?”
22. Pilate said “The thing I have written I have written.”
23. **AT THE TIME (189)** when they crucified Yeshua the soldiers took His garments and they made four lots –a lot for each of the soldiers. **AT THAT TIME(190)** His tunic was without seam



from the top woven throughout. John is saying that Jesus had a garment certainly towards the end of His ministry which was very special-perhaps **THE LATEST TESTIMONY OF HIS MOTHER TO HIS HIGHPRIESTHOOD AND PERFECTION.** It went on over the head. It was all one piece. The word “seam” HITA means “without fault” and its weaving was quite special-absolutely the best-to match His beautiful life-seamless

24. And they said one to one “Let us not rend or tear it apart but we shall cast lots for it to whom it is permitted or allowed as by right. And the scripture was fulfilled that says “They divided my garments among them and for my clothing **LEBISHI** they cast lots. These things the soldiers actually did. The apparel or robe was “put on or “enshrouded Jesus like no other part of His attire. It spoke of his righteousness-as we read of God “putting on righteousness or being so clothed-Isaiah61.10

25. **AT THAT TIME(191) the MOTHER OF YESHUA AND HER SISTER[MT 27.56&JN16.1-MOTHER OF ZEBEDEE'S SONS] AND MARY WIFE OF QLIOPA[LK22] AND MARY**

**MAGDALENE[LK8.2]** were standing **LOTH9NEAR** His cross. The Aramaic **LOTH** will sustain the idea of “united to” as one might be by a door and leaning on the doorpost.

*Jesus keep me near the cross there my glory ever  
Till my raptured soul shall find peace beyond the river*

26. **AT THAT TIME(192)** Yeshua saw **HAZA** watched with respect and approval His own mother **L'AMAH** and his own disciple standing -**QUM** has various connotations-it means “rising” but not here. It means “remaining” and definitely that is intended here. It means “A fathom or the width of the outstretched arms and that is telling-as if John is just 6 feet distant-enough for Jesus to look on him without straining the master. this one whom He loved with magnetic attraction and mercy **RAHAM**...and He said to His mother –“Woman or married woman and wife **ANTHITH** behold now **HA** is used in expressions involving time. For all intents and purposes John was **now** to become the son who cared for Mary.

27. And He said to this disciple **HU** is a designation not of something demonstrated **far away** by the demonstrative pronoun but of something or someone **close by**. Following on the temporal use of “Behold now thy mother” John adds “From that hour “this” disciple received her to be his very own(mother)” **JOHN & MARY LOTH10** one” **LOTHA**.

#### **SEQUENCE 6A JOHN'S 7<sup>TH</sup> INTRODUCTORY SUB-SECTION (10 VERSES)**

28. **AFTER THESE THINGS** His will for the care of mother was his great remaining desire. As first and last she cared for Him so first and last he undertook for her. This is Jesus' way with those He loves. Yeshua knew that everything had been completed and that the scripture should be completed He said “I thirst”. **ZAHA** depicts a deep human experience of awful dryness in the flesh but it also speaks of the deepest longing for another land and the company of the Father and the saints in glory and the angel hosts.

29. And a vessel had been placed there which was full of vinegar made from wine **HALA** - **AT THAT TIME(193)** they filled a sponge from the vinegar wine and put it on hyssop and brought it near his mouth.

30. **AT THE TIME(194)** when He received the vinegar wine Yeshua said “Behold it is finished and He stretched out His head and surrendered His spirit, [It is Dr. Luke that records Jesus' end saying “He cried out “Father into your hands I commend my spirit” and he breathed his last”.]

John does not actually say that He bowed his head-rather that he stretched it out or in a prolonged stretching of His noble head He spoke heavenwards.

31. **AT THAT TIME(195)** the Jews because it was evening *ERUBATHA* [I.E It was sunset]were saying “These bodies must not remain through the night [i.e.on Saturday Passover] on their crosses.” Because the Sabbath day was approaching at twilight *NAGAHA*. For the Sabbath was a Great Day and they sought from Pilate that they should break the legs [*SHAQIHUN* foreleg or shin-bone] of those crucified and that they should be taken down.

32. And the soldiers came and broke the legs of the first or one earliest crucified and of the other who was crucified with him. *The “first” thief may also mean the primary conspirator. The soldiers possibly had little care for or mercy on him because of his foul manner and fell crime.*

33. And when they [**THE SOLDIERS**] came **NEAR 10TH 11** to Yeshua they saw that He had died and they did not break His legs. *It seems impossible but **THE SOLDIERS ACTUALLY MISSED THE DEATH OF CHRIST** despite His great crying and possibly because they could not interpret his last breathing or were not near enough like John and the women when he said “Father into thy hands I commit my spirit”. The soldiers expressed it “He is dead!” “Cut short!” CAD They appear to appreciate that God had ended His suffering in the sense that we would say “He was cut short”.*

34. But one of the soldiers struck Him in his side with a broad spear *LOQITHA* and at once there issued out blood and water. *This like the process of the embalmer enabled the draining of blood from the system for blood and water flowed freely away or “removed” from our Lord’s body.*

35. And the one who watched testified and his testimony was true and **HE KNOWS THAT** the truth and reality *SHARIRA* **SI HE SPOKE** luminously **SO THAT YOU MAY BELIEVE**. *We have little option but to believe that just as the soldiers sent to Pilate to get permissions and John took Mary Away he also returned and saw “the end of the Lord”.*

36. For these things happened that the scripture might be fulfilled that says “Not a bone in Him shall be broken”.

37. And again another scripture which says “They shall look at the one whom they pierced”. *HOR “to consider” means to “see a spectacle” and “understand” or **WITNESS A SAD SIGHT” OR “SEE WITH DELIGHT”**It also involves such circumspection as makes men think of what they have done. Two scriptures are quoted Psalm 34.20 and Zechariah 12.10. The interpretation John has is for faith and with delight he can say that the Lord died from love of us, His own people and His heart was broken.*

## **SEQUENCE 6B JOHN’S 7<sup>TH</sup> MAIN SECTION**

38. After these things Joseph who was from Ramtha because he was secretly or covertly a disciple (for fear of the Judeans) of Yeshua pleaded from Pilate that he might take the body of Yeshua and Pilate gave him permission and he came and took the body as a burden or on his shoulders.

39. And **NICODEMUS** also came-he who right **FROM THE EARLIEST** had come **NEAR 10TH 12** to Jesus in or at night and he brought with him spices of myrrh and aloes about a hundred pounds weight (about one hundred weight).

40. And they took on their shoulders the body of Yeshua and rolled it in linen and spices exactly as is the existing manner of the Judeans to bury.

41. **AT THAT TIME(196)** there was in that spot or passage [*DOCAHTA* suggests a lane going from the place of the skull uphill NNW ascending or rounding the scarp to the garden where the present garden tomb still is to be found. In earlier times a garden of fruit trees appears to have been planted there and therein a newly constructed tomb possibly of the owner.] in which Yeshua

was crucified a garden and in it-the garden a burial tomb newly constructed or freshly built in which until that time no human being *ENOSH* had been laid in it.

42. And they placed Yeshua there because of the Sabbath which was commenced inaugurated entered by incursion *ME'ALA* and because the tomb was near *QEREB*.

## CHAPTER 20

1. In the first day of the week **AT THAT TIME** (197) Mary Magdalene came in the morning *TZAPUR* [at dawn when the sparrow is about] when it was dark to the tomb and she remarked *HAZATH* that it was clear to be seen that the stone had been shouldered from the tomb.

2. And she **MARY MAGDALENE** ran and she came to Shimeon Kypha and **LOTHI? NEAR** to that other disciple whom Yeshua had loved and she said to them "They have taken away our Lord from the tomb and I do not know where they have placed Him".

3. And Shimeon and that other disciple went out and they came to the tomb.

4. And they were both running speedily (as horses at the gallop *RAHAT*) –at that time that disciple ran speedily ahead of Shimeon and came earlier to the tomb.

5. And he looked from above or a distance [probably from the weeping chamber *about 8-10 feet from the head or sudarion*] *AOS* [still standing] and beheld *HAZA* where the linens were lying. *The most important first observation of John was that the body shroud and the sudarion were lying apart. It would seem they were not scattered around or unwound.* **THE WORD**

**"WHERE" CAD WOULD BE BETTER RENDERED "FROM THE MOMENT"** which both accords with John's concentration on time and timing (cf. His sequences and his 200 and more "But/at the time" statements and his outrunning of Peter. Here he stands stock still immobilized with surprise that the clothes could be left and unwound and the body gone. He is conveying his impression of being totally dumbfounded.

6. **AT THAT TIME** (198) Shimeon came and entered the tomb after him and gazed on the position of the linens [literally "lying linens"] from **the exact moment** (where is *AICHA* cf v.2) he entered.

7. But the sudarion that had been bound on His head was not with the linens but "after" or "although" *CAD* it was circular or folded (or a collapsed circlet) *KIRIK* it also was set or posted to the side *SATAR* in one or "the first" location or spot *DOKA*. *The sudarion attracted special attention. It was located much as it had been where the head was but somewhat to the side as it (the Lord's head) had moved as or before the body rose. The other option is that the headpiece was taken by the Lord and folded neatly as a workman would do who had finished his work-although it was left in substantially the same measured relationship to the shroud.*

8. **AT EXACTLY THAT MOMENT** (199) that disciple who came first to the tomb entered and looked closely and believed

9. For they did not yet know from the scriptures that He (Yeshua) was equipped and ready as a warrior to rise from the dead. *John is later aware that resurrection is like a great campaign begun and all who believe participate and are made ready through union with Christ. Our completion and awakening may not at all be postponed as has long been assumed and the awakening in their final state of the early saints need not it seems to me wait till the time of Christ's return.*

10. And those disciples left *AZALU* for their place or left immediately *DOCATH*

11. At that time **MARY** (Magdalene) was standing **NEAR LOTHI4 THE TOMB** and when she was weeping she looked from a distance into the tomb.

12. And she saw two angels in white sitting just away from his pillow *ASAD* and one from the foot where the body of Yeshua had been placed. *We do not read of a pillow anywhere else but it appears there was one marking where the head was and so it would be possible to note that the sudarion was to the side of this and placed separately.*

13. And they were saying to her “Woman *ANTHAA* why are you weeping? And she said “They have taken my Lord away and I don’t know where they have put Him!”
14. She said this and had been turned around backwards and saw Yeshua standing but she did not know He was Yeshua.
15. Yeshua said to her “Woman why are you weeping? And whom do you search for?” **AT THAT TIME (200)** she thought that He was the gardener *GANAMA* and she said to him “*MARI*, if You have taken Him tell me where you have placed Him and I will leave and take Him (with me)”
16. Yeshua said to her “*Miriam*” and she had been turned and said to Him in Hebrew (that is Aramaic-which they so called) ‘*Rabbuli*’ which is how “learned one” i.e. Rabbi or “teacher” is pronounced. *Aramaic is in the first instance the ancient tongue of the Chaldeans of Babylon 600BC.*
17. And Yeshua said to her “You shall not have come **close** ~~is~~ to me for **I** have not yet ascended to be **10TH 15 NEAR MY FATHER**- go away **AT THIS TIME (201)** and come **NEAR 10TH 16 MY BROTHERS** and say to them that “I am ascending to come **NEAR 10TH 17 MY FATHER** and your Father-my God and your God.”
18. **AT THAT EXACT TIME (202)** *Mariam Magdalitha* came and gave the good news *SABAR* to the disciples “I have seen our Lord *MARAN*” and that He had said these things to her. *The data about not coming near is Miriam’s own reportage.*
19. **AT THE TIME (203)** when it was evening of that first day in the week and the doors were barred in the place where the disciples were living [for fear of the Judeans] Yeshua came and stood in their midst and said to them “Peace be with you!”
20. Saying this He demonstrated for them or extended His hands and His side and the disciples rejoiced because they saw our *Maran* (Lord)
21. **AT THAT TIME (204)** Yeshua said again to them “**Peace be with you!**” Exactly as my Father sent me so also I am sending you”. *SHADAR has the meaning of “legates” or full commissioners. It seems a fact that previously our Lord had shown the Father His intimate body after the cross and the joint purpose of Father and Son was being spelled out in the upper room immediately. All the divine prosperity and provisions were in Christ. This upper room was like Bethlehem of former days. It was a new beginning and so full of peace on the one hand and danger on the other. The princes of this world were antithetical to the ongoing Kingdom of God.*
22. And when He said these things He breathed into them or inspired or set them alight with enthusiasm and said to them “Receive on the terms (understood) *QABAL* the Spirit of Holiness.
23. And when you leave or allow to remain or part by will and intent **SHEBAQ 13** a man’s sins they are left aside or remain **SHEBAQ 14** and when you hold or retain *AHAD* a man’s sins they are prevailing possessing and capturing (him). *The effect of Shebaq is to leave hold of and not consider and so forgive. When the Christians who are apostles lead others to the cross and the great SHEBAQ of Christ taking the sin burden and remaining under it to the last God Himself accords with this gospel and considers their sin no more. In the first instance sinners must themselves “put away” or “lay aside” their former life. It must “remain” and be permitted to remain a bygone. Jesus SHEBAQ was His utter bearing to the last without sin and reviling -the whole burden of our sin. Our SHEBAQ is utterly unburdening of our sin-it cannot be “held”-it must be “released” to be no more a debt in which we are held but one from which we are released. The concept of SHEBAQ has to do with debt. So “My God My God why have you let me remain” has to do with the grossly heavy burden of sin and grief our Lord endured and from which He appealed as He came to the extreme end of fleshly resources as His great heart broke and He had in this completed His atonement by iHis intercession on the cross and thus shedding His blood (at first unseen & tehn upon the sword thrust evident to all) on the cross. He too gained release at length from the painful cords of death -the absolute penalty of sin. He made His soul an offering for sin.*

24. Thoma one of the twelve who was being called “the twin” (not officially by Yeshua but by the disciples) was not there **AT THAT TIME(205)** when Yeshua came. *By alliance with the event of double evidence Thomas may well have got his “Didymus” or Greek nickname. He wanted a “twin” experience to the first Sunday and he wanted “twin proofs” of the risen Lord so it is possible that from these duplex events he was given the title “twin” which show its aptitude.*

25. And the disciples were saying to him “We have seen our MARAN. **AT THE TIME(206)** he said to them “Unless I see[*the verb HAZAH is always with an object in mind-this time “to prove this is very Christ”*] in His hands the spots of the nails and may put my hand into His side I will not believe.

26. And after 8 days the disciples were again inside and Thoma with them and Yeshua came when the doors were barred[*literally held fast*] and stood in the centre and said to them “Peace be with you!”

27. And He said to Thoma “Bring your finger here and now and behold my hands and bring your hand and stretch it out firm and straight /AS A BOND ASHAT into my side and be not an unbeliever but a believer *MAHIMNA*”.

28. Thoma answered and said to Him “MARI WE ELOHI”[“my LORD and my GOD”].

29. Yeshua said to him “Now that you have seen me you have believed-blessed or happy are those who have not seen me but have believed”.

30. And many other signs **AT THAT TIME(207)** Yeshua made or served before His disciples – those are not written in this scripture writing. *Clearly numerous oral signs were shared among the early disciples and Jesus’ ministry was brimming with signs.*

31. **AT THIS TIME (208)** these also are written that you(the future believers) may believe that Yeshua is Messiah Son of God and when you believe there shall be life eternal for you in His name.

## CHAPTER 21

### **SEQUENCE 7 JOHN’S 8TH AND FINAL MAIN SECTION**

**1.AFTER** [*BETHAR “soon after” “in sequence or order”*] **THESE THINGS** [*HALIN pathways beyond proceeding further*] John uses this expression 7 times and several times takes us on a journey and eight times in his account he merges the journeys so they form one great travelogue or odyssey. Cf 1.1-4.1, 7.1, 7.9, 9.12, 15.5, 18.1, 19.1. Yeshua demonstrated Himself again to His disciples at the Sea of Tiberias. **AT THAT TIME(209)** He appeared or showed Himself in this manner:-

2. They were living together as one –Shimeon Kaypha and Thoma who was being called “the twin” and Nathaniel –he who was from Qatna of Galilee and the two sons of Zebedee and others from the disciples.

3. And Shimeon Kaypha said to them “I am leaving to catch fish”. And they were saying to him “We are coming with you!” And they issued out [*literally “emptied out” like water from a pitcher from the house*] and they went up into the ship and in that night they did not catch anything. *They were at least seven of them that voyaged on the hope of catching fish. It is a measure of their lack of purpose and continuing uncertainty of their future that they wanted to be together. They must have understood that Yeshua had not finished with them by any means. He had at the earliest meeting said “I will make you fishers of men”.*

4. When/ **AT THAT TIME(210)** it was dawn Yeshua stood at the side or edge of the Sea but the disciples did not know that He was Yeshua. *In the morning the sun shines bright from the east over the Golan and shafts of light glint over the lake. Jesus would be little more than a silhouette .*

5. And Yeshua said to them “Lads” [*TALIN of young men up to 25 years of age*] “What have you?” “Is there anything to eat?” And they were saying to him “No!”. *We have to assume that they*

thought of Him as someone wanting to get a free fish or two or someone wanting to purchase some and the answer was suitably curt and repeated from various of the crew.

6. He said to them “Cast **RAMA** your net from the right side of the ship and you will find (fish). And they threw it out and they could not draw the net out. *The imperative form suggests they “must” but couldn’t* from the multitude of fish that it held. *Immediately one of the greatest lessons these fishermen and disciples ever learned was being taught. Their future work would be attended with such success that they would need others to help them. They would find the world would be full of seekers who would become disciples of the Way.*

7. And that disciple whom Yeshua loved said to Kaypha “This person is our Maran LORD”. **AT THAT TIME(211)** when **SHIMEON** heard that He was our LORD he took his tunic and girded about his loins because he was bare or naked **ARTAL** and he threw Himself like an arrow **SHADA** into the sea that he might come near **LOTH 18** to Yeshua.

8. **AT THAT TIME(212)** the other disciples came in the boat for they were not a great distance from land but almost two hundred cubits (300 yards) and they were drawing that net with the fish.

9. **AT THAT TIME(213)** when they came ( **SALAQas out of the ark**)they saw burning coals after they were set and fish after they were placed on them and bread.

10. And Yeshua said to them “Bring from the fish that you have caught just now”.

11. And Shimeon Kaypha went up and drew the net to land when it was filled with 153 great fish and with all this weight the net was not torn asunder.

12. And Yeshua said to them “Come and dine”[**SHARUTHA** –*the meal eaten by reapers at 3pm after a hard day’s work-Our Lord always treats His reapers appreciatively*] **BUT AT THAT TIME(214)** not one man of the disciples had presumed or ventured **MARAH** to ask who He was for they were well aware He was our Lord.

13. **AT THAT TIME(215)** Yeshua came near **QEREB** and lifted the bread and the fish and gave it to them. *This closeness meant they had evidence of His hands and indeed His feet as He stretched out His arms to each of them. This was in its nature very really communion with the Lord. [the expression is always with an object in mind-*this time “to prove this is very Christ”*]*

14. This was the third time Yeshua came to His disciples after He rose from the house of the dead. “Among” *the dead in the English Bible is a misnomer. It means “from the tomb”.*

15. When **AT THAT TIME(216)** they had eaten largely Yeshua said to Shimeon Kaypha “Shimeon Bar-Yonah do you love me with more delight or pleasure than these?” He said to Him “Certainly or rather **AIN MY** Lord –You know that I do love you”. Yeshua said to him “Pasture **RAA my lambs** for me!”.

16. He said to him again the second time “Shimeon Bar Yonah do you love me?” And he said “Certainly my Lord You know that I, I do love You”. Yeshua said to him “Pasture my **sheep**”.

17. He said to him a third time “Shimeon Bar Yonah do you love/ delight in me?” And he was grieved or displeased (even somewhat angry) **KARYITH** when He said three times to Shimeon “Do you love me?” and he said “My Lord You are wise to every single thing-you know that I-I love you.” He Yeshua said to him “Pasture **my ewes** for me!”.

18. Truly, truly I reveal to you that when you were a youth you (always) girded your loins and you were going wherever you **desired** or preferred. At one time when you come to old age or (your) rest (*Sabbath-maybe approaching 70? As the 6<sup>th</sup> day of his life proceeds*) you will reach out your hands and others will gird your loins and lead you **YABAL** where you do not **desire** to go.

19. **THIS AT THAT TIME(217)** He said that He might demonstrate by what death he was heading towards to glorify God and after He said these things He said to him “Come after me!” *The hint was shouting at him that his end would parallel that of Jesus.*

20. Shimeon Kaypha was turned around and saw the disciple that Yeshua loved who came after him –he who had fallen on the breast of Yeshua at supper [**SHEMITAH** –*the word is used also for the time of “rest”-the seventh year of Israel when land is left dormant*] and said “My Lord who is he who shall betray you?”

21. When Kaypha saw this one at a little distance and he said to Yeshua “My Lord - but what of this one?”.

22. Yeshua said to him “If I **desire** or prefer that this one shall remain till I come what is this to you Come after me!”

23. And this saying went out among the brothers that “This disciple would not die” –**AT THIS TIME(218)** Yeshua did not say that this one should not die-rather that “If I desire this one to remain until I come what is that to you?”

24. This is the disciple who testified about these things and he also wrote them down and we know that his testimony is true *SHARIFA 52*. [About **2 In 5** of the references to “truth” apply directly to *Jesus Himself*]

25. **AT THIS TIME(219)** there exist other things that Yeshua did which if each one were to be written even the world so to speak **AICH IN MY OPINION** SABAR would not be sufficient for the writings that would be written.

*This conclusion discloses to us that the writer(John)gives it as his view that anyone writing on the life of Jesus would need to be selective. The data was immense. John’s selection is related to “timing” and related to “examination of truth” and related to “sequence”(Meta Tauta) and related to Jesus as the “I am” ENA ENA.together with sustained conversations which show the power of the mind of Christ. It directs the whole ministry of Yeshua to the hour of suffering-the passion- and brings many of the principal characters of the gospel together there-where the central issues of salvation and Union with Christ must necessarily have their font and raison d’etre*

*FINIS*

**NB** Early 2<sup>nd</sup> Century Polycarp travelled to Rome to teach Valentinus in the days of Anicetus that the Christian Godhead did not exist in 3 hypostases but one i.e. **One Qnuma**. This datum is important and decides the point controverted between American Aramaic scholars Younen and Bauscher in which case Bauscher is correct in recognizing a “common” not “triple” QNUMA. Should it be that the “we” of John 21 v.24 includes Polycarp the visit of the 2<sup>nd</sup> generation Christian to Rome from Ephesus is the more special and significant uniting the earliest fathers to the NT text with most significant implications for theology and the earliest understanding of the Triune God. There are 14 significant usages of SHABAQ in the gospel which guide us as to the significance of the “dereliction” cry.

MASTER'S VOICE  
WORDBOOK NO.4

JOHN


LEGEND

*JESUS DIARY OF MINISTRY*

**WESTGATE  
DEVOTIONAL STUDIES**



JOHN –A WORDBOOK  
BASED ON ARAMAIC WORDS /EXPRESSIONS  
OF THE GREATEST SIGNIFICANCE

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## INTRODUCTION

This book contains 40 references to “fundamental or absolute reality *SHARIRA*. Of these 20 or more refer directly to Jesus as the truth or ultimate reality. My whole theological position stands or falls on Christ as the heart of **reality or truth**. I am an ally of all who seek the truth in Him. I treasure fundamental beliefs as the virgin birth and the incarnation of God in Christ; the sinlessness of Jesus Christ and his bearing judgment for us as in his death he atoned in concert with the reconciling will of God for us; the glorious resurrection in concert with which we shall all be changed into His likeness either at His coming or at our receiving into glory. The return of Christ will fulfil a very sizable field of prophetic predictions and promises to be the most real historical set of events in modern time. Christ’s coming again is the mighty theme of prophecy expounded in the Apocalypse but the gospel John makes use of the particle *DIN* 219 times (219<sup>diary references</sup>) giving well remembered and time/place related surprise notices that demonstrate if any proof were needed that John kept some manner of diary or record of the life of Christ during the 3plus years he accompanied him intimately.

The legend of the gospel derives from its sequential structure and the huge philosophical question of the Lord viz “If I had not come” in 15.22. I would state the legend as “**an ordered account of the spiritual engagement of the Lord**” –a manner of “Gospel Diary” over three and more years of ministry and quite precisely sequential too. Was John a kind of recorder of the disciple group? His running comments necessitate some form of diary.

God’s “salvation” inheres in the voluntary shedding of our Lord’s atoning blood. This book presents the one who is united to the Father in a manner beyond our understanding although illustrated by the Spirit who is “in us”. Christ has both human and divine existence or *QUMM* as expounded in this gospel. We are brought into spiritual or eternal life through being born from above and so have eternal existence or life through Him.

The book is redolent with the expression “BUT/AT THAT TIME” *DIN* (*Diary*<sup>references</sup>) *Ist* which in Greek MSS would simply pass as “moreover” or “on the other hand” but in Aramaic it takes on a temporal significance which I recognise in my comments. The temporal notices firm up the *sequential nature* of the book allied to its sections to which in other writing I have made reference-namely to the META TAUTA divisions in the Gospel and also present in the Apocalypse.

There are thirteen *SHEBAC* references in the book. These I record because I am quite sure that the Aramaic speaker and scholar George Lamsa is accurate in respect of the use of this expression in the so-called “dereliction” cry which I believe is a “valedictory & vindication” cry related to completed duty amid deepest human trauma and a final notice of our Lord’s ransom purpose achieved as His great heart breaks. This “Why do I remain?” relates to “Why Christ came!” and His immediate release is signaled by the split veil and His “It is Finished” & “Into thy hands I commend my spirit”. Our Lord’s *SHEBACHTHAN* is not the *AZABETHANI* of *Psalms 22*. The “hour of prayer” struck and Christ was due at the heavenly throne at that moment—His ministry on the cross ended and His throne ministry as Lord of heaven and hell ensued. It is the glorious conclusion of the whole

temporal incarnational accomplishment of the Son of God that John is concerned to attest - an aspect of gospel preaching that has been channeled into the “God is dead” theories of the cross and the “wrath of the Father spent upon the Son” idea derived largely from **Anselm** and coloured up to present equivalences that are theologically disparaging of Justification requiring only the “death” of the Lamb and that in death He as substitute takes our judgment and the curse for cursed is everyone who hangs upon a cross”. Jesus as God is never a sinner or wicked so He never attracts the wrath of God-that is reserved for those who reject the Son in rebellious apostasy. Thus Jesus stood committed to reconciliation in His own words “The Son of Man must be crucified” and “The Son of man must die and rise again”. It is love that drew and love that went to the extreme suffering of the cross and love on the Father’s part that permitted it.

**INTRODUCTION.** *This workbook is a little different from a Greek workbook because the Aramaic idioms and words are less well understood in Western learning and culture. I am conscious that readers may not have the foggiest notion about the language of Jesus or ever heard a preacher refer to another word of Aramaic aside from ELOI ELOI or TALITHI CUM or MARANATHA. If this is your first foray into Aramaic it may be way too theological for it examines the areas where the Aramaic Peshitta NT can redraw and illuminate our understanding of great topics of the faith. I have pursued Aramaic studies and Aramaic thought forms represented in the Peshitta vigorously and have selected words and phrases our Lord used in John’s gospel on the basis of one or more selected from each chapter. Our theology and devotion stem from NT documents that still have a function in re-educating us in our Christian roots. I have avoided with notable exceptions writing words in the Aramaic but have transliterated the words instead. I begin with rather a preponderance of usage (9 words in all) from John chapter 1 but thereafter am more circumspect in extracting one lesson per chapter on average. The chapters appear alongside in brackets and the word meaning follows the chapter reference. The relevance of each term for Christian thought is set out in a short preface to each of the 38 remarks that follow.*

## **TOPICS**

### **THE EXISTENCE OF GOD**

No topic is more vital to mankind and few are more widely debated. The Aramaic language helps us profoundly by affirming the “existence” “ultimate reality” and “Qnuma” oneness of God. Existence is written into the name of Yahwe in a way that is not to be found in any other god or being ever known. AITHOTHA some equate with HUPOSTASIS which would be a loose and really inadmissible equivalence. It really translates as OUSIA (being) in Greek. It requires qualification as “eternal” or “life (in the absolute)” to ally it with God everlasting. In this case “from the beginning” is added. John opens his first epistle with awe speaking of handling the very ultimate “existence” –God in the flesh. John comes as near as not to presenting us with the ultimate ONTOLOGICAL argument linked with the COSMOLOGICAL argument-for He came the worlds.

1. AITOH (1) –the existing one. *John opens by speaking of the one who “existed” ‘in the beginning’ and this ‘beginning’ is taken from Genesis 1.1 However many earth years or light years we quote Jesus was there at the start. The further statement of John 1.2 akin to that of 1John 1 further expands to “existing ones” so that we can say John is aware constantly that Jesus was not alone but the Godhead included other existing ones-the Father whose company Jesus cultivated and whose work and presence were everywhere in Jesus’ ministry. John in his epistle speaks of “touching” the “existing one”. For Him to have such proximity and such familiarity with the God*

who made him was a huge joy he wanted to share with his disciples and all the children of God.

### THE SIGNIFICANCE OF LIGHT

The fourth gospel is rather more philosophical than the synoptics. Light is recognized both by science and man's original tongues which include Syriac and Aramaic as of vast importance for our understanding of the universe and our role within it. Science relates the universe to the speed of light and theology recognizes God is creator of light and dwells in light

2. **NOHARA ALAMA (11)**-the light of the world. *Our Lord is described by John as "the light of the **age** and the **world** and **his own life** however long it lasted. The concept was translated by the brush of Holman Hunt into a very famous painting which pleads with every disciple not to delay to carry the light into the darkness. The Queen Anne wort and the rotting apples and the gloom all about demand the voice of a herald and the words of this Alumnus. Jesus offers each disciple a lamp and in the lignite of Holman Hunt the Master is declared to be as the shining sun. The Aramaic of "light" hints clarity illumination and thoroughness. My own motto is "courage and clarity". The teaching of Jesus was clear though as the break of day dispels the shadows it would take time to dawn on the mind.*

### RECEIVING CHRIST

The opposite of apathy is passion or love. John's gospel and epistles hold love aloft and even his last recorded word is "love". The expensive nature of love is seen in the cross.

Jesus' great hypothetical "If the Son of man had not come!" in John 15.22 emphasises how vital it was for God to offer life to His sinning creation-and clearly it is equally vital for man to receive that life.

3. **QABALOH (11)** –receive Him. *To receive the Lord Jesus Christ would be "to accept Him" Esther (4.4) once sent raiment to Mordecai but he refused it and remained in sackcloth. The word QABAL intimates "receiving with thanksgiving"-it is that word associated with pregnancy or the receiving into the womb of new life. So to receive Christ is to receive life. It entails "meeting" Christ. When one receives a guest one normally expresses the joy of sharing his or her presence. Our Lord once spoke of Simon's apathy when He entered his home. Luke speaks of the Father's running to welcome the prodigal. Such disparity exists also among men. Some would not have Him to rule over them-others like Zacchaeus haste to welcome Jesus.*

### FREEWILL

A lot of the time religious folk play the concepts of fate or determinism against the notion of freewill. Jesus Christ as Creator in company with the Father gave man freedom of action but also his companionship and commands when He created mankind.

Despite the fall man retains huge areas of freedom but has lost the "authority of soul" that goes with divine companionship. That gift awaits in every case a renewal of love for our creator which is described by the faith that receives His Son. "Authority of soul" relates to how mind and heart and conscience and will operate.

4. **SHOLTANA (12)**-power. *The authority Jesus gives is that of a sultan. To those that received Him He gave authority [SHOLTANA cf. "sultan" cf. "free-will"\* is "authority of soul" or [self] power or the right that they should be the Sons of Eloha...to those believing ones on His name. We are spoken of as "Kings and Priests" (Rev.1.6 & 5.10 but should we not wait to explore the full scope of that statement not living as "kings" on earth but as servants. Yet are we free in excess of all earthly persons who can approach the Lord in prayer and by the enabling of the Holy Spirit live outside the fatal*

parameters of besetting sin and gain victory in the name of Jesus. He who belongs to the Son is “free indeed”. Whatever we say about “freewill” our lives in Christ have it in all its glory.

### GRACE

It is sheik among Evangelicals to speak of the “gospel of grace”. In company with all who are Christ’s we need to recognize fully the absolute kinship between the “Grace” TIBOTHA and “Goodness” TOB of God. The Aramaic language connection renders these concepts inseparable. This “goodness” extends to the perfect union *Qnuma* of the triune God in the act of reconciliation which is at the heart of the gospel. Grace is seen secondly in the “favour” of Jesus’ life as He grew and we also are required to “grow in grace” though we cannot grow into it.

5. **TIBOTHA (14)** –grace. *The word “grace” in Aramaic hardly differs from the word “Good”. It is a cognate of goodness. It relates to adoption because some sons being adopted are given the full run of the home and entitlement under the will of the adoptive parents. Our Lord was “gracious” as the Son not as “adopted” but rather as one who being the natural Son of God would adopt us as His own or should we rather say that we through Christ are adopted to share with Him in the heir ship. Grace in Aramaic also relates to **the soundness of growing up** or being taught and trained with grace. So our Lord was naturally full of grace and truth in His life of beauty as He grew up.*

### ONLY BEGOTTEN

The Aramaic is little different from its Hebrew equivalent and is often applied to a widowed woman or a child in the matrix. We think immediately of Jesus in the bosom of the Father. The concept sits well with John’s Father-Son concentration.

6. **YEHIDIA (18)** –only begotten *The Son of God is described in the French Bible as “fils unique” and this is true as it means “one of a kind” but does it do justice to what Jesus is? The Hebrew base words for one are “Ehad” and “Yaheed”. The first means “One of several” and the second means “one alone” so the Aramaic which reflects the second is not a word that links Jesus with the Trinity. The Aramaic for “only begotten” **YAHIDYA** is a word of almost contradictory meaning-“The desolate isolated one” and the “united one”. It is used of a woman who had a glorious marriage relationship who has become widowed. Our Lord was not actually “widowed” but He felt like that whilst being ever so uniquely loved. The Lord joined this concept to **ELOHA** “the Strong God”-so He explained His experience as that of continuing as God **MARYA** with title but in weakness almost like a widowed wife with married status but bereft and even desolate and yet “**in the bosom or matrix of**” **AOBA** the Father. This is not an external but internal relationship as of a child in the womb. Our Lord did not thus emphasise His personhood as a separate **DIVINE** identity-but rather likened it to having a common identity as with a mother and child in the womb. So as to Godhead the personae are utterly integrated and value that inner unity above what we perceive as their outer manifestation in the context of our experience and interpretation of God in His loving yet mysterious being.*

### THE LAMB

This term is employed 29 times in the Apocalypse. In Aramaic “Lamb” and “Word” are cognate terms. Differing only by a terminal “H”. The Gospel introduces us to the “word” as with God and then John points to the “Lamb” as manifested among men-the word made flesh in a redemptive and substitutionary sense.

7. **AMARAH (29/36)**-Lamb “Behold the lamb of God” **AMARA**-a word used in *Dead Sea parlance for “word” as well as “lamb”. John was addressing his disciples about the name and declaration of God in Christ whom he defined as the Lamb. Jesus was*

*“with God” as the active word MALTHA of God as in verse 1 and with men as the declared “word” or AMARA in v.35. Thus when we speak of Jesus as “the word” we are speaking about God’s “command” –God’s “aries” in Zodiac terms-that is what God declares as His superlative and final emphatic and authoritative means of redemption and judgment. Jesus is not just another prophet with some interesting parables to tell us- He is the authentic final statement of how God resolves the sin issue and the wider macrocosm of the world’s whole story or history.*


### THE HOLY SPIRIT

**The baptism of or anointing with the Holy Spirit was instant upon our Lord’s undertaking of His role as the Lamb of God at baptism. There is a fundamental equation linking what happened to Jesus and what is essential to the Christian where ministry is concerned.**

8. **RUACHA (32) –Spirit.** John said “I saw the Spirit *RUACHA* Who was descending from heaven resting or reposing and remaining on Him” [*like the dove with Noah the alone righteous one*]-here is a mirror action-for Marya our Lord much like the “ark” was set to save the world of sinners lost who would come to Him. This was **exactly like AICH** the action of Noah’s dove which was harbinger of a new age but that age was days away because tree twigs only –first shoots had appeared as yet. In Jesus case 50 days after His atoning death at Pentecost this new age of the Spirit dawned in glory.

### A FACTUAL ACCOUNT

**Within the gospel account there are very many “exact” details which highlight the veracity of the account John gives of the Life of Christ over three and more years.**

9. **AICH (39) –exactly.** “Our master... demonstrate where are you? The word “staying” is gratuitous. He said to them “Come and be eyewitnesses or consider or “behold.” And they came and considered where He showed or demonstrated-and they were with Him that day and it was I think or “exactly”  4 o’clock or the tenth hour. Here is further evidence of John’s clear memory or peradventure his memoirs or diary besides of the promised aid of the Holy Spirit who brought “all things” to the apostles’ mind. This word is very familiar in John cf John1.14, 17.14,18,21,22,23 Also 18.12 with 19.1,16 & 20.6&8.

### JESUS DIARY

**John I see as the Diarist of our Lord. This word “Then” (DIN) and its amplified companion term” precisely then” (HIDIN) occur very frequently (over 200 times) in John’s text. The referencing of Jesus ministry to national Passovers is the one and only piece of internal evidence that gives rise to our notion of a 3plus year ministry. John I make bold to aver has these multiple additional temporal notices which deserve respect.**

10. **DIN (2.6/9/10/18/21/22/23/24)-then.** This “second word” is perhaps the most frequently used adverbial form in John. It punctuates the whole narrative and keeps it anchored to timescale. It may even relate to diary notes. Significantly there are no such notes before John addressed his disciple John and Andrew his friend to Jesus but then the diary starts in John1.39-40 and John 1.44 with the stories of Andrew and Phillip & Nathaniel. The word has another signification-“conversely” suggesting that on recorded occasions Jesus altered the circumstances around Him by His words, actions and His presence.

### NEW WINE

**We have reason to be glad beyond measure that our Lord Jesus opened His ministry with one of the eight outstanding miracles of all time-the creation of wine from water. The Aramaic adds we might say a special flavour to this wine as it is contrasted with**

wine bought in the market or bazaar. The sin offering of Christ which is mirrored here is very different from the repeated offerings of cattle and sheep of OT times.

11. **BAZIR (2.10) –poor** And the governor of the feast said” Every man at the earliest brings [ATHA] good wine and then when they are drunk satiated or staggering [RAYA] that which is poor [BAZIR-cf Bazaar-the sale of inferior stuff]\* until this very hour\* [HASHA].*The reference to the hour and the later arrival of Jesus and the disciples at the midweek celebration on the traditional chosen day Wednesday and perhaps in the afternoon suggests a time. Could that time which earlier was referred to by Yeshua be 3pm-the hour when Jesus poured out His blood & His soul in intercession on the cross? One on the strength of this highly significant first sign of outpoured wine and that at perhaps the very hour of the cry –IT IS FINISHED observes that until the entrance of Jesus the whole idea of sacrifice and atonement and union with God was of a lower order as understood by the Jews. This miracle marks in the light of Calvary the new joy that comes from the provision of Christ through His atoning death. Additionally the “good” a sin TOVA or “good” wine is a cognate of “grace” so the wines reflect the Old and new covenant-the blood of beasts and the precious blood of Christ..*

### THE LEGEND

I have no joy in those bible teachers who rattle off their stylistic comments on the bible as if they were English Professors commenting on Shakespeare. The books of the bible are Holy Spirit inspired and owe nothing to the muses. They are prophetic literature and not to be presented simply as genre exercises. I speak rather of Legend-or internal structural evidence which leads us to the profound message that each book carries. The

Gospel of John like the Apocalypse is sequential and the evidence of our Lord’s developing ministry of grace is found in the series of META TAUTA expressions within the gospel which I have listed below.

12. **BEHAR HADA (2.12) - After these things-** Expressed in Greek by the Homeric idiom μετα ταυτα this represents Sequence ONE or the first segment of seven in John’s gospel account. “He (Jesus) went down country to Capernaum-He and His mother and His brothers and His disciples and they were there a few days. *Jewish “free hospitality for guests” ran to three days and the description favours such a stay. The sequential expression occurs in John 2.12, 3.22, 5.1, 6.2, 7.1, 19.38, and 21.1.*

### THREE PERSONS

Our Lord acted as the spokesperson of the trinity and so He says again and again in this gospel that what He says the Father says and what He does is the work of the Father. This Father Son connection is everywhere present and attested by the Holy Spirit who came upon our Lord at His anointing after His baptism by John.

13. **AMIN AMIN AMAR ANA+ HANAN (3, 11) - Unending and constant** I tell you “We the knowing ones are the speaking ones.” *Jesus is saying that the Spirit and the Son and the Father are constantly speaking these things. We the ones who are seeing them happen are the testifying ones and you[plural] do not accept our testimony. Jesus is bearing witness to the Father the Spirit who along with Him speaks things into life. Technically what Jesus says has testimony from the godhead- this is the shared or inter-personal aspect of the godhead bespoken –the other side of the coin to God’s unitive fundamental substance or “soul” - God’s QNUMA-later explained.*

### THE WICKED PERISH

Theologians have long shored up the concept of everlasting living torment for souls concerning whom Jesus said “Fear not him who can destroy the body but he who can destroy both body and soul in hell” (Matthew10.28). There are keys to Hell and it will

be opened at the time of judgment before the Great White Throne. The “second death” that Jesus referred to is subsumed under what Solomon called “Hell and destruction”. The *philosophy* that undergirds the theory of *natural immortality* derives from Plato’s *Phaedo*. Eternal or everlasting life resides only in the gift of God and that is possessed exclusively by the faithful whom the Lord chooses. John 3.16 affirms only one way to **Life after death.**

14. **LO NA-ABAD (3.15&16)** That every man who believes in him should not **PERISH** [ABAD] except there will be for him life which is for eternity (1).16. However *GIR* thus[like God’s care of Israel] God loved the world in this exact manner [AICHNA] that He would give His only begotten Son that everyone who trusts in Him should not **PERISH** but there shall be life that belongs to eternity(2) for him. *God’s love concentrates seriously on man’s extremity without Christ which is to face ABADDON or “destruction”-which the bible calls “The second death” in Revelation and in Genesis God affirms the same saying “God placed an angel with a flaming sword at the entrance of Eden lest man should take of the tree of life and live forever”. Jesus also affirmed “Fear not him that can kill the body but him that can destroy both body and soul in hell”. Matthew 10.28 & Luke 10.5. The bible begins and ends and continues everywhere in between urging with one voice that man has to choose “life” or “death”.*

### ETERNAL LIFE

*There is no such thing as “eternal death” i.e. dying for ever. Where the state of the soul prior to judgment is concerned being cast into Hell is absolutely correct exegetically but from that imprisoned state by means of the keys Christ retains recourse to bringing those in hell to bow at the judgment and the just sentence of God in Christ at the White Throne delivers all the wicked to the sentence of “second death”. We do not read of a second degree sentence. In Genesis 3.22 the Almighty by intent prevented sinful man from “living forever” and by nature God is unchangeable so man cannot have life unless he changes in the sight of God and there are no other provisions to please God in that matter except those He made by covenant under the terms of the gospel of Grace.*

15. **HIA D’L’ALAM 3.15,16,36) –the life of eternity** *It does not at any time appear clear from Jesus’ words that there is life of any sort after the judgment for those who have not believed. Whatever the guise provided by philosophical theology)(based on Plato’s argument in “Phaedo” ) it is not affirmed in scripture that those who have not been born again live on everlastingly in the life of eternity. Care has to be taken in quoting the Gehenna statements many of which are indicative of the manner of disposal of the bodies of the wicked current in the first century. Care has to be taken with Apocalypse 20.10 with the unfinished sentence-“the beast and the false prophet” who had been previously cast before the millennium where the devil was later cast –and the former endured **BASANOS or touchstone torture** (torture in the presence of the Lamb)specifically for era after era while day and night last. John 21 specifically says that this earth and solar system ends and there will be no more sea for the moon to govern nor any more light strike the inhabitants of this new world-old things are gone-and the judgment of **SECOND DEATH** is also past.*

### BELIEVERS

The Lord first spoke of the Samaritans as not knowing. The woman said she “knew” from hearing Jesus prophecy. The men who had two days in the company of Jesus became believers. Whatever happened in Samaria the men of the place termed Jesus the “resurrector” of the world.

16. **MEHINA (4.42) –lifegiver-resurrector** And they were saying to the woman “It is not now because of your word that we believe in Him for we have heard and know by personal experience *YADA* truly or in reality *SHARIRA 11<sup>th</sup> instance* that This person is the *MESHICA MEHINA* –the Messiah “Lifegiver” of the world. *The Greek translator of the first century when Pre Massoretic square script was in use apparently omitted “Messiah” & it was later tagged on in a different place.*

### GOD IS ONE

The historic Judeo-Christian faith in Yahweh has not stumbled because of Christ. Both Jew and Christian await the coming of the Messiah in His glory. The term

**QNUMA** (used 15 times in the NT) translates into Greek as **HUPOSTASIS** and into English as “substance” according to theological usage and tradition but I would like to change that to read “source of all being”- which another theologian - I think Niebuhr - has called “ground of being”. I would simplify to “soul” with the proviso that although Jesus spoke of His soul the concept be heightened to mean the unitive soul of God. Now God is not inbreathed and in the common sense of Jesus and ourselves “a man” in very nature before the incarnation so we are speaking about God’s veriest or **RADICAL BEING**. Polycarp travelled from Ephesus to Rome to teach Valentinus that God has one hypostatis –that is God is “ONE”.

17. **QNUMA (5.26)-underlying soul or substance of God.** For *equally as there is life “soul-creating” with the Father in QNUMA equally He has given the Son that He has life “soul creating” in QNUMA [SOUL OR SUBSTANCE]. Our Lord has the divine capacity to give life in His very being. He is alive and creative of existence. He may call that which is not that it should be. The Life[HAI] is that “eternal life” 25 times referred to in the Aramaic of John (1/2 of total 48 in NT) has many references the most quoted of which is in John 3.16. The notion of “eternal life” is not differentiable from “everlasting life” in the Aramaic-there is no “everlasting” state apart from “eternal life” and the artificial differentiation is made to maintain the concept of eternal damnation. [cf Mark 3.29] which should rather be the “judgment of eternity” i.e. not a verdict of man and time but of God and the Great White Throne-cf also Matthew 23.33 “Judgment of Gehenna”. The error of applying John 17.2 to “all flesh” is universalism. The error of reading “damnation” as “everlasting life” is to create a state that is not explicit in scripture-on a par with Purgatory-i.e. “eternal torture” as distinct from the “judgment of destruction” which is entirely biblical. The concept of “eternal death” is a self evident contradiction-the biblical doctrine is that of “the second death”. Some as the American Aramaic scholar Younan consider on the basis of this verse that there are 2 or 3 Qnuma’s in the Trinity but Polycarp –disciple of John the divine corrected that idea long ago ad, went to Rome to instruct Valentinus-a church leader there under Anicetus bishop of Rome that the Christian godhead does not exist in 3 hypostases but one-i.e. the three Spirits or personae share one QNUMA or soul if you like-though theologically it is better understood as one fundamental reality-which strictly is not inbreathed as man’s soul nor is it nature as if there could be a human and a divine sort of God—but like “soul” it sources and enables unity in the “Omni’s” as will and mind and spiritual sensitivity in God is one. Theologians call it “substance” but somewhat like the **boson’s particle** it is “the” “basic” or “fundamental” substance or unitive infrastructure of divine life. This word occurs 15 times in the NT and around it lies the most significant tenets of theology.*



## RANSOM

The idea of “ransom” informs the whole NT message-it is at the very throbbing heart of the gospel. When Philip uses the Aramaic that he then evaluates at eight months wages to quote the NIV or 200 penny worth of bread to quote the AV we are reading of a big figure buy. To satisfy the needs of the people would be costly-Philip was a local and knew the local shopping options but knew the commitment was also vast. The Passover (6.4) time between Tabernacles in 5.1 & Tabernacles in 7.1(cf Dean Alford) is largely filled by Jesus’ ministry to the multitude and His sufficing their need.

18. **ZABAN (6.5)-should we buy** *When Paul speaks of all things that were of great worth he counts but dung he is probably playing on ZABAN and ZABAL” cost” and “manure”*. In John 6 Yeshua lifted up His eyes and saw the great crowds coming to him and he said to Philip **“Should we buy for us ZABAN bread that these may eat? The first use of ZABAN in scripture is Gen17.12-the ransom price of a slave! The Aramaic contains a conundrum-Should we or may we buy? The connection to the “Passover” is not coincidental-especially since Jesus by scholarly consent missed a Passover at this very time. The answer to the spiritual hunger of the multitudes is Jesus’ ransoming or redeeming sacrifice! His broken body! Both the bread-representing God’s manna and the fish representing the Jesus God’s son were “broken” symbolizing the cost of our redemption and of the ransom that He paid.**

## PREPARATION FOR THE HOLY SPIRIT

Our Lord used the period beginning at Tabernacles at least 6 months prior to the cross to begin the special teaching session to His disciples about the Holy Spirit’s coming. His teaching was not just given in the upper room prior to His death-in the interim He spoke of His death –the altar part –again and again –and then in the upper room set the top stone on His teaching about the Holy Spirit. The feast of Tabernacles supplied the vivid background of “water from Siloam being outpoured on the altar. So in our lives the Spirit is poured on lives placed on the altar of sacrifice.

19. **ATHIDIN (7.39)-being prepared** *Be prepared –scout motto. The preparation of apostles was supremely for the coming of the Holy Spirit thus for “Spirit-filled preaching”” and “for Spirit filled victorious living”* and in that great day which is the last of the feast Yeshua Himself rises and screamed **QAA** and said “If a man is thirsty let him come to me and let him drink” Everyone who trusts in me exactly as I have said **scripture CATHABA rivers of living water will flow from his brain CARAS-often without need translated “belly”(39)** But He spoke about the Spirit whom those who trusted in Him **were being prepared** to receive because the Spirit had not yet been given for He had not yet been glorified. *The “glorification” of the Son in and following the cross is a large part of the preparation holding out the promise of forgiveness and the promise of resurrection too.*

## TRUTH

. Truth is great and shall prevail. The Aramaic for “truth” is also the word Jesus used for “reality” or that which is “fundamental” to life. SHARIRA is a word not unlike its Arabic cousin SHARIA and it carries the same connotation of “fundamental”. Jesus claims that He is the ultimate reality and so the ultimate truth to which we all must now and in the future relate. That means getting to live in His light and aiming to adjust our lives to His model and to His ultimate scrutiny in judgment. In the gospel this word occurs 50 times and its final occurrence is best known. Pilate said to Jesus “What is SHARIRA?” Jesus had famously said in another earlier context-“I am the way the SHARIRA and the life!” When it came to a clash with Roman justice truth was on the scaffold and wrong on the throne but in the fundamental world of ultimate reality it is far otherwise and to that as Christians we stand

committed-we are on the Lord's side spiritually morally and evangelically-Saviour we are thine!

### SON OF GOD

In these days of new challenge from a well refined Moslem theological approach we need to define our Christian position more clearly in terms of its Aramaic roots as opposed alternative Greek definitions it developed as it used and addressed philosophical categories.

The Greek word "son" simply means one descended from and one who is heir to. The Aramaic carries the strong connotation of "fellow".

20. **BARAH (9.35)-Son of God** And Yeshua heard that they had pronounced an excommunication or cast him (the blind man) out of doors. And He found him and said "Do you trust in the **Son of God** **ܕܒܪܗܝܢܐ ܕܥܝܢܐ**?" *BAR in Aramaic carries the significance of associate, fellow or consort and the Aramaic etymology absolutely does not settle for the "second generation" derivative status we link with son ship. This is a quite specific statement about Himself that Jesus very infrequently made-but its clarity could not be more lucid.*

### ONE GOD

There are in combination three emphases that our Lord continually made in laying emphasis on the oneness of God. The first and most important theologically is the QNUMA explanation of "fundamental" or "generic unity". The second presents in His understanding of "Son ship" as "unqualified sharing" in the one whole godhead. The third is His constant use of the numerical approach of "singularity". This last derives from His precious living experience of the -SHEMA or Hebrew faith statement in Deuteronomy6.4

21. **HAD -one (10.30-33)** *I and my Father-we are "One" [HAD] singular and used of "one with one" (QNUMA).*31. The Judeans again shouldered stones to stone Him Yeshua said to them "Many noble virtuous beneficial and welcome works I have exhibited to you HOA from the presence of my Father-for which among these are you for stoning me to death? The Judeans were saying to Him "It is not for noble action we are stoning you but **AT** this time (91<sup>st</sup> diary reference) because you blasphemed and *when you exist as the Son of man you make your soul **ܐܢܝܢܐ** God Eloha."*[Qnuma was basically understood by the Jewish religious leaders and is here linked with "soul" but as with the fundamental concept of God is not admitted to be appropriate to Jesus]

### MIRACLE POWER

The Aramaic expression is picked up by the Greek but the staccato command of Jesus and the nuance of Lazarus "issuing out rapidly with the associated command to "let him go" and the quite astonishing stepping out of Lazarus from the clothing is the most special and public of all miracles Jesus performed. As a Qum (resurrection) miracle like that of the raising of Jairus daughter and the Widows Son it constitutes another proof of divinity. The QNUMP and the "QUM" of Jesus constitute Him generically God and intimate his work as "resurrection work". This latter enables the "resurrection of the dead" and the Rapture" and sets Jesus apart from all that is called god in name only.

22. **NAPAQ (11.44)-"fit for service"** **ܢܦܩܐ ܕܥܝܢܐ** And **after** He had said these things He proclaimed in a loud/sublime RAMA voice "Lazar (us) come out-of-doors." And He who had died proceeded out **fit for (military) service NAPAQ when** or after his hands and feet were bound in swathing bands and his face was bound in a sudarion. And Yeshua said to them "Loose him and allow or leave him **SHEBAQ** (gospel reference No.6of 14) to **march**. This idiom fits with the tradition that Lazarus was a soldier-as does the loud

command of Christ. *If the well established tradition that Lazarus was a soldier is to be received then the way our Lord handled the resurrection was beautiful and in accordance with military etiquette.*

## THE HOUR

This vital experience of our Lord occurs just 6 days before Passover-He previews with deepest feeling what Calvary means for Him and for the world and the Father and the devil and most of all for the saints. Three times in this passage and on many more occasions in the Gospel our Lord referred to “the hour”. He spoke to His disciples in Gethsemane saying “Could you not watch one hour?” The Hour connects with the GLORIFICATION of the Son of man.(12,27X2) and more specifically with the cross and the “trouble” of the Saviour’s soul in His “death” as “the” seed-Jesus death but to this hour adhere the blessing of “life-giving”-“drawing the world” “glorifying the name YAHWE” “the collapse of Satan” and the “judgment of the world”. After this instance Jesus even “hid Himself” intimating the burial and the going to glory. By this declaration Jesus explained the nature of His death. Amid this all was the “voice of thunder” ܐܘܪܝܘܬܐ which in Aramaic is associated with “grief” and “murmur” and “lament” and “anger”. The Father’s overall sorrow was expressed in a yell of grief and anger that could be interpreted as “thunderous indignation” and “deepest sorrow”.

**23. SHAATHA (12.23-33)-the hour (at the time (120<sup>th</sup> diary reference) John gives us 219 instances of the use of this temporal particle which is translated “but” or “respectively” though it clearly has temporal signification as attested by Scuthness in his Syro-Palestinian lexicon. I have traced the relevance of these particles in my Aramaic commentary on John. It is by creating a parallel with Greek usage that δε “but” appears in the Greek NT adopting a simple “connective” but losing the temporal touch of the original language. It should at least be “but then” or “then however”. It has also been rendered “perhaps” but that rendering is of marginal interest. To recover its temporal significance is I believe to re-introduce the background diary of John or to give credit to his detailed memory. Jesus promised the Spirit would bring all things to their (the apostles’) remembrance. So we read the following short passage in Chapter 12 with its 8 temporal notices in its detailed temporal context. YESHUA (1) at that time answered and said to them “(2) THE HOURܐܘܪܝܘܬܐ has come for the Son of Man to be glorified”.. Truly, truly I say to you that unless a grain of wheat PARADATHA falls into the ground and *dies it remains alone* – forsaken - PISHA on the other hand if it dies it yields much fruit. Whoever loves his soul will destroy it and whoever *hates his life in this world or (3) age* shall keep it for the (eternal) age of life. If a man serves me he shall come after me and where I live there also shall my servant be- and whoever ministers to me him my Father will honour or hold precious. Behold (4) **now** my soul is troubled and What MANA shall I say? “Father deliver PAZANI me (from the evil or *blood penalty*) of (5) **THIS HOUR** - but because of this [*i.e.* “*The blood penalty*”] I have come to (6) **THIS HOUR.**” “Father, glorify your name” **And a voice was heard from heaven “I have glorified and again I am glorifying and the crowd that was rising or standing there heard it and were saying “It was thunder”**-on the other hand others were saying “A messenger or angel *talked or reasoned MALAL* with Him!” Yeshua answered and said to them “This voice was not for my foreshadowed good but for your foreshadowed good” TALITH. (7) **Now is the judgement of this world or age;** now the ruler ARCHONA of this world is sent away as a scapegoat outside. *The Lord was referring to heaven and the putting out from God’s presence of Satan by the hand of a strong angel.* And I when I am lifted up TARUMAH from the earth will draw all mankind to me. *This is the other side of the coin-***

Christ's glorious return to heaven-safeguarding His people from the adversary. (8) **At the time** (121<sup>sidaryreference</sup>) He said this that He might demonstrate **HUA BY WHAT DEATH HE WOULD DIE.**

### THE GREAT COMMISSION

When our Lord sent out the apostles He entertained the very same thoughts as when He himself left heaven. There would be warm commendation and solid preparation but the experience itself would be spiritually momentous. The first Christmas throws light on the coming of Christ as does the visit of Gabriel to Mary. The whole serried host of heaven was present to sing the praises of the Lamb of God at His advent. The object of

Christ must have been appreciated by heaven. When Christ finally ascended and commissioned and dismissed the apostles to work their passage around the world in His name they felt at once privileged and also deeply burdened-the weight was so heavy that over 40 days they simply marked time in prayer and fasting until they gained the promised authority and joy and power to venture against the world the flesh and the devil. The Aramaic retrieves for us the notion of being committed to a battle –Christian warfare. When Jesus came Gabriel heralded His coming-the warrior of God.

- 24. SHADAR (13.20)** –sends away *The seriousness of a commission is akin to sending troops into a war zone. Jesus was very conscious of this when He said “I send you out as sheep among wolves”. Matthew 10.16* Truly, truly I say to you that “Whoever receives Him that I send receives me and whoever receives Me receives One who sent me.” *There are two operative words- “receives” QABAL (used 4 times in this context) which means to take what is given freely - in this case The Holy Spirit and the Son of God and the Father; and the word SHADAR (used once of the Father’s deputing) which means to “commission” or even “expel” since the Son had to leave heaven and the Spirit too had to endure the sins and failures of the Christian church. It is the genuine and unchanging welcome of the heart that makes it all worthwhile for God.*

### THE HOLY SPIRIT

- 25. PARAQ LYTA (14.16)**-curse breaker *The two etymologies in contest (comforter vis a vis redeemer/curse-breaker depend for their acceptance on the word “another”. If Christ was called a “comforter or advocate” we can have another –if the office of the Spirit was to “redeem” that would be denying the work of the first-but because He has come and is to be received as one who continues Christ’s ministry and applies the work of redemption and the words of Christ He can truly be called a “curse breaker” and Jesus’ ministry continues and expands through Him. “And I will seek” [the term BA’S 𐤁𐤀𐤃 and the word “ask” SHUAL differ in that the former is a request of routine nature and the second is a prayer generally addressed to a superior in awe.] from my Father and He will give you another PARAQALITA-(1)the term appears to come from PARAQ “LOOSER”/“BREAKER” (plus) LIOTHA /LUTH “curse”-thus CURSE BREAKER-one who continues Jesus’ ministry of freeing from the curs and so developing in us assurance. (2)The word might also be a transliteration of the Greek PARA KLETOS. Neither Magiera nor Bauscher (writers very familiar with Aramaic) consider that there is a “Yodh” in the centre when the word would be rendered PARACLITA. LOIA and LOITHA do mean “COMPANION” or “guide” but that changes TETH 𐤀 to TAU 𐤀𐤃 thus obliterating the sense. The Aramaic is quite distinctive here. The Greek usage effectively mutilates the Aramaic and mutates the Holy Spirit’s office from that of a “curse breaker” to “a companion”... ”that He may be with you for the age or for ever.” The sense Christ conveys is of a person who brings not temporal but eternal assurance of redemption from the curse and so the Christian can enter heaven with joy and travel through life without*

fear of the curse that falls on sinners. The Spirit has other ministries but this one is as real as if Christ were present saying “Your sins are forgiven-fear not!”

### CLOSE TO JESUS

The apostles shared an “intimate” relationship with the Lord and that mirrored Christ’s relationship with the Father. The Aramaic language in the word **LOTH** which has no equivalent in the Greek gives specific testimony to intimate relationships. The word is used 17 times of such relationships and detailed interest in these bosom friendships repays study. The text instances are 14.12,23,25,28X2, 16.5,10,19,25,27,33,39-20.2,11,17X3 & 21.7. In this particular **LOTH** the passion of Christ to save and to relate to man and to act for our good in love is contrasted philosophically with the effect that would have resulted had He not loved us and given Himself for us. This stretches our enthusiasm for affection for Him

**26. LITH (15.22)** –intimate coming *Jesus’ reticence to come(or apathy) would have meant that there would have been no intimacy between creator and created* and If I had not **TIMELY**(143)- come speaking with them intimately **𐤋𐤁** there would not have been an intimate reason **𐤋𐤁** for sin belonging to them - *it appears that in our Lord’s mind and heart His failure to appear would have reduced the world to a place where wrong was not visited or accounted and where a divine unwillingness to resolve our sin by suffering on our behalf would have reduced the ethical universe to one of anomaly and apathy where men could truly charge God with violating His word and the WORD OF GOD would be compromised but now there is no reason, pretext or argument ‘ALTHA they have for sinners “standing off” from God . How vital is God’s word in its fulfilment - it is the basis of His glory and demonstrates His faithfulness.*

### RECONCILIATION

On the word **SHABAQ** (allow to remain) I have spent more time than on any term in the Old or New Testaments excepting perhaps **SHARIRA** (truth). The word is widely used and I would not argue that it has the popular connotation “**FORSAKE**” since the English translation of the bible began. The word occurs 14 times in the gospel and 48 times in Matthew where at Mathew27.46 we read the famous so-called dereliction cry. I am not inclined to see it quite that way since I hold dearly the irrefragable union of God triune in reconciliation. It is traumatic and it spells out the deep throes of Christ’s humanity but it wrestles as does the Gethsemane prayer with the matter of the completion of the work of reconciliation when death has taken hold. The word used in Psalm 22 is **AZERATHANI** (to go away or forsake) and so the experience there described of David seems to lack equivalence. The cry occurs almost precisely when the dregs of **THE CUP** of suffering with consequent oncoming death is virtually consumed so the answer at 3pm comes instantaneously-the curtain rends and Jesus says “It is finished” and “into thy hands I commend my Spirit”.

**27. SHEBAQ (16.28-32)** –allow to remain (cf **ELOI ELOI LAMA SABACHTHANI**) *This Aramaic root is known worldwide because it is used in our Lord’s dereliction cry. As George Lamsa argued earlier and better than I could the word means “remain” not “forsaken”. I have checked out several gospel accounts to confirm George’s finding and I cannot cavil with the. There are 14 instances in John and in this short passage there are two set in context for your scrutiny. “And I have issued out from union with the Father and come to the world and again I am allowing to remain (leaving) **SHEBAQ** **11<sup>th</sup> use** the world and forsaking **AZEL** (it) to join the Father. Here the stark contrast between “allowing to remain” and “forsaking” stand in contradistinction if not contrast.<sup>29</sup> His disciples were saying to Him “Behold you are now speaking plainly and not in conversing with even one single parable.<sup>30</sup> Now we are aware that you are aware*

of everything and you do not need or find it indispensable *SANIQ* that you should ask anyone in this house or economy or as to direction. We believe you have issued from God.31. Yeshua said to them “Do you believe?”<sup>32</sup>. **Behold the hour comes and now has come** when you will have been scattered each to his place and you will let me remain ***SHFBAQONNI 12<sup>th</sup> use*** and I shall not be **alone *BELAHODI*** as a ship without a helmsman alone because the Father is with me.”

### EXACTLY

The word “like” or “similar” is more precise than its Greek equivalent *καθως* and its precision becomes both important and illuminating in the Gethseman prayers of Jesus- where in the first prayer Jesus says “Not exactly as I will but exactly as You will” in what has to be an open exchange between the how of the passion-the timescale coming in for some consideration. This Aramaic word is one that spares us getting into a contortion about Jesus seeming to contemplate avoidance of the cross which is evidently not the case-but even at this late stage there is exchange and a two way conversation as evidenced by the appearance of an angel.

**28. AIKNA(17.14-24)-exactly as** *The union of Father and Son is by Christ’s prayer intended to persist between our Lord and us in seven ways as sought in His high priestly prayer:-* “I have given them your word and **the world hated them** because they were not from the world **(1) exactly** as I was not from the world. It is not that You would translate or carry them off *SHAQAL* from the world that I am praying but that You would keep *NETUR* them from the evil or the wicked one *BISHA*. For they were not given their life from the world **(2)** exactly as I was not given life from the world. Father, set them apart in your truth *SHARIPED 45* because Your word that belongs to you is truths *SHARIROTH 46* **(3)** Exactly as you sent me into the world I have sent them into the world *(so send I you to labour unrewarded)*. And for their sake *APH* gives the notion of presence as the showbread is before the curtain so *Christ is there as provision for all who pray. His fellowship is available.* I set myself apart-that they also may become set apart to reality and in truth *SHARIRA 47*. And I have not prayed only for their sake but also for the face and presence of those who believe in me by their word. That they all will be one **(4)** exactly as you my Father are in Me and I am in You so also that they in our household *BE* may be one. And I have given them the glory that you gave me as mine by grace so that they will be “one” **(5)** exactly as we are one so that the world will believe that You sent me, I (am) in them and You in me that they will be completed or perfected *GAMAL* as in complete self offering as one- and the world will be aware that You sent Me and loved them **(6)** exactly as you loved me. Father, these you have given me ... **(7)** .I seek or desire *TZABA* that where I am these also will be living with me and that they will be viewing the glory that you have given Me because you loved me before the foundation of the world.

### TIME

Whereas there are over 200 diary markers and eight sections in the gospel there are also several *HIDIN* occurrences which mark very precise moments. There are 5 such junctures in all and since the Aramaic word is a more complete form of *DIN* (also a time marker) it both confirms the use of the clipt form as the general term. The use of *HIDIN* is to be found in John 18.12, 19.1, 19.16, 20.8 & 20.18. John uses the word to say at which precise times during an interview Pilate takes a certain action and he uses it again to show at which exact time he and Mary Magdalene came to the empty tomb.

- 29. HIDIN (18.12) -At that exact time [HIDIN not DIN-the use of DIN is so frequent as to be more than simply a Greek “De” (on the other hand) –it is part of John’s historic recovery of the events and their timing as he writes historically and sequentially. The adverb of time is closely related to the particle which itself can mean “however” “then” “But” or “for” –though its general usage must be occasioned by a strong temporal significance in the writer’s memory] a troop and Chiliarch and the yeomen or attendants DAHASHA of the Jews seized Yeshua and bound Him.**

### THE BELOVED DISCIPLE

This is a rare form of words and although the term only occurs twice it is especially worth mention. The first instanced finds John leaning on Jesus breast and the second finds him standing by the cross alongside Mary. Mary it would appear was aunt to John if Salome – John’s mother was Mary’s sister. Thus when John took Mary home she would abide with her own sister. That much is incidental-the term “loved” is one of deep compassion. When in John3.16 we get “God’s love” it is AHAB-here it is RAHAM which marks special favour friendship and even preference in terms of choice. Jesus chose who should lean on His breast. Jesus chose who should take His precious precious Mary home. John was selected for long life and for the guidance of the church at its greatest Gentile centre in Ephesus. John the theologian tells us really quite humbly and only twice that he was privileged to be very greatly favoured. He was drawn close when our Lord faced His very emotional and traumatic moments in the upper room, in Gethsemane and on the cross. Discipleship at best is that consistency that leans upon Jesus and stands with Jesus through it all.

- 30. THALMIDA D’RAHAM (13.22 &19.26)-the disciple he loved AT THAT TIME**

Yeshua saw HAZA watched with respect and approval His own mother L’AMAH and His own disciple(cousin?) standing -QUM has various connotations-it means “rising” but not here. It means “remaining” and definitely that is intended here. It means “A fathom or the width of the outstretched arms and that is telling-as if John is just 6 feet distant-enough for Jesus to look on him without straining the master. This one whom He loved with magnetic attraction and mercy RAHAM...and He said to His mother –“Woman or married woman and wife ANTHTH behold now HA is used in expressions involving time. For all intents and purposes John was *now* to become the son who cared for Mary.

*Jesus keep me near the cross there a precious fountain  
Near the cross a trembling soul love and mercy found me  
There the bright and morning star shed its beams around me*

### THIS AND THAT

There is a notable difference in the usage of the pronoun HU in Eastern and Western Syriac. In the former setting the word tends to mean “that” but in “Western” Syriac it tends to mean “this”. There are general words for “this” and “that” namely DENA (near) and DEK (far) but John does not use them. It is quite clear that John is not speaking about himself as “at a distance” precisely because John uses LOTH in v.25 as is well known from the English usage “Near the cross of Jesus stood His mother and...”. So to resume the issue is that John is speaking of himself as “This” disciple. He is saying “He (Jesus) said to this disciple ‘Behold she is your mother’ and John is further adding “this disciple took her to him (as mother)”. Thus John who usually speaks impersonally at the cross speaks of his closeness to Jesus and his closeness to Mary very distinctly though later at the time of writing.


- 31. HU (19.27) –close at hand. “And He said to *this* disciple HU is a designation not of something demonstrated far away i.e that and by the demonstrative pronoun he employs he indicates one close by. Following on the temporal use of “Behold now thy mother” John again adds “From that hour” of the English text can also be rendered “this very**

hour” HI (the “very same” hour or “this very”-the hour was known-it was the “hour of prayer” and one wonders if John came to writing about the cross at the traditional hour of prayer-a very intriguing and compelling thought!) “this” **HU** disciple received her to be his very own (mother)”. In this instance John is not trying to disguise who he is but his intent is to declare it-for this additional contextual reason HU has to be “this”.



### DID JESUS BOW?

The word ARACH is not the normal word for “bowing” or “lowering” in Aramaic indeed there are six words could have been chosen by John-BEREK GEHEN KAPH SEGED QEAD and REKEN- however ARACH is not among them. Why? The answer is “Because Jesus head was raised or stretched out toward heaven in a glorious praiseful final cry addressed above “Father into thy hands I commend my spirit”.

Living He loved me dying He saved me  
Buried He carried my sins far away  
Rising He justified freely forever  
One day He’s coming O glorious day  
*Hallelujah-this Jesus is mine*

- 32. ARACEN(19.30)-He stretched out**  When He received the vinegar wine Yeshua said “Behold it is finished and He **stretched out** His head and surrendered His spirit, [*It is Dr.Luke that records Jesus’ end saying “He cried out “Father into your hands I commend my spirit” and he breathed His last”.] John’s Aramaic does not actually say that He “bowed” his head where the Greek has κλινω-rather that He “stretched it out” or in a prolonged stretching of His noble head He spoke heavenwards and then became peaceful.*

### WHY REMAIN?

The word that stands in Matthew 27.46 is not “forsake or leave-that word is AZABTHANI So where did SHEBACHTHANI come from? Some deem it might be from an unknown Aramaic targum of the Hebrew Psalm 22.1. That is speculative. Because Greek has no  or 

we have ELI/ELOI not ELOHI-that is plain. Matthew did draw his explanation *εγκατελιπες*” from the Greek OT LXX and it means “leave behind” or “leave in the lurch”. Though it could be a reproach or complaint it seems rather to express an issue of time and acute trauma –the issue is not God being absent or consciously wrathful-the issue as in the garden is of THE CUP PASSING QUICKLY. Also battle over the casualty pleads to be with the victor-the Son seeks the joy set before Him! This term appears 14 times in John and 50 times in Matthew and far and away its clearest meaning is “remain” or “allow to remain”

- 33. SHEBAQ (20.23) –He remained (true to the end)** *It is important to revisit this deeply theological word at the core of the gospel. It is vital not to counterpoise Father and Son in reconciliation. John of all theologians maintains the QNUMA identity of Father and Son at all times. The cry of Christ as I explain in my monograph “Lest I forget Gethsemane” has to do with commitment to the Father and to us not disruption of the trinity or estrangement and certainly not the death of God. The three prayers of Gethsemane pinpoint different aspects of “the cup” (1) Let this cup flow quickly but exactly as you will not exactly what I would wish (2) This unexceptional cup I must drink-so be it Father –a full acceptance petition (3) A third time He went away and prayed intimately relishing the companionship of the Father despite the pain ahead. And when you leave or allow to remain or part by will and intent **SHEBAQ 13** a man’s sins they are left aside or remain **SHEBAQ 14** and when you hold or retain AHAD a man’s sins they are prevailing possessing and capturing (him). The effect of Shebaq is to leave hold of and not consider and so forgive. When the Christians who are apostles lead*



others to the cross and the great SHEBAQ of Christ taking the sin burden and **remaining under it to the last** God Himself accords with this gospel and considers their sin no more. In the first instance sinners must themselves “put away” or “lay aside” their former life. It must “remain” and be permitted to remain a bygone. Jesus SHEBAQ was His utter **bearing to the last without sin and reviling –the whole burden of our sin.** Our SHEBAQ is utterly unburldening of our sin-it cannot be “held”-it must be “released” to be no more a debt in which we are held but one from which we are released. The concept of SHEBAQ has to do with debt. So “My God My God why have you let me remain” has to do with the grossly heavy burden of sin and grief our Lord endured and from which He appealed as He came to the extreme end of fleshly resources as His great heart broke and He had in this completed His atonement by His intercession on the cross and thus shedding His blood (at first unseen & then upon the sword thrust evident to all) on the cross. He too gained release at length from the painful cords of death –the absolute penalty of sin. He made His soul an offering for sin.

### WE CAN'T AND WE MUST

The “catch of fishes (153 in all-and big ones too) was so great that they could not haul in the net. The meaning is “they were not equal” to the task; they could not “invent” an answer; they could not “harvest” what they caught. There is little doubt but that many got away but by coming slowly to land they preserved their net and though exhausted took the greatest catch they ever landed. The task required another boat to draw alongside. This reality teaches something about fishing for men. We need to co-operate and Jesus is telling us loud and clear that winning others is not a matter of empire building churches but of using all the available manpower to forward the kingdom of God.

- 34. SHAKAH (21.6) –they were not able** He said to them “Cast RAMA your net from the right side of the ship and you will find (fish). And they threw it out and they **could not** draw the net out. *The imperfect form suggests they “must” but couldn’t* from the multitude of fish that it held. *Immediately one of the greatest lessons these fishermen and disciples ever learned was being taught. Their future work would be attended with such success that they would need others to help them. They would find the world would be full of seekers who would become disciples of the Way.*

### NEAR

It is useful to begin to describe all that this word trails with it in clouds of glory by quoting James “Draw near to God and He shall draw near to you”. The whole idea of “coming close to God” in the Jewish mind and in NT Aramaic thought would have involved how and what we present. In Mosaic terms it necessitated an offering. For the Christian it entails presenting in the name of Christ who is our sufficiency and by whom we enter behind the veil. I have not troubled to enumerate the use of this word in John but Matthew uses it 44 times and his settings show unequivocally that it teaches us the importance of living close to God and presenting ourselves through Christ in prayer. This significant context in John 21 has Jesus Himself demonstrating whilst performing a miracle presenting elements that well represent His broken body to the Father in the first instance. Our Lord is doing more than inculcating grace at mealtime-he is showing as ever that by “death” “His death foreshadowed” we can be accepted and find needs met through prayer in His name.

- 35. QEREB (21.13)-near** Yeshua came near QEREB and lifted the bread and the fish and gave it to them. *This closeness meant they had evidence of His hands and indeed His feet as He stretched out His arms to each of them. This was in its nature very really communion with the Lord. [the expression is always with an object in mind-this time “to prove this is very Christ”]*

## MY OPINION

In the English Bible as the gospel comes near to an end we read of the world libraries as being insufficient for the boos that could have been written about Jesus. John gives us note after note and my Aramaic commentary rests its case for attention on earmarking each speech and incident diary style. But that said John finishes not with a certainty but an opinion. He makes bold to say that he could write day and night about Jesus. That this is so must indeed be the case for in every era since Christians have written not scores nor hundreds but thousands of books so that no field of literature can be so enormous as that of Christian literature. Even the biblical papyri now extant run to 76 and the Manuscripts until the 8<sup>th</sup> Century are 42 in number whilst the uncials are 128 and the miniscules 203 and the versions from 16 different language groups 83. The church Fathers whose writings we have alone add up to 212-that is over 600 pieces of literature without adding one word from the See of Rome or the annals of Calvin or the works of Barth or the writings of English theologians. So John ends with an observation that Jesus life and story is so rich a vein of truth that it has attracted the genius of the literary men of all ages.

Could I with ink the oceans fill  
Were every blade of grass a quill

To write the love of God abroad would drain the ocean dry  
Nor could a scroll contain the whole though stretched from sky to sky.

36. AICH(21.25) –in my opinion AT THIS TIME(219) there exist other things that Yeshua did which if each one were to be written even the world so to speak **AICH IN MY OPINION** SABAR would not be sufficient for the writings that would be written. *This conclusion discloses to us that the writer (John) gives it as his view that anyone writing on the life of Jesus would need to be selective. The data was immense. John's selection is related to "timing" and related to "examination of truth" and related to "sequence" (Meta Tauta) and related to Jesus as the "I am" ENA ENA.together with sustained conversations which show the power of the mind of Christ. It directs the whole ministry of Yeshua to the hour of suffering-the passion- and brings many of the principal characters of the gospel together there-where the central issues of salvation and Union with Christ must necessarily have their font and raison d'être.*

**FINIS**

## EPILOGUE

NB Early 2<sup>nd</sup> Century Polycarp travelled to Rome to teach Valentinus in the days of Anicetus that the Christian Godhead did not exist in 3 hypostases but one i.e. **One Qnuma**. This datum is important and decides the point controverted between American Aramaic scholars Younen and Bauscher in which case Bauscher is correct in recognizing a "common" not "triple" QNUMA. Should it be that the "we" of John 21 v.24 includes Polycarp the visit of the 2<sup>nd</sup> generation Christian to Rome from Ephesus is the more special and significant uniting the earliest fathers to the NT text with most significant implications for theology and the earliest understanding of the Triune God. There are 14 significant usages of SHABAQ in the gospel which guide us as to the significance of the "dereliction" cry.

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