JOHN

CHAPTER 1

1. **Within a beginning** (or: In union with Headship and Sovereignty) **there was the Logos** (the Word; the Thought; the collection of thoughts; the Idea; the Reason; the discourse; the communication; the verbal expression).
And the Logos (the idea; the thought; the expression; the Word) **was facing, [directed, and moving] toward**, (or: continued being face to face with) **God**.
And the Logos (the Word; the thought; the idea; the reason; the expression) **continued being God**.

(or: Originally, within the midst of the first principle, the Word was existing and continued to be, and the Word was being [projected] toward God. And this Word, It was existing actually being God;
or: In command was Reason, and Reason was staying with God, for Reason was just what God was;
or: The Thought was in the midst of [the] Source, the Thought was oriented toward Deity, and the Thought was [an extension of] Deity;
or: In beginning, the collected and put side by side Thoughts continued in progressive existence, and the collected and put side by side Thoughts continued being a progression to God, and God {"the Divine Mystery" – Tillich} was in continued existence being those collected and put side by side Thoughts;
or: In union with [the] beginning there was the continued existence of the Idea, and the Idea was continued existence face to face with God, and the Idea continued in existence being "the Divine Mystery" {Paul Tillich's definition of *theos*};
or: In beginning, the Word continued Being. Then the Word was Being directed toward God. And yet the Word was Being God.)

2. **This** (or: This One) **was continuing in existence, within a beginning and in union with Headship and Sovereignty, facing [directed, and moving] toward** (or: staying with) **God**.

3. **All things** (or: All people; [The] whole) **come to be** (or: are at some time birthed; occur; or: came to be; were birthed; or: suddenly happened) **through and by means of It** (i.e., the Word; or: Him), **and apart from It** (or: Him) **not even one thing comes into being** (occurs; was birthed; came into being; happens) **which has come into being** (which has occurred; which has happened).

4. **Within It** (or: Him), **life was continuing and progressively existing**

(or: In It was life [as a source]; [Aleph, D and others witnesses read present tense: In union with it there continues being life; Life progressively exists within the midst of It]). **And the life was continuing being, and began progressively**

existing as, the Light of mankind (or: Furthermore, the Light progressively came to be the life known as humanity, and was for human beings).
5. **And the Light is constantly shining and keeps on progressively giving light within the darkness** (or: within the midst of The Darkness; or: = in the ignorant condition or system).
And yet the darkness does not grasp or receive it on the same level

(or: Furthermore, the Darkness did not take it down, so as to overcome it or put it out; or: = the ignorant condition or system would have none of it, nor receive it down into itself [in order to perceive it]; But that darkness does not correspondingly accept It nor commensurately take It in hand so as to follow the pattern or be in line with Its bidding).

6. **A man came to be** (was birthed), **being one having been sent forth with a mission, as a representative, from God's side** (or: having been commissioned as an emissary and sent forth from beside God; having been sent forth to the side, as an envoy, whose source was God); **a name for him: John**.
7. **This one came into a testimony** (or: went to witness; came for evidence), **to the end that he may give testimony** (be a witness; show evidence) **about The Light, so that all humanity** (or: everyone) **would at some point come to believe and trust through him** (or: by means of it).
8. **That person** (= He) **was not The Light, but rather [he came] so that he could give testimony** (would be a witness; should present evidence) **about The Light**.

9. **It was** (or: He was, and continued being) **the True and Genuine Light which** (or: Who) **is continuously** (repeatedly; progressively) **enlightening** (giving light to) **every person** (or: human) **continuously** (repeatedly; progressively; constantly; one after another) **coming into the world** (or: the ordered system of culture, religion, economics and government; or: the universe)

(or: It was the real Light, progressively coming into the world {organized system}, which is progressively enlightening {or: shedding light on} every human).

10. **It was** (or: He was, and continued existing being) **within the world** (ordered system), **and the world** (ordered system) **came to be** (or: was birthed) **through It** (or: by means of Him), **and the world** (ordered system) **did not have intimate, experiential knowledge of It** (or: did not recognize Him; had no insight into It).
11. **It** (or: He) **came into Its** (or: His) **own things** (possessions, or people), **and It's own** (or: His own) **people did not receive It** (or: Him) **and take It** (or: Him) **to their side**.

12. **Yet, as many as receive It** (or: took Him) **– to the ones habitually trusting and believing into Its Name** (or: His Name) **– It gives** (or: He gave) **to them** (or: in them) **authority** ([the] right; or: privilege from out of the midst of Being) **to be birthed** (or: to become) **God's children** (born ones),
13. **who are born** (or: were given birth) **not out of bloods** (or: [flows] of blood), **neither forth from the will of flesh** (or: from the intent of a flesh [ceremony]), **nor yet**

out of the will (purpose; intent) **of an adult male, but to the contrary, from out of the midst of God**!

14. **And so The Word**
(the Idea; the Thought; the Reason; the Discourse; the Message; The Collected Expression of Rational Logic; The Logos; = the meaning, plan and rational purpose of the ordered universe) **births Itself flesh**
(or: became flesh; came to be [in] flesh; came into existence being flesh; = God's thought, the ground of all real existence, became projected into creation as an immanent power within the world of mankind, inhabiting flesh), **and lives in a tent, within us** (or: set up a tent and tabernacled among us), **and we view** (attentively gaze at; looked at so as to contemplate) **Its** (or: His) **glory**
(Its manifestation which calls forth praise; Its appearance which creates and effects opinions in regard to the whole of human experience; = His manifest presence)**: a glory** (= prestige and importance; reputation and opinion-forming appearance) **as of an only-begotten one at a father's side** (or: [the] glory from [the presence of the] Father, as a uniquely-born One), **full of grace and truth** (filled with favor as well as reality and genuineness).

15. **John is continuing witnessing about It** (or: Him) **and has cried out, repeatedly saying,**
"This One was the One of Whom I said, 'The One progressively coming behind me has come to be in front of me (or: has taken precedence of me)**,' because He was existing first, before me** (or: 'that He was first [in place and station] in regard to me')**,"**
16. **because we all at some point receive** (take with our hands) **from out of His fullness** (or: Its full contents; that which fills Him up)**: even grace in the place of grace**
(or: favor corresponding to and facing favor; a [new fresh] gracious favor in the place of and replacing [the previous] gracious favor; [one] joyous favor after and exchanged for [another] joyous favor),
17. **because the Law was given through Moses, yet grace and truth** (or: favor and reality) **are birthed** (or: came to be) **through Jesus Christ**.

18. **No one at any time has seen God. The only-begotten** (uniquely-born) **God [other MSS: Son], the One continuously existing, [moving, directed and leading] into the Father's place of safety and intimacy** (bosom; breast; chest; folds of a garment; inlet or bay), **that One interprets and explains by unfolding and bringing [Him] out**.

19. **And this is** (or: continues being) **the testimony of John** (the witness having its source in John), **when the [religious authorities of the] Jews sent forth the priests and the Levites** [note: thus they were also from the Sadducees] **as emissaries out of**

Jerusalem toward (to) **him – to the end that they may ask him, "You, who are you?" –**
20. **and he confessed and did not deny, even agreed that, "I am not the Chris**t (the Anointed One; = the Messiah)**."**
21. **And so they asked him, "What, then? Are you Elijah?" And then he continues saying, "I am not." "Are you The Prophet?" Then he distinctly replied, "No!"**
22. **Therefore they said to him, "Who are you, so that we may give a decided reply to the ones sending us – what are you in the habit of saying about yourself?"**
23. **He affirmed, "I am a voice** (or: [the] sound) **of one repeatedly calling out loudly** (crying out; exclaiming; imploring) **within the desolate place** (the wilderness; the uninhabited region; the lonely place), **'Straighten the way of [the] Lord** (the Lord's road; the path pertaining to [the] Lord [= Yahweh or Christ, the Messiah])**'**

(or: habitually shouting, 'Make straight in the wilderness the way originating in [the] Owner [= Yahweh or Christ]')**!'** [Isa. 40:3]

just as Isaiah, the prophet, said."
24. **Now the folks having been sent as emissaries were [sent] from the Pharisees**.
25. **And then they asked him, and said to him, "Why, then, are you continuously immersing** (or: baptizing), **since** (or: if) **you are not the Christ nor Elijah nor The Prophet?"**

[note: by immersing folks, either John was treating the Jews as non-Jewish proselytes, or else it should be the Messiah, or His representative, initiating Israel into the new Age – if all the Jews were now supposed to be immersed]

26. **John replies distinctly to them, saying, "I am repeatedly immersing** (baptizing) **within water. He, Whom you men have not seen or perceived, and have no knowledge of or acquaintance with, has stood in your midst** [other MSS: continues presently standing in your midst].
27. **"He is the very One, Who, progressively coming behind me, has come to be in front of me, of Whom I am not worthy** (equal of value) **that I should loose the lace** (strap; thong) **of His sandal."**

28. **These things occurred** (or: came into being) **in Bethany, on the other side of the Jordan, where John was living his life** (or: was existing), **repeatedly immersing**.

29. **The next day** (or: On the morrow) **he is looking at and observing Jesus progressively coming toward him, and he begins saying, "Look!** (Pay attention, see and perceive)**!**
God's Lamb (or: the Lamb from God; the Lamb having the character and qualities of God; or, in apposition: the Lamb which is God), **the One continuously lifting up and carrying away the Sin of the world, and removing the sin which belongs to and is a part of the System**

(or: habitually picking up and taking away the failure and error brought on by the organized system; progressively removing the falling short and the missing of

the goal from the world of culture, religion, economy and government [= from humanity and society])**!**

30. **“This One is He over whose situation [other MSS: concerning Whom] I said, ‘An adult male is progressively coming behind me Who has come to be in front of me,’ because he was existing** (was continuously being) **before me** (or: first in rank and importance in regard to me).

31. **“And I had not seen Him to know, recognize or be aware of Him, but nevertheless, to the end that He may be brought to light in** (or: for) **Israel** (or: be manifested to Israel) **– because of this – I came continuously immersing** (or: baptizing) **in water.”**

32. **And John testified** (gave witness), **repeatedly saying that, “I have viewed and continued gazing at, so that I can now visualize, the Spirit progressively stepping down** (or: the Breath-effect continuously descending), **as a dove, forth from out of [the] atmosphere** (or: as a pigeon out of the sky, or from heaven), **and It remains and dwells upon Him** (or: It abode upon Him).

33. **“And yet, I had not seen Him to know or be aware of Him! But further, the One sending me to be habitually immersing** (baptizing) **in water, that One said to me, ‘Upon whomever you may see the Spirit progressively stepping down** (or: the Breath-effect continuously descending) **and then continuously remaining** (dwelling; abiding) **upon Him, this One is** (continuously exists being) **the One progressively** (or: habitually) **immersing** (or: baptizing) **within a set-apart spirit** (or: in [the] Holy Spirit; in union with the Sacred Breath)**.’**

34. **And so I myself have seen and given witness, and thus now bear testimony, that this One is God’s Son** (or: continuously exists being the Son which is God; or: = the Son having the character and qualities of God; or: the Son from God)**.”**

35. **The next day** (or: On the morrow) **John, and two from among his disciples, again had taken a stand and now stood [there]**.

36. **Later, gazing upon Jesus progressively walking around, he is saying, "Look** (Pay attention and perceive; See and consider)**! God’s Lamb** (or: The Lamb whose origin is God; or: the Lamb which is God)**."**

37. **And his two disciples hear** (or: heard; listen) **as he is speaking, and then they follow** (or: followed with) **Jesus**.

38. **Now Jesus, being suddenly turned and viewing** (or: gazing at) **them following, is saying to them, “What are you seeking** (or: What do you habitually look for)**?” Yet they said to Him, “Rabbi,” – which, being translated and explained, is normally being called** (or: termed) **"Teacher" – “where are you presently staying** (or: habitually remaining and dwelling)**?”**

39. **He replies to them, “Be coming, and you will see for yourselves** [other MSS: Come and see (or: perceive)]**.” They went** (or: came), **then, and saw** (or: perceived) **where He is presently staying** (habitually remaining and dwelling), **and stayed** (remained) **at His side** (or: with Him) **that day. It was about the tenth hour**.

40. **Now Andrew, the brother of Simon Peter, was one of the two hearing at John's side, and following Him**.
41. **This one** [i.e., Andrew] **is first finding his own brother, Simon, and is saying to him, "We have found the Messiah [and now know Who and where He is]!" – which is presently being translated with explanation, "Christ"** ([the] Anointed One) **– "so we now know Who and where He is!"**
42. **And so he led him toward Jesus. Looking within** (or: on) **him, Jesus said, "You are Simon, the son of John** [other MSS: Jonah]. **You will be called Cephas" – which is presently being translated and interpreted, "Peter** (a stone)**."**

43. **The next day** (or: On the morrow), **He decided** (or: He wants) **to go out into Galilee. And then Jesus is finding Philip and proceeds saying to him, "Be constantly following Me!"**
44. **Now Philip was from** (= had been living in) **Bethsaida, the city of Andrew and Peter**. [note: both Philip and Andrew are Greek names, a sign of Hellenization]
45. **Philip proceeds finding Nathaniel** [note: probably also called Bartholomew] **and says to him, "We have found the One [of] Whom Moses wrote within the Law and the Prophets: Jesus – Joseph's son** (or: a son of Joseph) **– the one from Nazareth!"**
46. **Then Nathaniel said to him, "Can anything good be out of Nazareth?" Philip continues, saying to him, "Come and see."**
47. **Jesus saw Nathaniel progressively coming toward Him, and He begins saying about him, "Look, and pay attention: truly an Israelite, within whom exists** (or: there continues being) **no deceit** (bait or contrivance for entrapping; fraud; guile)**!"**
48. **Nathaniel says to Him, "From where** (or: what place) **are you having an intimate knowledge of me?" Jesus decidedly answers, and said to him, "Before Philip made a sound to call out to you, [you] being under the fig tree, I saw you."**
49. **Nathaniel considered and replied to Him, "Rabbi, You – You are the Son of God! You – You are Israel's King!"**
50. **Jesus decidedly answers, and said to him, "Because I said to you that I saw you down under the fig tree, you are believing** (or: trusting)**? You will see greater things than these."**
51. **And He is further saying to him, "It is certainly true** (or: Amen, amen; = Most truly). **I am presently saying to you folks** (or: men), **you will be seeing the heaven** (or: atmosphere; sky) **being one that is opened back up again, and 'God's agents repeatedly** (progressively; continuously) **ascending** (stepping back up again) **and habitually** (progressively; continuously; repeatedly) **descending** (stepping down)**'** [Gen. 28:12] **upon the Son of the Man** (or Mankind's Son; the Son of humanity; the Human Son)**."**

CHAPTER 2

1. **And on the third day a wedding** (marriage; wedding feast) **occurred** (took place) **within Cana of Galilee, and the mother of Jesus was there**.

2. **Now Jesus – along with His disciples – was also called into the wedding** (or: invited unto the marriage feast).

3. **Then later, there being a lack of** (a need of; a failing of sufficient) **wine, the mother of Jesus proceeds saying to Him, "They are not continuing to have** (= they're running out of) **wine."**
4. **So Jesus is replying to her, "What [is it] to Me and to you, woman** (or: What [is that] for Me and for you, O woman; or: = My lady, what has this got to do with us)**? My hour is not yet** (or: is still not) **arriving."**
5. **His mother proceeds speaking, saying to the attending servants, "Do at once whatever (or: anything which) He may be telling (or: saying to) you."**

6. **Now there were six stone water pots** (or: jars) **habitually lying there – corresponding to the cleansing (or: purifying) practice pertaining to the Jewish customs** (or: ritual and ceremony of washing, originating from the Jews) **– having capacities for up to two or three liquid measures** (= 18 or 27 gallons).
7. **Jesus says to them, "Fill the water pots** (or: jars) **full, with water." And they filled them up to the upper part** (back up to the top, or, brim).
8. **So He continues speaking, saying to them, "Now bale out** (or: draw off) **[some] and proceed carrying** (bearing; bringing) **[it] to the head man** (or: chief) **of the dining room** (= the director of the feast)**." And they brought [it]**.

9. **Now as the head man** (chief) **of the dining room sipped and tastes the water existing having been made to be wine** (or: the water [which] had been birthed being [now] wine) **– now he had not seen to know from where it is, yet the attending servants, the ones having baled** (or: drawn) **out the water, had seen and thus knew – this director of the feast begins calling out** (continues shrieking; or: insistently summons) **the bridegroom**
10. and proceeds, saying to him, "Every man habitually places the fine (the beautiful; the ideal) **wine first, and whenever they may have been made drunk, then the inferior. You – you have guarded and kept the fine** (ideal) **wine until now (the present moment)!"**

11. **This beginning of the signs Jesus performed** (did; made; constructed; accomplished) **within Cana, of the Galilee [district], and set His glory in clear light** (or: and manifested His splendor so as to create a reputation; and gave light in a manifestation which calls forth praise and has its source in Him).

12. **After this, He and His mother – also His brothers and disciples – went down into Capernaum, but they did not remain** (stay; abide) **there many days**.

13. **And [now] the [annual observance of the] Passover** [Feast; festival], **which originated with and pertained to the Jews** (the Jewish people, religion and culture), **was near, so Jesus went up into Jerusalem**.

14. **Now within the Temple grounds** [probably the court of the Gentiles] **He found those habitually selling cattle, sheep and doves** (or: pigeons), **and those who [for a fee] exchanged foreign coins for acceptable Jewish money** (the money brokers) **continuously sitting [at their stations, or tables]**.

15. **And so, after constructing a kind of whip out of small rush-fiber cords** (or: making like a lash of twisted rush-ropes), **He casts** (or: ejected) **them all out of the Temple grounds [the outer courts]: both the sheep and the cattle. And He pours out the coins** (change; small pieces of money) **of the money changers** (= bankers for currency exchange), **and overturns the tables**.
16. **Then He said to the ones habitually selling doves** (or: pigeons), **"You folks at once take these things from this place! Stop making** (or: Do not habitually make) **My Father's House a house of merchandise** (a merchant's store; a market place; a house of business)**!"**

17. **Now His disciples are** (or: were) **reminded that it is standing written that 'the zeal** (passion; the boiling jealousy) **of Your House** (or: whose source is Your House; or: for Your House; or: pertaining to Your House) **will "completely consume Me"** ("will eat Me down and devour Me")**.'** [Ps. 69:9]

18. **Then the [religious authorities of the] Jews decided and respond to Him. And they say, "What sign** (authenticating token or distinguishing signal) **are you presently showing** (pointing out; exhibiting) **to us, [seeing] that you are proceeding to do these things?"**
19. **Jesus considered then responds to them, and says, "Loosen** (or: Undo, and thus, destroy or demolish) **this Sanctuary** (Shrine; Divine Habitation; = the Temple consisting of the holy place and the holy of holies), **and within three days I will raise it up** (or: awaken it; arouse it)**."**
20. **Then the Jews [= religious authorities] say, "This Sanctuary was built** (constructed to be the House) **and erected in** (or: over a period of) **forty-six years – and now you – you will raise it up within three days?!"**

21. **Yet that One** (= He) **had been speaking about the Sanctuary** (or: inner Temple) **which is His body**.
22. **Then, when He was awakened, aroused and raised up forth from out of the midst of dead ones, His disciples were reminded that He had been repeatedly saying this, and they believed the Scripture and trusted in the word which Jesus said**.

23. **Now as He was continuing being within Jerusalem during the Passover** [note: the feast of unleavened bread followed for seven days right after the Passover], **in the midst of the festival** (celebration; Feast), **many believed and put their trust into His Name, constantly gazing upon and critically contemplating His signs** (or: the

authenticating tokens and distinguishing signals originating in Him), **which He was continuing to perform** (or: had been progressively doing).
24. **Yet Jesus, Himself, was not habitually entrusting Himself to them** (or: had not been adhering Himself to them, or committing Himself for them; or: kept on refusing to trust Himself to them), **because of the [situation for] Him to be continuously** (habitually; progressively) **knowing all men by intimate experience through insight**,
25. **and because He was not having** (had not been continually holding) **a need requiring that anyone should bear witness** (or: give testimony or evidence**) about mankind** (or: humanity; the Man), **for He, Himself, was constantly** (had been habitually) **knowing by intimate experience what was continuing to be within mankind** (humanity; the [corporate] Man).

CHAPTER 3

1. **Now there was a man from out of the Pharisees, Nicodemus by name, a ruler** (leader; chief; head man) **of the Jews** (= Jewish culture and religion).
2. **This one comes** (or: goes; came; went) **to Him by night, and says** (or: said) **to Him, "Rabbi, we have seen and thus know that You have come from God, and are here: a Teacher, for no one is able** (or: continues having power) **to constantly be doing** (making; producing) **these signs** (or: habitually performing these authenticating tokens and attesting signals), **which You are constantly doing** (performing; producing), **unless God would continue being with him** (or: if God should not be constantly with him)**."**

3. **Jesus considered, and replies to him, saying, "Certainly it is so, I am saying** (= I now point out) **to you, unless anyone** (or: someone) **may be born back up again to a higher place** (or: can be brought to birth again; or: would be given birth from above), **he continues having no power** (or: he is continuously unable) **to see or perceive God's reign, realm, or kingdom."**
4. **Nicodemus says to Him, "How does a man continue being able to be born, being an old man? He is not able** (or: He remains powerless) **to enter into his mother's womb** (cavity; belly) **a second [time] and be born!"**
5. **Jesus decisively replies, "Certainly it is so, I am saying** (= pointing out) **to you, unless anyone** (or: someone) **may be born forth from out of water and spirit, he continues being unable** (he remains having no power) **to enter into God's realm** (or: reign; kingdom).
6. **"The thing being birthed, having been born forth from out of the flesh, is** (continues existing being) **flesh, and the thing being birthed, having been born forth from out of the Spirit, is spirit** (or: what is birthed out of Breath-effect continues being Breath-effect).
7. **"You should not be amazed** (or: begin to marvel; at some point be filled with wonder; suddenly be astonished; or: Don't be surprised) **that I said to you, 'It is necessary and binding for you folks to be born back up again to a higher place** (or: for you people to be given birth from above)**.'**

8. **"The Spirit** (or: Breath) **habitually breathes where It** (or: He) **is presently intending** (willing; purposing), **and you continually hear It's** (or: His) **voice, but yet you have not seen, and thus do not know, from what source It continuously comes, and where It goes and brings [things and folks] under control**.

(or: The wind constantly blows where it presently sets its will, and you constantly hear it's sound, but yet you have not seen and do not know from where it is coming, nor where it is going;

or: = The wind continuously blows and the Spirit normally breathes – in the place that each has purpose. And so you are often hearing the sound that either make, although you have not perceived from what place it is presently coming, as well as to what place it is presently leading, under [its influence or control].)

Thus is everyone (or: does everyone constantly exist being) **– the one being birthed, having been born forth from out of the midst of the Spirit** (or: Breath)**."**

9. **Nicodemus considered in reply, and says to Him, "How is it possible for these things to occur?** (or: How can these things come to be; How is it repeatedly able [for] these to come to birth?)**"**

10. **Jesus decisively responded and says to him, "You yourself are the teacher of Israel, and you continue not knowing and being intimately familiar with these things!**

11. **"Certainly it is so, I am now saying to you, that which we have seen and thus know** (or: perceive), **we are constantly speaking** (or: telling; chattering [about]), **and what we have caught sight of and seen we repeatedly bear witness of** (constantly give testimony to), **and you folks continue not receiving** (or: none of you are laying hold of) **our witness** (or: testimony; evidence).

12. **"Since I tell** (or: If I told) **you folks the earthly things** (or: ones; situations), **and you folks are not continuing in belief** (do not presently believe; are not proceeding to trust), **how will you believe or trust if I should speak to you the things** (or: situations; ones) **upon the heavens**

(or: the super-heavenly occurrences; the fully-heavenly things [taking place]; the things or folks being in a position of control upon the atmospheres)**?**

13. **"Furthermore, no one has ascended** (or: stepped up) **into the heaven** (or: atmosphere) **except the One descending** (or: stepping down) **from out of the midst of the atmosphere** (or: heaven)**: the Son of Mankind** (the Son of the human; Humanity's Son; the Son of man) **– the One continuously being** (or: constantly existing) **within the midst of the heaven** (or: atmosphere).

[with *p*66 & 75, Aleph, B and others: And yet not even one person climbed up into heaven (or: the sky), if not that one at one point descending from out of the midst of heaven (or: the sky) – the Human Being.]

14. **"And so, just as (or:** correspondingly as) **Moses lifted up** (elevated; raised up high) **the serpent, within the wilderness** (desert; desolate place) [Num. 21:7ff], **thus it is necessary and binding for the Son of Mankind** (Humanity's Son) **to be lifted up** (elevated; raised up high; exalted),

15. **“to the end that everyone – the one habitually believing and trusting – would continuously have eonian life** (life having the state of being, qualities and characteristics of the sphere pertaining to the Age; age-quality and eon-lasting life): **within** (or: in union with) **Him!**

[with other MSS: so that all, continuously trusting into Him {others: on Him}, may not lose or destroy themselves, but rather may habitually hold age-abiding life (eonian life; life that continues on through the ages).]

16. **“For thus** (or: You see, in this manner) **God loves the world** (the universe; the ordered arrangement; the organized system [of life and society]; or: = all mankind), **so that He gives His uniquely-born** [with other MSS: the only-begotten] **Son, to the end that all** (or: everyone) **– the one habitually believing and trusting into Him – would not lose or destroy themselves, but rather can continuously have** (or: would habitually hold) **eonian life** (age-durative life with qualities derived from the Age; life of and for the ages).

[note: I have here given the “fact” sense of the *aorist* tense of the verbs “love” and “give” rather than the simple past tense. The statement by Jesus is a “timeless” fact of God; it signifies that the object of His love and His gift, (the cosmos; the universe; the world of men and created beings), is in view as a whole, and both the love and the gift are presented as fact, as one complete whole (punctiliar) which exists apart from any sense of time, i.e., from the realm of the “eternal,” or, “the Being of God”]

17. **“For God does not send forth** (as an Emissary or Representative) **His Son** [other MSS: the Son] **into the world** (system; universe) **to the end that He should continuously separate and make decisions about the world** (or: would at some point sift and judge, or bring judgment upon, the universe or system), **but to the contrary, to the end that the world would be delivered**

(or: that the system could be healed and made whole; that the universe should be saved and restored to health; that the world [of mankind] may be rescued and re-established in its original state)**: through Him!**

18. **“The one habitually trusting and believing into Him is not being continuously sifted or evaluated** (is not habitually being separated for decisions or being judged). **The one not habitually trusting and believing has already been sifted and evaluated** (separated for a decision; judged) **and that decision yet exists, because he has not believed so that he trusts into the Name** [note: “name” is a Semitism for the person, or his authority, or his qualities] **of the uniquely-born Son of God** (or: into God’s Son – the only-begotten One).

19. **“Now this continues being the** (or: So there continues being the same) **process of the sifting, the separation and the decision** (the evaluation; the judgment), **because the Light has come** (or: has gone) **into the world** (the universe; the ordered system and arrangement of religion, culture and government; or: the system of control and regulation), **and yet mankind loves** (or: the people love; or: the humans loved) **the darkness rather than the Light, for their works** (deeds; actions) **were**

continuing to be bad ones (unsound ones; wicked ones; laborious ones; toilsome ones that created bad news; wrongful ones),
20. **"for all** (or: everyone) **habitually practicing** (or: performing) **the worthless** (base; mean; common; careless; cheap; slight; paltry; sorry; vile; refuse) **ones is continuously hating** (regarding with ill-will) **the light, and is not coming** (or: going) **to the light** (or: the Light), **so that his works** (deeds; actions) **may not be tested and put to the proof** (and thus, exposed and perhaps reproved).
21. **"Yet the one habitually doing the truth** (constantly constructing the real; repeatedly making the genuine) **is constantly coming** (or: going; moving) **toward the light** (or: the Light), **so that his works** (deeds; actions) **may be set in clear light and manifested, because they exist being ones having been worked and accomplished** (or: performed as deeds) **within God** (or: that it is within God [that they are] ones having been acted out).**"**

22. **After these things, Jesus and the disciples went** (or: came) **into the Judean territory** (land; country; region), **and He was wearing away the time there with them. He was also periodically immersing** (or: baptizing).
23. **Now John was continuing repeatedly immersing** (baptizing) **in Enon, near Salim, because much water was** (or: many waters were) **there, and [folks] kept showing up alongside and were being immersed** (baptized),
24. **for John was continuing, being having not yet been cast into the guardhouse** (jail; prison).

25. **There arose** (came to be) **from out of John's disciples, thereupon, a discussion** (an inquiry; a seeking question) **with a Jew** (or: a Judean) **about cleansing** (ceremonial purification).
26. **So they went to** (or: come toward) **John, and said** (or: say) **to him, "Rabbi, he who was with you across** (on the other side of) **the Jordan [River], to whom you have borne witness** (or: for whom you have testified), **look** (see; consider), **this one is continually immersing** (baptizing), **and everyone is (or: all are) constantly coming** (or: going) **toward** (or: to) **him."**
27. **John deliberated in reply and says, "Man continues without ability** (or: remains unable) **to be receiving anything, unless it may have been existing being having been given to him from out of the heaven**

> (or: A man is continually powerless to lay hold of and take anything, unless he was possibly being one having been given [ability] from out of the atmosphere and heaven in him).

28. **"You folks, yourselves, repeatedly bear me witness** (or: habitually testify for me) **that I myself said, 'I am not the Christ** (the Anointed One)**!' But rather that, 'I am one having been sent forth as an emissary** (one sent forth with a mission as a representative) **in front of That One.'**
29. **"The One continually holding** (or: constantly having) **the bride is** (exists being) **a Bridegroom** (or: [the] Bridegroom). **Yet the friend of the Bridegroom – the man having taken a stand, and continuing standing, and continuously hearing** [so as to

obey] **from Him in joy – is constantly rejoicing because of the Bridegroom's voice! This joy – the one [that is] mine – has therefore been fulfilled** (or: This, then, my joy, has been made full).
30. **"It is necessary and binding for That One to be progressively growing and increasing, yet for me to be progressively less** (or: continually made inferior).
31. **"The One repeatedly coming back again from above** (or: habitually going again to a higher place) **is above upon all people** (or: constantly exists being up over upon all things). **The person continuously being forth from out of the earth [as a source] is** (or: constantly exists being) **from out of the earth, and is habitually speaking forth from out of the earth. The One continuously coming** (or: habitually going; repeatedly coming; progressively going) **forth from out of the midst of the heaven** (or: the atmosphere) **[as a source] is** (or: constantly exists being) **above upon all people** (or: up over upon all things).
32. **"What He has seen and hears** (or: heard), **to this He continuously bears witness** (or: is repeatedly testifying and giving evidence), **and no one is presently grasping** (or: habitually takes in hand; continues receiving) **His witness** (or: testimony; evidence).
33. **"The one receiving** (grasping; taking in hand; getting hold of) **His** witness (or: testimony; evidence) **certifies – by setting a seal** (= giving attestation) **– that God is true** (real; genuine; truthful),
34. **"for He Whom God sends forth with a mission** (dispatches as an Emissary and Representative) **habitually is speaking God's declarations** (messages; sayings; the things spoken by God), **for God is habitually** (or: continuously) **giving the Spirit (Breath) [and] not from out of a measure** (= not by a measured portion or limit; = without measure and without limitation).
35. **"The Father continuously loves the Son, and He has given all people** (or, as a neuter: all things) **so that He has them as a gift within His hand**.
36. **"The one habitually trusting** (or: continuously believing) **into the Son is constantly holding and progressively having eonian life**
(life having the characteristics and qualities of the sphere of the Age; life for the ages; eon-lasting life; life whose source is the Age). **Yet the person continuing being unpersuaded by the Son** (or: being constantly incompliant, disobedient or disbelieving to the Son; being repeatedly stubborn toward the Son) **will not catch sight of** (see; observe; perceive) **[this] life. To the contrary, God's inherent fervor**
(teeming passion and swelling desire; mental bent and natural impulse; propensity and disposition; or: anger, wrath and indignation) **is continuously remaining** (habitually dwelling and abiding) **upon him."**

CHAPTER 4

1. **Then, as the Lord** [other MSS: Jesus] **became personally aware** (or: came to know) **that the Pharisees heard that Jesus is progressively making and immersing** (baptizing) **more disciples than John –**

2. **although, to be sure, Jesus Himself had not been immersing, but rather His disciples [were] –**
3. **He abruptly left** (or: abandoned) **Judea and went** (or: came) **away again into the Galilee [district]**.

4. **Now it was being necessary for Him to be progressively passing through Samaria**.
5. **He continues going, therefore, into a city of Samaria, called Sychar, near** (close to) **the small place** (or: the plot of ground [which could be bought, and then become an inheritance, or sold]; the freehold) **which Jacob gave to Joseph – to his son**.
6. **Now [the well of] Jacob's Spring** (or: a spring that had belonged to Jacob) **was located there. Jesus, therefore, being wearied from the journey, was sitting upon [part of the well surrounding] the Spring. It was about the sixth hour**.

7. **There presently is coming a woman of Samaria to draw** (or: dip up) **water. Jesus now says to her, "Would you give [some] to me, to drink?"**
8. **– you see, His disciples had gone away into the city so that they may buy food** (nourishing provisions) **in the market place –**
9. **The Samaritan woman is then saying to Him, "How is it that you, being a Jew, are requesting to drink from my side – me being a Samaritan woman? You know, Jews are not usually making common use [of things] with Samaritans!"**
10. **Jesus considered and decidedly said to her, "If you had seen, so as to be aware of and now perceive, God's gift, and Who is the One presently saying to you, '[Please] give [some] to me, to drink,' you would ask** (or: make request of) **Him, and He would give living water to you."**
11. **She says to Him, "Sir** (= My lord), **you are not even holding** (or: having**) a bucket or any means of drawing, and the well is deep! From where** (or: From what source), **then, are you holding** (or: having) **the living water?**
12. **"You yourself are not greater than our father, Jacob, who gave the well to us, are you? Even he himself drank out of it, together with his sons and his nourished and reared ones** (i.e., his livestock)**."**
13. **Jesus considered and responds to her, and says, "Everyone repeatedly drinking from out of this water will become thirsty again.**
14. **"Yet whoever may drink from out of the water which I, Myself, will give to him will not become thirsty, on into the age, but further, the water which I shall give to** (or: in) **him will come to be** (will become; will birth itself) **within him a spring** (or: fountain) **of water, constantly bubbling up** (continuously springing and leaping up) **into a life having the source, character and qualities of the Age** (life for the ages; eon-lasting life; eonian life)**."**
15. **The woman is saying to Him, "Sir** (= My lord), **give to me this water, so that I may not constantly become thirsty, nor yet be repeatedly coming over to this place to be constantly drawing** (or: dipping up)**."**

16. **He presently says to her, "Be going on your way. At once call out to** (or: summon) **your husband and come to this place."**
17. **The woman thoughtfully replies, and says to Him, "I am not presently having a husband** (or: I do not continuously hold a man)**." Jesus then says to her, "Beautifully you say that, 'I am not presently having a husband** (or: I do not continuously hold a man),**'**
18. **"for you had five husbands** (or: at various points held five men), **and whom you now are presently holding** (or: having) **is not your husband. This you have said [is] true** (or: a reality; [other MSS: This you truly say])**."**
19. **The woman now says to Him, "Sir** (perhaps, by now: Lord), **in carefully observing, I am perceiving that you, yourself, are a prophet.**
20. **"Our fathers worshiped** (or: worship) **within this mountain** [i.e., Mt. Gerizim], **and you folks continually say that the place where it continues necessary** (or: is constantly binding) **to be habitually worshiping is within Jerusalem."**
21. **Jesus then says to her, "Be constantly trusting in Me** (or: by and with Me; or: Continue believing Me), **O woman** (= dear lady), **because an hour is progressively coming when neither within this mountain nor within Jerusalem will you folks give worship to the Father**.
22. **"You people are habitually worshiping what you have not seen and thus do not know. We [Jews] are presently worshiping what we have seen and thus know, because the deliverance** (the being restored to the original state; the health and wholeness; the salvation) **continues being** (habitually is; constantly exists being) **from out of the midst of the Jews.**
23. **"Nevertheless an hour is progressively coming – and now exists** (or: is; is being) **– when the true** (real; genuine) **worshipers will worship** (or: will give worship to) **the Father within spirit and Truth** (or: in breath and reality; within the midst of [the] Spirit and a Fact), **for the Father is also constantly seeking after such folks** (habitually searching out such ones as this; continuously looking for and trying to find lost ones to be this kind) **– ones continuously worshiping Him!**
24. **"God [is] spirit** (or: Breath), **and it is binding** (or: necessary**) for the ones continuously worshiping Him to be constantly worshiping in union with spirit and Truth** (in breath [= life] and reality; within the midst of [the] Spirit and [the] Fact)**."**

25. **The woman then says to Him, "I** [other MSS: we] **have perceived** (or: seen) **and hence know that a Messiah repeatedly comes** (or: an anointed leader periodically comes; Messiah is presently coming) **– the One commonly called** (or: interpreted or translated) **'Christ.' Whenever that one comes, he will bring back a report** (or: fully announce again a message; or: = explain) **to us about all men** (or: things; or: [the] whole [matter])**."**
26. **Jesus then says to her, "I – the One presently speaking to you – I am [the One]."**
27. **Now upon this [situation], His disciples came, and were** (or: had been and continued) **wondering** (or: amazed; astonished) **that** (or: because) **He had been and**

continued speaking with a woman. Of course (or: Indeed, let me tell you), **no one said, "What are You looking for?" or "Why are you speaking with her?"**
28. **Then the woman left behind her water jar** (or: pot) **and went away into the city, and proceeds saying to the men,**
29. **"Come here! See a man who said to me** (or: told me) **everything which I did** (or: all [the] things which I do)**! Surely this one is not the Christ, is he?** (or: Is this one not the Christ?; Can this one be the Christ?)**"**
30. **They came** (or: at once went) **forth out of the city, and were progressively coming toward Him**.

31. **In the meantime** (or: Meanwhile) **the disciples had kept on urging Him, repeatedly saying, "Rabbi, You must eat!"**
32. **Yet He says to them, "I, Myself, continually have** (or: hold) **food to eat which you men have not seen and hence do not know."**
33. **Thereupon, the disciples were saying to one another, "Did anyone bring Him something to eat?** (or: No one brought Him anything to eat!)**"**
34. **Jesus then says to them, "My food is** (or: exists being) **that I should do** (perform; produce; [other MSS: continuously be doing]) **the will** (intent; purpose) **of the One sending Me, and I should bring His work to its goa**l (or: complete His act; finish and perfect His deed).
35. **"Do you guys not commonly say that, 'It is still (or: yet) four months more, and then the process of harvesting progressively comes'? Consider** (or: Look and see)**! I am now saying to you men, 'Lift up your eyes and attentively view** (fix your eyes on, gaze at and consider) **the countryside and fields of cultivated tracts, that they are radiant** (brilliant; or: bleached light to white) **toward a harvest.'**
36. **"Already** (or: Even now) **the one habitually** (normally; or: progressively) **reaping** (harvesting) **is constantly receiving** (or: taking in his hand) **a compensation** (a wage; a reward; a payment), **and is constantly** (or: presently) **gathering** (collecting; bringing together) **fruit into a life having the source, character and qualities of the Age** (eonian life; life for the ages; eon-lasting life), **so that the one habitually** (or: progressively) **sowing and the one habitually reaping** (or: repeatedly harvesting) **may be continually rejoicing together [in the same place or at the same time].**
37. **"for within this [relation, respect, or, matter] the message** (or: saying; thought; verbal expression; word) **is genuinely true** (dependable; real), **that, 'the one is habitually sowing, and another is habitually reaping** (or: one is the sower, and another the harvester).**'**
38. **"I, Myself, sent you men off as commissioned agents** (or: representatives; emissaries) **to be constantly harvesting** (or: reaping) **[a crop] for which you folks have not labored, so as to be wearied from toil; others, of the same kind, have done the hard labor and are weary** (tired) **from the toil, and you men have entered into their labor** [i.e., into the results and fruit of their work and have thus benefited from it].**"**

39. **Now many of the Samaritans from out of that city believed and put their trust into Him through the word** (the message; the communication) **of the woman constantly bearing witness that, "He said to me everything which I did** (or: He tells me all things that I do)**!"**
40. Therefore, as the Samaritans came toward (or: to) **Him, they began asking, and kept on begging, Him to continue remaining** (or: dwelling) **with them** (or: at their side). **So He stayed** (or: remained; dwells) **there two days.**
41. And then many more folks believe through (or: And so many people, in and by much [evidence], placed their trust, because of) **His word** (message; thought; idea; communication),
42. and were saying to the woman, "We are no longer believing or trusting because of what you said (your speaking; your speech), **for we ourselves have heard from Him, and have seen to become aware and thus know that this One truly** (really; genuinely) **is the Deliverer** (Rescuer; Savior; Healer and Restorer to health and original condition) **of the world**

(of the universe; of the ordered system of culture, religion, economy and government; or: of, or from, the dominating and controlling System; or: = of all mankind), **the Christ** (the Anointed One; [= the Messiah]).**"**

43. **Now, after the two days, He went out from there into the Galilee [area],**
44. **for Jesus, Himself, bore witness** (or: testifies) **that a prophet continues to hold no honor** (or: is not in the habit of having value or worth; is not respected or rightly evaluated) **within his own country** (or: fatherland).
45. **Now then, when He comes into the Galilee [district], the Galileans at once receive and welcome Him, being folks having seen everything that He did** (performed; produced) **at the festival** (feast; celebration) **within Jerusalem – for they themselves, also, went into the festiva**l (feast).
46. **So Jesus went back again into Cana, of the Galilee [area], where He made the water [to be] wine.**
Now there was a certain royal officer (king's courtier; or: relative of the king; royal one) **whose son was continuing sick** (infirm; without strength in a chronic ailment) **within Capernaum**.
47. **This man, upon hearing that Jesus is presently arriving from out of Judea into the Galilee [district], went off toward Him and began asking and kept on begging Him so that He would walk down** (or: descend) **at once and instantly heal** (or: cure) **his son, for he was progressing in being about to be dying** (or: was at the point of death).
48. **However, Jesus says to him, "Unless you folks see miraculous signs and unusual events** (wonders; portents; omens), **you people can in no way** (or: would under no circumstances) **trust or believe."**
49. **The royal officer** (courtier; king's attendant or relative) **continues, saying to Him, "Lord** (or: Sir; Master), **walk down** (or: descend) **at once, before my little boy dies!"**

50. **Jesus then says to him, "Be proceeding on your way** (or: Depart and continue traveling). **Your son continues living." The man trusts and believes the word** (message; statement) **which Jesus said to him, and began proceeding on his way**.

51. **Now at the time of his steadily descending, his slaves meet him, saying that his boy continues living.**
52. **He then inquired from them the hour within which he began to better hold himself** (or: started to have better health; held a turn to a more trim and improved condition), **and they then said to him, "Yesterday [at the] seventh hour, the fever released from him** (or: let him go away; divorced him; emitted from him; flowed off him)**."**
53. **Then the father knew by this experience that [it was] in that hour within which Jesus said to him, "Your son continues living," and he believed** (or: experiences trust), **he and his whole household**.

54. **Now this [is] again a second sign [which] Jesus makes** (or: did; performed; produces), **upon coming from out of Judea into the Galilee [district]**.

CHAPTER 5

1. **After these things there was a festival** (or: feast) **pertaining to the religion and culture of the Jews, and Jesus went up into Jerusalem**.
2. **Now within Jerusalem, at the sheep gate [which is within the northern city wall], there is a constructed pool [for bathing or swimming] – the one being normally called** (or: named) **in Hebrew "Bethzatha"** (means: House of the Olive; [other MSS: Bethesda, which means: House of Mercy]) **– presently having five covered colonnades** (porticos; porches supported by columns).

> [note: that this structure existed when John wrote this (the verb is present tense) is evidence for this being written prior to A.D. 70 and the destruction of Jerusalem]

3. **Within these and filling them [was] a crowd of the sick** (weak; infirm) **folks, of blind people, of those being lame** (crippled; or: missing a foot), **[and] of withered** (dried up) **folks** [A & later MSS add: habitually receiving from, and thus waiting for, the moving (or: agitation) of the water].
4. [this vs. omitted by WH, Nestle-Aland, Tasker, Panin, following *p*66 & 75, Aleph, B & other MSS (also absent in Old Syriac, Coptic versions & Latin Vulgate); it is present in A & others: for an agent of {the} Lord used to on occasion (or: corresponding to a season; in accord with a fitting situation) descend (or: step down) within the bathing (or: swimming) pool and it was periodically agitating the water. Then the first one stepping in, after the agitation of the water, became sound and healthy – who was at any time being held down by disease (or: sickness).]
5. **Now there was yet a certain man there, having continuously [spent] thirty-eight years within his illness** (weakness; infirmity).

6. **Jesus, having seen this man presently** (or: habitually) **lying [there], and intimately knowing** (or: knowing from personal experience) **that he already continues having [spent] much time [thus], the says to him, "Do you continue purposing to become sound in health?"** (or: "Are you habitually intending or presently wanting to become restored to your original healthy condition?")
7. **The ill** (infirm; weak) **man considered and answers Him, "Sir** (or: Lord; Master), **I do not regularly have a man, to the end that he should cast me into the pool whenever the water may be disturbed** (or: stirred up; [perhaps: = rippled by a wind]). **But within which [time, or, situation] I [by] myself am in progress of coming** (or: going), **another one is always stepping down** (or: descending) **before me!"**

8. **Jesus then says to him, "Get on up** (or: Proceed to rise up), **pick up your pallet** (or: mat; cot) **and go to walking about!"**
9. **And immediately the man becomes sound and healthy, and he was raised up** (or: was aroused), **and at once takes up his pallet** (or: mat; cot), **and began walking about.**
– now it was a sabbath on that day –
10. **The Jews [= religious authorities], therefore, were saying to the man having been attended and cured** (having received the therapy and healing), **"It is sabbath** (or: It is a sabbath), **and it is not permitted** (it is not lawful; = contrary to Torah) **for you to lift up or carry the pallet** (mat; cot)**."**
11. **Yet he considered and answers them, "The one making me sound and healthy: that one said to me, 'Pick up your pallet** (mat; cot) **and go to walking about.'"**
12. **They then asked him, "Who is the person** (or: fellow), **the one saying to you, 'Pick it up and go to walking about'?"**
13. **Now he, being the one being healed, had not perceived so as to know who He is, for Jesus, as a swimmer turning his head to the side, slipped out of the crowd being [there], within the place**.

14. **After these things, Jesus is presently finding him within the temple grounds** (or, courts), **and says to him, "Consider** (See; Take note), **you have come to be sound and healthy! No longer continue in error** (or: Do not further make it a habit to stray from the goal), **so that something worse may not happen to you** (or: to the end that something worse should not come to be in you)**.**
15. **The man then went away and told the Jews** [= religious authorities] **that Jesus is the one making him sound in health,**
16. **so on this account the Jews** [= religious authorities] **kept in hostile pursuit and were persecuting Jesus** [other MSS add: and were seeking to kill Him], **because He kept on doing these things on a sabbath.**
17. **But Jesus decidedly answers them, "My Father is continuously working and keeps on being in action until the present moment** (or: up to right now); **I, Myself, also am continually working** (or: and so I Myself continue active, regularly performing in [His] trade)**."**

18. **On this account, therefore, the Jews [= the religious authorities] were all the more continuing in seeking to kill Him off, because not only was He habitually loosing and destroying** (or: dismantling; breaking down) **the sabbath, but further, He was also repeatedly saying that God [is] His own Father – making Himself equal to God** (or: the same thing as God; even, on the same level, in God).

19. **Jesus therefore considered and replied, and began saying to them, "It is certainly so** (Amen, amen; It is so, it is so)**! I am now saying to you folks [that] the Son continues unable to do anything from Himself** (or: the Son, from Himself, habitually has no power to be doing anything [independently]) **except He can** (or: unless He should) **continue seeing something the Father is in process of doing** (or: if not something He may presently observe the Father making, producing, constructing, or creating), **for what things That One may likely be progressively doing** (making; constructing; creating; producing), **these things, also, the Son is likewise habitually doing** (or: is in like manner constantly making, etc.).
20. **"for the Father likes the Son** (or: continuously has affection for and expresses friendship to the Son) **and habitually points out** (constantly shows; progressively exhibits) **to Him** (or: in Him; or: by Him) **everything** (or: all things) **which He is constantly doing, and He will be exhibiting in Him greater works than these** (or: He will point out to Him greater acts than these), **to the end that you folks may be constantly amazed** (filled with astonishment and wonder)**.**
21. **"You see, just as the Father is habitually** (repeatedly; constantly; presently) **raising up the dead folks, and is repeatedly** (continually; presently) **making [them] alive, thus also, the Son is habitually** (constantly; presently) **making alive which ones He is presently intending** (willing; purposing),
22. **"for neither is the Father presently** (progressively; constantly) **separating and making a decision about** (evaluating; judging) **anyone, but rather, He has given all sifting and decision-making in the Son** (or: has granted all judging by the Son; has handed over all evaluating of issues to the Son),
23. **"to the end that everyone** (or: all mankind) **may continuously be honoring the Son** (or: would habitually value, and constantly find worth in, the Son), **correspondingly as they may be continually honoring the Father. The one not habitually honoring** (valuing; finding worth in) **the Son is not habitually honoring** (valuing; finding worth in) **the Father – the One sending Him."**

24. **"It is certainly so** (Amen, amen), **I am continually saying to you folks, that the one habitually listening to, repeatedly hearing and normally paying attention to My Word** (or: My message; My communication of the thought and idea), **and continuously trusting** (or: believing) **by** (or: in) **the One sending Me, is constantly holding** (is continually possessing; is progressively having) **eonian life** (life having the character and qualities of the Age; age-lasting and eon-enduring life; life having its source in the Age; or perhaps: = life of the coming age), **and is not repeatedly coming into a separation or a decision** (an evaluation; a judgment), **but rather, he has**

proceeded (has changed his place of residence; has changed his walk; has stepped over to another place) **forth from out of the midst of 'the Death,' into 'the Life.'**

25. **"It is certainly so** (Amen, amen), **I am continually saying to folks, an hour is repeatedly** (or: habitually; progressively) **coming, and now exists** (or: = is now here), **when the dead folks WILL hear the voice of God's Son** (or: the Voice, which is the Son of God; or: the voice of the Son, Who is God), **and the ones hearing WILL live!**
26. **"You see, just as the Father continuously holds** (or: constantly has) **Life within Himself, thus also, He gives in the Son** (or: to the Son) **to be continuously holding** (or: constantly having) **Life within Himself,**
27. **"And He gives in Him** (or: to Him; by Him) **authority** (or: the right; the privilege; out of [His] essence and being) **to be habitually making separations and decisions** (to constantly sift and evaluate; to continuously do judgment), **because He is a son of mankind** (= because He is human – a member of the human race; or: because He exists being Man's Son).
28. **"Don't you folks be constantly amazed at this, because an hour is repeatedly** (or: progressively; habitually; continually; or: presently) **coming within which all mankind** (or: everyone) **– the ones within the tombs** (or: memorial graves**) – will hear His voice,**
29. **"and they will come out: the ones doing virtue** (producing, making or constructing good) **into a resurrection which is Life** (or: of Life; coming from Life); **the ones practicing careless** (base, worthless, cheap, slight, paltry, inefficient, thoughtless, common or mean) **things into a resurrection of separation and evaluation for a decision** (or: a resurrection which is judgment)**."**

30. **"I, Myself, am continually unable** (or: As for Me, I habitually have no power or ability) **to be doing anything from Myself: correspondingly as I am continuously hearing, I am habitually sifting, separating, evaluating and deciding** (or: judging), **and My decision** (separation and evaluation; judgment) **is right** (continues being in accord with the Way pointed out, in fairness, equity, justice and right relationship), **because I am not seeking my own will** (intent; purpose), **but rather the purpose** (intent; will) **of the One sending Me."**
31. **"If I, Myself, should be giving testimony** (can by habit witness or make claims) **about Myself, is My claim** (or: evidence and testimony) **not valid and true?** (or: My claim is not true or valid [by your standards]).
32. **"There is Another, of the same kind. He is presently** (or: constantly) **bearing witness** (testifying; giving evidence) **about Me, and I have seen, and thus know, that the claim which He is bearing witness about Me is valid and true** (or: credible).
33. **"You folks have dispatched [men] to John, and he has borne witness to the Truth** (or: testified by the Truth; made confirmation in the Truth; attested with reality),
34. **"yet, for Myself, I am not by habit taking the witness** (or: receiving testimony or claim) **from a man** (from [the] side of a human), **but rather, I presently say these things to the end that you folks yourselves may be delivered** (rescued; saved; made healthy and whole; restored to your original condition).

35. **“That one was continuing being the continuously burning** (ignited; lighted**) and constantly shining lamp, and you folks, yourselves, for a short time** (= for an hour) **want** (or: purposed) **to exult and rejoice in its light** (or: within his light).
36. **“Yet I, Myself, constantly hold** (or: am continuously having) **the Witness (or: the evidence) [that is] greater and more important than [that] from John** (or: the greater testimony compared to the one that John gives), **for the works** (or: actions; deeds) **which the Father has given in Me** (to Me; for Me; by Me) **– to the end that I may bring them to the goal** (finish, mature and perfect them) **– the works themselves** (or: these same actions) **which I am continuously doing** (performing; producing) **continuously bear witness** (testify; make claim; give evidence) **about Me, that the Father has sent Me forth with a commission** (as a Representative, or Emissary).
37. **“Also, the One sending Me, that Father, has borne witness** (has testified) **about Me. You folks have neither heard His voice, at any time, nor have you seen** (or: perceived) **His external appearance** (shape; that which is seen),
38. **“And yet you people are not holding His Word** (His Message; His communication of His Thought and Idea; His Logos) **remaining** (or: dwelling) **continuously within you** (or: And you are not having His Word abiding continually among you folks), **because Whom He sends** (or: sent) **forth with a commission** (as a Representative), **you people are not trusting or believing.”**

39. **“You folks continuously search** (or, as an imperative: Be constantly searching) **the Scriptures, because within them you, yourselves, are habitually presuming to be presently and continuously holding eonian life**
(or: because you folks are normally supposing for yourselves to be habitually having – in union with them – life pertaining to, and having the qualities and characteristics of, the Age [perhaps: = the life of the coming age]), **and those [Scriptures] are** (exist being) **the ones continuously testifying about Me** (constantly giving evidence concerning and bearing witness around Me)**.**
40. **“And yet you people continue not willing** (or: presently refuse and habitually do not intend) **to come toward** (or: to; face to face with) **Me, so that you may have Life** (or: would continuously hold and possess [this] life)**.”**

41. **“I have no habit of receiving glory from humans** (or: I am not continuing to take a reputation at the side of people, nor do I normally get opinions from [them])**,**
42. **“but rather, I have come to know you folks by personal experience, that you people do not continuously hold** (or: do not presently have) **God’s love** (or: the love which is God; or: love pertaining to God) **within yourselves.**
43. **“Now I, Myself, have come within my Father’s Name, and you folks are not proceeding to receive Me; if another one may come within his own name, you will receive that one**.
44. **“How are you folks, yourselves, able to trust or believe? [You are] habitually getting a reputation and receiving fame** (or: repeatedly taking opinions and glory) **from one another, and yet you folks are not constantly seeking the glory** (or:

reputation; opinion; manifestation which calls forth praise) **which comes from the only God** (or: from God alone)**?**
45. **"Stop thinking** (supposing; presuming; having opinions) **that I, Myself, will publicly speak down against** (or: accuse) **you folks to the Father; the one constantly accusing** (publicly speaking down against) **you people is** (or: exists being) **Moses, into whom you folks have put your expectation, and on whom you now rely.**
46. **"For if you folks had been trusting by, adhering to and believing in Moses, you would have been trusting by, adhering to and believing in Me: for that one wrote about Me!**
47. **"Yet if you are not habitually trusting by, adhering to and believing in that one's writings, how will you folks trust by, adhere to and believe in My sayings?"**

CHAPTER 6

1. **After these things** (= Some time later), **Jesus went away to the other side of the Sea** (or: Lake) **of Galilee, the [area] pertaining to Tiberias.**
2. Now a large crowd kept following Him, because they had been attentively viewing the signs which He had been doing (making; constructing; creating) **upon those who were sick** (without strength; infirm; ill).

3. **So Jesus went back up into the mountain, and was continuing sitting there with His disciples.**
4. – Now the Passover, the Feast (or: festival) **of the Jewish culture and religion, was drawing near –**
5. **Then, lifting up His eyes and observing that a large crowd was progressively coming toward Him, Jesus then says to Philip, "From what place may we purchase loaves of bread so that these folks may eat?"**
6. **– Now he was saying this in process of testing him**
(putting him to the proof; [note: the verb can also mean: to attempt; to try something. Was Jesus perhaps here "teasing" Philip?]), **for He had seen, and thus knew what He was being about to progressively do –**
7. **Philip considered and answered Him, "Two hundred denarii** [note: a denarius = a day's pay for a laborer, thus = about eight months' wages] **worth of loaves are not continuing adequate** (enough; sufficient) **so that each one might receive** (get; take) **a little** (a short piece)**."**

8. **One of His disciples, Andrew, the brother of Simon Peter, then says to Him,**
9. **"There is a young lad** (little boy; young fellow; or: servant; or: lass; young woman) **here who presently has five loaves of barley bread, and two small cooked** (or: dried) **fishes, but what are these unto** (or: for) **so many?"**
10. **Jesus says, "You guys make the people recline back, as at a meal." – Now there was a lot of grass and plants in the area** (or: the place) **– Therefore the adult men reclined back, about five thousand in number.**

11. **Then Jesus took the loaves and, expressing gratitude** (giving thanks; or: speaking well-being, favor and grace), **He distributes [it] to those presently lying back. Likewise, also from out of the small cooked fishes – as much as they wanted**.

12. **Now as they are being filled within and satisfied, He then says to His disciples, "Gather together** (or: Collect) **the excessive abundance of broken pieces** (fragments; or: crumbs), **to the end that nothing may be lost."**
13. **Therefore, they gathered** (or: collected) **[them] together and filled twelve wicker baskets of broken pieces** (fragments; or: crumbs) **from out of the five loaves of barley bread which were over-abounded to the folks having eaten**.

14. **Then the people, seeing the signs which Jesus did, began to say** (or: kept on saying), **"This One is truly** (or: really) **The Prophet – the One periodically** (or: presently) **coming into the organized system** (or: the world of culture, religion and government).**"**
15. **Jesus, therefore – experientially and intimately knowing** (or: coming to perceive) **that they are presently about to be coming and to proceed snatching Him away** (seizing and forcefully taking Him away) **to the end that they may make [Him] king – withdrew Himself, alone, back up** (or: retires; leaves the area and goes back up) **again into the mountain.**

16. **Now as it came to be evening, His disciples walked down** (or: descended) **upon the sea [shore],**
17. **and then, stepping within a boat** (or: boarding a small fishing craft), **they began going and continued coming to the other side of the sea** (or: lake), **unto Capernaum.**
Now it had come to be darkness already (= it had grown dark) **– and Jesus had still not** (or: not yet) **gone toward them –**
18. **and now the sea** (or: lake) **was being progressively roused and stirred up from a great wind continuously** (or: progressively) **blowing.**
19. **Then, having been rowing forward about twenty-five or thirty stadia** (= three or four miles), **they noticed and kept on intently watching Jesus continuously walking around upon the sea** (or: lake; perhaps: = on the shore) **and progressively coming to be near the boat, and they became afraid** (or: were made to be terrified)!
20. **Yet He then says to them, "I am!** (or: = It's Me!) **Stop fearing!** (or: Don't continue being afraid.)**"**
21. **Then they began to be willing and proceeded purposing to receive** (or: take) **Him into the boat. And immediately** (or: instantly; all at once) **the boat came to be upon the land** (perhaps: = ran aground) **into which they had been proceeding under way**.

22. **The next day** (or: On the morrow) **the crowd – the one having stood, and still standing, on the other side of the sea** (or: lake) **– saw that there was no other little**

boat there, except one, and that Jesus did not enter in together with His disciples, but rather His disciples went (or: came) **away alone.**
23. **And further, boats from out of Tiberias came near the place where they ate the bread, from the Lord giving thanks** (whose source was the Owner expressing gratitude).
24. **Therefore, when the crowd saw that Jesus is not there, nor His disciples, they stepped within – into the little boats – and went into Capernaum, progressively seeking Jesus**.

25. **And then finding Him – on the other side of the sea** (or: lake) **– they said to Him, "Rabbi, when** (or: at what time) **have you come to be here** (or: in this place)**?"**
26. **Jesus decidedly answered them, and says, "It is certainly true** (Amen, amen), **I am saying to you folks, you people continue seeking Me not because you saw signs, but rather because you ate from out of the loaves, and you were fed until satisfied.**
27. **"Stop continuously working or doing business for the food which is continuously disintegrating of itself** (loosing itself away; destroying itself), **but rather [for] the Food continuously remaining** (abiding; dwelling) **into eonian Life**
(life originating from, existing in, having the characteristics and qualities of, the Age; age-enduring and eon-lasting life) **which the Son of the Man** (of Humanity; of the human; of mankind; or: = the Human Being) **will give to you** (or: in you; for you) **folks, for This One** (or: This Man) **Father God seals**
(or: for God, the Father, put [His] seal [showing ownership and/or approval and/or authority] upon a person [doing] this; or: you see, this One the Father sealed: God)**."**
28. **Then they said to Him, "What should we be habitually doing, so that we would be habitually working God's works** (or: actions having the character of God; or: the deeds which have their source in God; or: = the things God wants us to do)**?"**
29. **Jesus considered and answered, saying to them, "This is God's work** (the work whose source is God)**: that you folks would continuously trust and habitually believe into that One whom He sends forth with a mission** (or: into the One Whom That One sent forth as an Emissary)**."**
30. **So then they say to Him, "Then what sign are you, yourself, doing** (making; performing; producing), **so that we can see and believe** (or: have faith) **in you? What are you, yourself, presently accomplishing** (or: actively working)**?**
31. **"Our fathers ate manna within the wilderness** (in the desolate place of the desert), **according as it stands written, 'He gave to them bread from out of the atmosphere** (or: the sky; heaven) **to habitually eat.'"** [Ps. 78:24]
32. **Therefore Jesus says to them, "It is certainly true** (Amen, amen), **I am now saying to you folks, Moses did NOT give the bread from out of the atmosphere** (or: the sky; heaven) **to YOU folks! But rather, My Father is presently** (or: continually) **giving the true, real, genuine bread from out of the heaven** (or: the atmosphere).

33. **“For God’s bread is** (or: You see the bread which is God, and comes from God, exists being) **the One repeatedly descending** (continually or habitually stepping down) **from out of the midst of heaven** (or: the atmosphere) **and constantly** (or: habitually and progressively) **giving Life to the world** (or: for the organized system; or: = in humanity).**”**

34. **Therefore they exclaimed to Him, “O Master** (or: Sir; Lord), **always and ever give this bread to us!”**

35. **Jesus said to them, “I, Myself, am** (or: exist being) **the Bread of ‘the Life’** (or: the bread which is life, and which gives life). **The person progressively coming toward** (or: to; or: face to face with) **Me may by no means at any point hunger** (or: would under no circumstances be hungry), **and the one constantly trusting (or: habitually believing) into Me will by no means thirst** (under no circumstances be thirsty) **at any time.**
36. **“But further, I say to you that you folks have also seen Me, and yet you continue not trusting or believing** [Concordant Greek Text adds: Me].
37. **“All that** (or: Everything which) **the Father continues giving to Me will move toward Me to finally arrive here, and the person progressively coming toward Me I may under no circumstances** (or: would by no means) **throw forth from out of the midst** (eject; cast out) **[so that he will be] outside,**
38. **“Because I have stepped down to this level** (or: descended), **away from the heaven** (or: the atmosphere), **not to the end that I should continue doing My will** (purpose; intent), **but to the contrary, the will** (intent; purpose) **of the One sending Me.**
39. **“Now this is the purpose** (intent; will) **of the One sending Me: that all that** (or; everything which) **He has given to Me, so that it is now Mine, I will** (or, as aorist subjunctive: may; should; would) **lose nothing from out of it, but further, I will** (or: should; would) **raise it up in The Last Day** (or: by the Last Day; for the last Day).
40. **“You see, this is the purpose** (will; intent) **of My Father, to the intent that all mankind** (or: everyone) **– the person, continuously watching** (or: gazing at) **the Son with discernment and contemplation, even habitually trusting and progressively believing into Him – may possess** (or: can have; would hold) **Life, Whose source is the Age** (or: eonian life; life having the qualities and characteristics of the Age; an age-enduring and eon-lasting life), **and I will** (or: can; should; would) **raise him up for the last Day** (or: in the Last Day; by the last day).**”**

41. **Therefore the Jews** [= religious authorities] **began a buzz of discontented complaining and critical comments, and were progressively murmuring like a swarm of bees concerning Him, because He said, “I, Myself, am** (or: exist being**) the Bread – the One stepping down** (or: descending) **from out of the midst of the heaven** (or: the atmosphere),**”**

42. **and they kept on saying, "Is this not Jesus, the son of Joseph, whose father and mother we have seen and know? How is he now presently saying that 'I have stepped down** (or: descended) **from out of the midst of the heaven** (or: the sky)**'?"**
43. **Jesus decidedly answered, and says to them, "Stop the grumbling buzz of murmuring** (under-toned mutterings of critical and discontented comments like a swarm of bees) **with one another!**
44**. "No one is able** (or: is presently having power) **to come toward Me unless the Father –the One sending Me – should drag him [as with a net]** (or: draw him [as drawing water in a bucket or a sword from its sheath]), **and I Myself will raise him up** (resurrect him; stand him back up again) **within** (or: in union with) **the Last Day.**
45. **"It exists having been written within the Prophets: 'And they will all exist being God's taught-ones** (or: folks having had God as the source of instruction)**.'** [Isa. 54:13] **Everyone hearing from the Father** (at the Father's side), **and learning** [D and others read: progressively learning], **is progressively coming toward Me!**
46. **"Not that anyone has seen the Father – except the one** (or: One) **continuously being** (or: existing) **at God's side – this one** (or: One) **has seen the Father.**
47. **"It is certainly true** (or: Amen, amen), **I am saying to you folks, the person continuously trusting** (or: constantly or progressively believing) **presently and continuously holds eonian life** (life having its source, qualities and characteristics from the Age; age-enduring and eon-lasting life; or: = the life of the coming Age)**!**
48. **"I, Myself, am** (or: continuously exist being) **the 'Bread of the Life'** (or: the bread which is life and which gives life),
49. **"– your fathers ate the manna within the wilderness** (desert; desolate place), **and they died –**
50. **"this is** (or: continuously exists being) **the Bread which is repeatedly** (or: constantly) **stepping down from out of the atmosphere** (or: descending from heaven) **to the end that ANYONE may eat from out of It and not die** (or: he can, or would, not die) [B reads: and he can continue not dying].
51. **"I, Myself, am** (or: continuously exist being) **the continuously living Bread – the One stepping down** (or: descending) **from out of the midst of the atmosphere** (or: heaven). **If anyone should eat from out of this Bread, he will live on into the Age. Now the Bread, also, which I, Myself, will give, over** (or: for the sake of) **the life of the world** (the ordered system; or: = 'the totality of human social existence' – Walter Wink; the universe; or: = humanity), **is** (or: continuously exists being) **My flesh!"**

52. **Therefore, the Jews** [= religious authorities] **began violently arguing** (disputing; warring [with words]) **toward one another, constantly saying, "How is this one presently able to give us his flesh to eat?"**
53. **Then Jesus said to them, "Most truly** (Amen, amen) **I am now laying out the arrangement for** (or: saying to) **you people: unless you folks should at some point eat the flesh of the Son of the Human** (the Son of man), **and then would drink His blood** (or: since you would not eat the flesh which is the Human Being, and further, drink His blood), **you are continuing not holding** (or: habitually having or presently possessing) **Life within yourselves!**

54. **“The person habitually eating** (continuously chewing or masticating) **My flesh and drinking My blood is continuously possessing** (habitually holding; progressively having) **eonian Life** (life derived from and having the qualities of the Age; age-enduring and eon-lasting life), **and I, Myself, will raise him up** (resurrect him; stand him back up again) **in the Last Day** (or: for and by the last Day),
55. **“for My flesh is** (or: constantly exists being) **true** (real; genuine) **food, and My blood is** (or: continuously exists being) **true** (real; genuine) **drink.**
56. **“The person habitually eating** (constantly chewing [on]) **My flesh and repeatedly drinking My blood, is continuously remaining** (abiding; dwelling) **within, and in union with, Me, and I, Myself, within, and in union with, him**.
57. **“Just as** (or: In corresponding accordance as) **the continuously-living Father sent Me off** (or: forth) **as an Emissary** (commissions Me as a Representative and sends Me on a mission), **and I, Myself, am continuously living through** (or: because of) **the Father, likewise he who is habitually eating** (repeatedly chewing and feeding [on]) **Me, that person will also live through** (or: because of) **Me.**
58. **“This is** (**or: continuously exists being) the Bread: the One stepping down** (or: descending) **from out of the midst of heaven** (or: [the] sky and atmosphere) **– not according as the fathers ate and died. The person habitually eating** (continually chewing and feeding [on]) **this Bread will live** [*p*66 & others read middle: will in (or: of) himself live; D reads present: is continuously living] **on into the Age.”**
59. **He said these things, repeatedly teaching within a synagogue in Capernaum**.

60. **Therefore, many from out of His disciples** (the learners following His teachings), **hearing [this], said, “This word** (message; saying; thought; idea) **is hard and rough – who is able to continue hearing from it** (or: listening to its [message])**?”**
61. **Now Jesus, knowing, from having seen within Himself, that His disciples are continuing to buzz in discontented complaint** (murmur; grumble; hold puzzled conversations) **about this** (or: around this [subject]), **He says to them, “Is this continuing to trip you folks up** (or: Is this now snaring or trapping you; or: = Is this a problem for you)**?**
62. **“Suppose, then, you could continuously watch** (contemplatively gaze at) **the Son of Mankind** (the Son of the Human) **progressively stepping back up again** (or: presently ascending) **to where He was being before** (or: continued existing formerly)**?**
63. **“The Spirit** (or: Breath-effect; or: spirit; Breath) **is** (or: continues being) **the One continuously creating life** (or: repeatedly making alive; habitually forming life). **The flesh continues being of no help or benefit to anything** (furthers or augments not one thing). **The declarations** (spoken words; sayings) **which I, Myself, have spoken to you folks are** (or: continue to be) **Spirit** (or: spirit; Breath-effect) **and they are** (or: continue being) **Life.”**
64. **“But there continue being some from among you folks who are not ones habitually trusting** (or: who do not presently believe)**.” For Jesus had seen, and thus knew, from out of the beginning which ones continue being those not habitually trusting** (or: not presently believing), **and who is the one [that was] going to turn** (or: hand) **Him over.**

65. **So he went on saying, "Because of this I have told you folks that no one is presently able** (or: continues having power) **to come toward Me, unless the situation may be existing of its having been given to him from out of the Father** (or: unless he should be being one having been given in Him, forth from the Father)**."**

66. **From out of this [saying, or, circumstance], therefore, many from out of His [group] of disciples went away into the things back behind** (or: went off to the rear), **and then were no longer continuing to walk about** (or: travel around; make a way of life) **with Him.**
67. **Then Jesus says to the twelve, "You men are not also wanting** (or: intending) **to be going away** (or: to progressively withdraw), **are you?"**
(or: "Don't you men want to leave, too?")
68. **Then Simon Peter decidedly gave answer to Him, "O Lord** (Master; Owner), **toward whom shall we proceed to go away? You continue holding** (or: constantly have; habitually hold [out]) **declarations** (sayings; things spoken) **of eonian Life** (of life whose source and origin are the Age; pertaining to age-enduring and eon-lasting life)**!**
69. **– and we, ourselves, have trusted so as to now be believing, and we by personal, intimate experience have come to know that You, Yourself ARE** (or: continuously exist being) **God's Holy One** (or: the Set-apart One which is God)**."**

70. **Jesus considered and gave answer to them, "Do I, Myself, not select and pick you out – the twelve – for Myself** (or: Did I not choose you twelve Myself)? **And one, from among you men is one who thrusts-through [folks]** (or: a devil)**!"**
71. **Now, He was speaking of Judah** (or: Judas), **[son] of Simon Iscariot, for this one – one from out of the twelve – was about to proceed handing Him over**.

CHAPTER 7

1. **And after these things, Jesus continued walking about within the Galilee [area], for He was not intending** (willing; purposing) **to be walking around within Judea, because the Jews** (or: Judeans; [= authorities of the Jewish religion]) **had been trying to find Him** (seeking Him; searching for Him), **to kill Him off**.

2. **Now [the season for] the Jew's feast of Tabernacles** (the festival of erecting booths or pitching tents which pertained to the culture and religion of the Jews) **was drawing near**.
3. **Therefore His brothers said to Him, "Change your steps from this place, and go away into Judea, so that your disciples will** [other MSS: can; might] **watch and thoughtfully observe your work which you are habitually doing**,
4. **"for no one is in the habit of doing anything within a hidden place** (in hiding; under concealment) **and at the same time seeking for himself to be in public openness. If** (or: Since) **you continue doing these things, show yourself in clear**

light, to the world (cause yourself to be seen by the system [= the religious, cultural and political organizations of the area])."
5. **– for not even were His brothers putting their trust into Him, and continued not believing –**
6. **Therefore, Jesus is presently saying to them, "My season** (My fitting situation; My *kairos*; My appointed occasion) **is not yet existing at My side** (is not yet present or here), **yet your season** (the fitting situation belonging to you folks) **is always prepared and ready**.
7. **"The world** (The system; The organization; = the controlling religious, cultural and political organizations) **is not presently able to be habitually hating you** (to continuously regard you with ill-will), **yet it is constantly hating Me, because I, Myself, am habitually giving testimony about it** (or: continuously bearing witness and showing evidence concerning it) **that its works are continuously unwholesome** (laborious and such that put others to trouble; apt to shrewd turns; mischievous; wicked; unsound; malignant).
8. **"You men walk on up into the feast** (or: festival). **I, Myself, am not yet walking up into the midst of** (= to be a focal point of) **this feast** (or: festival), **because My season** (or: fitting situation) **has not yet been fulfilled** (made full; filled up)**."**

9. **Now, after saying these things to them, He remained within the Galilee [area].**
10. **Yet, as His brothers walked up into the feast** (or: festival), **then He, Himself, walked up, not as in clear light** (or: as clearly visible), **but rather, as within a hidden situation.**
11. **Then, the Jews** [= religious authorities] **began persistently looking for Him, within the festival, and they kept on saying, "Where is that man?!"**
12. **And there continued being a lot of subdued talk and perplexed buzzing** (murmuring) **about Him within the crowds. Some, on the one hand, kept on saying that "He is a good man** (a virtuous one)**." On the other hand, others were saying "No, to the contrary, he continues misleading** (deceiving; leading astray) **the crowd."**
13. **Of course no one was in public openness** (or: with the boldness of a citizen) **speaking about Him, because of the fear [which they had] of the Jews** [i.e., the religious Jewish leaders].
14. **Now it already being in the middle of the festival** (or: = half way through the feast), **Jesus walked up into the Temple grounds** (or: courts; porches; sanctuary area) **and began teaching**.
15. **The Jews** [= religious professionals] **were therefore surprised and kept on being amazed** (or: astonished), **saying, "How has this one seen, and thus known [the] writings, not being one having learned** [= having studied at the schools]?"
16. **Jesus therefore replied distinctly to them, and says, "My teaching is not My own, but rather belongs to and comes from the One sending Me**.
17. **"Should anyone be habitually wanting or intending to continuously be doing His will** (intent; purpose), **he will come to know by intimate experience concerning the teaching – whether it is and continues being from out of the midst of God** (or:

from that which is God), **or whether I am continuously babbling on, just uttering sounds or randomly talking from Myself**.
18. **"The one continuously speaking or randomly talking from himself is normally seeking his own reputation** (or: glory); **yet the One constantly seeking the reputation** (or: glory) **of the One sending Him, this One is true** (continues being genuine and real), **and dishonesty** (injustice; that which is contrary to fairness, equity and rightwised relationships in the Way pointed out) **does not exist within Him**.
19. **"Did not Moses give the Law** [= Torah] **to you folks? And yet not one from among you folks is habitually doing** (or: performing) **the Law! Why are you constantly seeking to kill Me?"**

20. **The crowd considered and replied, "You're demon-possessed** (or: You possess a demon; You constantly hold a demon; You presently have a demon [note: a Hellenistic concept and term: = animistic influence])**! Who is constantly seeking to kill you?"**
21. **Jesus decidedly answered, and said to them, "I did one work (or: I do one act) and you all continue being amazed** (are shocked and continue wondering and marveling) **because of this**.
22. **"Moses has given the circumcision to you – not that its source is from out of Moses, but rather from out of the fathers** (= ancestors) **– and yet, within** (or: on) **a sabbath you folks habitually circumcise a man**.
23. **"If habitually a person** (a human; a man) **is getting circumcision within** (or: on) **a sabbath so that the Law of Moses may not be loosened so as to fall apart** (be untied or undone; be destroyed; = be broken), **are you constantly bitterly angry and progressively enraged** (literally: filled with bile) **with Me because I make** (or: made) **a whole man sound in health within** (or: on) **a sabbath?**
24. **"Do not constantly judge** (or: Stop make decisions or evaluations) **according to sight** (= external appearance), **but rather habitually make just decisions** (judge fair judgments which accord with the Way pointed out; form rightwised conclusions)**."**

25. **Then some of the inhabitants of Jerusalem said, "Is not this one he whom they** [= the group of leaders] **are presently seeking to kill?**
26. **"And look! He continues speaking in public openness** (boldly as though being a citizen) **– and they continue saying nothing to him. The chief rulers** (or: authorities) **have not at some point come to really know personally that this one is the Christ** (the Anointed One; = the Messiah), **have they?**
27. **"On the contrary, we have seen, and thus, we know this one – what place and source he is from. Yet whenever the Christ** (the Anointed One; = the Messiah) **should proceed in coming, no one is getting to know what place or source he is from."**

28. **Therefore Jesus cries out** (or: spoke in a loud voice), **as He is proceeding with teaching within the Temple grounds** (court yards; porches), **and, continuing, says, "You have both seen and know Me, and you have seen and know where I am from**

(or: what is my source). **And yet, I have not come from Myself** (= on My own initiative). **On the contrary, the One sending Me is Real** (True; Genuine), **Whom you folks have not seen, neither know.**
29. **"I, Myself, have seen and know Him, because I am from His side** (or: I contin**uously exist being at His side and in His presence) – and that One (or: that One also) sent** (or: sends) **Me forth as an Emissary with a mission** (as a Representative)**."**

30. **Then they began seeking to catch hold of and arrest** (or: seize) **Him – but still no one laid a hand upon Him, because His hour had not yet come.**
31. **Now many, from out of the crowd, came to believe and so put [their] trust into Him, and they began, and continued, saying, "Whenever the Christ may come, He will do** (perform; make) **no more signs than this Man does** (or: did**)!"**

32. **So the Pharisees heard the crowd buzzing with these low-toned conversations about Him, and the chief priests and the Pharisees commissioned and dispatched officers** (deputies; those who act under orders) **to the end that they might catch hold of and arrest** (or: seize) **Him.**
33. **Then Jesus says, "I am still with you folks for a little time, and then I am withdrawing to bring things, under control, toward the One sending Me.**
34. **"You people will seek to find Me, but you will not come across, discover or find Me – and where I, Myself, am** (or: in what place I continue being), **you folks have no power** (are not able) **to come."**
35. **Therefore, the Jews** [= religious authorities] **said to themselves** (= toward each other), **"Where is this fellow about to proceed journeying, that we will not find him? He is not about to be traveling into the Dispersion, among the Greeks** (= either: the Greek-speaking Jews; or: = all those having been absorbed into the Greek culture and civilization), **and to be teaching the Greeks, is he?**
36. **"What is this word** (discourse; saying; communication; expression) **which he said, 'You people will seek to find me, but you will not come across, discover or find me – and where I, myself, am** (or: in what place I continue being), **you folks have no power** (are not able) **to come'?"**

37. **Now within the last day – the great one – of the feast** (or: festival), **Jesus, having taken a stand, stood and then suddenly cries out, saying, "If ever anyone may continue being thirsty, let Him be habitually coming toward** (or: to; face to face with) **Me and let him be constantly** (habitually; repeatedly) **drinking!**
38. **"The person continuously trusting and progressively believing into Me, just as the Scripture says, 'Rivers** (or: Floods; Torrents) **of living water will flow** (or: gush; flood) **from out of the midst of his cavity** (his innermost being or part; the hollow of his belly; [used of the womb])**.'"**

39. **Now this He said about** (or: with regard to) **the Breath-effect** (or: Spirit; [other MSS: Holy, or set-apart Spirit; Sacred Wind]) **of which** (of Whom as a source; [other

MSS simple read: which]) **they – those trusting and believing into Him – were about to be continuously and progressively receiving. You see, the Holy Spirit** (set-apart Breath-effect; Sacred Wind) **was not yet being One having been given** [note: reading with B], **because Jesus was not yet glorified** (made full of glory or endowed with glory; made to be a manifestation which calls forth praise).
40. **Then from out of the midst of the crowd,** [*p*66 and others read: many] **after hearing these words, they began saying, "This one is certainly** (really; truly) **The Prophet!"**
41. **Others began saying, "This one is the Christ** [= Messiah]**!" Yet they continued saying, "Surely the Christ** (the Anointed One) **does not normally come** (or: is not presently coming) **from out of the Galilee [area]!**
42. **"Does not the Scripture say that the Christ** (the Anointed One) **is habitually** (or: normally) **coming from out of the seed of David** [2 Sam. 7:12], **and from Bethlehem** [Micah 5:2], **the village where David was?"**
43. **Therefore a split** (a tearing division) **occurred** (came into being; developed) **within the crowd, because of Him**.
44. **Now some of them were wanting** (intending; willing) **to catch hold of and arrest Him, but yet no one laid hands on Him**.

45. **Therefore the subordinate officials** (officers; deputies; those who act under orders) **went to the chief priests and Pharisees, and so those fellows said to them, "Why** (Through what situation) **did you not bring him** (or: Wherefore do you not lead him [here])**?"**
46. **Then the subordinate officials, after consideration, replied, "Never** (Not even once) **did a human** (a person; a man) **speak thus** (like this; in this way)!"
47. **The Pharisees then pointedly questioned them, "Have not you men also been led astray** (or: been deceived)**?**
48. **"Not anyone from out of the rulers** (chiefs; leaders) **or from out of the Pharisees put trust, confidence or belief into him, do they?**
49. **"But this crowd, which is having no habitual, experiential or intimate knowledge of the Law, continues being those under a curse** (are those upon whom a curse rests)**."**
50. **Nicodemus, the one previously going to Him – being one of them** (or: = a part of their group), **proceeds saying to them,**
51. **"Our Law** (or: custom) **is not in the habit of judging** (or: No law of ours is proceeding to decide about) **the person** (man; human) **unless it can** (or: except it should) **first hear from his side and can** (or: should; may) **know with intimate experiential knowledge what he is habitually doing** (repeatedly practicing)**!"**
52. **They thoughtfully replied, and say to him, "You are not also from out of the Galilee [area], are you? Search** (or: Examine) **and see, that a prophet is not usually awakened** (not normally raised up) **from out of the midst of the Galilee [district]!"**
53. **And they went on their way, each one into his house** (= they all went home).

CHAPTER 8

1. **Now Jesus went on His way into the Mount of the Olives.**
2. Yet at dawn (at daybreak; early in the morning) **He came to be alongside, moving into the Temple courts** (porches; grounds), **and all the people began and kept on coming toward Him, and so, sitting down** (taking a seat), **He began and continued teaching them**.

3. **Now the scribes** (specialists in the written Scriptures; theologians; scholars) **and the Pharisees are progressively bringing a woman** (or: a wife) **– a woman being one having been taken down** (grasped down with force; overpowered by hand, seized and forced) **upon in an act of adultery – and then, standing** (setting; placing) **her within the midst,**
4. they proceeded to be saying to Him, "Teacher, this woman (or: this, the wife) **has been taken down, grasped, overpowered by hand and forced, upon the very act: being a woman having repeatedly been adulterated** (or: having the act of adultery habitually performed upon her).
5. **"Now within the Law, Moses implanted a goal for** (imparted the end in view with; gave an inward directive to) **us to repeatedly stone this sort of woman. Therefore, what are you, yourself, now saying?"**
6. **– Now they were saying this, continuing in putting Him to the proof** (examining so as to test Him; = to trap Him) **to the end that they should continue holding** (or: having) **[something] to be constantly accusing** (or: progressively bringing charges) **pertaining to Him –**
So Jesus, stooping (or: bowing [His] head and bending) **down, began writing down into the dirt** (earth; soil; ground) **with the finger**.
7. **Now as they were persisting, remaining upon [the subject], continuing to question Him, He unbends back up** (or: straightens up) **and says to them, "Let the sinless one** (the one without failure or a miss of the target) **of you folks [be] first [to] cast** (or: throw) **a stone upon her."**
8. **And again, bending** (or: stooping) **down, He was continuing to write into the dirt** (or: earth).
9. **So those hearing [Him] also being progressively convinced, then convicted, by the conscience, began going out, one by one, beginning from the elders** (or: the older ones) **until the last ones. Then Jesus was left behind, alone, and also the woman** (or: the wife) **continuing being [other MSS: standing] in the midst [of the court].**
10. **Now Jesus, unbending, straightening up and seeing no one but the woman, says to her, "O woman** (or: = Dear lady), **where are those, your accusers? Does no one condemn you?"**
11. **Then she says, "No one, sir** (or: O lord; or: Master)**." So Jesus says to her, "Neither am I Myself condemning you** (or: proceeding to condemn you). **Be going on your way, and from this moment no longer make it a habit to miss the target**

(or: from now on be failing no more; from the present moment no longer practice error or sin)**."**

12. **Jesus therefore again spoke to them** [i.e., to those whom He had just been teaching, in vs. 2, or at a later time], **saying, "I, Myself, am** (or: continuously exist being) **the Light of the world**
(or: of the ordered system; of the dominant cultural, political, economic and religious arrangements; of the universe; of 'the theater of history' – Walter Wink). **The one habitually and progressively following Me can by no means** (or: under no circumstances) **walk around** (= live their life) **within the darkness** [note: = ignorance; = that situation which existed before the Light came], **but, to the contrary, he will possess** (have; hold) **the Light of 'the Life!'** (or: the light which is life)**"**

13. **Therefore, the Pharisees said to Him, "You yourself are continuing to bear witness** (or: are now giving testimony) **about yourself! Your witness** (testimony) **is not true!"**
14. **Jesus considers a reply, and then says to them, "Even if I, Myself, continue bearing witness** (or: am now giving testimony) **about Myself, My witness** (testimony) **is, and continues being, true** (valid; real; genuine), **because I have seen and thus know where** (or: what place) **I came from, and under where I progressively lead the way** (or: to where I am going). **Yet you folks, yourselves, have not seen and do not know from where** (or: what place) **I am progressively coming, nor under where I progressively lead the way** (or: to where I am departing and continuing to go).
15. **"You people, yourselves, continue making decisions based on the flesh** (or: constantly separate, evaluate and judge down from, on the level of, and in accord with [the realm and system of] the flesh). **I, Myself, am habitually judging** (sifting, separating, evaluating and deciding about) **no one**.
16. **"And yet, if I Myself ever proceed to be judging** (or: if I am Myself separating and deciding), **My decision** (separation, evaluation and judgment) **is, and continues being, true** (valid; real; genuine), **because I am not** (or: I do not exist being) **alone, but to the contrary, [it is] I, Myself, and the One sending Me: the Father**.
17. **"Yet even within your own Law it has been written that the witness** (testimony; evidence) **of two people** (humans; men) **is** (or: exists being) true (valid; genuine; real).
18. **"I, Myself, am the man now bearing witness** (or: habitually testifying) **about Myself, and the One sending Me, the Father, is continuously bearing witness** (constantly testifying and giving evidence) **about Me."**

19. **Therefore they went on saying to Him, "[So] where is your father?" Jesus decidedly answered, "You folks have neither seen or known Me, nor My Father. If you had seen and knew** (or: were acquainted with) **Me, you would also have seen and know** (or: be acquainted with) **My Father."**
20. **These declarations** (or: sayings) **He spoke within the treasury area, while teaching within the Temple courts** (or: grounds; porches), **and still no one caught**

hold of or apprehended Him, because His hour had not yet come, so as to be present.

21. **Then He** [*p*66c & others: Jesus] **again said to them, "I, Myself, am progressively leading the way under** (or: I am Myself proceeding to withdraw and go away), **and so you folks will look for Me** (or: seek to find Me) **and you, yourselves, will die and decay within your errors** (failures; misses of the target; deviations; sins). **Under where I Myself progressively lead the way** (or: To where I am Myself proceeding to withdraw and go away), **you folks continue having no power** (or: are presently unable) **to go** (or: to come)**."**
22. **The Jews** [= religious authorities] **were therefore beginning to say, "Surely he will not kill himself, seeing that he is saying 'Under where I progressively lead the way** (or: To where I am proceeding to withdraw and go away) **you folks continue having no power** (are presently unable) **to go** (or: to come),**' will he?"**
23. **So He went on to say to them, "You folks, yourselves, continuously exist** (presently are) **from out of the things below** (or: You are yourselves presently forth from out of the downward places); **I Myself continuously exist** (have My being; am) **from out of the things above** (or: I am Myself forth from the midst of upward places). **You yourselves continuously exist from out of this system** (ordered arrangement; world [= culture, economy, religion and polity]; this System of control); **I Myself do not exist** (do not have My being) **from out of this system** (world; etc.).
24. **"Therefore I said to you that you will die and decay within your errors** (failures; sins; times of falling short or to the side of the target), **for, unless you come to trust and believe that I, Myself, am** (or: that, as for Me, I exist and continue being; or; that I am Myself Existence and Being), **you folks will die and rot within your failures** (sins; etc.)**!"**

25. **They then began saying to Him, "YOU! – what** (or: who) **ARE you?" Jesus says to them, "That which I am even habitually telling you: the Beginning and the Chief One** (or: Primarily that which I am also constantly telling you).
26. **"I continuously hold and habitually have many things to be constantly speaking and deciding** (or: separating and judging) **about you folks. However, the One sending Me is truthful** (exists being continuously true), **and I, what I hear from His side, these things I constantly speak and utter into the System** (into the world; into the ordered arrangement of the culture, religion, economy and polity; or: unto the systems of control)**."**
27. **They did not know or understand that He had been speaking the Father to them**.

28. **Then Jesus says to them, "Whenever you folks may lift up high** (should raise aloft; could elevate; or: can exalt) **the Son of man** (Humanity's Son; the Son of Mankind; = the son of Adam), **then you will come to know by personal experience that I am** (or: that I Myself continue existing; that I Myself am Being and Existence), **and I from Myself am habitually doing nothing** (not one thing), **but rather,**

according as the Father teaches (or: taught) **Me, I continue speaking and uttering these things**.
29. **"And further, the One sending Me is constantly** (or: continuously exists being) **with Me. He does not leave Me alone** (or: He did not send Me off alone; He does not let Me go away alone; He does not divorce or abandon Me). **For this reason I Myself am always constantly doing the things pleasing to Him** (or: making pleasing things by Him; performing and producing the acceptable things in Him)**."**
30. **During His progressively speaking these things, many at some point believed, and came to put [their] trust and confidence into Him**.

31. **Therefore, Jesus began saying to the Jews who had trusted and were now believing by Him** (or: in Him), **"If you yourselves would remain** (can dwell; should abide) **within My word** (My message; My communication; My expressed thought; My Idea), **you folks are, and continue being, truly** (really; genuinely) **My disciples** (or: learners from Me),
32. **"and you will come to know the Truth** (or: Reality; that which is unsealed, open and without concealment) **by intimate experience, and the Truth** (Reality) **will liberate and make** (or: set) **you free!"**

33. **The** [Jewish leaders] **considered and replied to Him, "We are Abraham's seed** (offspring; descendants), **and we have served as slaves to no one at any time. How are you now saying, 'You will come to be free ones'?"**
34. **Jesus decidedly answers them, "It is certainly true** (Amen, amen). **I am now saying to you that everyone habitually doing the failure** (constantly making the mis-shot; repeatedly performing the sin; progressively producing error) **is** (or: exists being) **a slave of the failure** (the error; the sin; the mis-shot; the mistake).
35. **"Now the slave is not remaining** (dwelling; abiding) **within the house** (= having no perpetual place in the household) **on into the Age. The son continuously remains** (dwells; abides) **on into the Age.**
36. **"Therefore, if the Son should suddenly liberate or begin to make** (or: set) **you free, you folks will exist being free ones in your very essence and being**.
37. **"I have seen and know that you people are Abraham's seed** (offspring; descendants), **but now you men continue seeking to kill Me, because My word** (message; thought; idea; discourse) **is not continuing to have room and make progress within you guys**.
38. **"I am habitually speaking things which I, Myself, have seen, [being] at the side of** (or: present with) **the** [others: My] **Father, and you folks are yourselves habitually doing** [*p*75: speaking] **things which you hear** (or: heard) **at the side of your father."**
39. **In calculated reply, they said to Him, "OUR father is Abraham!" Jesus then says to them, "If** (or: Since) **you folks are Abraham's children, be continually doing Abraham's deeds** (actions; works).

[other MSS: If you folks were Abrahams' children, were you ever doing Abraham's works (deeds; acts)?]

40. **"So now, proceed in seeking to kill Me!** (or: Yet now you are continually seeking to kill Me; [note: the verb "seeking" is either present imperative or present indicative]) **– a Man** (person; human) **Who has spoken to you the truth which I hear (or: heard) from** (or: at) **God's side** (or: in the presence of God). **Abraham does not do this** (or: did not do this).
41. **"You folks habitually do your father's works** (deeds; actions)**."**
They said to Him, "We ourselves were not born out of prostitution (or: fornication). **We have one Father: God!"**

42. **Jesus said to them, "If God were your Father, you folks would have been, and continued, loving Me, for I Myself came forth and am arrived here** (or: and here I am) **from out of the midst of God. For neither have I come from Myself** (= on My own initiative), **but rather that One sent Me away with a mission** (commissions and sends Me forth as an Emissary, [His] Representative).
43. **"How** (Through what [situation]) **is it that you folks consistently do not understand** (have personal, experiential knowledge of) **the matter of My discourse or the way I'm speaking** (= Why don't you understand what I'm saying)**? Because you have no power** (are unable) **to continue hearing** (or: to habitually or repeatedly hear [implies to obey]) My word (My message; My thought and idea).
44. **"You folks, in particular, are** (exist and have your being) **from out of, and have your source in, the ancestor who cast [and object] through [someone]** (or: the father, the devil; or: the devil father; or: the father – the one thrusting [something] through [folks]), **and you are habitually wanting** (willing; intending; purposing) **to be constantly doing your father's passionate cravings** (full-rushing over-desires). **That one was existing being a murderer** (a killer of humanity) **from [his] beginning** (or: from [the] start; from [its] origin; or: from headship, chieftainhood, government or rule), **and he has not stood and does not now stand within the Truth** (or: had not made a stand in union with reality), **because truth** (reality; openness) **is not** (does not exist) **within him. Whenever he may be speaking the lie, he is continuing speaking from out of his own things – because he is** (or: continues existing being) **a liar, and its father** [note: either the father of the lie, or of the liar].
45. **"On the other hand – because I Myself am continually saying the truth** (speaking reality)**! – you folks are not presently trusting or believing Me** (or: in Me).
46. **"Who of you is presently correcting Me about error**
(or: demonstrating a proof about My being wrong; making a convincing argument which refutes Me and exposes Me about having missed the target; convicting me concerning sin)**? Since (or: If) I am habitually speaking truth** (reality), **how** (through what [situation]) **is it that you folks are not trusting Me or believing in Me?**
47. **"The person continuing in being (existing in essential being) out of the midst of God** (= having God as his source and being) **is constantly hearing** (repeatedly and habitually listening and paying attention to [implies obeying]) **the things God says** (God's declarations; the spoken words of God). **Because of this, you folks are not presently in the habit of hearing** (or: listening; paying attention [and obeying]): **because you are not from out of God as your source."**

48. **The Jews** [= religious authorities] **calculated a reply and said to him, "Are we not expressing it beautifully** (or: finely; ideally) **when we are saying that you yourself are a Samaritan and constantly have** (or: continuously hold or possess) **a demon** (a Hellenistic concept and term: = animistic influence)**?"**
49. **Jesus decidedly replies, "I Myself do not have** (or: habitually possess) **a demon, but to the contrary, I continuously honor** (bring value to) **My Father, and yet you yourselves are repeatedly dishonoring** (or: devaluing) **Me**.
50. **"Now by habit I am not seeking My glory or reputation. He is the One constantly seeking [it] and making decisions** (continuously sifting, separating and judging).
51. **"It is certainly so** (or: Amen, amen)! **I am now saying to you folks, if anyone should keep watch over, so as to hold in custody, protectively guard, note and observe My word** (message; thought; idea), **he can** (or: may; would) **under no circumstances** (or: by no means) **at any point gaze upon death, so as to contemplate it, be a spectator to it or look at it with interest and attention** [note: a Hebrew idiom for experiencing death], **on into the Age."**
52. **The Jews** [= religious authorities] **said to Him, "Now we have come to personally know** (have intimate experiential knowledge) **that you presently have a demon** (= an animistic influence)! **Abraham died** (or: is dead), **also the prophets, and yet here you are now saying, 'If anyone should hold, protect, note and observe my word** (message; idea) **he by no means** (under no circumstances) **may taste of** [= partake of or participate in] **death, on into the Age.**
53. **"You are yourself not greater than our father Abraham – who died – are you? Even the prophets died! Whom are you continually making yourself [to be]?"**

54. **Jesus decidedly replies, "If I should ever glorify Myself** (build a reputation for Myself), **My glory is** (or: My reputation exists being) **nothing. My Father – of Whom you keep saying, "He is our God"** [with other MSS: that He is your God] **– is actually the One continuously and progressively glorifying Me** (bringing a manifestation of Me which calls forth praise; building My reputation).
55. **"Now you have not intimately or experientially known Him, yet as for Myself, I have seen, and thus, know Him – and if ever** (or: even if) **I should say** (or: = Suppose I say) **that I have not seen nor know Him, I will be a liar, like you folks. But to the contrary, I have seen and know Him** (or: am acquainted with Him), **and I continuously hold in custody, protectively guard, note and observe His word** (message; thought; idea).
56. **"Abraham, your father, was exceedingly glad** (or: exulted) **to the end that he could see My day, and he saw** (caught sight of; beheld; observed; perceived) **[it] and then was graced** (or: favored; or: rejoiced; was made glad)**."**

57. **Therefore the Jews** [= religious authorities] **said to Him, "You are not yet holding** (or: having) **fifty years – and you have seen Abraham** [*p*75, Aleph, Sin-syr & Coptic read: and Abraham has seen you]**?"**

58. **Jesus says to them, "It is certainly so** (Amen, amen; Count on it)**! I am telling you, before Abraham comes** (or: was to come) **into being, I am** (or: I continuously exist; or: I repeatedly had being; or: I am Being; I am continuous Existence)**."**

59. **They therefore lifted up stones so that they could hurl** (throw; cast) **[them] upon Him. But Jesus had been suddenly concealed** (was at once hidden), **and then He went out from the Temple grounds** [Aleph, A & others add: even (or: and) passing through the midst of them as He was proceeding, and He thus was passing by].

CHAPTER 9

1. **Now continuing passing along, He saw a man [who had been] born blind** (blind from out of birth),
2. **and His disciples asked Him, saying, "Rabbi, who failed** (sinned; missed the mark), **this man or his parents, to the end that he should be born blind?"**
3. **Jesus judged the situation and replied, "Neither this man sinned** (missed the mark; failed) **nor his parents, but rather [it is] so that God's deeds** (the works of God; the acts having their origin in God) **could be set in clear light and manifested within him**.
4. **"It is constantly necessary** (or: binding) **for Me** [other MSS: us] **to be habitually performing the works** (accomplishing the deeds; active in the acts; doing the business) **of the One sending Me** [other MSS: us] **while it is day; night** (or: a night; = darkness; *cf* Gen. 1:5) **progressively (repeatedly; habitually) comes, when no one is able** (or: has power) **to continue performing work** (accomplishing deeds; doing business).
5. **"Whenever I may continue being within the world, I am the world's Light**
   (or: = When I can progressively be within the System – the ordered arrangement, I exist being the System's light, even the Light which becomes the [new] spiritual atmosphere and sociological environment)**."**

6. **Saying these things, He spits on the ground, and makes clay mud from out of the spitted saliva, and then smears** (or: anoints; rubs on; [WH following B read: applies; puts... on]) **His clay mud upon the blind man's eyes,**
7. then says to him, "Lead on under (or: Go your way; Depart) **into the swimming-pool of Siloam** [note: situated south of the Temple, fed by a subterranean tunnel] **– which is normally being translated and interpreted 'Being sent forth on a mission** (or: Commissioned; Being made representative)**' – Wash yourself!" Therefore, he went off** (or: away) **and washed himself and came [back] seeing**.

8. **Then the neighbors, and those habitually observing** (being spectators of; carefully noticing) **him formerly – that he was existing being a beggar – began saying, "Is this one not the person normally sitting and constantly begging?"**

9. **Some were saying, "This is he." Others were saying, "No, but he is like him." Yet that man kept saying, "I, myself, am [he; the one]."**
10. **Then they began saying to him, "How, then, were your eyes opened up?"**
11. **That man decidedly replied, "The Man called 'Jesus' made clay mud and anointed** (smeared [it] on) **my eyes, and said to me, 'Lead on under into the Siloam, and wash yourself.' And then, washing myself, I looked up and saw again."**
12. **And so they said to him, "Where is that one?" He then says, "I have not seen so I don't know."**

13. **They are progressively leading him – the once-blind man – to the Pharisees.**
14. **Now it was on a sabbath day in which Jesus made the clay mud and opened up his eyes**.
15. **Again, then, the Pharisees also began asking him how he saw again** (= received his sight). **Now he said to them, "He applied clay mud upon my eyes, and I washed myself, and now** (or: the next thing), **I am seeing."**
16. **Some, from out of the Pharisees, therefore began saying, "This man is not on God's side** (or: from God; beside God; in God' presence), **because he is not keeping** (observing; guarding) **the sabbath." Yet others were saying, "How is a person who misses the mark** (a man, a sinner; an erring man; a man who is failing [in regard to the Law]) **able to be constantly doing such signs?" And there was a tearing split among them.**
17. **Therefore, they continued again saying to the once-blind man, "What are you yourself now saying about him, seeing that he opened up your eyes?" And the man exclaimed, "He is a prophet!"**

18. **The Jews** [= religious authorities], **however, did not trust or believe concerning him, that he was blind and saw again** (or: received his sight), **until they summoned the parents of the man being made able to see again,**
19. and they questioned them, saying, "Is this your son, who you say was born blind? How, then, is he presently seeing now?"
20. **His parents considered, then replied, saying, "We have seen, and thus know, that this is our son, and that he was born blind**.
21. **"Yet how he now presently continues seeing, we have not seen and do not know, nor who opened his eyes we have not seen and do not know. You men ask him; he is of age (has maturity; is an adult). He will speak concerning himself."**
22. **His parents said these things because they had been fearing the Jews** [= religious authorities], **for the Jews** [= Jewish leadership] **had put it together and agreed, so that if anyone should ever confess** (acknowledge; avow) **Him Christ** (or: express the same idea, that He is [the] Anointed), **he should come to be [put] away from the synagogue** (= be excommunicated; = be cut off from membership in the synagogue, and thus be considered an outcast).
23. **Because of this [situation], his parents said, "He's an adult** (He has maturity; He has come of age), **you men inquire upon him."**

24. **Then a second time they summoned the man who had been blind, and said to him, "Give glory** (the credit and reputation) **to God. We have seen and now know that this man is a sinner** (one who misses the goal; or: an outcast)**."**
25. **So then that man considered and replied, "I have not seen and do not know if he is a sinner** (one who does not comply with the religious rules, thus missing the goal; and outcast). **I have seen and know one thing: that I was existing being a blind man; at present** (or: just now) **I constantly see."**
26. **So then they said to him, "What did he do to you? How did he open up your eyes?"**
27. **He decidedly answered them, "I told you already, and you folks did not listen** (or: hear)! **Why are you now wanting to hear [it] again? You are not wanting to become his disciples, also, are you?"**
28. **So now they hurled abuse at him** (railed and reviled him) **and said, "You are now a disciple of that fellow, but we ourselves are disciples of Moses!**
29. **"We have seen, and know, that God has spoken to** (or: in) **Moses. But this fellow – we have not seen, nor do we know, where he is from."**
30. **The man insightfully replied, saying to them, "Accordingly indeed, in this [situation] is the marvelous thing** (the wonder; the astonishing state of affairs)**: that you yourselves have not seen nor know where he is from, and yet he opened up my eyes** (= made me able to see)**!**
31. **"We have seen, and know, that God does not usually listen** (or: normally respond) **to sinners** (to those habitually missing the target; to those continuously being in error), **but rather if anyone may be one who reveres and stands in awe of God, and may be habitually doing His will** (intent; purpose), **He continuously listens to** (hears, or, responds to) **this one**.
32. **"From out of the age [past]** (= from of old; = in known history; = since the world began) **it is not heard that anyone opened up [the] eyes of one having been born blind**.
33. **"If this one was not being from God's side** (on God's side; at God's side), **he would not have been having power** (he would not have been able) **to be doing anything."**
34. They decisively replied, and said to him, "You yourself were wholly born within sins [idiom = You bastard!] **– and are YOU now teaching us?" And so they cast him out** (threw him outside).

35. **Jesus heard that they threw him outside, and so, upon finding him, said to him, "Are you yourself now trusting and believing into the Son of man**
(or: = the son of Adam; = the Human Being; or: = the eschatological messianic figure [A, L and others read: of God])**?"**
36. **And in considered response, that one says, "And who is he, sir** (or: my lord; master), **so that I can believe** (or, as a future: to the end that I will believe and trust) **into him?"**

37. **Jesus said to him, "You have both seen Him, and the One presently talking** (speaking) **with you, that One is He."**
38. **Then he began affirming, "I am now believing, Lord** (or: Lord, I trust)**!" And he bowed down to the ground** (did obeisance), **kissing toward Him, and gave worship to Him**.

39. **Then Jesus says to him, "I came into this world** (or: ordered System of control and subjection) **into a result of sifting and deciding** (or: into a separation and a judgment): **to the end that the folks NOT habitually seeing and observing can** (or: may; would) **be constantly seeing and observing, and the ones habitually seeing and observing should** (or: would; may) **become blind ones."**
40. **And so those from out of the Pharisees – being with Him – heard these things, and said to Him, "We ourselves are not also blind ones, are we?"**
41. **Jesus says to them, "If you men had been and were continuing being blind ones, you were not holding and would not be having sin** (error; a miss of the goal; failure). **Yet now you continue saying that, 'We are continuously seeing and habitually observing.' Your error** (sin; failure; miss of the target) **continues remaining** (is habitually dwelling; constantly abides).

CHAPTER 10 [continuing the above discussion]

1. **"I tell you folks it is certainly true** (amen, amen; count on it)**: the person not habitually entering in through door** (or: gate; opening for entrance/exit) **into the sheepfold** (the walled-in pen for the sheep), **but rather repeatedly climbing up elsewhere** (or: stepping back over [the wall] from another place), **that one exists being a thief and a plunderer** (one who seizes by violence; or: an insurrectionist; a brigand).
2. **"But the person habitually entering through the door is the sheep's own shepherd** [note: root meaning of shepherd is 'to protect'].
3. **"The doorkeeper** (the one who takes care of the gate and has charge of the sheep in the fold at night) **is regularly opening up to** (or: for) **him, and the sheep are constantly hearing and listening to his voice, and he habitually summons** (or: calls out to) **his sheep, [each] by its own name, and is constantly leading them forth** (or: out).
4. **"And whenever he may thrust out** (eject) **all his own sheep, he is habitually passing on in front of them, and the sheep progressively follow him, because they have been acquainted with and recognize his voice**.
5. **"Yet to that [voice] belonging to another they simply will not follow; on the contrary, they will take to flight** (flee) **from it** (or: him), **because they have not been acquainted with nor recognize the voice belonging to the other ones."**
6. **Jesus told them this proverb** (a comparison put alongside the way), **yet those did not intimately experience nor come to know or understand what things they were which He has been speaking to them**.

7. **Therefore, again, Jesus said to them, "I tell you, and it is certainly true** (amen, amen), **I Myself am the Door for the sheep** (or: the sheep's Gate).
8. **"All – as many as came – before Me are thieves and plunderers** (those who seize by violence; brigands; insurrectionists), **but yet the sheep did not listen to** (or: hear, and thus, obey) **them.**
9. **"I Myself am the Door** (or: Gate); **if anyone should enter in through Me he will be kept safe and protected** (made whole and returned to his original condition; rescued; delivered; saved), **and he will be going in** (entering) **and going out** (exiting), **and he will continue finding pasture** (something to feed on).
10. **"The thief does not constantly come, except to the end that he may steal, slaughter** (slay for food – as for a feast – or, for a sacrifice) **and destroy** (utterly loose away). **I, Myself, come so that they can progressively possess** (would continuously have; could habitually hold) **Life, and may continue possessing [it] in superabundance** (or: and may have a surplus surrounding them in excessive amounts).
11. **"I Myself am the Ideal Shepherd** (the Beautiful Protector and Provider of the sheep). **The Ideal** (Fine; Beautiful) **Shepherd continually places His soul over the sheep** (or: habitually sets [*p*45 & others: gives] His soul-life and His entire being for, and on behalf of the situation of, the sheep).
12. **"The hireling** (hired hand working for wages) **– not even being a shepherd [and] the sheep are not his own – continues attentively watching the wolf progressively coming, and proceeds to abandon the sheep and to take flight – and the wolf continues ravenously snatching them away and progressively scattering and dispersing them –**
13. **"because he is a hireling and it is not a concern to him** (or: a care for him) **about the sheep**.
14. **"I Myself am the Ideal** (the Beautiful; the Fine) **Shepherd, and I intimately know Mine by experience, and Mine are intimately coming to know** (or: progressively are intimately knowing) **Me by experience**,
15. **"just as the Father has continuous, intimate knowledge of Me, and I have continuous, intimate knowledge of the Father, and I am constantly placing My soul over the sheep**.
16. **"And I constantly have** (hold; possess) **other sheep which do not exist** (or: are not) **from out of this fold** (or: sheep pen), **and it is binding** (or: necessary) **for Me to progressively lead those also, and they will listen to** (will hear [implying: obey]) **My voice, and they will become One Flock, One Shepherd**.
17. **"On this account the Father continuously loves Me, because I Myself am constantly placing** (or: repeatedly setting; or: progressively laying [down]) **My soul** (inner life or being; or: = the whole self), **to the end that I may take it in My hand** (or: receive her) **again.**
18. "No one at any point lifts it (or: her) **up and carries it away** (removes her) **from Me; on the contrary, I Myself continue putting** (placing; setting; laying) **it** (or: her) **away from Myself. I constantly hold authority** (continuously have the right and hold the 'position'; or: continue possessing privilege from out of the midst of Being) **to place**

it (put her; lay it), **and I constantly hold authority from out of being** (continuously possess the right, forth from [My] existence; = am in the authoritative position) **to take it** (or: receive her; resume it) **again. This implanted goal** (impartation of the finished product within; inward directive) **I received from** (or: at) **My Father's side."**

19. **A tearing split occurred again among the Jews** [= religious authorities] **through these words** (or: on account of these ideas).
20. **Now many of them began saying, "He continues having a demon** (Hellenistic concept and term: = animistic influence) **and is insane** (mad; manic; crazy). **Why do you continue listening to** (or: hearing) **him?"**
21. **Others were saying, "These are not the sayings** (spoken words; declarations) **of a demoniac** (of one being constantly affected or afflicted by a demon). **A demon** (= an animistic influence) **is not able and has no power to open up blind people's eyes!"**

22. **At that time [the feast** (or: festival) **of] the Dedications** (or: celebration of renewals or rededication; feast of lights; Hanukkah) **occurred within Jerusalem – it was winter** (the rainy and stormy season).
23. **Jesus had been walking around in the Temple grounds, within Solomon's Colonnade** (Portico; a covered porch attached to the Temple buildings).
24. **Then the Jews** [= religious authorities] **surrounded** (or: encircled) **Him, and began to say to Him, "Until when are you continuing to lift up our soul** (= How long are you going to constantly keep us in suspense, or with high expectations)**? If YOU** (or: you yourself) **are the Christ** (the Anointed One; = the Messiah), **openly** (outspokenly; boldly and publicly, with freedom of speech, as a citizen) **tell us!"**
25. **Jesus directly answered them, "I did tell you folks, and you continue not trusting or believing. The works** (The deeds; The actions) **which I Myself am continually doing** (or: progressively performing; regularly producing) **within My Father's Name, these are continuously bearing witness** (giving testimony; showing evidence) **about Me**.
26. **"But you folks yourselves are not in the habit of trusting or believing, because you are not from out of My sheep** (or: because you presently exist being no sheep of Mine), **just as I told you**,
27. **"because My sheep are constantly hearing and listening to** [implying: obeying] **My voice, and I, Myself, am progressively** (or: continuously) **knowing them by intimate experience, and they are progressively** (habitually) **following Me**,
28. **"and I, Myself, am continuously giving eonian life** (age-enduring and eon-lasting life; life having the qualities and characteristics of the Age; a life whose source is the Age) **to them and so by no means** (or: under no circumstances) **can they at any point be lost or destroyed, or even cause themselves to perish, and further, no one will snatch them** (or: take them by force) **from out of My hand**.
29. **"My Father, Who has given [them] to Me, is greater than all** (or: everything; all things, or, men; [other MSS read: What My Father has given to Me is greater than all]), **and no one has power or is able to proceed to snatch from out of the Father's hand**.

30. **"I and the Father are** (continuously exist being) **ONE** (or: I and Father: We are one thing [= essence, nature or being; or: = unity; union])**."**
31. Then the Jews [= leaders of the Jewish religion] **again picked up stones and brought them so that they could stone Him** (pelt Him with stones; or: kill Him with stones).

32. **Jesus discerningly replies to them, "I exhibited** (pointed out and showed) **to you folks many beautiful works** (ideal acts; fine and noble deeds) **issuing from out of the midst of the** [other MSS: My] **Father. Because of what kind** (sort; character) **of work, of them, are you men proceeding to stone Me?"**
33. **The Jews** [= religious authorities] **considered and answered Him, "We are not proceeding to stone you about beautiful works, but rather, about blasphemy – even because YOU** (or: you yourself), **being a human** (a man), **continue making yourself God** (or: a god)**."**
34. **Jesus judiciously replies to them, "Is it not standing written within your Law** [= the Torah] **that 'I say, you people are** (or: exist being) **gods'?** [Ps. 82:6]
35. **"Since He said 'gods'** [= *elohim*] **to whom God's Word** (or: Logos) **came to be** (or: toward whom the Idea, whose source and origin is God, was birthed; toward whom God's message proceeded and was directed into existence) **– and it is not possible** (or: there is no power) **for the Scripture** [= the Tanakh] **to be loosened, to be undone so as to nullify, or to be destroyed –**
36. **"are you yourselves now saying to the One Whom the Father set apart** (consecrated as holy) **and sent forth as an Emissary** (on a mission; as a Representative) **into the organized System** (into the world; into the cosmos; into the religious and cultural complex) **– that 'You are blaspheming,' because I said, 'I am** (exist being) **God's Son'?**
37. **"If I am not habitually** (continually; progressively) **doing My Father's works** (deeds; actions), **do not make it a habit to put trust in Me** (or: Don't proceed to believe Me)**.**
38. **"Yet since I am constantly performing** (habitually doing; repeatedly making; progressively producing), **even if you can not now be trusting or believing in Me, continue to trust and believe in** (or: by) **the results** (acts; works; deeds) **so that you may come to experientially know and habitually trust** (or: believe [other MSS: continue knowing]) **that the Father [is] within Me, and I [am] within the Father."**

39. **Therefore they kept on seeking [opportunity], again, to lay hold of and arrest Him at some point, but He went forth out of their hands.**
40. **So He went off** (away), **again, to the other side of the Jordan [River], into the place where John had been habitually immersing [folks] the first time** (or: formerly), **and continued remaining** (abiding; dwelling) **there.**
41. **Then many came to Him, and they began saying, "John, indeed, did not perform a single** (or: one) **sign, yet all – whatever John said about this one – was true."**
42. **And so many trusted and believed into Him there**.

CHAPTER 11

1. **Now there was a certain man being constantly ill** (habitually weak; progressively infirm; repeatedly sick) **– Lazarus, from Bethany, from out of the village of Mary and Martha, her sister.**
2. **In fact, it was the Mary who at one time rubbed and anointed the Lord** (the Master) **with perfumed oil** (ointment) **and then wiped off His feet with her hair, whose brother, Lazarus, had been continuing ill** (weak; sick).
3. **So the sisters dispatched a message to Jesus, which was saying, "O Lord** (Master), **take note, he whom You habitually regard as a friend** (constantly treat with fondness and affection; continuously cherish and love as a congenial associate) **continues being weak and sick."**
4. **Now Jesus, hearing [this], said, "This weakness** (sickness; infirmity) **is not directed or leading toward death, but to the contrary [is] over [the issue of] God's glory** (or: reputation), **to the end that through it God's Son would be glorified** (may receive a good reputation and a manifestation which calls forth praise)**."**
5. **Now Jesus was loving and continued in loyal appreciation of Martha, her sister, and Lazarus**.
6. **However, when He heard that he continues being sick and weak, He then, indeed, remained two days within [the] place in which He was [staying].**
7. **Thereupon – after this – He is saying to His disciples, "We should proceed going into Judea again."**
8. **The disciples are then saying to Him, "Rabbi, at the present time the Jews** [= leaders of the Jewish religion] **have been seeking to stone You – and You are proceeding to go there again?"**
9. **Jesus decidedly replied, "Are there not twelve hours [in] the day** (= of daylight)**? If anyone may habitually walk around** (= live his life) **within the Day, he does not constantly stumble** (cut toward or strike against [something]), **because he continually sees** (looks at; observes) **the Light of this world**
   (of this cosmos; this system's light; or: = because he progressively perceives the light and understanding that guides this System).
10. **"Yet, if anyone should habitually walk around within the Night, he constantly stumbles** (strikes against [things]), **because the Light is not** (does not exist) **within him."**

11. **He said these things, and after this He presently says to them, "Our friend Lazarus has been made to sleep** (or: has been lulled to sleep; has been caused to sleep; or, as a middle: has fallen asleep; has found repose), **but even so, I am setting out to proceed in journeying to the end that** (or: so that) **I can awaken him out of [his] sleep."**
12. **Therefore the disciples said to Him, "O Lord** (Master), **since** (or: if) **he has been caused to sleep (or: fallen asleep) he will be restored to health** (made to recover; saved; rescued; delivered)."

13. **Now Jesus had spoken** (made a declaration; = used the phrase) **about his death, yet they suppose** (imagine; think) **that He is saying [it] concerning** (or: is talking about) **the taking rest and repose of sleep.**
14. **Therefore, Jesus then plainly and openly said to them, "Lazarus died.**
15. **"And because of you folks I am progressively rejoicing that I was not there, so that you can trust** (or: would believe). **But now, we can** (or: should) **be going to him."**
16. **Then Thomas, the one being normally called "[the] Twin"** (or: Didymus), **said to [his] fellow disciples, "We should also be going, so that we can die with Him."**

17. **Consequently, Jesus, coming into Bethany, found him having already been within the memorial tomb for four days.** [Note: Jewish custom was to bury on the day of death]
18. **Now Bethany was near Jerusalem, about fifteen stadia** (= just under four miles) **away**.
19. **So many of the Jews had come to Martha and Mary in order that they could give a word of comfort, console and encourage them about their brother.**
20. **Then Martha, as she hears** (or: heard) **that Jesus is now coming, goes** (or: went) **to meet Him, but Mary continued sitting in the house.**
21. **So Martha said to Jesus, "O Lord** (Master), **if You had been here, my brother would not [have] died away.**
22. **"But even now, I have seen and recognize** (know; perceive) **that as many things as You may likely ask from God** (= whatsoever You could possibly request of God), **God will give to You!"**
23. **Jesus then says to her, "Your brother will stand up** (arise back up again)**."**
24. **Martha now says to Him, "I have perceived and am aware that he will stand up** (arise back up again) **within the standing back up again** (the resurrection; the arising) **within the Last Day."**
25. **Jesus said to her, "I am the Resurrection** (or: the standing back up again; the Arising) **and the Life. The one progressively believing and habitually putting trust into Me, even if he may die-off** (or: die-away), **will live** (or: will be alive; will continue living)**!**
26. **"And further, everyone** (or: all mankind) **presently** (or: continuing in) **living and trusting** (or: progressively believing; regularly exercising faith) **into Me can by no means** (or: may under no circumstances) **die-off** (or: die-away) **on into the Age. Are you presently believing, trusting and having convinced faith of this?"**
27. **She says to Him, "Yes, Lord** (Master). **I have trusted, and now believe, that You, Yourself, are the Christ** (the Anointed One; = the Messiah), **God's Son – the One habitually** (repeatedly; or: presently) **coming into the world** (the ordered System; or: = [our] cultural and religious environment)**."**
28. **And upon saying this, she went off** (or: came away) **and summoned** (or: called) **Mary** (or: Miriam), **her sister, secretly** (covertly) **saying, "The Teacher is present** (= is now here), **and He is calling for** (or: summoning) **you."**

29. **So that one, as she heard, was quickly roused and was proceeding to go to Him**.

30. **Now Jesus had not yet come into the village, but rather was yet** (still) **being within the place where Martha met Him**.
31. **Then the Jews – those constantly being with her within the house, and repeatedly giving words of comfort, consolation and encouragement – seeing Mary, that she quickly stood up and went out, follow her, supposing that she is on her way** (progressively going) **unto the memorial tomb so that she could cry** (or: weep; mourn) **there**.
32. **Then Mary – as she came where Jesus was – on seeing Him, falls at His feet, saying to Him, "O Lord** (Master), **if You had been here my brother would not [have] died away."**
33. **Jesus, therefore, as He saw her continuously weeping** (crying) **– and the Jews coming with her [also] crying** (mourning; audibly weeping or wailing) **– inwardly snorted** (as with violent displeasure) **and groaned, being deeply moved in spirit** (or: by [the] Spirit; with Breath-effect), **and stirred Himself up** (shook Himself; or: disturbed and troubled Himself),
34. **and says, "Where have you folks laid** (put; placed) **him?" They proceed saying to Him, "Lord** (Master), **come and see."**
35. **Jesus sheds tears** (let tears flow; gave way to tears; or: bursts into tears).
36. **The Jews therefore began saying, "Consider** (Look; See) **how he was feeling affection for** (how fond he was of; what affection he used to have for) **him."**
37. **Yet some of them said, "Was this one – the one opening up the eyes of the blind one – not able** (or: powerless) **to make also this one so that he would not die off?"**

38. **Jesus therefore, again continuing inwardly snorting, groaning and being deeply moved within Himself, is progressively going into the memorial tomb [area]. Now, it was a cave, and a stone was lying upon** (= against) **it**.
39. **Jesus is then saying, "Lift up** (Remove; Take away) **the stone."**
Martha, the sister of the one having come to his end (or: of the one having reached the goal; of the deceased), **then says to Him, "O Lord** (Master), **he is already progressively giving off a smell** (or: there is already an offensive odor increasing), **for it is [the] fourth [day]."**
40. **Jesus proceeds saying to her, "Did I not say to you that if you would trust and believe you will see God's glory**
(God's manifestation which calls forth praise; or: a notion which is God; God's reputation; the vision and fancy of God; God's expectation; the imagination of God)**?"**
41. **Then they lifted up the stone and took it away. Yet Jesus lifted His eyes upward, and said, "O Father, I continually thank You that you hear and respond to Me**,

42. **"and I, Myself, have seen and thus know that You habitually listen and constantly hear Me at all times** (always), **but nevertheless, because of the crowd standing around, I spoke – to the end that they could trust and believe that You commissioned and sent Me forth as an Emissary** (Representative)**."**
43. **Upon saying these things, He suddenly shouted with a loud** (or: in a great) **voice, "Lazarus! Here! Outside!"**
44. **And out comes the man having been dead, still being bound, having been wrapped in grave-clothes** (with swaths, bands, or bandages of cloth, such as linen) **– even binding the feet and the hands – and his face having been wrapped around with a face-cloth** (or: sweat-cloth; handkerchief; napkin). **Jesus says to them, "You folks loose** (unwrap; unbind) **him and release him** (let him go off) **to proceed leading the way** (or: to be departing)**."**

45. **Therefore, many from out of the Jews – those coming to Mary and being ones attentively watching what He did – put faith and trust** (or: believed) **into Him**.
46. **Yet some of them went off to the Pharisees and told them what** [other MSS: how much; how many] **things Jesus did**.
47. **Consequently, the chief priests and the Pharisees gathered [the] Sanhedrin** (= convoked a council of the leaders of the Jewish religious and political culture), **and they began to say, "What are we presently doing, seeing that this man is repeatedly doing many signs?**
48. "If we let him go on in this way (or: If we disregard him in this manner; or: Suppose we thus abandon, neglect or leave him alone), **they will all put trust** (will believe) **into him, the Romans will come, and they will take away both our place and our nation** (= political station, culture and corporate ethnic identity)**."**
49. **Yet one of them, Caiaphas, being chief priest of that year, said to them, "You people have not seen, nor perceived, nor know anything,**
50. **"neither are you logically reasoning or taking into account the fact that he is progressively bringing it together for you** (or: it is advantageously bringing things together for you), **so that one man can die over** (or: to the end that one person should and would die away for the sake of [in the sense of "instead of"]) **the People, and not [that] the whole nation should destroy itself!"**
51. **Now, he did not say this from himself, but to the contrary, being chief priest of that year, he prophesied that Jesus was being about to be dying away over [the situation of]** (or: for the sake of) **the Nation** (or: ethnic group),
52. **and not over [the condition of]** (or: on behalf of) **the Nation only, but further, to the end that He could gather God's children together – those having been thoroughly scattered – into one** (or: so that He would lead together into unity God's divided, dissipated and disintegrated born-ones that have been dispersed throughout).
53. **Therefore, from that day they deliberated and consulted together to the end that they should kill Him**.

54. **Jesus, therefore, was no longer walking about publicly** (openly; with outspoken boldness as a citizen) **among the Jews** [= religious authorities], **but rather, He went**

away from there into the country (or: region; territory) **near the wilderness** (desert; desolate area), **into a city called Ephraim, and there He remained** (or: dwelled) [other MSS: was passing time] **with His disciples**.

55. **Now the Passover of the Jews** (of the Jewish culture and religion) **was coming to be near, and many went up into Jerusalem from out of the region** (country; territory), **before the Passover, so that they could purify** (or: perform ritual cleansing for and of) **themselves**.
56. **Consequently, they began trying to find** (or: were looking out for or continued seeking) **Jesus and would periodically converse with one another, as they had been standing within the Temple courts, saying, "What do you think or suppose** (or: What is you opinion)**?" "Surely he is not likely to come into the festival** (or: feast)**!"**
57. As it was, the chief priests and the Pharisees (= the Sanhedrin) **had given goal-oriented directions, with imparted authority, so that if anyone may come to know where He is, he should disclose** (or: report) **it, so that they might lay hold of and seize Him**.

CHAPTER 12

1. **Accordingly, Jesus, six days before the Passover feast, came into Bethany, where Lazarus was, whom Jesus raised up out from the midst of dead folks.**
2. **So they made dinner** (the evening meal) **for Him there, and Martha was serving [them]. Now Lazarus was one of those still reclining** (lying back) **[at the meal] with Him.**
3. **Then Mary, taking a pound** (Roman pound = about 12 oz.; about a pint) **of very costly** (of much value; precious) **genuine** (= pure) **perfumed ointment** (or: oil; aromatic juice distilled from plants) **extracted from the spike-nard plant, anoints and rubs** (as in preparing the body with oil for gymnastics) **the feet of Jesus, and wipes His feet off with her hair, and the house was filled full with** (or: from) **the fragrance** (aroma; odor) **of the perfumed ointment.**

4. **Now Judah** (or: Judas) **– one of His disciples, the one of Simon Iscariot [and] the one being about to proceed giving Him over** (or: turning Him in) **– proceeds in saying,**
5. **"Why** (Through what [reason; situation]) **was this perfumed ointment not sold for three hundred denarii** (= a year's wages) **and given to** (or: for) **destitute** (poor) **people?"**
6. **He said this, though, not because it was normally a care** (or: of interest) **to him about the destitute** (the poor people), **but rather, because he had been existing as a thief, and, normally holding** (or: having) **the money box** (or: case; originally a receptacle for the "tongues" {i.e., mouth-pieces} of musical instruments), **had been regularly carrying** (or: bearing) **the things being repeatedly** (or: habitually) **deposited**.

[note: the verb of being is the imperfect tense, and can refer to past practice; thus, John is not necessarily saying that Judas was currently a thief, but is pointing out his disposition toward money; the verb for carrying (bearing) can also be used in the sense of "bearing away," "removing," or "pilfering;" or, it can be used to signify "supporting; providing for" – this latter giving a different slant to John's words. Recall that Mark says that "some" had indignation, and Matt. says "the disciples" did, so Judas expressed a consensus. Also, in Matt. 26:6, they were in the same town, but at a different place – the house of Simon the leper – and an anonymous woman enters while they are eating, and this time pours the costly ointment on His head. Jesus gives a response similar to below]

7. **Then Jesus says, "Let her off** (or: Forgive her; or: can = Leave her alone), **so that she can keep it in view** (watch over, observe, take note of and guard it) **on into the day of the preparation for My burial,**
8. **"for you see, the destitute ones** (the poor people) **you folks are always having with yourselves. Yet, you are not always holding** (or: having) **Me."**

9. **Then many of the common folks** (or: the vast crowd) **from out of the Jews became aware** (or: got to know) **that He is there, and they come** (or: came) **– not only because of Jesus, but also so that they might see and become acquainted with Lazarus, whom He raised up from out of the midst of dead ones.**
10. **So the chief priests** [representing the Sadducees] **deliberated and resolved** (or: purposed and made a plan) **to the end that they should also kill off Lazarus,**
11. **because many of the Jews had been repeatedly going because of him, and were progressively believing and continuing to put their trust into Jesus** (or: = believing what Jesus was saying).
12. **The next day** (or: On the morrow), **many of the common folks** (or: the vast crowd) **– the one**(s) **coming into the feast** (or: festival) **– hearing that Jesus is on His way into Jerusalem,**
13. **took the branches** (or: fronds) **of the palm trees** (date palms) **and went out into a meeting with Him, and they began and kept on shouting, "Ho-san'na** [Heb. word meaning: Save now; Send your salvation]**! O One having been blessed, now coming** (or: repeatedly coming) **in [the] Lord's Name** (= in [the] Name which is Yahweh): **the King of Israel!"** [Ps. 118:25, 26]

14. **Now Jesus, finding a donkey colt** (or: a small donkey, or, ass), **sits down upon it – according as it stands, having been written**,
15. **"Do not continue fearing** (or: Stop fearing), **O daughter of Zion! Look and consider, your King is progressively coming – presently sitting upon a donkey's** (or: ass's) **colt."** [Zech 9:9]
16. **Now these things His disciples did not notice, become personally aware of, or understand, at the first, but when Jesus was glorified and became renowned, they were then reminded that these things were written upon Him** (= had been written about Him), **and that they did these things for Him** (or: to Him; with Him).

17. **Accordingly, the crowd of common folks – the one constantly being with Him when He summoned Lazarus forth from out of the memorial tomb and raised him out of the midst of dead ones – kept on bearing witness and giving testimony**.
18. **[It was] on account of this, [that] the [other] crowd also came to meet with Him, because they heard [that] He had performed** (done; made) **this sign**.
19. **So the Pharisees said among themselves (to one another), "You are observing** (noticing; or, as an imperative: Be watching and considering) **that your efforts are futile** (that you men are benefiting nothing; = that you are getting nowhere). **Look and consider! The world** (the system of our culture; = the inhabitants of our organized society) **went off after** (or: goes away behind) **him!"**

20. **Now there were certain** (or: some) **Greeks** (or: Hellenists; those of the Greek culture; or: Jews who had acculturated to Hellenistic philosophy or culture) **out of those progressively coming up so that they could worship in the feast** (or: pay homage at the festival).
21. **These, then, approached Philip** [note: this is a Greek name] **– the one from Bethsaida of the Galilee [area] – and began inquiring with a request of him, saying, "Sir** (or: My lord), **we desire** (or: wish) **to see and become acquainted with** (or: = have an interview with) **Jesus."**
22. **Philip proceeds to go and he tells Andrew** [note: also a Greek name]. **Andrew and Philip then continue on to Jesus, and proceed telling Him**.

23. **Yet Jesus is deliberating a reply for them, [and] proceeds saying, "The hour has come and is here so that the Son of Mankind** (Humanity's Son; = the Son of Adam; or: = the Human Being; or: = the eschatological Messianic figure) **can be glorified** (may receive a renowned reputation; should be made a manifestation which calls forth praise).
24. **"Most assuredly** (It is certainly true; Yes, indeed; Amen, amen), **I am saying to you folks [that] unless the grain of wheat** (or: kernel of corn; = seed of an agricultural crop), **falling into the earth** (the ground; the field), **should die, it, by itself, continues remaining alone. Yet if it should die, it proceeds to bear much fruit** (= it produces a harvest of many grains, or, seeds).
25. **"The person being constantly fond of** (maintaining an emotional attachment to; continuing in devoted affection for) **his soul** (or: soul-life; interior being; = self) **progressively destroys it** (or: her), **and in contrast, the one constantly hating** (regarding with less affection or with ill-will) **his soul** (or: soul-life; interior being) **within this System** (world; ordered arrangement; = this cultural, political and religious society) **will safeguard** (keep in watchful custody and preserve) **it, [leading] on into eonian life** (life having the qualities and characteristics of the Age; life for, pertaining to, and having its source in, the Age).
26. **"If anyone would habitually give attending service** (raise dust throughout in hastening to provide for material needs) **to Me, let him habitually and progressively follow with Me, and then where I Myself am, there My attending servant will also**

be (exist; have his being). **If anyone would habitually give attending service to Me and provide for Me, the Father will value and honor him**.
27. **"At the present time, My soul** (inner self; feelings; emotion; will) **has been stirred up** (shaken; disturbed; troubled), **and what can** (or: should) **I say? O Father, deliver** (rescue; save) **Me from out of the midst of this hour!** (or: ?) **But to the contrary, on account of this I come** (or: came) **into this hour**.
28. **"O Father, glorify Your Name** (bring glory and renowned reputation to your Name in a manifestation which calls forth praise)**!" Then a voice** (or: sound) **came from out of the midst of the heaven** (or: the sky; the atmosphere)**: "I both bring** (or: brought) **glory to [it], and I will glorify [it] again!"**

29. **Hence the crowd of common folks, the [crowd] standing around and hearing [it], began to say that it had thundered. Others were saying, "A messenger** (or: An agent) **has spoken to him."**
30. **Jesus decidedly replied, and said, "This voice** (or: sound) **has occurred** (happened; come to be) **not because of Me, but rather because of you folks** (= for your benefit).
31. **"At the present time** (or: Now) **is an evaluation of and a decision pertaining to** (or: a sifting and separation for judgment of) **this System**
(or: this ordered arrangement; this world; this polity, culture and religion; or: this system of control and subjugation). **Now the Ruler**
(the one invested with power; the leader; the chief; the ruler; or: the Original One; The Beginning One; the Prince) **of this System will be ejected outside**
(or: the Chief of this world of culture, religion and government, the Originator of the ordered arrangement and universe, will be thrown out, [to the] outside [of it]).
32. **"And so then I, if I should be lifted up from out of the earth** (or: when I can be exalted forth from the midst of this Land), **I will drag** [as with a net; or: draw, as drawing water with a bucket, or a sword out of a sheath] **all mankind** (or: everyone) **to Myself."**
33. **Now He was saying this continuing to indicate, by a sign, by what sort of death He was progressively being about to be proceeding to die**.

34. **Therefore the crowd considered and replied to Him, "We, ourselves, hear** (or: heard) **from out of the Law that the Christ continuously remains** (abides; dwells) **on into the Age; so how are you, yourself, now saying that it continues necessary and binding for the Son of Mankind** (= the Human Being; = the eschatological Messianic figure) **to be lifted up? Who is this Son of Mankind** (or: = son of Adam)**?"**
35. **Jesus then says to them, "The Light continues being** (or: is) **among you folks, yet a little time** (= for a little while). **Continue walking around** (= living your lives; = order your behavior) **while you folks continue having the Light, so that Darkness can** (or: may) **not grasp you with force and take you folks down. And the one constantly walking around within the Darkness has not seen nor does he know under what place he progressively leads [his path]** (or: where he is humbly going; where he is constantly withdrawing).

36. **"While you continue having the Light, progressively trust and believe into the Light, to the end that you folks can yourselves come to be** (or: would yourselves be birthed) **sons of Light**

(= folks having the quality and characteristics of light; folks whose source is Light; [note: this could be considered a Heb. idiom for 'enlightened men']).**"**

Jesus spoke these things, and then after going off, He was hidden (or, as a passive with a reflexive idea: kept Himself concealed) **from them**.

37. **Yet, [even with] His having performed** (done; made) **so many signs in front of them, they were not proceeding to believe or place their trust into Him**,

38. **to the end that the word** (or: message) **of Isaiah the prophet could** (may; should; would) **be made full** (or: fulfilled), **which he said: "O Lord** [= Yahweh], **who trusts or believes in our report** (tidings; the thing heard from us)**? And to whom was the Lord's** [= Yahweh's] **arm unveiled** (revealed; uncovered)**?"** [Isa. 53:1]

39. **On account of this they were unable** (or: they had no power) **to be trusting or believing, because, again** (= elsewhere), **Isaiah says,**

40. **"He has blinded their eyes with the present result that they are still blind, and He hardened** (or: petrified) **their heart, to the end that they could** (or: should; would) **not see with [their] eyes nor could they direct [their] mind so as to perceive and get the thought in** (or: with) **the heart and be turned, so I, Myself, will heal** (or: cure) **them."** [Isa. 6:10]

41. **Isaiah said these things because he saw and knew His glory, and spoke about Him**.

42. **Just the same, however, many of the rulers also** (or: many, even from among the chiefs,) **believed and placed their trust into Him, but still, because of the Pharisees, they did not begin confessing** (= openly avowing their faith) **or keep on speaking in agreement so that they would not become ones cut off from** (separated away from) **the synagogue,**

43. **for they loved and held precious the opinion, esteem and reputation** (the glory; the manifestation which calls forth praise) **of the humans** (or: people) **rather than even the opinion, esteem and reputation** (the glory; the manifestation which calls forth the praise) **of, and which come from, God**.

44. **Now Jesus suddenly gives out a loud exclamation** (or: cries out) **and says, "The person progressively believing and continuing to put their trust into Me is not continuously believing and placing trust into Me, but rather, into the One sending Me**,

45. **"and the person continually gazing at and contemplatively watching Me is continuously looking upon** (viewing and contemplating; watching) **the One sending Me**.

46. **"I, Myself a Light, have come into, and am now within, the world** (the organized system of religion, culture and government; the ordered and adorned arrangement; the cosmos, or universe), **to the end that everyone** (all people; all) **– [each] one habitually trusting and progressively believing into Me – can not**

(should not; may not; would not) **remain** (abide; dwell) **within the midst of the Darkness**

[note: perhaps a figure for their religious system, or for the world that does not know what God is really like, or for the Night, that period before the coming of the Day].

47. **"And yet, if anyone can listen to and would hear** [implying: obey] **My sayings and declarations** (the things said by Me) **and yet can not** (may not; should not) **keep** (guard; maintain; watch-over and protect) [them? himself?], **I, Myself, have no habit of separating him so as to make a distinction with him or to evaluate or judge him. For I did not come to the end that I should** (could; would) **constantly separate, evaluate, make distinctions and judge the world** (the System; the arrangement; the cosmos), **but to the contrary, to the end that I could, and will** [note: verb form is both a subjunctive aorist, and a future], **save the world**

(restore the universe to its original state and condition; or: make the ordered System healthy and whole; rescue and deliver the ordered and adorned arrangement; or: = all humanity). [*cf* chapter 3:16]

48. **"The person habitually displacing, disregarding, rejecting or setting-aside Me, and not progressively taking in hand and receiving or getting the things which I have spoken** (My sayings and declarations), **is constantly having the One continuously evaluating and judging him: the Word** (message; thought; idea; Logos) **which I speak** (or: spoke)**! That One will sift, divide out, separate, evaluate and make a decision about** (or: judge) **him – within** (or: in union with) **the Last Day –**

49. **"because I, Myself, do not speak from out of the midst of Myself, but to the contrary, the One sending Me – [the] Father, Himself – has given an implanted goal** (an impartation of the finished product within; an inward directive) **to Me: what I could** (or: should; would; may) **say, and what I will** (or, as a subjunctive aorist: could, should, would or may) **speak**.

50. **"And I have seen and know that His implanted goal** (impartation of the finished product within; inward directive) **is, and continuously exists being, eonian life** (life having the qualities and characteristics of the Age; age-enduring and eon-lasting life which pertains to, and comes from, the Age). **Therefore, the things which I, Myself, am habitually** (or: continuously; periodically) **speaking, just and according as the Father has told Me** (or: declared to Me), **thus I am habitually and continually speaking** (= When I speak, I repeat what the Father has told Me)**."**

CHAPTER 13

1. **Now before the festival** (or: feast) **of the Passover, Jesus, having seen and thus knowing that His hour comes** (or: came) **– to the end that He could** (or: should; may) **change His steps and move** (walk differently; transfer; pass over to another place) **from out of the midst of this world** (this ordered System; this universe) **toward the Father – loving His own** [people? mankind? friends? disciples? created ones?]**: those within the world** (System; ordered universe), **He loves them unto the**

end (or: the goal attained; the finished product; the accomplished and completed work; the consummation; or: to the uttermost).
2. **So, while the evening meal was progressively going on – the adversary** (the one who thrusts something through folks; the devil) **having already cast** (hurled; thrown; = put) **[the idea or conviction] into the heart of Judah** (or: Judas), **[son] of Simon Iscariot, that he should hand Him over** (or: entrust and commit Him; or: = turn Him in) **–**
3. **Jesus, having seen and now knowing** (or: being aware) **that the Father has given** [other MSS, aorist: gives/gave] **all people** (and: all things) **to Him – into [His] hands – and that He came out from God – forth from the midst [of Him] – and now is continuously leading and bringing [all] under [His] control to God** (or: is progressively humbly withdrawing and going back [to be] face to face with God),
4**. He presently proceeds to get up** (or: arise) **from the meal** (dinner, or, supper), **continues to lay aside [His] outer garments, and then taking a linen cloth** (a servant's towel; [note: symbol of a priest's clothing?]) **He ties it around Himself** (around His waist; He girds Himself).
5. **Next, He proceeds to cast water into the washbasin and was beginning to successively wash the feet of the disciples, and to continue to wipe [them] dry with the linen cloth** (or: towel) **with which He had girded Himself**.
6. **So He continues coming, then, toward Simon Peter, and that one then says to Him, "O Lord, You, Yourself – are you preparing to wash my feet?"**
7. **Jesus decidedly replies, and says to him, "What I, Myself, am presently doing, you yourself have not seen and do not understand at present** (or: just now), **yet after these things, you will intimately learn and realize through experience."**
8. **Peter then says to Him, "Under no circumstances can You wash my feet ... unto the Age** (= Not in the foreseeable future)**!" From discerning, Jesus replied and said to him, "Unless I can** (or: If I should not) **wash you, you do not continue to hold** (or: have) **a part with Me."**
9. **Simon Peter then says to Him, "O Lord ... not my feet only, but also [my] hands and [my] head."**
10. **Jesus in turn says to him, "He being one having bathed himself** (or, as a passive: being one having been washed and cleansed) **does not continue having a need to wash himself – except [his] feet – but rather he continues to exist being wholly clean. And you men continue being clean folks – but yet, not everyone** (or: not all folks)**."**
11. **For He had seen and knew the one in process of handing Him over. On account of this He said, "Not all are clean ones** (or: All men are not clean ones; or: You are not all clean ones)**."**

12. **After He had washed their feet, He took His outer garments** (= He put them back on) **and reclined back again, [and] says to them, "Are you men coming to know and personally understand what I have done for you** (to you; in you; with you folks)**?**

13. **"You men are repeatedly addressing** (calling) **Me 'Teacher** (= Rabbi)**' and 'Lord** (Master)**', and you keep on speaking** (or: saying [it]) **beautifully** (ideally; finely), **for I am**.
14. **"If I Myself, then, the Lord and the Teacher, wash your feet, you men also are constantly indebted** (obliged; continuously owe it) **to be habitually washing one another's feet**,
15. **"for I give** (or: gave) **an underlying example** (or: something pointed out as a specimen or illustration shown under your eyes) **to you folks, so that just** (accordingly; correspondingly) **as I, Myself, do** (or: did) **for** (to; in) **you, you men should also be repeatedly doing**.
16. **"Most assuredly** (It is certainly true; Amen, amen), **I am saying to you, a slave is not greater than his lord** (owner; master), **nor [is] one sent with a mission** (an emissary; a representative) **greater than the one sending him**.
17. **"Since** (or: If) **you have seen and know these things, you are happy** (blessed; fortunate) **ones – if you may** (or: would; should) **be habitually doing them**.
18. **"I am not now speaking about all of you men. I, Myself, have seen and thus know which ones** (or: whom) **I select and pick out for Myself, but to the end that the Scripture may be fulfilled** (made full; filled up), **'The one habitually eating** (crunching; chewing) **My bread lifts** (or: lifted) **up his heel on** (= walked away from; or, = turned against) **Me.'** [Ps. 41:9]
19. **"From now** (or: this moment) **on, I am saying [it] to** (or: telling) **you folks before the [situation for it] is to come to be** (is to be birthed; is to occur; = before it happens), **so that you can** (or: would) **continue trusting and believing – when it may come to be** (happen; occur) **– that I am** (or: because I Myself am Being; for I am continuous Existence).
20. **"Most assuredly** (It is certainly true; Amen, amen), **I am saying to you, the person habitually receiving** (taking with the hand, embracing and accepting) **whomever I will send** (or: may send) **is continually receiving Me** (taking Me with the hand, embracing and accepting Me). **Now the one habitually receiving Me is continually receiving** (embracing and accepting) **the One sending Me."**

21. **[On] saying these things, Jesus was shaken by the Spirit** (or: troubled or disturbed in the spirit; or: stirred with the Breath-effect) **and gave witness** (testified), **and said, "Most assuredly** (It is certainly true; Amen, amen), **I tell you** (I am saying to you) **that one from among you men will hand Me over."**
22. **The disciples began to glance and continued looking into one another, being perplexed** (at a loss) **about whom He is speaking**.
23. **Now one from among His disciples, whom Jesus was loving** (also: was habitually cherishing, esteeming, admiring and appreciating), **was by habit lying back** (reclining) **on the bosom** (chest; = close beside Him, at His right, the place of honor and intimacy) **of Jesus**.
24. **Therefore Simon Peter repeatedly nodded to this one, and then says to him, "Tell who it is, about whom He is now saying [this]."**

25. **Therefore that one, thus leaning back upon the chest of Jesus, says to Him, "Lord** (Master), **who is it?"**
26. **Jesus considers and then replies, "It is that one for whom I, Myself, will dip the morsel** (bit of bread) **and will give [it] to him." Then, dipping the morsel, He continues taking it in His hand and proceeds to give [it] to Judah** (Judas), **[son] of Simon Iscariot**
27. **– and after the morsel, then the adversary** (opponent; "satan") **enters into that one.**
Then Jesus proceeds to say to him, "What you are in process of doing (or: proceeding to do), **do more quickly** (or: promptly)**."**
28. **Now none of those presently reclining knew** (at any point had personal knowledge) **toward what end He said this to him.**
29. **Some, in fact, thought** (supposed; imagined), **since Judah** (Judas) **had been holding** (in possession of) **the money box, that Jesus is saying to him, "Buy at the marketplace things of which we presently have need [as we enter] into the feast [days]," or, "for the poor ones," so that He could give something.**
30. **Taking** (or: Receiving), **then, the morsel, that one went out immediately** (or: that one went out straight and upright). **Now – it was night.**

31. **Then, when he went out, Jesus proceeds to say, "Now is** (or: At this moment was) **the Son of Mankind glorified** (or: given a reputation and caused to receive opinions), **and God is** (or: was) **glorified** (or: receives opinions and a reputation; given a manifestation which will call forth praise) **within Him** (or: in union with Him),
32. **"and God will glorify Him within, and in union with, Himself, even immediately He will glorify Him** (or: and He will manifest Him as a straight and upright One which calls forth praise).
33. **"Little children, I am with you yet a little while** (or: longer). **You folks will seek, and try to find Me, and just as I said to the Jews** [= Jewish leaders], **'To the place that I, Myself, progressively lead under** (or: am going away), **you, yourselves are continuing unable** (still have no power) **to go** (or: come),**' I am also now saying to you right now** (at present).
34**. "I am giving to you men a new implanted goal** (an inward directive different from that which had been formerly; an impartation of a finished product that is new in kind and character)**: that you folks are to be continuously and progressively loving (or: should constantly love) one another, just as** (correspondingly as; to the same level as; in the sphere as) **I love you folks so that you also may constantly** (or: would habitually) **love one another.**
35. **"Within this, all men will come to know by personal experience that you are** (or: continue being) **My disciples** (students; learners) **– if you should constantly hold** (or: have) **love within one another** (or: among yourselves)**."**

36. **Simon Peter then says to Him, "Lord** (Master), **to what place are you proceeding to lead under** (or: where are you going)**?" Jesus decidedly answered, "To what place I proceed leading under** (or; departing) **you continue unable** (still

have no power) **to follow Me now, but you will follow afterwards (will subsequently follow).**
37. **Peter now says to Him, "Lord** (Master), **why** (through what situation or circumstance) **am I not presently able to keep on following you right now? I will place my soul over You** (or: I will lay [down] my soul-life, inner being, and self for Your sake)**."**
38. **Jesus continues in discerning reply, "You will place your soul over Me** (or: lay you soul-life and self [down] for My sake)**? Most assuredly** (It is certainly true; Amen, amen), **I now say to you, a cock** (or: rooster) **will** [other MSS: can] **under no circumstances crow until you will disown** (renounce; deny) **Me three times. Don't you** [singular: = Peter] **let the heart of the group be continually shaken** (unsettled; agitated; troubled; disturbed)**."**

CHAPTER 14

1. **"You men are constantly trusting and continue believing, on into God; you are also progressively trusting and believing on into Me**
(or, as an imperative: Keep on believing and putting faith into the midst of God, and also keep on putting your trust into Me).
2. **"Within My Father's house** (or: household) **are many abodes** (staying places; dwelling places; homes; rooms). **Now if not, I would at once tell you folks, because I am progressively passing** (or: traveling) **along to prepare and make ready a place in you** (or: for you; with you folks).
3. **"Even if I should journey on and prepare** (make suitable, fit and appropriate) **a place** (or: a spot; a position; a role) **in you folks** (or: with you; for you), **I am now presently** (or: progressively; repeatedly; habitually) **coming again, and then, I will take you folks in My arms and receive you to Myself** (directing you toward Myself), **to the end that where I, Myself, am** (or: exist) **you men also can be** (or: may continuously and ongoingly exist).
4. **"And to the place, under where I, Myself, am progressively leading the way** (or: where I am submissively going), **you have seen and know the Way."**

5. **Thomas then says to Him, "O Lord** (Master), **we have not seen nor do we know under what place You are leading the way** (or: where are humbly going), **so how are we able to have seen and know the way?"**
6. **Jesus then says to him, "I, Myself, am** (exist being) **the Way, the Truth** (the Reality) **and the Life** (or: = I am the way to really live). **No one is presently or progressively coming toward the Father, except through Me** (through means of Me, or, through the midst of Me).
7. **"Since you men have personally and experientially known Me** (or: If you folks had insight of Me or were acquainted with Me), **you would likely have seen and now know** (or: perceive) **the Father, also. And from right now** (this moment) **you are intimately, experientially and progressively knowing** (or: gaining insight) **and have seen Him."**

8. **Philip then says to Him, "O Lord** (Master), **show us the Father** (point the Father out to us), **and it is continuing to be sufficient** (adequate; enough) **for us."**
9. **Jesus is then saying to him, "I continue being** (I am) **with you men so much time, and you have not come to intimately and experientially know Me, Philip? The one having seen Me has seen, and now perceives, the Father! How are you now saying 'show us the Father'?**
10. **"Are you not continuing to trust and presently believe that it is continuously** (it constantly exists being) **I, Myself, within the midst of the Father, and the Father within the midst of Me** (or: I Myself in union with the Father, and the Father in union with Me)**? The sayings** (utterances; declarations; words spoken) **which I, Myself, am constantly saying to you men, I am not constantly saying from Myself. But the Father, continuously dwelling and remaining** (abiding; staying) **within the midst of Me, is habitually** (constantly) **doing** (making; constructing; creating; forming; performing; producing) **His works** (actions; deeds).
11. **"Keep on trusting and progressively believe Me** (or: by Me; in Me), **that [it is] I within the midst of the Father, and the Father within the midst of Me** (or: that I [am] in union with the Father, and the Father [is] in union with Me). **Otherwise** (or: But if not), **keep trusting and constantly believe Me** (or: in Me) **because of the works** (actions; deed) **themselves**.
12. **"It is certainly true** (Most assuredly; Amen; amen), **I am saying to you folks, the one habitually trusting and progressively believing into Me, the works** (actions; deeds) **which I, Myself, am constantly doing** (habitually performing; progressively making, constructing creating, forming) **that one also will do** (perform; make; create; form), **and he will do greater than these, because I, Myself, am progressively journeying** (traveling; going from this place to another) **toward** (or: facing) **the Father**.
13. **"And because** [reading 'οτι αν] **you would have sought in petition within My Name** (or [reading 'ο τι αν]: Also what ever you could seek in petition in union with My Name), **I will do it: to the end that the Father can** (would; could) **be glorified** (be given a good reputation; have a good opinion formed about Him; receive a manifestation which calls forth praise) **within the Son**.
14. **"If you should petition Me for something (or: anything) within My Name, I will perform** (do; make; create; form) **this**.
15. **"If you are habitually loving Me** (or, as a subjunctive: would continue loving Me), **you WILL** [other MSS the subjunctive: can; should; other MSS the imperative] **observe** (note and keep watch over; guard and preserve; keep in view; hold in custody) **My implanted goals** (impartations of the finished product within; inward directives),
16. **"and I, Myself, will ask** (make a request of) **the Father, and He will give another Helper of like kind** (One called alongside to give assistance, relief, comfort and encouragement; Paraclete) **to you men – to the end that He** (or: It) **can continue being with you men on into the Age –**
17. **"the Spirit of the Truth** (or: the spirit and breath of reality; the Breath-effect which is Reality), **whom** (or: which) **the System** (world; ordered arrangement of religion, politics and culture; controlling system) **has no power** (is not able) **to receive,**

because it is not habitually gazing upon It (or: Him) **with contemplation** (continually viewing and watching it with attentive interest), **nor is it coming to intimately and experientially know It** (or: Him). **Yet YOU men are progressively knowing It** (or: Him) **by intimate experience, because It** (or: He) **is continuously dwelling** (remaining; abiding) **alongside you folks – in your presence – and It** (or: He) **continuously exists** (or: is) [other MSS: will be] **within you people**.
18. **"I will not leave you abandoned or send you off as orphaned ones** (or: folks without family). **I am repeatedly** (or: habitually) **and now progressively coming toward you people**.
19. **"Yet a little [while; longer] and the System** (world; ordered arrangement) **no longer continues viewing** (attentively watching) **Me, but YOU people are constantly watching** (attentively and contemplatively viewing) **Me. Because I, Myself, am continuously living, you folks will also be continuously living** [other MSS: will also of, or in, yourselves continue to live].
20. **"Within That Day you yourselves will personally come to progressively realize and then know that I, Myself, [am; exist] within the midst of My Father, and you folks within the midst of and in union with Me, and I, Myself, within the midst of and in union with you people**.
21. **"The person continuously holding** (or: constantly possessing and having) **My implanted goals** (impartations of the finished product within; inward directives) **and habitually observing** (watching over to keep and protect) **them – that one is** (exists being) **the person continuously loving Me. Now the one continuously loving Me will be loved** [*p*75 reads: watched over and cared for] **by** (or: under) **the Father, and I, Myself, will be loving that person and I will progressively** (or: habitually) **cause Myself to be seen in clear light in him or her**

(or: will inwardly manifest Myself by her/him; will inwardly make Myself visible to her/him; will show Myself within for him/her)**."**

22. **Judah** (Judas) **– not Iscariot – is then saying to Him, "Lord** (Master), **what has come to be** (or: has happened) **that you are now about to progressively and continually show Yourself plainly** (make Yourself to be inwardly seen in clear light) **to us** (or: in us) **and not to** (or: in) **the world** (system of the religious and political culture)**?"**

23. **Jesus conclusively replies, and says to him, "If anyone continues** (or: may be habitually) **loving Me, he will be constantly watching over so as to observe, guard, preserve and keep My word** (My thought, idea and message), **and My Father will love him, and, facing toward him, We will come to him and will be making** (constructing; creating) **a home** (an abode; a dwelling place; a place to stay) **with him** (or: at His side and in his presence).
24. **"The one not habitually loving Me is not habitually observing, watching over or keeping My words** (thoughts; ideas; sayings), **and the word** (Logos; thought; idea; message) **which you men are continually hearing is not Mine, but rather belongs to and has its source in the Father [Who is] sending Me**.

25. **"I have spoken these things to you while constantly remaining** (dwelling; abiding) **with you** (in your presence; at your side).
26. **"Now the Helper** (the One called alongside to aide, comfort, encourage and bring relief; the Paraclete), **the set-apart Spirit** (or: the Sacred Breath; the holy Breath-effect), **which the Father will send within My Name, that One will teach you all things** (everything) **and will be reminding you of** (calling to your mind and causing you to think about) **everything** (all things) **which I, Myself, said to you**.
27. **"I am continuously sending off** (releasing away; hurling off) **peace to** (or: for; in) **you men. My peace I am constantly giving to you** (or: in you folks). **I, Myself, am not giving [it] to you the way** (or: according as) **the System** (the world of religion, politics and culture) **continually gives [it]**. **Do not let your heart be constantly shaken, disturbed or agitated, neither let it be habitually timid** (shrinking, as with palpitations; responding cowardly). [compare Deut. 31:8; Josh. 1:9]
28. **"You heard that I, Myself, said to you, 'I am progressively leading away under** (or: humbly departing, but bring things under control), **and yet I am presently progressively** (or: repeatedly; habitually) **coming toward you folks.' If you had been loving Me, you would have at some point been caused to rejoice, because I am progressively journeying toward the Father, because the Father is** (exists being) **greater than Me**.
29. **"And now** (at the present time) **I have told you** (declared [it] to you) **before it comes to be** (is birthed; occurs), **so that whenever it would come to be** (or: should occur) **you people would trust, and can believe**.
30. **"I will no longer converse** (be speaking) **with you men [about] many things, for the ruler** (the one in first place; the chief) **of the System** (or: of this ordered arrangement of the political, economic, religious and cultural world) **is progressively coming, and yet he is holding nothing within Me**

(or: it continues to have and possess nothing in Me; or: = he [note: this could refer either to the chief priest, or to Pilate] has nothing to do with Me, and there is nothing in Me that is to his advantage),

31. **"but rather, even correspondingly as the Father gave an implanted goal in** (imparted the finished purpose within; gave an inward directive to) **Me, thus I continue habitually performing** (constantly doing), **to the end that the System** (the ordered arrangement of the world; the system of control) **can come to know by experience that I am continuously loving the Father**.
Be progressively caused to rise up, and be habitually awake and excited (or, as a middle: Now rise up). **We can** (or: should) **now progressively lead the way from this place** (or: = Let's get out of here).**"**

CHAPTER 15

1. **"I, Myself, am** (exist being) **the true** (genuine; real) **Grapevine, and My Father is** (continues being) **the One who tends the soil** (the Farmer; the One who tills and works the Land; the Cultivator; the Gardener).

2. **"Every tender branch** (shoot or twig which can easily be broken) **within Me not habitually bearing** (bringing forth; = producing) **fruit He regularly lifts up and takes it away. And every one consistently bearing the fruit He habitually clears** (or: cleanses) **by pruning, to the end that it can continue bearing more** (a greater amount of) **fruit**.
3. **"You folks, yourselves, are already cleared** (cleansed) **and pruned ones through and because of the word** (Logos; message; thought; idea) **which I have spoken to you** (in you; for you).
4. **"You folks remain** (dwell; abide; stay) **within and in union with Me – and I, Myself, [will remain] within and in union with you. Correspondingly as the tender branch is not being consistently able** (having continuing power) **to repeatedly bear fruit from itself unless it should continually remain** (stay; dwell) **within** (in union with; on) **the grapevine, in the same way, neither [can] you folks, unless you may constantly remain** (stay; dwell) **within** (in union with) **Me**.

5. **"I, Myself, am the Grapevine; you folks [are] the tender branches** (shoots or twigs that can be easily broken). **The person continuously remaining** (dwelling; abiding) **within the midst of Me – and I within the midst of and in union with him – this one is repeatedly bearing** (bringing forth; = producing) **much fruit. [It is the case] that apart from** (or: separated from) **Me, you folks continue having ability and power to do** (make; construct; create; form; perform; produce) **nothing!**
6. **"If anyone can** (or: would; should) **not continuously remain** (dwell; abide; stay) **within the midst of and in union with Me, he is cast** (or: thrown) **outside – as the tender branch** (twig; shoot) **– and is caused to dry up and wither. And, they are constantly gathering** (or: leading) **them together [as in a bundle, or in a synagogue]. And then, they are normally throwing** (or: casting) **[them] into the fire – and it is continuously kindled** (repeatedly ignited; or: habitually lit and progressively burned).
7. **"If you people can** (or: would; should) **remain** (abide) **within the midst of and in union with Me – and My sayings** (declarations; spoken words) **can** (should; would) **remain** (abide) **within the midst of and in union with you – seek in petition whatever you folks may habitually purpose** (constantly intend; repeatedly will; continuously want or desire), **and it will come to be in you** (it will occur for you; it will be birthed by you; it will happen to you).
8. **"My Father is** (or: was) **glorified** (given a good reputation and a manifestation which calls forth praise) **within the midst of this, so that you men can continuously bear** (or: would keep on bringing forth) **much fruit, and thus can** (or: would) **come to be** [with other MSS: will be becoming] **disciples** (learners; students) **by Me** (or: in Me; to Me; for Me; other MSS: My disciples).
9. **"Correspondingly as** (or: In the same sphere as; To the same degree as) **the Father loves Me – and I, Myself, also love you folks – at once begin to remain** (abide; dwell; stay) **within the midst of** (and: in union with) **My love!**
10. **"Whenever you may observe, watch over, guard and keep My implanted goals** (impartations of the finished product within; inward directives), **you will be remaining**

(abiding; dwelling) **within the midst of and in union with My love, correspondingly as** (or: to the same level as) **I, Myself, have watched over, observed, guarded and now keep My Father's directives implanted goals** (impartations of the finished product within; inward directives) **and continuously remain** (or: dwell) **within the midst of His love**.

11. **"I have spoken these things to you to the end that My joy would** (or: can; should) **remain and continuously exist within the midst of you people, and that your joy may be filled full** (or: fulfilled).
12. **"This is My implanted goal** (impartation of the finished product within; inward directive): **that you keep on loving one another – correspondingly as** (to the same degree as; in the same sphere as) **I love you folks**.
13. **"No one continues holding** (or: having) **greater love than this: that someone should place** (set; lay; lay down) **his soul** (or: soul-life; inner being; self; person) **over [the situation or circumstances of]** (or: on behalf of) **his friends**.
14. **"You folks are** (exist continuously being) **My friends! So if you can – or would – [simply] keep on doing** (or: be habitually producing) **whatever I, Myself, am constantly imparting as the goal in you** (or: repeatedly giving as inner direction to you; progressively implanting as the end for you)**!...**
15. **"I am no longer calling** (or: terming) **you people slaves, because the slave has not seen and does not know** (or: is not aware of) **what his owner** (lord; master) **is habitually doing. Yet now I have declared you folks friends, because I make intimately and experientially known to you everything** (or: all things) **which I heard and hear at My Father's side**.
16. **"You yourself did not choose Me, but to the contrary I, Myself, selected and picked out** (or: chose) **you and placed** (or: set) **you folks, to the end that you would** (or: can; may) **progressively lead and bring [situations] under control** (or: humbly go your way) **and would** (or: can) **be constantly bearing** (bringing forth) **fruit, and your fruit may continuously remain** (stay; abide), **so that whatever you may seek in petition from the Father – in My Name – He at a certain point would** (or: may suddenly; [other MSS: will]) **give [it] to you**.

17. **"I repeatedly give you these goal-oriented inner directions** (impartations of the end in view) **so that you can and would habitually be loving one another**.
18. **"Since** (or: If) **the System** (world; controlling ordered arrangement of the political and religious culture) **is constantly regarding you folks with ill will** (or: hating you), **you continue knowing by experience** (or, as an imperative: be now knowing) **that it has hated and yet regards Me with ill will first – before you people**.
19. **"If you had been and yet had your being from out of the System** (or: controlling world of culture, religion and politics) **as a source, the System** (world with its control by religion and politics) **would have been being friendly toward and fond of its own production and possession. Yet now, because you do not exist from out of the System** (world) **as a source – but to the contrary I have selected** (or: chosen) **and picked you out from the midst of the System** (from the world's culture, religion and

politics) **– on account of this, the System** (world) **continues treating you with ill will** (or: habitually hates you).
20. **"Continually bear in mind** (or: Keep on remembering) **the word** (the Logos; the thought; the idea; the message) **which I, Myself, said to you. A slave is not greater than** (does not exist being superior to) **his owner** (lord; master). **Since they pursue and persecute Me, they will also pursue and persecute you folks. If they keep** (or: observed and cared for) **My word** (idea; message), **they will also keep** (observe and care for) **yours**.
21. **"But to the contrary, they will do** (accomplish; make; perform; produce) **all these things unto you and bring them forth into the midst of you folks, on account of My Name, because they have not seen nor do they know the One sending Me**.
22. **"If I did not come and speak to them, they would not have been holding failure** (or: were having no sin or error). **But now** (at this time) **they continue holding nothing which appears in front around their sin**

(or: they are not continuing to hold that which is put forward to hide the situation concerning their failure; they are not habitually having an excuse or pretense about their error and miss of the target).

23. **"The one who by habit hates Me or treats Me with ill will also continues hating My Father and habitually treats Him with ill will**.
24. **"If I did not do** (perform; create) **the works** (actions; deeds) **among them or within them – which no one else** (or: no other one) **did – they were having no sin or error** (they had not been holding a failure or a miss of the target). **But now** (at this time) **they have both seen and hated both Me and My Father**.
25. **"And further – so that the word** (message; pronouncement) **having been written in their Law would** (could; should; may) **be fulfilled – 'They hated Me for no cause** (for no reason at all; gratuitously).**'** [Ps. 35:19; 69:4]
26. **"Whenever the One called alongside to aide, comfort, encourage and bring relief** (the Helper; the Paraclete) **should** (or: may) **come – the Spirit of the Truth** (or: the Breath of, and which is, reality) **Which** (or: Who) **is constantly** (habitually; progressively) **proceeding and traveling out from beside the Father** (= emanating from the Father's presence; or: from a presence which is the Father), **[and] Which** (or: Whom) **I, Myself, will send to you from the Father's side** (or: from the presence which is the Father) **– that One will bear witness** (give testimony; show evidence) **about Me.**
27. **"Now you folks, also, are constantly giving witness** (are habitually testifying; are being evidence), **because – from [the] beginning** (= the start or the outset) **– you are with Me** (or: because you constantly exist, being with Me from [the] origin).**"**

CHAPTER 16

1. **"I have spoken these things to you so that you men would** (could; may; should) **not at any point be caught in a snare by surprise, or be made to stumble**.
2. **"They will make you outcasts – ones turned away from the synagogues** (= they will cut you off from the rights and privileges of the Jewish society). **But further, an**

hour is progressively coming with the result that everyone in the process of killing you folks off may imagine (suppose; hold the opinion of; think) **[himself] to be proceeding in presenting** (bearing forward) **an offering of sacred service to God**,
3. **"and they will do** (or: perform) **these things because they do not personally** (intimately or experientially) **know or recognize the Father, nor even Me**.
4. **"Nevertheless, I have spoken these things to you so that whenever their hour may** (or: should) **come, you folks can call them to mind** (or: would remember them), **that I, Myself, told you**.
Now I did not tell you these things originally (from out of [the] beginning; = at the first), **because I was being with you**.
5. **"Yet now** (at this time) **I am progressively leading [the way] under** (or: humbly going away), **toward the One sending Me, and no one from among you folks is presently asking** (or: inquiring of) **Me, 'To what place are you progressively leading [the way] under** (or: submissively departing)**?'**
6. **"But now because I have spoken these things to you people, grief, sorrow and sadness has filled the heart of you folks** (or: = your hearts).
7. **"Nevertheless, I, Myself, am telling you the Truth** (or: speaking reality to you). **It progressively bears together for you people** (It continues being expedient and advantageous in you; It is now for your benefit) **ending that I should go away. For if I should not go away, the One called alongside to aide, comfort, encourage and bring relief** (the Helper; the Paraclete) **will not come** [other MSS: may by no means come] **to you and be face to face with you folks. Yet if I should journey on** (or: would travel on to another place) **I will send Him to you.**
8. **"And upon coming, that One will be testing and putting the System** (the world of culture, society, religion, economy and politics) **to the proof** (or: exposing and presenting convincing arguments about the system) **concerning error** (failure; missing the target; sin) **and about fairness and equity in rightwised relationships which comprise the Way pointed out – and about dividing and separating for evaluation and decision** (or: judging).
9. **"About error** (failure; missing the mark; sin), **on the one hand, because they are not constantly trusting or progressively believing into Me**.
10. **"About fairness and equity in rightwised relationships, on the other hand, because I am progressively leading [everything] under control by withdrawing toward** (or: to; [to be] face to face with) **the Father, and so you folks are no longer continually gazing upon and contemplatively watching Me**.
11. **"And about dividing and separating for evaluation and decision, because the ruler** (one in first place; chief) **of this System** (world of culture, economics, religion or politics) **has been sifted, separated, evaluated and decided about, and now stands judged**

(or: Yet concerning judging, because the Prince and Leader of this universe has had a decision made about Him, and He now stands judged, [in the System's eyes]).

12. **"I still have** (or: hold) **many things to be progressively telling you folks, but yet, you continue not yet being able** (or: having no power) **to habitually or progressively pick it up and carry** (or: bear) **it right now** (at present).
13. **"Yet, whenever that One – the Spirit of the Truth** (or: the Breath-effect of from Reality) **– may come** (or: Nonetheless, at the time when that spirit which is truth and reality should come), **It** (or: He) **will be a Guide and will lead you on the Path** (or: it will lead the way for you) **directed toward and proceeding on into all Truth and Reality – for It** (He; it) **will not speak from Itself** (or: Himself), **but rather, as many things as It** (He; it) **continuously hears, It** (He; it) **will speak, and will report back to you the things presently and progressively coming, as well as those that are habitually coming**.
14. **"That One will glorify Me** (will give Me a good reputation; will give a manifestation of Me which calls forth praise), **because It** (He; it) **will take** (or: receive) **from what is Mine** (or: from the things that pertains to Me) **and will report [it] back to you** (= will inform you).
15. **"All humans** (or: All things) **– as many as** (as much as) **the Father continuously possesses** (or: whatever the Father has and constantly holds) **progressively then continuously exist(s) being Mine. On this account I said that from what is Mine It** (He) **is continuously receiving** (habitually taking) **and will report [it] back to you folks**.
16. **"In a little while you no longer continue attentively watching** (gazing at) **Me, and then again, also in a little while, you will be seeing Me."**

17. **Therefore some of His disciples said to one another, "What is this which He is presently saying to us, 'In a little while you do not continue attentively watching Me, and again, also in a little while you will see Me'? And, 'Because I am progressively bringing [everything] under control and departing toward the Father'?"**
18. Hence, they went on saying, "What is this (= what does this mean) **which He is saying, 'In a little while'? We have not seen nor do we know what He is speaking** (= what He is talking about)**."**

19. **Jesus knew** [with other MSS: then came to know] **that they were wanting and intending to be questioning** (or: asking) **Him, so He said to them, "Are you men continuing to seek with one another** (among yourselves) **about this, because I said, 'In a little while and you do not continue attentively watching Me, and again, also in a little while, you will see Me'?**
20. **"Most assuredly** (It is certainly true; Amen, amen), **I now say to you folks that you, yourselves, will weep** (shed tears and lament) **and will be shrieking out** (wailing in mournful funeral songs), **yet the world** (the controlling System of culture, religion and politics) **will rejoice. You, yourselves, will be made sad and distressed with grief, but yet your sadness, grief and distress will birth itself into joy**.
21. **"The woman, whenever she may be progressing in giving birth, is continuously having pain and distress** (sorrow and grief), **because her hour comes**

(or: came). **Yet, whenever she may give birth to the little child** (infant), **she continues no longer calling to mind** (remembering; bearing in mind) **the pressure** (the squeezing, anguish and tribulation) **because of the joy that a human being** (a person) **is born** (or: was given birth) **into the world** (the system of culture; or: the universe).
22. **"And you, yourselves, therefore, are now progressively having** [other MSS: will be having] **sadness, distress and grief. Yet I will see you folks again, and your heart will rejoice, and no one will lift up and carry** [other MSS: now takes] **your joy away from you folks**.
23. **"And within that Day you will ask Me nothing** (or: will not request even one thing [from] Me). **Most assuredly** (It is certainly true; Amen, amen), **I am now saying to you, if you folks should petition the Father for anything** (or: whatever you people may corporately request in petition of the Father), **He will give [it] to you corporately, within** (or: in union with) **My Name**.
24. **"Until the present time (right now) you folks petitioned nothing within** (or: in union with) **My Name. Be habitually making petitions, and you folks will receive, to the end that your joy may constantly exist being having been filled full and continuing filled up."**

25. **"I have spoken these things to you within comparative illustrations** (in figures of speech, proverbial sayings, similes, and veiled language placed alongside the course of the way). **An hour is progressively coming when I will no longer speak to you in comparative illustrations, but rather, I will in outspoken freedom of speech, as a citizen, report back to you folks about the Father**.
26. **"Within that Day you will make petition within My Name – and I am not saying to you that I, Myself, will be asking** (or: requesting of) **the Father about you folks,**
27. **"for the Father, Himself, continuously likes, has fond affection for, and is constantly friendly to you people, because you have liked and been friendly to, and even have shown fond affection for Me, and further, you folks have trusted and still believe that I came out from God's side** (or: came forth from beside God).
28. **"I came from out of the midst of the Father and I have come into the universe** (the world; the System of culture, religion, economics and politics). **I am progressively leaving the world** (abandoning, sending away, throwing off and releasing the system of culture and religion), **and am progressively journeying on** (traveling to another place), **directed to and facing toward the Father."**

29. **His disciples are then saying to Him, "Look!** (See!) **You are now speaking in [the] outspoken boldness of speech of a citizen, and are saying not even one comparative illustration**.
30. **"Now we have seen and continue to know that You have seen and know all things** (or: everything) **and have no need that anyone keep on questioning You. Within this we constantly trust and progressively believe that You came forth from out of God**."

31. **Jesus discerningly replied to them, "At present** (or: Right now) **you continue trusting and believing** (or: Just now you are believing!).
32. **"Look and consider. An hour is progressively coming – and it has come and is here – to the end that you men should be scattered and dispersed [as sown seed], each one into his own [place; life; home; possessions; destiny], and Me you should let go off alone. And yet I am not alone, because the Father is constantly being with Me**.
33. **"I have spoken these things to you so that you may continuously have** (hold; possess) **peace within the midst of and in union with Me. Within the System** (controlling world of culture, religion, economy and government) **you normally have pressure and stress** (or: continually have squeezing; repeatedly have tribulation and oppression), **but nonetheless, be confident and take courage! I, Myself, have overcome and conquered the System** (world; organized arrangement) **so that it stands a completed victory!"**

CHAPTER 17

1. **Jesus speaks** (or: spoke) **these things, and then, lifting up His eyes into the sky** (or: the atmosphere; the heaven), **says, "O Father, the hour has come and is now here: bring glory** (give a good reputation; bring a manifestation which calls forth praise) **to Your Son, to the end that the Son can** (or: may; would) **bring glory** (give a good reputation; bring a manifestation which calls forth praise) **to You**.
2. **"Correspondingly as You give** (or: gave) **to Him right, privilege and authority pertaining to, and over, all flesh, to the end that everything** (or: all folks, male or female) **which You have given to Him, to them He will give eonian life** (life having its origin in, and the characteristics and qualities of the Age; or: age-enduring life).
3. **"Now THIS is** (or: exists being) **eonian life** (life pertaining to the Age)**: namely, that they may progressively come to intimately and experientially know You, the only true and real** (genuine) **God – and Jesus Christ, Whom You send forth as an Emissary** (or: as well as Jesus [as the] Anointed One, whom You sent off as a Representative).
4. **"I, Myself, glorify** (or: brought a good reputation and a manifestation which called forth praise to) **You upon the earth** (or: the Land), **finishing and perfecting** (bringing to its goal and fruition) **the Work** (the Deed; the Act) **which You have given to** (or: in; for) **Me, to the end that I could do** (or: would perform) **[it]**.
5. **"So now You, Yourself, O Father, glorify** (bring a good reputation and a manifestation which calls forth praise to) **Me, alongside Yourself** (or: with the presence of Yourself), **in, by and with the glory** (good reputation; manifestation which call forth praise) **which I was having** (or: used to have) **and continued holding** (possessing) **at Your side and in Your presence, before the universe** (or: world and system of culture, religion and government) **is continuing to have being** (or: had existence).

6. **"I brought Your Name to clear light and manifest it to the humans** (people) **whom You gave to Me from out of the midst of the System** (or: organized culture and religion; world of a dominated society). **They were for You** (or: in You; by You; with You; [given] to You) **and to Me** (for Me; in Me) **you give** (or: gave) **them, and they have kept, observed, taken care of and watched over Your word** (Logos; thought; idea; message).
7. **"Now** (at this moment) **they have intimately and experientially known that all things** (or: all men; everything) **– as many** (or: much) **as You give** (or: gave) **to Me – continuously exist** (or: are) **at Your side and in Your presence**,
8. **"because I have given to them the spoken words** (sayings; declarations) **which You give** (or: gave) **to Me, and they, themselves, took and received [them], and they intimately and experientially know truly** (or: with reality) **that I came out from beside You** (or: went forth from Your presence), **and they trust** (believe) **that You, Yourself, sent Me forth as an Emissary** (or: Representative).
9. **"I, Myself, am now requesting about** (or: concerning) **them. I am not presently requesting about the System** (religious, political and cultural world), **but rather, about** (or: concerning) **those whom You have given to Me**,
10. **"because they continuously exist** (or: are) **in You** (or: by You; for You; with You). **So all things** (or: all mankind) **that are Mine are Yours, and Your things are Mine, and I have been – and remain – glorified** (made to be a manifestation which calls forth praise) **within them**.

11. **"Also, I am no longer within the system** (or: And yet I no longer exist being within the world of culture and religion, or the ordered arrangement**), and yet they, themselves, are continuing to be within the System** (world; ordered arrangement of the current society) **– and I, Myself, am progressively going to You** (or: constantly coming, facing toward You). **O Father, O Set-apart and Holy One, watch over and care for them** (observe, keep and guard them) **within, and in union with, Your Name – which You have given to Me – to the end that they can continuously exist being one, correspondingly as** (just as; in the same sphere as) **We [are]**.
12. **"When I was being with them** [A, C3 and later MSS add: within the System]**, I, Myself, was continually watching over, caring for, observing, keeping and guarding them in union with Your Name – which You have given to Me – and I protected [them], and not one from out of them lost himself** (or: destroyed himself), **except the son of loss** (the son of the dissolution, or, destruction; = the person having the qualities and characteristics of loss and dissolution or destruction), **so that the Scripture could be fulfilled**.

13. **"Yet now** (at this moment) **I am progressively coming toward You, and I am repeatedly speaking these things aloud, within the System** (world of culture, politics and religion), **so that they can continuously hold** (or: would habitually have) **My joy being having been filled full** (made full and continuing full) **within the midst of themselves**.

14. **"I, Myself, have given Your word** (Logos; thought; idea; message) **to them, and the System** (world) **hates them** (treats and regards them with ill will), **because they do not exist from out of the System as their source** (= are not being a product of the world), **correspondingly as I, Myself, am not from out of the System, as My origin** (or: just as, in Myself, I do not exist [springing up] from the midst of the world).
15. **"I am not now making a request to the end that You should pick them up and carry** (or: remove; take) **them out of the System** (world; ordered arrangement of culture, religion and government), **but rather that You should observe, guard, protect, maintain, care for and keep them out of the worthless or bad situation, the sorry plight, the effect of the knavish and good-for-nothing person, the oppressive toil and the base or evil influence**.
16. **"They do not exist** (are not being) **from out of the system** (world) **as a source or origin, just as I, Myself am not from the System** (world) **as a source or origin**.
17. **"Set them apart within the midst of the Truth** (or: in union with reality). **Your Word (Logos) exists being Truth**
(or: Your thought, idea and expressed message of divine rational meaning and purpose is Reality).
18. **"Correspondingly** (or: Just; In the sphere; On the level) **as You sent Me into the System** (world) **as an Emissary, I, Myself, also send them forth as emissaries** (representatives) **into the prevailing system of culture, religion and government**,
19. **"and I, Myself, am continuously setting Myself apart over them, to the end that they, themselves, also, can** (may; would) **continuously exist being ones having been set-apart within the midst of reality and truth**.
20. **"I am not now making a request about these only, but further about those habitually trusting and progressively believing into Me through their word** (or: message),
21. **"to the end that all mankind may** (or: everyone would) **continuously exist being one, correspondingly as You, O Father** [other MSS: Father], **[are] within the midst of Me, and I [am] within the midst of You – so that they, themselves, may and would also continuously exist being within the midst of Us, to the end that the System** (world of culture, religion and government) **can** (may; would) **continuously trust and progressively believe that You sent Me forth as an Emissary with a mission**.
22. **"And I, Myself, have given to them** (or: in them), **and they now possess, the glory** (the notion; the opinion; the imagination; the reputation; the manifestation which calls forth praise) **which You have given to Me, and which I now possess, to the end that they may continuously exist being one correspondingly as** (just as; according as; on the same level as; in the same sphere as) **We [are] one:**
23. **"I within the midst of and in union with them and You within the midst of and in union with Me, to the end that they may** (or: would) **continuously exist being folks having been perfected** (brought to the goal; finished; completed; matured) **into one – so that the System** (world of culture, religion, economics and government) **can** (or: may; would) **progressively come to know through experience that You**

commissioned and sent Me forth, and You love them correspondingly as (or: just as) **You love Me**.
24. **"Father, I continue purposing and intending** (or: willing; wanting) **that those also, whom You have given to Me and that I now possess, would continuously exist being with Me where I, Myself, am** (continuously exist being), **so that they can** (or: may; would) **constantly look upon and keep on contemplatively watching My glory** (the appearance of My manifestation which calls forth praise), **which You have given to Me as a possession because You loved Me before [the; a] casting-down** (founding; sowing; [note: figure of 'conceiving']) **of [the; a] universe** (or: world; or: organized system).
25. **"O fair and equitable Father** (Father who is the paradigm of justice, uprightness and rightwised relationship), **though the ordered System** (world of culture, religion, economy and government) **does not have experiential knowledge of You, yet I, Myself, experientially and intimately know You** (or: the world, also, did not know you by experience, yet I personally knew You), **and these men personally know** (or: knew) **and recognize that You sent Me forth as an Emissary with a mission**,
26. **"and I made Your Name intimately known to them – and I will continue making It experientially known, to the end that the love [in; with] which You love Me can** (would; may) **continuously be** (or: exist) **within the midst of and among them – and I, Myself, within the midst of, among, and in union with them."**

CHAPTER 18

1. **[After] saying these things, Jesus went out, together with His disciples, to the other side across the winter flow of the Kedron** (the "brook, torrent or wadi of the Cedars"; or: the Kidron Valley) **to where there was a garden** (a place planted with trees and herbs), **into which He, Himself – and His disciples – entered**.
2. **Now Judah** (or: Judas) **– the one presently and progressively handing Him over – also had seen and knew the place, because Jesus had many times** (or: frequently; often) **been gathered there with His disciples**.
3. **Therefore Judah** (Judas), **getting and taking the detachment** (or: squad [of Roman soldiers]) **and subordinates** (those who act under orders; deputies; Temple guards or Sanhedrin officers) **from the chief priests and from the Pharisees, is proceeding to come there with lanterns, torches and weapons** (or: arms).

4. **Then Jesus, having seen and being aware of** (or: knowing) **all the things progressively coming upon Him, went out and proceeds saying to them, "Whom are you folks presently seeking** (looking for; or: What things are you men now trying to find)**?"**
5. **They decidedly replied, "Jesus, the Nazarene." He then says to them, "I am** (or: I, Myself, am; or: I am Being)**"** [B reads: "I am Jesus."]. **Now Judah** (Judas) **– the one handing Him over – had also been standing with them**,

6. **then, as He said to them, "I, Myself, am** (or: I am continuous Existence)**," he** [other MSS: they] **went off into the rear** (into the [area] back behind) **and they suddenly fell to the ground**.
7. **Then He again inquired of them, "Whom are you presently seeking** (looking for; or: What things are you men now trying to find)**?" Now those men say, "Jesus, the Nazarene."**
8. **Jesus decidedly replies, "I told you that I, Myself, am** (or: I am). **Since** (or: If), **then, you men are presently seeking Me, allow these men to proceed departing,"**
9. **so that the word** (or: saying) **may be fulfilled which He said: "I lose** (or: destroyed) **not one from out of them whom You have given to Me as a possession."**

10. **Then Simon Peter, holding** (or: having) **a small sword, suddenly draws** (or: unsheathed) **it and hits** (struck) **the chief priest's slave, and cuts off his right ear. Now the name of the slave was Malchus**.
11. **Therefore Jesus says to Peter, "Thrust the small sword into the sheath** (scabbard). **The cup which the Father has given to Me and which I now have – should I not by all means drink it?"**

12. **Then the detachment** (or: squad [of Roman soldiers]) **and the military commander** (tribune; commander of a thousand soldiers) **and the subordinates** (deputies) **of the Jews** [= religious authorities] **together seized** (apprehended; arrested) **Jesus and bound Him** (tied Him up),
13. **then led Him first to Annas** (or: Hannas), **for he was father-in-law of Caiaphas, who was [the] chief priest of that year**.
14. **Now Caiaphas was the one joining in counsel with and advising the Jews** [= religious authorities] **that it is progressively bearing together as an expedient advantage for one man to be dying over [the situation of]** (or: on behalf of) **the People**.

15. **So Simon Peter and another disciple kept on following Jesus. Now that [other] disciple was personally known by** (or: intimate with; or: = a close friend of) **the chief priest, and he went in together with Jesus into the courtyard of the chief priest's house**.
16. **Yet Peter had been, and remained, standing outside, facing toward the gate** (or: door). **Therefore the other disciple – the one well-known to the chief priest – went out and spoke to the gate keeper** (porter; doorkeeper) **and then leads Peter into the midst**.
17. **Then the young woman** (or: young female servant) **– the gate keeper** (portress) **– says to Peter, "Are you not also one of this man's disciples?" That one then says, "I am not!** (or: No, I'm not.)**"**
18. **Now the slaves and the subordinates** (deputies; those under orders), **having made a charcoal fire and keeping the embers going because it was cold, had**

been standing and kept on warming themselves, and so Peter, also, was standing with them and continued warming himself.

19. **Then the chief priest questioned Jesus about His disciples and about His teaching**.
20. **Jesus considered and replied to him, "I, Myself, have publicly** (outspokenly with boldness and freedom of speech which is the right of a citizen) **spoken in the System** (or: to the world of religion, culture, economics and government). **I at all times taught in a synagogue, and within the Temple courts, where all the Jews are habitually coming together, and I have spoken nothing within a hidden place**.
21. **"Why are you men now proceeding in questioning Me? Question those being ones having heard what I spoke to them. See and consider, these have seen and know what things I, Myself, said."**
22. **Now [upon] His saying these things, one of the subordinates** (deputies, or Temple guards) **[who] had been standing at the side gave a striking blow to Jesus, with some instrument [such as a rod or a whip], saying, "Are you answering thus** (or: in this way) **to the chief priest?"**
23. **Jesus considered and replied to him, "If I spoke inappropriately** (in an ugly way; badly; meanly; basely; worthlessly; abusively), **testify** (give evidence) **concerning the inappropriateness** (bear witness about the abuse, the base words, the mean and ugly attitude, the bad thing). **Yet if ideally** (beautifully; appropriately; excellently), **why are you now lashing Me** (flaying Me so as to remove My skin)**?"**
24. **Then Annas** (or: Hannas) **sent Him off** (away) **on their mission – having been bound** (tied up) **– to Caiaphas, the chief priest**.

25. **Now Simon Peter was yet standing and warming himself. Then they said to him, "Are not you yourself, also, from out of His disciples?" That one denies** (or: disowns), **and says, "I am not."**
26. **One from out of the slaves of the chief priest – being a relative of the one whose ear Peter cut off – is then saying, "Did I not see you within the garden with him?"**
27. **Then, again, Peter denied** (disowned) **– and immediately a cock** (rooster) **crowed**.

28. **Then they are progressively leading Jesus from Caiaphas into the Roman governor's headquarters** (the Praetorium). **Now it was early in the morning** (between 3 and 6 A.M.), **and they did not enter into the governor's headquarters so that they would not be polluted** (defiled; made ceremonially impure), **but still could eat the Passover meal**.
29. **Therefore, Pilate went forth outside to them and began his interrogation: "What accusation** (formal charge) **are you presently bringing with regard** (or: which pertains) **to this man?"**

30. **So they decided a reply and said to him, "If this one were not continually doing an inappropriate thing** (habitually doing bad or wrong), **we would not give him over to you."**
31. **Then Pilate said to them, "You men, yourselves, take him and decide about** (or: judge) **him corresponding to** (or: in accord with) **your Law." The Jews** [= religious authorities] **said to him, "It is not allowed for us** (authorized for us; the right is not given to us) **to kill anyone,"**
32. **so that the word of Jesus could be fulfilled which He said, repeatedly indicating by signs** (showing by symbols, omens, signals and tokens) **by what kind of death He was being about to be progressively dying away** (or: off).

33. **So Pilate entered again into the governor's headquarters** (the Praetorium), **and summoned Jesus, and said to Him, "Are You, yourself, the king of the Jews** (or: Judeans)**?"**
34. **Jesus considered and replied, "Are you, yourself, now saying this from yourself, or did others tell you about Me?"**
35. **Pilate considered and replied, "Surely I myself am not a Jew! Your nation** (ethnic group) **and the chief priests gave you over to me. What did you do?"**

36. **Jesus decidedly replied, "My kingdom** (My sovereignty; the realm of My reign; My reign as king) **is not** (does not exist being) **from out of this System** (world of organized government, culture, economics or religion; or: universe) **as its source or origin. If My kingdom** (or: reign, realm and sovereignty) **were from out of this System** (or: world of government, culture, religion and economy), **as a source or origin, My subordinates** (deputies; officers; those under My orders) **would have been progressively contending, struggling and fighting, to the end that I could** (or: would) **not be given over to the Jews** [= religious authorities]. **But now** (= as a matter of fact, or, as it is) **My kingdom and reign is not** (does not exist being) **from that source** (from within this place; thence or hence)**."**
37. **Therefore Pilate said to Him, "Are you, yourself, not then, a king?** (or: So, then, you are yourself a king!)**" Jesus discerningly replied, "You yourself continue saying that I am a king. Into this [position, or purpose] I Myself have been born, and I have come into this System** (world and culture) **and continue being present: to the end that I could and should bear witness to Reality** (or: give testimony to and evidence of the Truth). **Everyone being** (or: who is existing) **from out of Reality** (or: the Truth) **is habitually hearing [and thus: continually obeys] My voice."**
38. **Pilate then says to Him, "What is Reality** (or: Truth)**?"**
And upon saying this, he again goes out to the Jews [= religious authorities], **and then says to them, "I, myself, continue finding not one cause for accusation** (or: fault, responsibility, or reason for a case) **within him**.
39. **"Now for you people there is a joint custom of intimate friendship and intercourse, for our mutual use, to the end that I should release one man to you within** (at; during) **the Passover. Are you men therefore continuing deliberately**

intended and purposed to the end that I should release to you the king of the Jews (or: Judeans)**?"**
40. **Then they all yelled, again, saying, "Not this fellow, but rather, Bar-Abba** (meaning: a father's son, or: the son of the father)**!" Now Bar-Abba had been a robber** (one who appropriates what is not his by violence, and openly).

CHAPTER 19

1. **Thereupon** (or: At that time) **Pilate therefore took Jesus and scourged** (with a whip [having pieces of metal embedded, so as to rip off flesh] severely flogged) **[Him].**
2. **And then the soldiers, upon weaving** (intertwining; braiding) **a victor's wreath from [branches] out of a thorn-bush** (or: prickly weeds; thistles), **placed [it] upon His head, and threw a purple cloak** (outer garment; robe; [note: Matt. 27:28 reads: scarlet robe – the color robe worn by Roman officers of rank]) **around Him**,
3. **and they kept coming toward Him and were repeatedly saying, "Be rejoicing** (= Hail; Greetings), **O King of the Jews** (or: Judeans)**!" And they kept on giving Him slaps in the face with the open hand** (or: strikes with a whip, rod or club).

4. **So Pilate goes outside again and says to them, "Look and consider! I am leading him outside to you, so that you folks can come to know by experience that I am still finding no cause for accusation** (no fault, responsibility or reason for a case) **within him**.
5. **Then Jesus came forth, outside, still wearing the thorny victor's wreath and the purple garment** (cloak; robe). **And he [i.e., Pilate] says to them, "Look at the man!"** (or: "See and consider the human.")
6. **When, then, the chief priests and the subordinates** (deputies; Temple guards) **saw Him, they yelled and shouted, repeatedly saying, "Crucify [him]** (or: Impale [him] at once; affix [him] to the stake)**!" "Crucify [him]!"**
Pilate then says to them, "You, yourselves, take him, and you men crucify [him], for I, myself, am still finding no cause for accusation (no fault, responsibility or reason for a case) **within him."**
7. **The Jews** [= religious authorities] **decidedly replied to him, "We, ourselves, are continuously holding** (or: having) **a Law, and corresponding** (or: according) **to the Law, he continues bound** (indebted; obliged) **to be dying away, because he makes** (constructed; creates) **himself God's son** (or: [the] Son of God)**!"**

8. **Then, when Pilate heard this statement** (word; communication), **he was made more afraid**,
9. **so he enters again into the headquarters** (the Praetorium), **and asks Jesus, "As for you, from what place are you?** (or: From whom were you, yourself, born and what is your origin?)**" Yet Jesus gives him no reply**.
10. **Hence Pilate continues saying to Him, "You are not speaking to me? Have you not seen to know that I continually hold authority** (the right) **to release you? I**

also constantly have authority (the right) **to crucify you** (impale you; attach you to a stake)**!"**
11. **Jesus decidedly replied to him, "You were** [other MSS: continue] **holding no authority at all** (or: in even one thing) **down on** (or: against; with regard to) **Me, except that it is existing having been given to you from above** (or: from [One; someone] above [you]). **Because of this, the man giving me over to you continues holding a greater mistake** (or: having a greater failure, error, sin or miss of the target)**."**

12. **From out of this, Pilate was continuing to seek to release Him, but the Jews** [= religious authorities] **yelled and shouted, repeatedly saying, "If you should release this fellow, you are not Caesar's friend! Every man progressively making himself the king is progressively speaking in opposition to** (or: continues to declare himself against and in the place of) **the Caesar!"**
13. **Pilate, therefore, hearing of these words, led Jesus outside and sat down upon [the] elevated place – a platform, or stage, which is ascended by steps and from which men spoke to public assemblies, or judges and public officials performed their duties – into a place normally being called "The Stone Pavement," yet in Hebrew, "Gabbatha."**
14. **Now it was [the] preparation** (= the Preparation Day) **of the Passover** [Feast; Festival], **being about the sixth hour** (= noon time), **and he proceeds saying to the Jews** (or: Judeans), **"Look at and consider your king!"**
15. **Therefore those men yelled and shouted, "Lift [him] up at once and carry [him] away!" "Lift [him] up and carry [him] away!" "Crucify him** (Put him to death on the stake)**!"**
Pilate says, "Shall I crucify (put to death on the stake) **your king?"**
The chief priests decidedly answered, "We are not having a king (or: we continue holding no king) **except Caesar!"**
16. **At that time, therefore, he [Pilate] gave Him over to them, to the end that He would be crucified** (put to death on a stake).
They then took Jesus alongside and led Him away.

17. **So, carrying, supporting and progressively bearing away the cross** (torture stake) **by Himself, He went out into the commonly-called "Skull's Place"** (or: the place of a skull), **which is normally called "Golgotha," in Hebrew**,
18. **where they crucified Him** (attached Him; impaled Him), **and with Him, two others – [one] on each side** (or: hence and hence) **– yet Jesus in the middle**.
19. **Now Pilate also wrote a notice** (or: title) **and posted it upon the cross** (stake). **And that which stood written was: "Jesus the Nazarene, the King of the Judeans."**
20. **Therefore many of the Jews read this notice** (title), **because the place where Jesus was crucified was near the city, and that which stood written was in Hebrew, Latin** (the Roman language) **[and] in Greek** (or: the Hellenist language).

21. **Then the chief priests of the Jews began and persisted in saying to Pilate, "Do not be writing 'The King of the Judeans,' but rather, 'That one says, "I am King of the Judeans."'"**
22. **Pilate considered and replied, "What I have written, I have written!"**
23. **Then the soldiers, while they crucified Jesus** (during the time Jesus was nailed or affixed to the stake), **took His outer garments and made four shares** (or: parts) **– for** (or: to) **each soldier a share** (part) **– also the tunic** (inner garment). **Now the tunic was seamless, out of those [kinds] woven from above** (= the top) **on throughout the whole**.
24. **Therefore they said to one another, "We should not tear** (split; rend) **it, but rather let us cast** (or: draw) **lots concerning it, to decide whose it will be," so that the Scripture could** (or: would) **be fulfilled – the one saying,**

> **"They divide** (divided) **up My garments among themselves, and on My vesture** (apparel with beauty, being more or less stately and costly) **they cast [the] lot."** [Ps. 22:18]

Indeed, the soldiers then did these things.

25. **Now His mother, the sister of His mother** (= His aunt), **Mary the [wife] of Clopas, and Mary the Magdalene had been and remained standing beside the cross** (torture stake) **of Jesus**.
26. **Jesus, therefore, seeing and perceiving [His] mother – and the disciple whom He was habitually loving, standing by** (or: in their presence) **– He says to His mother, "Woman** (or: Dear lady), **look at and consider your son."**
27. **Next, He says to the disciple, "Look at and consider your mother." So from that hour the disciple took her into his own home** (or: place; things).

28. **After this, Jesus, having seen and knowing that already all has been ended and now remains finished** (or: has been brought to the goal and stands completed and accomplished), **to the end that the Scripture could be finished** (would be at once ended; should be brought to its goal), **he now says, "I am thirsty."**
29. **Now a vessel** (container) **full of cheap sour wine** (a common, inexpensive vinegary wine, with a sharp flavor, that was a popular thirst-quenching drink) **was lying [close by]. Therefore, putting a sponge, full of the vinegary wine, around a hyssop stalk** [one MS reads: javelin], **they brought it to His mouth**.
30. **Then, when Jesus received the cheap sour wine, He said, "It has been finished** (or: It has been brought to its goal and end), **and now stands complete** (having been accomplished, perfected and ended)**!" – and so, bowing [His] head, He gave over the Spirit** (or: handed over [His] spirit; or: surrendered to the side the Breath-effect).

31. **Then the Jews** [= religious authorities] **– since it was [the] Preparation – made petition of Pilate to the end that their** [i.e., of those crucified] **legs could at once be broken and they could soon be lifted off and carried away, so that the bodies**

would not remain upon the cross (torture stake) **on** (or: within) **the sabbath, for the day of that sabbath was a great one**.
32. **The soldiers therefore came** (or: went) **and indeed broke the legs of the first one, and of the other one who was crucified with Him**.
33. **Yet coming upon Jesus, as they saw and perceived Him being already having died, they did not break His legs**,
34. **but rather, one of the soldiers pierced** (jabbed; punctured) **His side through the rib cage with the head of a javelin** (or: spear), **and at once** (straightway; immediately) **blood and water came out** (or went straight out).
35. **Now the man having seen has borne witness** (given testimony)**, and his witness is true, and that one has seen and knows that he is repeatedly telling [the] truth, to the end that you folks can yourselves keep on trusting and believing** [other MSS: can come to trust and believe],
36. **for these things came to be** (occurred; happened) **so that the Scripture could be fulfilled, "A bone belonging to Him will not be worn down, crushed or broken,"** [Ps. 34:20; Ex. 12:46; Nu. 9:12]
37. **and again, a different Scripture says, "They will see, catch sight, and perceive into Whom they deeply pierce forth** (or: lance from out of a stabbing)**."** [Zech. 12:10]

38. **Now after these things, Joseph from Arimathea – being a disciple of Jesus, yet being one having been hidden because of the fear of the Jews** [= religious authorities] **– made petition of Pilate, to the end that he could lift up and carry away the body of Jesus. And Pilate gave permission. Therefore they** [other MSS: he] **came** (or: went) **and carried away His body**.
39. **Now Nicodemus also came – the one coming to Him by night, at the first – bringing a mixture** [other MSS: roll, or, package] **of myrrh and aloes, about one hundred pounds [of it]**.
40. **They then took the body of Jesus and bound** (or: tied) **it in** (or: with) **swaths of linen bandages, with spices and aromatic oils – according as is the custom for** (or: with; among) **the Jews to normally prepare [one] for burial**.

41. **Now within the area where He was crucified, there was a garden, and within the garden a new memorial tomb, within which, as yet, no one had been placed**.
42. **There, then, they placed Jesus, because the memorial tomb was nearby – on account of the Preparation pertaining to the Jews' [Feast; festival; high sabbath].**

CHAPTER 20

1. **Now on one of the sabbaths** [note: Passover was one sabbath, the seventh day of the week was another sabbath], **Mary the Magdalene is progressively coming into the memorial tomb [area] – there yet being early-morning darkness – and begins seeing and observing the stone, [already] having been lifted off and moved from the [opening of the] memorial tomb**.

2. **She therefore begins running** (or: racing) **and progressively going toward Simon Peter – and toward the other disciple for whom Jesus was continuing feeling friendly affection and showing devotion – and [arriving] she is then saying to them, "They lifted up and carried the Lord** (or: the Master) **out of the memorial tomb, and we have not seen nor do we know where they put Him!"**

[note: she says "we;" *cf* "the other Mary" in Matt. 28:1; also those mentioned in Mark 16:1 and Lu. 24:10]

3. **Peter and the other disciple then went out, and were progressively coming into the memorial tomb [area]**.
4. **Now the two had been running** (or: racing) **alike** (the same; thus: together), **and then the other disciple raced more quickly before Peter, and he came first into the memorial tomb [area],**
5. **and then, upon stooping down alongside, is seeing and continuing observing the swathing strips of linen bandages still lying [there], though he did not enter.**
6. **Then Simon Peter, progressively following him, is now coming, and he enters into the memorial tomb, and continues intently gazing at the bandages still lying [there],**
7. **also the handkerchief** (face-cloth; napkin) **– which had been upon His head – not lying with the bandages, but rather having been separately rolled** (or: folded) **in one place apart.**
8. **Then, therefore, the other disciple – the one coming first into the memorial tomb [area] – also entered, and saw with perception, and believed.**
9. **You see, they had not seen and did not as yet discern** (perceive; know) **the Scripture that it is necessary for** (binding upon) **Him to rise up** (to stand up; to arise) **forth from out of the midst of dead ones.**
10. **Therefore the disciples went off** (or: came away), **again, toward themselves** (= to their own places and things; or: = met together, privately).

11. **Now Mary had taken a stand outside, facing the memorial tomb, and still stood there, continuously weeping and expressing strong inner emotions. As, then, she was continuing to weep, she stooped alongside [it] to peer into the tomb**,
12. **and continues intently gazing at and carefully observing** (watching) **two agents** (or: messengers) **in white, remaining sitting down – one toward the head, and one toward the feet – where the body of Jesus had been lying**.

[note the picture of this setting: within this set-apart chamber, the place where He had been lying corresponds to the ark of the covenant, with His blood on the mercy seat; the two agents are at the positions of the cherubim, at each end, on the top of the ark]

13. **And they are now saying to her, "Woman** (or: Dear lady; or: O married one), **why do you continue weeping?** [A*, D & others add: Whom are you presently seeking?]**" She says to them, "They took away my Lord** (or: Master; or: owner; the

one having authority over me; or: my legal guardian and master of my house), **and I have not seen nor know where they put Him."**

14. **Upon saying these things, she was suddenly turned around** (or: felt impelled to turn [and look]) **into the midst of** (or: unto) **the things behind [her] and continues intently gazing then carefully observing** (watching) **Jesus standing [there] – and she has not perceived, to be aware that it is Jesus**.
15. **Jesus now says to her, "Woman** (or: Dear lady; or: Wife), **why do you continue weeping? Whom are you continuing to look for** (or: presently seeking)**?" That one, supposing** (or: imagining; thinking) **that He is the gardener, then says to Him, "Sir, if you, yourself, removed and carried Him away, tell me where you put Him, and I, myself, shall lift Him up and bear Him away."**
16. **Jesus then says to her, "Miriam** [other MSS: Mary]**!" Now, at once twisting herself about, spinning and springing to [Him]** (or: being [inwardly] turned), **that one** (= she) **is exclaiming to Him, in Hebrew, "Rabboni!" – which is normally translated and interpreted, "O Teacher** [D reads: My lord (or master), my teacher]**."**
17. **Jesus then says to her, "Stop holding** (or: Do not continue hanging on and clinging to) **Me, for I have not yet stepped back up again so as to be ascended toward** (or: to; face to face with) **the Father. Now be going on your way toward** (or: to) **My brothers** (= fellow believers), **and say to them [that I said], 'I am progressively stepping back up again** (or: now ascending) **toward My Father – even the Father of you folks – and My God: even [the] God of you people!'"**
18. **Miriam** [others: Mary] **the Magdalene is progressively coming, repeatedly announcing** (reporting; giving the news; spreading the message) **to the disciples, "I have seen the Lord** (Master)**!" – and [that] He said these things to her**.

19. **Then, it being late in that day** (or: evening on that day) **– on one of the sabbaths – and the doors having been shut and locked** (or: barred) **where the disciples were because of the fear of the Jews** [= the religious authorities], **Jesus came and suddenly stepped into the midst** (or: came into the midst and stood {or: took a stand}) **and is then saying to them, "Peace** [= Shalom] **to you folks** (or, in our idiom: Hi)**!"**
20. **And saying this, He also pointed out** (or: shows) **His hands and side to them. Therefore the disciples, upon seeing** (or: perceiving) **the Lord, rejoiced**.
21. **Then Jesus again said to them, "Peace** (or: Harmony and prosperity [= Shalom]) **to and for you folks! Correspondingly** (or: According; On the same level; In the same sphere; In line with) **as the Father has sent Me forth with a mission and as an Emissary** (Representative), **I, Myself, also am progressively** (or: repeatedly; or: one after another) **sending** (dispatching) **you folks."**
22. **And saying this, He suddenly blows on, and says to, them** (or: He breathes within [note: same verb as used in Gen. 2:7, LXX] and is saying to them), **"Receive a set-apart spirit!** (or: Get [the] Holy Spirit!; take the Sacred Breath!),
23. **"If you folks should send away** (dismiss; allow to depart; forgive; pardon; divorce) **the mistakes** (sins; errors; failures) **of certain ones, they have been sent**

away for them (or: have been and remain pardoned in them; have been dismissed or divorced by them). **If you would continue holding fast and controlling** (or: should keep on grasping and exercising strength; or: can restrain, hinder, hold back) **those of certain ones, they have been and continue being held fast and controlled** (seized; grasped; restrained)**."**

24. **Now Thomas – one from among the twelve, the one normally called, "Twin** (Didymus)**" – was not with them when Jesus came**.
25. **Consequently the other disciples kept telling him, "We have seen the Lord** (Master)**!" Yet he said to them, "Unless I can see and perceive the mark** (impression; print; exact replica) **of the blow of the nails** (spikes) **within His hands, and can thrust my finger into the impression** (or: mark) **of the nails and thrust my hand into His side, I can in no way** (or: I will by no means) **trust or believe."**

26. **Now after eight days, His disciples were again indoors** (or: inside), **Thomas also with them. The door having been shut and locked** (bolted), **being yet that way, Jesus is progressively coming, and then suddenly steps into the midst, and says, "Peace** [= Shalom] **to and for you folks!"**
27. **Next, He is saying to Thomas, "Bring your finger here** (to this place) **and see** (or: perceive) **My hands; and bring your hand and thrust [it] into My side, and do not continue coming to be unbelieving** (or: stop becoming without trust), **but to the contrary, believing** (trusting; full of faith)**!"**
28. **Thomas decidedly replies, and said to Him, "O my Lord** (or: Owner) **and my God!"** (or: “O my Master!,” and, “O my God!”)
29. **Jesus then says to him, "Because you have seen Me, you have trusted and believed!** (or: ?) **Happy and blessed [are] those trusting and believing, although not also seeing or perceiving."**
30. **To be sure** (Indeed), **then, Jesus also performed** (made; did) **many other signs in the sight and presence of the disciples – which things are not written within this scroll.**
31. **Yet these things have been written to the end that you folks can** (or: may; would) **continue trusting and keep on believing** [other MSS: should come to trust and believe] **that Jesus is the Christ** (Anointed One; [= Messiah]), **God's Son** (or the Son of The God), **and so that continually trusting and believing, you can continuously hold** (may progressively have) **life** [other MSS: eonian life (or: life whose source and realm is the Age; age-lasting life)] **within** (or: within the midst of) **and in union with His Name**.

CHAPTER 21

1. **After these things, Jesus at one point manifested Himself** (or: displays and discloses Himself; causes Himself to be seen in clear light) **again to the disciples, upon [the shore] of Lake** (or: the sea of) **Tiberias. Now He manifested** (or: manifests) **in this way:**

2. **Simon Peter, Thomas – the one normally being called "the Twin"** (Didymus), **Nathaniel – the one from Cana of the Galilee [area], the [sons] of Zebedee and two others of His disciples, had been continuing being together, in the same place.**
3. **Simon Peter is then saying to them, "I am under way** (departing; going off) **to continue my habit of fishing!" They are then saying to him, "As for us, we are also coming together with you!" So out they went and stepped straight into the boat** (or: and immediately boarded the ship). **But during** (or: within) **that night, they caught nothing.**
4. **Now already, with [the] progressive birthing of morning coming to be, Jesus [comes] into the seashore** (or: beach) **[and] stands [there]. The disciples, however** (or: of course), **had not clearly seen or perceived, so as to know, that it is Jesus**.
5. **Jesus then says to them, "Lads** (or: Fellows), **are you not holding anything eatable** (or: Boys, do you have nothing, such as fish, to add to your bread)**?" They considered, and replied to Him, "No."**
6. **So He said to them, "You men cast the net into the areas at the right of the boat... and you will be finding [something]." Therefore, they cast [it], and were no longer having the strength to draw** (or: drag; tug) **it away from the great number of fish** (or: because of the multitude of the fishes).
7. **Then, that disciple whom Jesus was loving says to Peter, "It is the Lord** (or: He is the Master)**!" On hearing that it is the Lord, Simon Peter at once put on his fisherman's shirt** (an outer garment), **tucking it under his girdle – for he was stripped for work** (partially clad; naked) **– and threw himself** (plunged) **into the lake** (or: sea).
8. **Yet the other disciples came in the** [Concordant text adds: other] **little boat – for they were not far from land, in fact, about three hundred feet** (two hundred cubits) **away – progressively dragging in the net of fish** (or: fishes).

9. **Then, as they stepped off** (disembarked) **onto land, they continued staring** (looking) **at a charcoal fire lying there with cooked fish** (food fish) **still lying upon [it], and bread.**
10. **Jesus is then saying to them, "Bring away some of the fish** (food fish) **which you just now caught."**
11. **Simon Peter therefore went back** (or: stepped up) **and dragged ashore** (onto land) **the net, filled and distended with one hundred fifty-three large** (or: big) **fish. And yet, being so many of them, the net was not split** (torn; rent).

12. **Jesus says to them, "Come folks! Have breakfast!" Now not one of the disciples was daring to inquire of Him, "You... who are You?" – having seen and knowing that it is the Lord** (or: He is the Master).
13. **Jesus is then coming and proceeds taking the bread, and likewise the fish, and continues presently giving [it] to them.**

14. **Now this [is] already [the] third [time; situation in which] Jesus was manifested** (was displayed in clear light) **to** (or: for) **the disciples [after; since] being raised up from out of the midst of dead folks**.

15. **Then, when they had finished breakfast, Jesus says to Simon Peter, "Simon of John** [other MSS: Jonah], **are you continuously loving Me more than these** (= more than you love these folks, or, more that these folks love Me)**?"**
He [Peter] says to Him, "Yes, Lord (Master), **You, Yourself, have seen and know that I am fond of** (or: like) **You and am Your friend."**
He [Jesus] says to him, "As a herdsman, be habitually feeding (or: grazing) **and tending My young lambs!"**
16. **Again, a second [time], He continues, saying to him, "Simon of John** [or: Jonah], **are you continuously loving Me?"**
He [Peter] says to Him, "Yes, Lord (Master), **You, Yourself, have seen and know that I am fond of** (or: like) **You and am Your friend."**
He [Jesus] says to him, "Constantly shepherd (herd for grazing; = lead, protect, care for, nourish) **My sheep** [other MSS: small sheep]**!"**
17. **"Simon of John** [or: Jonah]**," He continues, a third [time] saying to him, "Do you like Me and are you habitually My friend, having fondness and affection for Me?"**
Peter was made to grieve and be sad and sorry, because He said to him, the third [time], "Are you habitually My friend, liking and having fondness and affection for Me?" So he said to Him, "O Lord, You, Yourself, have seen and know all things. YOU continue knowing by progressive intimate experience that I like You and continue as a friend with affection and fondness for You."
Jesus says to him, "As a herdsman, be habitually feeding (or: grazing) **and tending My sheep [other MSS: small sheep]!**
18. **"Most assuredly** (Amen, amen) **I say to you** [note: singular], **when you were younger, you used to clothe and gird yourself, and you habitually walked around where you were consecutively setting your will** (intending; purposing). **Yet whenever you may grow old and decrepit, you will stretch out your hands, and another will clothe and gird you, and will carry you where you are not intending** (willing)**."**
19. **Now He said this showing by a sign** (or: signifying) **by what sort of death he [Peter] will bring glory** (a manifestation which calls forth praise and a good reputation) **to God. And saying this, He continues in saying to him, "Continue following Me!"**

20. **Now Peter, being turned around, continues looking at the disciple progressively following along behind – [the one] whom Jesus was loving, who also leaned back upon His chest during supper and said to Him, "O Lord, who is the one giving You over?"**
21. **Peter, therefore, seeing and perceiving this one, says to Jesus, "Lord** (Master), **now what [of] this man?"**

22. **Jesus then says to him, "If I am intending** (willing; purposing) **him to continue remaining until I am progressively coming, what [is it; effect comes] toward you? As for you, you be habitually following Me!"**
23. **Then this word** (saying; message) **went forth unto** (or: into the midst of) **the brothers** (= fellow believers) **– that that disciple continues not dying off. Yet Jesus did not say to him that he continues not dying off, but rather, "If I am intending** (willing; purposing) **him to continue remaining until I am progressively coming, what [is it; effect comes] toward you?"**

24. **This is the disciple: even the one constantly witnessing and testifying about these things, even the one writing these things – and we have seen and know that his witness** (testimony) **is true** (genuine; real).
25. **Now there are also many other things which Jesus did** (performed; made; created), **which things – if ever it could be progressively written, one by one** (= in full detail) **– I am imagining** (or: continue evaluating and supposing) **that not even the organized System** (world; arranged order; cosmos) **itself will [be able] to contain the scrolls being constantly written**.

[written circa 40-65 – Based on the critical analysis of John A.T. Robinson]