

# JOHN

## CHAPTER 1

1. Within a beginning there was The Word (The Thought; The Collection of Thoughts; The Idea; The Reason; The Discourse; The Communication; The Verbal Expression). And the Word (the thought; the expression) was (and continued being) facing, directed and moving toward (or: with) God.

And the Word (the thought; the idea; the reason; the expression) continued being God.  
[or: Originally the Word was existing and continued to be, and the Word was being {projected} toward God. And the Word, It was existing being God (idiomatically: And the Word was just what God was; And the Expression was {an extension of} Deity).]

2. This was continuing in existence, within a beginning, facing (directed and moving) toward (or: with) God.

3. All things come to be (are birthed; occur; or: came to be; were birthed; occurred) through It (or: Him), and apart from It (or: Him) not even one thing comes into being (occurs; was birthed; came into being) which has come into being (which has occurred).

4. Within It (Him), life was continuing existing (In It was life [as a source]). And the life was continuing being the Light of mankind (of men; for humans).

5. And the Light is constantly shining within the darkness (or: within the midst of The Darkness [= the ignorant condition or system]).

And the darkness does not (or: The Darkness [= the ignorant condition or system] did not) grasp it (so as to seize it, or to receive it down into itself and perceive it) or take it down (so as to overcome it or put it out).

6. A man came to be (was birthed), being one having been sent forth with a mission, as an apostle, from God's side (or: having been commissioned as an emissary and sent forth from beside God; having been sent forth to the side, whose source was God); a name for him: John.

7. This one came into a testimony (or: went to witness; came for a witness), to the end that he may give testimony (be a witness) about The Light, so that all (everyone) may believe and trust through him (or: it).

8. That person (= he) was not The Light, but rather [he came] so that he may give testimony (be a witness) about The Light.

9. It was (He was, and continued being) the True (Real; Genuine) Light which (or: Who) is continuously (repeatedly; progressively) enlightening (giving light to) every man (human) continuously (repeatedly; progressively; constantly) coming into the world (the ordered system; 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 (He was, and continued being) within the world (ordered system), and the world (ordered system) came to be (was birthed) through It (or: Him), and the world (ordered system) did not have intimate, experiential knowledge of It (or: did not recognize Him).

11. It (He) came into Its (His) own things (possessions, or people), and It's own (His own) people did not receive It (Him) and take It (Him) to their side.

12. Yet, as many as receive It (or: took Him) ? to the ones habitually believing (trusting) into It's Name (His Name) ? It gives (or: He gave) to them (in them) authority ([the] right; privilege) to be birthed (to become) God's children (born ones),

13. who are born (were given birth) not out of bloods, 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 (His) glory (Its manifestation which calls forth praise; 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 and reality {genuineness}).

15. John is continuing witnessing about It (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 receive (took 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: grace corresponding to and facing grace; grace instead of and replacing grace; grace exchanged for grace).

17. Because the Law was given through Moses, yet grace and truth (favor and reality) is 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 being [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 (continues being) the testimony of John (the witness having its source in John), when the Jews sent forth the priests and the Levites [note: thus they were of 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 Christ (the Anointed One; = the Messiah).?

21. And they asked him, ?What, then? Are you Elijah?? And he continues saying, ?I am not.? ?Are you The Prophet?? And he distinctly replied, ?No!?

22. Then they said to him, ?Who are you, so that we may give a reply to the ones sending us ? what are you in the habit of saying about yourself??

23. He affirmed, ?I am a voice ([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])!?

just as Isaiah, the prophet, said.?

24. Now the ones having been sent as emissaries were [sent] from the Pharisees.

25. And they asked him, and said to him, ?Why, then, are you continuously baptizing, since (or: if) you are not the Christ nor Elijah nor The Prophet??

26. John replies distinctly to them, saying, ?I am repeatedly 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 (came into being) in Bethany, on the other side of the Jordan, where John was living his life (lit.: being), repeatedly baptizing.

29. The next day (On the morrow) he is looking at (observing) Jesus progressively coming toward him, and he begins saying, ?Look! (Pay attention, see and perceive)! God's Lamb (or: the Lamb whose origin is God), the One continuously lifting up and carrying away (removing) the Sin of the world (habitually picking up and taking away the failure and error {the missing of the target} of the organized system)!

30. ?This One is He over 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 (first in rank and importance in regard to me).

31. ?And I had not seen Him to know (be aware of) Him, but nevertheless, to the end that He may be brought to light in (for) Israel (be manifested to Israel) ? because of this ? I came continuously baptizing in water.?

32. And John testified (gave witness), repeatedly saying that, ?I have viewed and continued gazing at the Spirit progressively stepping down (continuously descending), as a dove forth from out of heaven (or: as a pigeon out of the sky), and it remains upon Him (or: It abode {dwells} upon Him).

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

34. And I have seen and I have given witness (testified) that this One is God?s Son (continuously exists being the Son of God).?

35. The next day (On the morrow) John again had taken a stand ? and two from out of his disciples ? and he stood.

36. And gazing upon Jesus progressively walking around, he is saying, ?Look (Pay attention and perceive; See)! God?s Lamb (or: The Lamb whose origin is God)."

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

38. Now Jesus, being turned and viewing (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 (termed) "Teacher" ? ?where are you presently staying (or: habitually remaining and dwelling)??

39. He replies to them, ?Be coming, and you will see [with other MSS: Come and see (perceive)].? They went (or: came), then, and saw (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! ? which is presently being translated with explanation, ?Christ? ([the] Anointed One).

42. And he led him toward Jesus. Looking within 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 (On the morrow), He decided (or: He wants) to go out into Galilee. And Jesus is finding Philip and proceeds saying to him, ?Be constantly following Me!?

44. Now Philip was from (= had been living in) Bethsaida, out of the city of Andrew and Peter.
45. Philip proceeds finding Nathaniel 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. And 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 (there continues being) no deceit (no bait or contrivance for entrapping; fraud; guile)!"
48. Nathaniel says to Him, "From where (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 (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 see the heaven 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) upon the Son of the Man (or Mankind?s Son; the Son of man; 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 ? with His disciples ? was also called into the wedding (marriage feast).
3. And there being a lack of (a need of; a failing of sufficient) wine, the mother of Jesus proceeds saying to (toward) Him, "They are not continuing to have (= they're running out of) wine."
4. And Jesus is replying to her, "What [is it] to Me and to you (or: What [is that] for Me and for you), woman? My hour is not yet (is still not) arriving."
5. His mother proceeds speaking, saying to the attending servants, "Do whatever (or: anything which) He may be telling (saying to) you."
6. Now there were six stone water pots (or: jars) habitually lying there, corresponding to the cleansing (purifying) practice (ritual, or ceremony, of washing) pertaining to the Jewish customs (or: 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 (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 being 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 (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, 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 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, and overturns the tables.

16. And He said to the ones habitually selling doves (or: pigeons), "You folks take these things from this place! Stop making (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 (the boiling jealousy) of Your House (or: whose source is Your House; or, as an obj.

gen.: for Your House; or: pertaining to Your House) will ?consume Me? (?will eat Me down and devour Me?).

18. Then 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 say, ?This Sanctuary was built (constructed to be the House) and erected [in] forty six years ? and **you** ? you will raise it up within three days?!?

21. Yet That One (= He) had been speaking about the Sanctuary (inner Temple) of His Body (or, as gen. of Apposition: the Sanctuary which is His body).

22. Then, when He was raised up (awakened; aroused) 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 within Jerusalem during 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), because of the [situation for] Him to be continuously (habitually; progressively) knowing all men by intimate experience,

25. and because He was not having (had not been continually holding) a need requiring that anyone should bear witness (give testimony) about mankind (or: the Man), for He, Himself, was constantly (had been habitually) knowing by intimate experience what was continuing to be within mankind (the human; the 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.

2. This one comes (goes; came; went) toward (or: to) Him by night, and says (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 (continues having power) to constantly be doing (making) these signs (habitually performing these authenticating tokens and attesting signals), which You are constantly doing (performing).?

3. Jesus considered, and replies to him, saying, ?Certainly it is so, I am saying to you,

unless anyone (someone) may be born back up again to a higher place (or: may be given birth from above), he continues having no power (or: he is continuously unable) to see or perceive God's 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 to you, unless anyone (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 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 (continues existing being) spirit.

7. "You should not be amazed (marvel; wonder; be astonished; Don't be surprised) that I said to you, "It is necessary (binding) for you folks to be born back up again to a higher place (or: to be given birth from above)."

8. "The Spirit 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 brings under control.

[or: The wind constantly blows where it presently wills, 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.]

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.?"

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 " you are the teacher of Israel, and you continue not knowing and being intimately familiar with these things!

11. "Certainly it is so, I am saying to you, that which we have seen and thus know (perceive), we are constantly speaking (telling), 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 (testimony).

12. "Since I tell (or: If I told) you folks the earthly things (ones; situations), and you folks are not continuing in belief (do not presently believe; are not proceeding to trust), how will you believe if I should speak to you the things [or: situations; or: ones] upon the heavens (the super-heavenly occurrences; the fully-heavenly things [taking place]; the things {or: ones} being in a position of control upon the heavens)?"

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

14. "And, just as (correspondingly as) Moses lifted up (elevated; raised up high) the serpent, within the wilderness (desert; desolate place), thus it is necessary (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 ? may continuously have eonian life (life having the state of being, qualities and characteristics of the sphere pertaining to the ages; age-quality and eon-lasting life): within Him!

[with other MSS: so that all, continuously trusting into Him (others: upon Him), may not lose or destroy themselves, but rather may habitually hold age-abiding life (eonian life; life that is age-durative).]

16. ?For thus God loves the world (the universe; the ordered arrangement; the organized system), so that He gives His uniquely-born (with other MSS: the only-begotten) Son, to the end that all (everyone) ? the one habitually believing and trusting into Him ? may not lose or destroy themselves, but rather may continuously have (habitually hold) eonian life (age-durative life with qualities derived from the Age).

[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 Apostle) 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, as an aor.: should judge, or bring judgment upon, the universe or system), but to the contrary, to the end that the world may be delivered (or: that the system may 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 evaluated (is not habitually being separated for decisions or being judged). The one not habitually trusting and believing has already been 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 is the separation and the decision (the evaluation; the judgment): that the Light has come (or: has gone) into the world (the universe; the ordered system or arrangement), and mankind (the men; the humans) loves (or: love) the darkness rather than the Light, for their works (deeds; acts) were continuing to be bad ones (unsound ones; wicked ones; laborious ones; toilsome ones that created bad news; wrongful ones),

20. ?for all (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; acts) 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 (going) toward the light (or: the Light), so that his works (deeds; acts) 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 (came) into the Judean territory (land; country; region), and He was wearing away the time there with them. He was also periodically baptizing.

23. Now John was continuing repeatedly baptizing in Enon, near Salim, because much water was (or: many waters were) there, and [folks] kept showing up alongside and were being 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 (come toward) John, and said (say) to him, ?Rabbi, he who was with you across (on the other side of) the Jordan [River], to whom you have borne witness (for whom you have testified), look (see; consider), this one is continually baptizing, and everyone is (all are) constantly coming (going) toward (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 heaven in him).

28. ?You folks, yourselves, repeatedly bear me witness (habitually testify for me) that I myself said, ?I am not the Christ!? But rather that, ?I am one having been sent forth as an emissary (one sent forth with a mission; an apostle) in front of That One.?

29. ?The One continually holding (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 (It is 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 (constantly exists being) above upon all men (or: up over upon all things). The one continuously being forth from out of the earth [as a source] is

(constantly exists being) from out of the earth, and is habitually speaking forth from out of the earth. The One continuously coming (habitually going; repeatedly coming; progressively going) forth from out of the midst of the heaven [as a source] is (constantly exists being) above upon all men (or: up over upon all things).

32. ?What He has seen and hears (or: heard), to this He continuously bears witness (is repeatedly testifying), and no one is presently grasping (habitually takes in hand; continues receiving) His witness (testimony).

33. ?The one receiving (grasping; taking in hand; getting hold of) His witness (testimony) certifies by setting a seal that God is true (real; genuine),

34. ?for He Whom God sends forth with a mission (dispatches as an Emissary or Apostle) habitually is speaking God?s declarations (messages; sayings; the things spoken by God), for God is habitually (continuously) giving the Spirit [and] not from out of a measure (= by a measured portion; = without measure).

35. ?The Father continuously loves the Son, and He has given all men (or, as a neut.: all things) so that He has them as a gift within His hand.

36. ?The one habitually trusting (continuously believing) into the Son is constantly holding (progressively having) eonian life (life having the characteristics and qualities of the sphere of the ages; age-durative life; eon-lasting life; life whose source is the Age). Yet the one continuing being unpersuaded by the Son (being constantly incomplicant, disobedient or disbelieving to the Son; being repeatedly stubborn toward the Son) will not catch site of (see; observe; perceive) [this] life. To the contrary, God?s inherent fervor (passion; mental bent and natural impulse; propensity and disposition; wrath) is continuously remaining (habitually dwelling and abiding) upon him.?

## CHAPTER 4

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

2. although, to be sure, Jesus Himself had not been baptizing, but rather His disciples [were] ?

3. He abruptly took His leave of (went away from; divorced; forsook) Judea and went (or: came) away again into the Galilee [district].

4. Now it was being necessary for (It had been binding to) 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 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 from out of Samaria to draw (dip up) water. Jesus now says to her, ?Give [it] to me, to drink,?
8. for 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? For 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, ?Give [it] to me, to drink,? you would ask (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 (having) a bucket or any means of drawing, and the well is deep! From where (From what source), then, are you holding (or: having) the living water?
12. ?**You** are not greater than our father, Jacob, who gave the well to us? 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, ?Every one 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 into the age, but further, the water which I shall give to (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 ages (age-during life; eon-lasting life; eonian life).?
15. The woman is saying toward (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 (dipping up).?
16. He presently says to her, ?Be going on your way. 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 (or: I do not continuously hold) a husband.? Jesus then says to her, ?Beautifully you say that, ?I am not presently having (or: I do not continuously hold) a husband,?
18. ?for you had (you held) five husbands, and whom you now are presently holding (having) is not your husband. This you have said [is] true (or, with 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, and you folks continually say that the place where it continues necessary (is constantly binding) to be habitually worshiping is within Jerusalem.?
21. Jesus then says to her, ?Be constantly trusting in Me (or: Continue believing Me),

O woman (= dear lady), because an hour is progressively coming when you folks will give worship to the Father neither within this mountain nor within Jerusalem.

22. ?You folks are habitually worshiping what you have not seen and thus do not know. We are continuously 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 (is; or, : 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 ones (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 (necessary) for the ones continuously worshiping Him to be constantly worshiping 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 (seen) and hence know that a Messiah repeatedly comes (or: an anointed leader periodically comes; Messiah is presently coming) ? the One commonly called (interpreted or translated) ?Christ.? Whenever he may come, that one will bring back a report (announce again a message) 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 (had been and continued) wondering (or: amazed; astonished) that 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 (pot) and went away into the city, and proceeds saying to the men,

29. ?Come here! See a man who said to me (told me) everything which I did (or: all [the] things which I do)! Surely this one is not the Christ? (or: Is this one not the Christ?; Can this one be the Christ?)?

30. They came forth out of the city, and were progressively coming toward Him.

31. In the meantime (Meanwhile) the disciples had kept on urging Him, repeatedly saying, ?Rabbi, You must eat!?

32. Yet He says to them, ?I, Myself, continually have (hold) food to eat which you men have not seen and hence to 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 (exists being) that I should do (perform; [other MSS: continuously be doing]) the will (intent; purpose) of the One sending Me, and I should bring His work to its goal (or: complete His act; finish and perfect His

deed).

35. ?Do you guys not commonly say that, ?It is still (yet) four months more, and the process of harvesting progressively comes?? Consider (Look)! 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 the one habitually (progressively) reaping (harvesting) is constantly receiving (taking in his hand) a compensation (a wage; a reward; a payment), and is constantly gathering (collecting; bringing together) fruit into a life having the source, character and qualities of the ages (eonian life; age-during life; eon-lasting life), so that the one habitually (progressively) sowing and the one habitually reaping (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 apostles to be constantly harvesting (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 (to) Him, they began asking, and kept on begging, Him to continue remaining (dwelling) with them (at their side). So He stayed (remained; dwells) there two days.

41. And by much more did they believe (or: in much more do they put their trust) through (because of) His word (message; communication),

42. and were saying to the woman, ?We are no longer believing (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 (Savior; Healer and Restorer to health and original condition) of the world (the universe; the ordered system), the Christ (the Anointed One).?

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 (is not in the habit of having value or worth; is not rightly evaluated) within his own country (fatherland).

45. Therefore, when He comes into the Galilee [area], the Galileans receive and welcome Him, being ones having seen everything that He did (performed) at the festival (feast; celebration) within Jerusalem ? for they themselves, also, went into the

festival (feast).

46. Jesus then 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, hearing that Jesus is presently arriving from out of Judea into the Galilee [area], went off toward Him and began asking and kept on begging Him so that He may walk down (descend) at once and heal (cure) his son, for he was continuing about to be dying (at the point of death).

48. However, Jesus says to him, "Unless you folks see signs and unusual events (wonders; portents; omens), you people may in no way (under no circumstances) trust or believe."

49. The royal officer (courtier; king's attendant or relative) continues, saying to Him, "Lord (Sir; Master), walk down at once (descend) before my little boy dies!?"

50. Jesus then says to him, "Be proceeding on your way (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 (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; sent him away; 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 (trusts), he and his whole household.

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

## CHAPTER 5

1. After these things there was a festival (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 (named) in Hebrew "Bethzatha" [other MSS: Bethesda] ? presently having five covered colonnades (porticos; porches supported by columns).

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 +: habitually receiving from, and thus waiting for, the moving

(agitation) of the water].

4. [this vs. omitted by WH, Nestle-Aland, Tasker, Panin, following p66 & 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 (corresponding to a season; in accord with a fitting situation) descend (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 (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 continuously lying [there], and intimately knowing 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 presently willing...; Do you habitually want or intend...?)

7. The ill (infirm; weak) man considered and answers Him, ?Sir (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 (stirred up). But within which [time, or, situation] I [by] myself am in progress of coming (or: going), another one is always stepping down (descending) before me!?

8. Jesus then says to him, ?Get on up (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 (aroused), and at once takes up his pallet (or: mat; cot), and was walking about. ? now it was a sabbath on that day ?

10. The Jews, 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 man, 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 be habitually falling short of the target (or: Do not go on missing the mark any longer; Now stop continually sinning), so that something worse may not happen to you (or: to the end that something worse may not come to be in you).

15. The man then went away and told the Jews that Jesus is the one making him sound in health,

16. so on this account the Jews kept in hostile pursuit and were persecuting Jesus [other MSS +: 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 (up to right now); I also **AM** continually working."

18. On this account, therefore, the Jews were all the more seeking to kill Him off, because not only was He habitually loosing and destroying (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) except He may continually be seeing something the Father is in process of doing (or: except something He may presently observe the Father constructing {making; creating}), for what things That One may likely be progressively doing (making; constructing; creating), these things, also, the Son is likewise habitually doing (is in like manner constantly making).

20. "for the Father likes the Son (continuously has affection for and expresses friendship to the Son) and habitually points out (constantly shows; progressively exhibits) to Him (or: in Him) everything (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. "For just as the Father is habitually (repeatedly; constantly; presently) raising up the dead ones, 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 (evaluating; judging) in the Son (by the Son; to the Son),

23. "to the end that EVERYONE (all men) may continuously be honoring the Son (may habitually value, and constantly finding 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 hearing My Word (or: My message; My communication of the thought and idea), and continuously trusting (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 ages; age-lasting and eon-durative life; life having its

source in the Age; 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 (habitually; continually) coming, and now exists (is), when the dead ones WILL hear the voice of God?s Son, and the ones hearing WILL live!

26. ?For just as the Father continuously holds (constantly has) Life within Himself, thus also, He gives in the Son (or: to the Son) to be continuously holding (constantly having) Life within Himself,

27. ?And He gives in Him (to Him; by Him) authority (the right) to be habitually making separations and decisions (to constantly evaluate; to continuously do judgment), because He is a son of mankind (= because He is human; or: because He exists being Man?s Son {or: [the] Son of man}).

28. ?Don?t you folks be constantly amazed at this, because an hour is repeatedly (habitually; continually) coming within which ALL MEN (Everyone) ? the ones within the tombs (graves) WILL HEAR His voice,

29. ?and they will come out: the ones doing virtue (making or constructing good) into a resurrection of 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 (judgment).?

30. ?I, Myself, am continually unable (I habitually have no power or ability) to be doing anything from Myself: correspondingly as I am continuously hearing, I am habitually separating, evaluating and deciding (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 (may by habit witness or make claims) about Myself, is My claim (testimony) not true? (or: My claim is not true [by your standards]).

32. ?There is Another (of the same kind). He is presently (constantly) bearing witness (testifying) about Me, and I have seen, and thus know, that the claim which He is bearing witness about Me is true (credible).

33. ?**You** folks have dispatched [men] to John, and he has borne witness (testified) to The Truth (or: by the Truth; in the Truth),

34. ?yet, for Myself, I am not by habit taking (receiving) the witness (testimony; claim) from a man (from [the] side of a human), but rather, I presently say these things to the end that you folks 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 (toward an hour)

want (or: purposed) to exult and rejoice in its light (or: within his light).

36. ?Yet I, Myself, constantly hold (am continuously having) the Witness [that is] greater than from John (or: the greater testimony compared to the one that John gives), for the works (acts; 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 acts) which I am continuously doing (performing) continuously bear witness (testify; make claim) about Me, that the Father has sent Me forth with a commission (as an Apostle, 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 (perceived) His external appearance (shape; that which is seen),

38. ?And your folks are not holding His Word (His Message; His communication of His Thought and Idea; His Logos) remaining (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 an Apostle), **you** people are not trusting (believing).?

39. ?You folks continuously search (or, as an imper.: Be constantly searching) the Scriptures, because within them **you**, yourselves, are habitually presuming (supposing) to be continuously holding (habitually having) eonian Life (life pertaining to, having the qualities and characteristics of, the ages; age-durative life; perhaps = life of the coming age), and those [Scriptures] are (exist being) the ones continuously testifying about Me (constantly bearing witness around Me).

40. ?And you people continue not willing (habitually do not intend) to come toward (to) Me, so that you may have (may continuously hold and possess) Life.?

41. ?I have no habit of receiving glory from humans (or: I am not continuing to take a reputation alongside of men),

42. ?but rather, I have come to know you folks by personal experience, that you people do not continuously hold (do not presently have) God's love 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 able to trust or believe? [You are] habitually getting a reputation and receiving fame (or: glory) from one another, and you folks are not constantly seeking the glory (reputation; opinion; manifestation which calls forth praise) which comes from the only God (or: from God alone)?

45. ?Stop thinking (supposing; presuming) that I, Myself, will publicly speak down against (accuse) you folks toward (to) the Father; the one constantly accusing (publicly speaking down against) you people is (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 (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 [a denarius = a day?s pay for a laborer, thus = about eight month?s 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) 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 (men; humans) recline back, as at a meal." ? Now there was a lot of grass and plants in the area (the place) ? Therefore the adult males reclined back, about five thousand in number.

11. Then Jesus took the loaves and, expressing gratitude (giving thanks), 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 (Collect) the excessive abundance of broken pieces (fragments; or: crumbs), to the end that nothing may be lost.?

13. Therefore, they gathered (collected) [them] together and filled twelve baskets of broken pieces (fragments; or: crumbs) from out of the five loaves of barley bread which

were over-abounded to the ones having eaten.

14. Then the people (the men; the humans), seeing the signs which Jesus did, began to say (or: kept on saying), "This One is truly (really) The Prophet ? the One periodically coming into the world (the organized system).?"

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 (retires; leaves the area and goes back up) again into the mountain.

16. Now as it came to be evening, His disciples walked down (descended) upon the sea [shore],

17. and, stepping within (boarding) a boat (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 the sea (or: lake) was being progressively roused and stirred up from a great wind continuously 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) 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 (instantly; at once) the boat came to be upon the land into which they had been proceeding under way.

22. The next day (On the morrow) the crowd ? the one having stood, and still standing, on the other side of the sea (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 (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 finding Him ? on the other side of the sea (lake) ? they said to Him, "Rabbi, when (at what time) have you come to be here (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 ages; age-during and eon-lasting life) which the Son of the Man (of Humanity; of the human; of mankind) will give to you (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 man [doing] this).?
28. Then they said to Him, ?What may we be habitually doing, so that we may be habitually working God?s works (acts; deeds; or: the works which have their source in God)??
29. Jesus considered and answered, saying to them, ?THIS is God?s work (the work whose source is God): that you folks may 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. Then they say to Him, ?Then what sign are **you**, yourself, doing (making; performing), so that we may see and believe in you? What are you, yourself, presently accomplishing (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 heaven to habitually eat.??
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 heaven to YOU folks! But rather, My Father is presently (or: continually) giving the true, real, genuine bread from out of the heaven.
33. ?For God?s bread is (exists being) the One repeatedly descending (continually or habitually stepping down) from out of the midst of heaven, and constantly (habitually) giving Life to the world (for the organized system).?
34. Therefore they say to Him, ?O Master (Lord), always give this bread to us!?
35. Jesus said to them, ?I, Myself, **AM** (exist being) the Bread of the Life. The one progressively coming toward Me may by no means hunger (under no circumstances be hungry), and the one constantly trusting (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 you continue not trusting or believing [Concordant Gr. Text +: Me].
37. ?All that (or: Everything which) the Father continues giving to Me will move toward Me to finally arrive here, and the one progressively coming toward Me I may under no circumstances (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 (descended), away from the heaven, 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 (everything which) He has given to Me, so that it is now Mine, I will (or, as aor. subj.: may; should) lose nothing from out of it, but further, I will (or: should) raise it up in The Last Day (or: by the Last Day; for the last Day).

40. ?For this is the purpose (will; intent) of My Father, to the intent that all mankind (everyone) ? the Man, continuously watching (gazing at) the Son with discernment and contemplation, even habitually trusting and progressively believing into Him ? may possess (have; hold) Life, Whose source is the ages (eonian life; life having the qualities and characteristics of the Age; age-during and eon-lasting life), and I will (or: should) raise HIM up for the last Day (or: in the Last Day; by the last day).?

41. Therefore the Jews began a buzz of discontented complaining and critical comments, and were progressively murmuring about Him, because He said, ?I, Myself, **AM** (exist being) the Bread ? the One stepping down (descending) from out of the midst of the heaven,?

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 (descended) from out of the midst of the heaven???

43. Jesus decidedly answered, and says to them, ?Stop the grumbling buzz of murmuring (under-toned mutterings of critical and discontented comments) with one another!

44. ?No one is able (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 the Last Day.

45. ?It exists having been written within the prophets: ?And they will all exist being God?s taught-ones (or: ones having had God as the source of instruction).? Everyone hearing at the Father?s side, and learning, is progressively coming toward Me!

46. ?Not that anyone has seen the Father ? except the one (or: One) continuously being (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 one continuously trusting (constantly or progressively believing) presently and continuously holds eonian life (life having its source, qualities and characteristics from the ages; age-during and eon-lasting life)!

48. ?I, Myself, **AM** (continuously exist being) the Bread of the Life,

49. "? your fathers ate the manna within the wilderness (desert; desolate place), and they died ?

50. ?this is (continuously exists being) the Bread which is repeatedly (or: constantly) stepping down (descending) to the end that ANYONE may eat from out of It and not die (or: he can not die) [B reads: and he can continue not dying].

51. ?I, Myself, **AM** (continuously exist being) the continuously living Bread ? the One stepping down (descending) from out of the midst of the heaven. If anyone should eat from out of this Bread, he will live 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; the universe), is (continuously exists being) My flesh!?

52. Therefore, the Jews 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. Therefore Jesus said to them, ?It is certainly true (Amen, amen) I am now saying to you, unless you folks should eat the flesh of the Son of the Human (the Son of man), and should drink His blood, you are not continually holding (habitually having or continuously possessing) Life within yourselves.

54. ?The one habitually eating (continuously chewing or masticating) My flesh and drinking My blood is continuously possessing (holding; having) eonian Life (life derived from and having the qualities of the ages; age-during and eon-lasting life), and I, Myself, will raise him up (resurrect him; stand him back up again) in the Last Day (or: for {by} the last Day),

55. ?for My flesh is (constantly exists being) true (real; genuine) food, and My blood is (continuously exists being) true (real; genuine) drink.

56. ?The one 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 (In corresponding accordance as) the continuously-living Father sent Me off (or: forth) as an Emissary (commissions Me as an Apostle and sends Me on a mission), and I, Myself, am continuously living through (because of) the Father, likewise he who is habitually eating (repeatedly chewing [on]) Me, that one will also live through (because of) Me.

58. ?This is (continuously exists being) the Bread: the One stepping down (descending) from out of the midst of heaven ? not according as the fathers ate and died. The one habitually eating (continually chewing [on]) this Bread will live [p66 & others read mid.: will in (or, of) himself live; D reads pres.: is continuously living] 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) is hard and rough ? who is able to continue hearing of it (or: 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 (around this [subject]), He says to them, ?Is this continuing to trip you folks up (Is this now snaring or trapping 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 (ascending) to where He was being before (continued existing formerly)?

63. ?The Spirit (or: spirit) is (continues being) the One continuously creating life (repeatedly making alive; habitually forming life). The flesh continues being of no help or benefit to anything (further or augments not one thing). The declarations (spoken words; sayings) which I, Myself, have spoken to you folks are (continue to be) Spirit (spirit) and they are (continue being) Life.?

64. ?But there continue being some from out of 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 going to give Him over (hand Him over).

65. So he went on saying, ?Because of this I have told you folks that no one is presently able (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 may 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, and 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 (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 (constantly have; habitually hold [out]) declarations (sayings; things spoken) of eonian Life (of life whose source and origin are the Age; pertaining to age-during 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 (continuously exist being) God?s Holy One (Set-apart One)."

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 out of you men, one who thrusts-through (a devil)!?

71. Now, He was speaking of Judah (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 had been trying to find Him (seeking Him; searching for Him), to kill Him.

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, or 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 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 religion, culture and political organization]) 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 (continuously bearing witness 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 (festival). I, Myself, am not yet walking up into this feast (festival), because My season (fitting situation) has not yet been fulfilled (made full; filled up)."

9. Now, saying these things to them, He remained within the Galilee area.

10. Yet, as His brothers walked up into the feast (festival), then He, **Himself**, walked up, not as in clear light (as clearly visible), but rather, as within a hidden situation.

11. Then, the Jews 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: boldness) 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 (feast), Jesus walked up into the Temple grounds (or: courts; porches; sanctuary area) and began teaching.

15. The Jews were therefore surprised and kept on being amazed (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 whether I am continuously speaking from Myself.

18. ?The one continuously speaking from himself is habitually seeking his own reputation (glory); yet the One constantly seeking the reputation (glory) of the One sending Him, this One is true (continues being genuine and real), and injustice (that which is contrary to fairness, equity and rightwised relationship in the Way pointed out) does not exist within Him.

19. ?Did not Moses give the Law to you folks? And not one from out of you folks is habitually doing (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)! 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 ? and 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 (lit.: 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 are presently seeking to kill?

26. ?And look! He continues speaking in public openness (boldly) ? and they continue saying nothing to him. The chief rulers (authorities) have not at some point come to really know personally that this one is the Christ (the Anointed One), 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) 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 both have seen and know Me, and you have seen and know where I am from

(what is my source). And 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 continuously exist being at His side) ? and that One (or: that One also) sent (or: sends) Me forth as an Emissary with a mission (as an Apostle).?

30. Then they began seeking to catch hold of and arrest (seize) Him ? and still no one laid a hand upon Him, because His hour had not yet come.

31. Now many, from out of the crowd, trusted and believe 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 (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** (in what place I continue being), you folks have no power (are not able) to come.?

35. Therefore, the Jews 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 Hellenists (the Greek-speaking Jews; or: all those having been absorbed into the Greek culture among the nations), and to be teaching the Hellenists (or: 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 (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 (festival), Jesus, having taken a stand, stood and cries out, saying, ?If ever anyone may continue being thirsty, let Him be habitually coming toward (to) Me and let him be constantly (habitually; repeatedly) drinking!

38. ?The one continuously trusting and progressively believing into Me, just as the Scripture says, ?Rivers (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 (with regard to) the Spirit [other MSS: Holy (Set-apart) Spirit] of which (of Whom as a source; [other MSS simple read: which]) they ? those trusting and believing into Him ? were about to be continuously receiving. For the Holy

(Set-apart) Spirit was not yet being One having been given [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, out of the midst of the crowd, [some; p66 and others read: many] hearing these words 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 from out of the Galilee [area]!"

42. "Does not the Scripture say that the Christ (the Anointed One) habitually comes from out of the seed of David, and from Bethlehem, 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 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 been led astray (been deceived)?"

48. "Not anyone from out of the rulers (chiefs; leaders) or from out of the Pharisees believer or put trust 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 from out of them, proceeds saying to them,

51. "Our Law is not in the habit of judging (or: No law of ours is proceeding to decide about) the person (man; human) unless (except) it can (or: should; or: will) 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 (Examine) and see, that a prophet is not usually awakened (not habitually raised up) from out of the midst of the Galilee [area]!?"

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, sitting down (taking a seat), He began and continued teaching them.

3. Now the scribes (specialists in the written Scriptures) 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, 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 (having the act of adultery habitually performed upon her).

5. "Now within the Law, Moses commanded (directed) 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 the end that they should continue holding (having) [something] to be constantly accusing (bringing charges) pertaining to Him.

Now Jesus, stooping (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 (straightens up) and says to them, "Let the sinless one (the one without failure or a miss of the target) of you folks first cast (throw) a stone upon her."

8. And again, bending (stooping) down, He was continuing to write into the dirt (earth).

9. Now 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. And Jesus was left alone, and the woman (the wife) continuing being [other MSS: standing] in the midst [of the court].

10. So Jesus, unbending, straightening up and seeing no one but the woman, says to her, "O woman, where are those, your accusers? Does no one condemn you?"

11. And she says, "No one, sir (or: O lord)." So Jesus says to her, "Neither am I 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** (continuously exist being) the Light of the world (of the ordered system; of the cultural, political and religious arrangement; of the universe). The one habitually and progressively following Me can by no means (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!"

13. Therefore, the Pharisees said to Him, "**You** are continuing to bear witness (are now giving testimony) about yourself! Your witness (testimony) is not true!"

14. Jesus considers and replies, and says to them, "Even if **I**, Myself, continue bearing witness (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 (what place) I came from, and under where I progressively lead the way (or: to where I am going). Yet **you** folks have not seen and do not know from where (what place) I am progressively coming, or under where I progressively lead the way (or: to where I am going {departing}).

15. "**You** people continue making decisions based on the flesh (or: constantly separate, evaluate and judge down from and in accord with [the realm and system of] the flesh). **I**, Myself, am habitually judging (separating, evaluating and deciding about) no one.

16. "And yet, if **I** ever proceed to be judging (or: if **I** am separating and deciding), My decision (separation, evaluation and judgment) is, and continues being, true (valid; real; genuine), because I am not (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) of two people (humans; men) is (exists being) true (valid; genuine; real).

18. "**I**, Myself, am the man now bearing witness (habitually testifying) about Myself, and the One sending Me, the Father, is continuously bearing witness (constantly testifying) about Me."

19. Then they began saying to Him, "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 (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 [p66c & others: Jesus] again said to them, "**I**, Myself, am progressively leading the way under (or: **I** am proceeding to withdraw and go away), and 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; sins). Under where **I** progressively lead the way (or: To where **I** am proceeding to withdraw and go away), you folks continue having now power (are presently unable) to go (or: to come)."

22. The Jews 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 now power (are presently unable) to go (or: to come).!'"

23. So He went on to say to them, "**You** folks continuously exist (presently are) from out of the things below (or: **You** are presently forth from out of the downward places); **I** continuously exist (have My being; am) from out of the things above (or: **I AM** forth from

the upward places). **You** people continuously exist from out of this system (ordered arrangement; world [= culture, religion and polity]); I 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 AM**, 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 (or: Primarily that which I am also constantly telling you).

26. "I continuously hold (habitually have) many things to be constantly speaking and deciding (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 into the system (into the world; into the ordered arrangement of the culture, religion and polity)."

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 (raise aloft; elevate; or: exalt) the Son of man (Humanity's Son; the Son of Mankind), then you will come to know by personal experience that **I AM**, and I from Myself am habitually doing nothing (not one thing), but rather, according as the Father teaches (or: taught) Me, I continue speaking these things.

29. "And the One sending Me is constantly (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 am always constantly doing the things pleasing to Him (or: making pleasing things by Him; performing the acceptable things in Him)."

30. During His progressively speaking these things, many trusted, and believe into Him.

31. Therefore, Jesus began saying to the Jews who had trusted and were now believing by Him (or: in Him), "If **you** should remain (dwell; abide) within **My** word (My message; My communication; My expressed thought; My Idea), you folks are truly (really; genuinely) My disciples,

32. "and you will come to know the Truth (Reality) by intimate experience, and the Truth (Reality) will liberate and make (set) you free!"

33. They considered and replied to Him, "We are Abraham's seed (offspring; descendants), and we have served as slaves to now 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) is (exists being) a slave of the failure (the error; the sin;

the mis-shot).

35. "Now the slave is not remaining (dwelling; abiding) within the house into the Age. The son continuously remains (dwells; abides) into the Age.

36. "Therefore, if the Son should liberate and make (set) you free, you folks will exist being free ones in your very essence and being.

37. "I have seen and know that you folks are Abraham's seed (offspring; descendants), but now you continue seeking to kill Me, because My word (message; thought; idea; discourse) is not continuing to have room and make progress within you people.

38. "I am habitually speaking things which **I**, Myself, have seen, [being] at the side of the [others: My] Father, and **you** folks are yourselves habitually doing [p75: 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 you folks are Abraham's children, be continually doing Abraham's deeds (acts; 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 pres. indicative] ? a Man (person; human) Who has spoken to you the truth which I hear (or: heard) from (or: at) God's side. Abraham does not do this (or: did not do this).

41. "You folks habitually do your father's works (deeds; acts)."

They said to Him, "**We** were not born out of prostitution (or: fornication). We have (are holding) one Father: God!"

42. Jesus said to them, "If God were your Father, you folks would have been loving Me, for I came forth and am arrived here 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: an Apostle).

43. "How (Through what [situation]) is it that you folks consistently do not understand (have personal, experiential knowledge of) the matter of My discourse (= 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 are (exist and have your being) from out of the father, the devil (or: the devil father; the father ? the one thrusting-through), 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 man-killer) from [the] beginning (from the start), and he has not stood (has not made a stand) within the Truth (Reality), because truth (reality) 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 (continuously exists being) a liar, and its father.

45. "Yet **I**, because I 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 one 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 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 [and obeying]): because you are not from out of God as your source."

48. The Jews calculated a reply and said to him, "Are we not expressing it beautifully (ideally) when we are saying that **you** are a Samaritan and constantly have (continuously hold) a demon?"

49. Jesus decidedly replies, "I do not have (habitually possess) a demon, but to the contrary, I continuously honor (bring value to) My Father, and **you** are repeatedly dishonoring (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 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 may under no circumstances (or: by no means) gaze upon death, so as to contemplate it, be a spectator to it or look at it with interest and attention, into the Age."

52. The Jews said to Him, "Now we have come to personally know (have intimate experiential knowledge) that you presently have a demon! Abraham died, also the prophets, and **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 into the Age.

53. "**You** are 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 (reputation) is (exists being) nothing. My Father ? [of] Whom you keep saying, "He is our God" ? is the One continuously and progressively glorifying Me (bringing a manifestation of Me which calls forth praise).

55. "Now you have not intimately and experientially known Him, yet I have seen, and thus, know Him ? and if ever I should say that I have not seen nor know Him, I will be a liar, like **you**. But to the contrary, I have seen and know Him, and I continuously hold in custody, protectively guard, note and observe His word (message; thought; idea).

56. "Abraham, your father, was exceedingly glad (exulted) to the end that he could see My day, and he saw (caught sight of; beheld; observed; perceived) [it] and rejoiced."

57. Therefore the Jews said to Him, "You are not yet holding (having) fifty years, and you have seen Abraham?"

58. Jesus says to them, "It is certainly so (Amen, amen)! I am telling you, before Abraham comes into being, **I AM**."

59. They therefore lifted up stones so that they could hurl (throw; cast) [them] upon Him. But Jesus had been concealed (was hidden), and He went out from the Temple grounds [Aleph, A & others +: 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 (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 progressively (repeatedly; habitually) comes, when no one is able (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 be within the system {ordered arrangement}, **I AM** the system's Light)."

6. Saying these things, He spits on the ground, and makes clay mud from out of the spitted saliva, and smears (anoints; rubs on; [WH following B read: applies; puts... on]) His clay mud upon the blind man's eyes,

7. and says to him, "Lead on under (or: Go your way; Depart) into the pool of Siloam ? which is normally being translated and interpreted 'Being sent forth on a mission (Commissioned; Being made an apostle)' ? Wash yourself!" Therefore, he went off (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 one 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 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

(smear[ed] [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 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; from God' side), 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** now saying about him, seeing that he opened up your eyes?" And the man said, "He is a prophet."

18. The Jews, 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 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, for the Jews 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 Christ), 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)."

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). I have seen and know one thing: that I was existing being a blind man; at present 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 man, but **we** are disciples of **Moses!**"

29. "We have seen, and know, that God has spoken to (or: in) Moses. But this man ? we have not seen nor know where he is from."

30. The man insightfully replied, saying to them, "For in this is the marvelous thing (the wonder; the astonishing state of affairs): that **you** 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** 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, finding him, said to him, "Are **you** now trusting and believing into the Son of man (or: of mankind)?"

36. And in considered response, that one says, "And who is he, sir (or: lord), so that I can believe (or, as a fut.: 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. And Jesus says to him, "I came into this world (ordered system) into a result of sifting and deciding (into a separation and a judgment): to the end that the ones **not** habitually seeing and observing can (or: may) be constantly seeing and observing, and the ones habitually seeing and observing should (or: may) become blind ones."

40. And those from out of the Pharisees ? being with Him ? heard these things, and said to Him, "**We** 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

1. "I tell you folks it is certainly true (amen, amen): the one 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 (stepping back over 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 one habitually entering through the door is the sheep's own shepherd [note: root meaning 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 (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 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 AM** the Door for the sheep (the sheep's Gate).
8. "Everyone (or: 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 (hear) them.
9. "**I AM** the Door (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 find pasture (something to feed on).
10. "The thief does not constantly come, except to the end that he may steal, kill and destroy (utterly loose away). **I** come so that they may possess (have; hold) Life, and may possess [it] in superabundance (or: and may have a surplus surrounding them in excessive amounts).
11. "**I 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 [p45 & others: gives] His soul-life for and on behalf 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 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 (are not) from out of this fold, and it is binding (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 am constantly placing (or: setting; laying [down]) My soul, to the end that I may take it in My hand (or: receive her).

18. "No one lifts it (her) up and carries it away (removes her) from Me; on the contrary, I continue putting (placing; setting; laying) it (her) away from Myself. I constantly hold authority (continuously have the right) to place it (put her; lay it), and I constantly hold authority (continuously possess the right) to take it (receive her) again. This directive (command) I received from (or: at) My Father's side."

19. A tearing split occurred again among the Jews through these words (on account of these ideas).

20. Now many of them began saying, "He continues having a demon and is insane (mad; manic; crazy). Why do you continue listening to (hearing) him?"

21. Others were saying, "These are not the sayings (spoken words; declarations) of a demoniac (of one being constantly possessed or afflicted by a demon). A demon is not able (has no power) to open up blind people's eyes!"

22. At that time [the feast (festival) of] the Dedications (celebration of renewals or rededication; feast of lights; Hannukah) 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 surrounded (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** are the Christ (the Anointed One; the

- Messiah), openly (outspokenly; boldly with freedom of speech) tell us!"
25. Jesus directly answered them, "I told you folks, and you continue not trusting or believing. **The works** (The deeds; The acts) which I am continually doing within My **Father's** Name, **these** are continuously bearing witness (giving testimony) about Me.
26. "But **you folks** 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-during and eon-lasting life; life having the qualities and characteristics of the Age) to them, and 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 (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 the Father: We are one thing)."
31. Then the Jews 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 considered and answered Him, "We are not proceeding to stone you about beautiful works, but rather, about blasphemy ? even because **you**, being a human (a man), continue making yourself God (or: a god)."
34. Jesus judiciously replies to them, "Is it not standing, having been written, within your Law [= the Torah] that 'I say, you people are (exist being) gods'?"
35. "Since He said 'gods' [= *elohim*] to whom God's Word (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 (there is no power) for the Scripture [= the Tanakh] to be loosened, undone or destroyed ?
36. "are **you** now saying to the One Whom the Father set apart (consecrated as holy) and sent forth as an Emissary (on a mission; as an Apostle) into the organized system (into the world; into the cosmos; into the religious and cultural system) ? 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; acts), do not put trust in Me (or: Don't believe Me).
38. "Yet since I am constantly performing (habitually doing; repeatedly making), even if you can not now be trusting (believing) in Me, continue to trust (believe) in (or: by) the

results (acts; works; deeds) so that you may come to experientially know and habitually trust (believe [other MSS: continue knowing]) that **the Father** [is] within **Me**, and **I** [am] within **the Father**."

39. Therefore they kept on seeking, again, to lay hold of and arrest Him, 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 baptizing the first time (or: formerly), and continued remaining (abiding; dwelling) there.

41. And many came to (toward) Him, and they began saying, "John, indeed, did not perform a single (one) sign, yet all ? whatever John said about this one ? was true."

42. And many trusted (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 rubbed and anointed the Lord (the Master) with perfumed oil (ointment) and 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, 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 (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 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).

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 mid.: has fallen asleep; has found repose), but even so, I am setting out to proceed in journeying to the end that (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 (may 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.

18. Now Bethany was near Jerusalem, about fifteen stadia (= about two 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, 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 standing back up again (the Resurrection; the Arising) and the Life. The one habitually trusting and progressively believing into Me, even if he may die-off (away), will live (mid.: will in and of himself come to life).

26. And everyone (all) continuing living and trusting (progressively believing; regularly exercising faith) into Me can by no means (may under no circumstances) die-off (away) into the Age. Are you presently believing (trusting) this?"

27. She says to Him, "Yes, Lord (Master). **I** have trusted, and now believe, that **You** are the Christ (the Anointed One; = the Messiah), God's Son ? the One habitually (repeatedly; or: presently) coming into the world (the ordered system)."

28. And saying this, she went off (or: came away) and summoned (called) Mary (or:

Miriam), her sister, secretly (covertly) saying, "The Teacher is present (= is now here), and He is calling for (summoning) you."

29. Now 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), 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 (powerless) to make also this one so that he would not die away?"

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 it.

39. Jesus is then saying, "Lift up (Remove; Take away) the stone."

Martha, the sister of the one being 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 (believe) you will see God's glory (God's manifestation which calls forth praise)?"

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 Me,

42. "and I, Myself, had seen and thus know that You habitually (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 (Apostle)."

43. Upon saying these things, He shouted with a loud (in a great) voice, "Lazarus! Here! Outside!"

44. And out comes the man having been dead, yet being bound, having been wrapped in grave-clothes (swaths, bands, or bandages of cloth, such as linen), also 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 (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; If 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 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 (should die; may die) over (or: 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 (for the sake of) the Nation,

52. and not over (on behalf of) the Nation only, but further, to the end that He could (may) gather God's children (born-ones) together ? those having been scattered (dispersed) ? into one.

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) among the Jews, 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 (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 themselves.

56. Therefore they began trying to find (were seeking) Jesus and would periodically

converse with one another, as they had been standing within the Temple courts, saying, "What do you think (suppose; what is your opinion)?" "Surely he is not likely to come into the festival (feast)!"

57. As it was, the chief priests and the Pharisees (= the Sanhedrin) had given commands (instructions; directions) so that if anyone may come to know where He is, he should disclose (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 ones.

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 (= about 12 oz.; about a pint) of very costly (of much value) 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 (out of) 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 ?

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, thought, 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 (having) the money box (or: case; originally a receptacle for the "tongues" {i.e., mouth-pieces} of musical instruments), had been regularly carrying (bearing) the things being repeatedly (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]

7. Then Jesus says, "Let her off (Forgive her; can = Leave her alone), so that she can keep it in view (watch over, observe, take note of and guard it) into the day of the preparation for My burial,

8. "for the destitute ones (the poor people) you folks are always having with yourselves. Yet, you are not always holding (having) Me."

9. Then many of the common folks (or: the vast crowd) from out of the Jews became aware (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 (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 trusting and continuing to believe into Jesus.

12. The next day (or: On the morrow), many of the common folks (or: the vast crowd) ? the one(s) coming into the feast (festival) ? hearing that Jesus is on His way into Jerusalem,

13. took the branches (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!"

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 (Stop fearing), O daughter of Zion! Look and consider, your King is progressively coming ? presently sitting upon a donkey's (ass's) colt."

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).

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 (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 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 (at the festival).

21. These, then, approached Philip ? the one from Bethsaida of the Galilee [area] ? and began inquiring with a request of him, saying, "Sir (or: My lord), we wish to see and become acquainted with Jesus."

22. Philip proceeds to go and he tells Andrew. 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 the Man) 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** 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 one being constantly fond of (maintaining an emotional attachment to; continuing in devoted affection for) his soul (or: soul-life) progressively destroys it (or: her), and the one constantly hating (regarding with less affection or with ill-will) his soul (or: soul-life) within this system (world; ordered arrangement; = this cultural, political and religious system) will safeguard (keep in watchful custody and preserve) it into eonian life (life having the qualities and characteristics of the ages; age-during and eon-lasting life; life pertaining to the Age).

26. "If anyone would habitually give attending service to Me, let him habitually and progressively follow with Me, and where **I AM**, there My attending servant will also be (exist; have his being). If anyone would habitually give attending service to Me, the Father will value and honor him.

27. "At the present time, My soul 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 manifestations which calls forth praise)!" Then a voice (sound) came from out of the midst of the heaven (or: the sky): "I both bring (or: brought) glory to [it], and I will glorify [it] again!"

29. Hence the crowd of common folks, the one standing around and hearing [it], began to say that it had thundered. Others were saying, "A messenger (An agent) has spoken to him."

30. Jesus decidedly replied, and said, "This voice (sound) has occurred (happened; come to be) not because of Me, but rather because of you folks.

31. "At the present time (Now) is an evaluation and a decision (a sifting and separation for judgment) of this system (pertaining to this ordered arrangement; of this world; regarding this polity, culture and religion). Now the ruler (the one invested with power; the leader; the chief; or: the Ruler; the Original One; The Beginning One; the Chief; the Prince) of this system (world; ordered arrangement; perhaps: universe) will be ejected outside (will be thrown out [to the] outside).

32. "And I, if I should be lifted up from out of the earth, I will drag [as with a net; or: draw, as drawing water with a bucket, or a sword out of a sheath] all men (or: everyone) to (or: toward) 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) into the Age; so how are **you**, yourself, now saying that it continues necessary (binding) for the Son of Mankind to be lifted up? Who is this Son of Mankind?"

35. Jesus then says to them, "The Light continues being (is) within (or: among) you folks, yet a little time (= for a little while). Continue walking around (= living your lives; = order your behavior) while you folks continue holding (or: having) the Light, so that Darkness can (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 (or: where he is going; where he is constantly withdrawing).

36. "While you continue holding (having) the Light, progressively trust and believe into the Light, to the end that you folks can yourselves come to be (be birthed) sons of Light [a Heb. idiom: = enlightened men]."

Jesus spoke these things, and going off, He was hidden (concealed) from them.

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

38. to the end that the word (message) of Isaiah the prophet could (may; should) 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)?"

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

40. "He has blinded their eyes with the present result that they are still blind, and He hardened (petrified) their heart, to the end that they could (or: should) 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 (cure) them."

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 (chiefs) also trusted and believed into Him, but still, because of the Pharisees, they did not begin confessing (= openly avowing their faith) or 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 (the men) rather than even the opinion, esteem and reputation (the glory; the manifestation which calls forth the praise) of God.

44. Now Jesus gives out a loud exclamation (cries out) and says, "The one progressively trusting and believing into Me is not continuously trusting and believing

Me, but rather, into the One sending Me,

45. "and the one 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; the ordered and adorned arrangement; the cosmos, or universe), to the end that everyone (all men; all) ? [each] one habitually trusting and progressively believing into Me ? can not (should not; may not) remain (abide; dwell) within the midst of the Darkness.

47. "And yet, if anyone can (should) hear My sayings and declarations (the things said by Me) and yet can not (may 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) 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 subj. aor., and a future], save the world (restore the universe to its original state and condition; make the ordered system healthy and whole; rescue and deliver the ordered and adorned arrangement).

48. "The one 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 holding (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 (judge) him ? within 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 a command (order; directive) to Me: what I could (or: should; may) say, and what I will (or, as a subj. aor.: could, should or may) speak.

50. "And I have seen and know that His command (order; directive) is (continuously exists being) eonian life (life having the qualities and characteristics of the Age; age-during and eon-lasting life which pertains to the Age). Therefore, the things which I, Myself, am habitually (continuously) speaking, just and according as the Father has told Me (declared to Me), thus I am habitually and continually speaking [idiomatically: When I speak, I repeat what the Father has told Me]."

## CHAPTER 13

1. Now before the festival (feast) of the Passover, Jesus, having seen and thus knowing that His hour comes (or: came) ? to the end that He could (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 (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 casts-through; the devil) having already cast (hurled; thrown) [the idea or conviction] into the heart of Judah (Judas), [son] of Simon Iscariot, that he should hand Him over (or: entrust and commit Him; or: give Him to the side) ?

3. Jesus, having seen and now knowing (being aware) that the Father has given (other MSS, aor.: gives/gave) all men (and: all things) into [His] hands, for Him (or: in Him; by Him), and that He came forth from God ? from out of the midst of Him ? and is continuously leading and bringing [all] under [His] control, progressively withdrawing toward God,

4. He proceeds to get up (arise) from the meal (dinner, or, supper), continues to lay aside [His] outer garments, and taking a linen cloth (a servant's towel) 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 (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** ? are you preparing to wash my feet?"

7. Jesus decidedly replies, and says to him, "What **I**, Myself, am presently doing, **you** have not seen and do not understand at present, yet after these things, you will intimately learn and know 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 wash you, you do not continue to hold (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 pass.: 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 ones ? but yet, not everyone (or: not all men)."

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)?"

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; an apostle) 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 be habitually doing them.

18. "I am not now speaking about all of you men. I, Myself, have seen and thus know which ones (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; masticating) My bread lifts (or: lifted) up his heel on [= walked away from; or, = turned against] Me.'

19. "From now (this moment) on, I am saying [it] (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 (may) continue trusting and believing ? when it may come to be (happen; occur) ? that I **AM**.

20. "Most assuredly (It is certainly true; Amen, amen), I am saying to you, the one 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: stirred, troubled or disturbed in the spirit) 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 out of you men will hand Me over."

22. The disciples began looking into one another, being perplexed (at a loss) about whom He is speaking.

23. Now one from out of 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) 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 (promptly)."

28. Now none of those presently reclining knew 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, and God is (or: was) glorified within Him,

32. "and God will glorify Him within 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 (longer). You folks will seek, and try to find Me, and just as I said to the Jews, '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 commandment (a directive different from that which had been formerly; a command that is new in kind and character): that you folks are to be continuously and progressively loving one another, just as (correspondingly as) I love you folks so that you also may constantly love one another.

35. "Within this, all men will come to know by personal experience that you are (continue being) My disciples ? if you should constantly hold (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 (departing) you [sing.] 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 (I will lay [down] my soul-life for Your sake)."

38. Jesus continues in discerning reply, "You will place your soul over Me (or: lay you soul-life [down] for My sake)? Most assuredly (It is certainly true; Amen, amen), I now say to you, a cock (rooster) will [other MSS: can] under no circumstances crow until you will disown (renounce; deny) Me three times. Don't you [sing.] let the heart of the group be continually shaken (unsettled; agitated; troubled; disturbed)."

## CHAPTER 14

1. "You men constantly trust and continue believing into God; be progressively trusting and believing also into Me (or, as an imper.: Keep on believing into God, and keep on believing into Me).

2. "Within My Father's house are many abodes (staying places; dwelling places; homes). Now if not, I would tell you folks that I am progressively passing (traveling)

along to prepare and make ready a place in you (for you).

3. "And if I should journey on and prepare a place in you (for you), I am repeatedly (habitually) coming again and will take you folks in My arms and receive you to Myself (directing you toward Myself), to the end that where I, Myself, **AM** you men also can be (may continuously exist).

4. "And to the place under, where I, Myself, am progressively leading the way (or: where I am 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 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 (= **I am** the way to really live). No one is presently or progressively coming toward the Father, except through Me.

7. "Since you men have personally and experientially known Me (or: If you had known Me), you would likely have seen and now know the Father, also. And from right now (this moment) you are intimately, experientially and progressively knowing 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 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? 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) within the midst of Me, is habitually (constantly) doing (making; constructing; creating; forming; performing) His works (acts; 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 (But if not), keep trusting and constantly believe Me (or: in Me) because of the works (acts; 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 (acts; 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 the Father.

13. "And because [reading 'oti an] you would have sought in petition within My Name

(or [reading 'o ti an]: Also what ever you could seek in petition with the midst of My Name), I will do it: to the end that the Father can (may; should) 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 subj.: should continue loving Me), you WILL [other MSS the subj.: can; should; other MSS the imperative] observe (note and keep watch over; guard and preserve; keep in view; hold in custody) My commands (directives; orders; precepts; commandments),

16. "and I, Myself, will ask (make a request of) the Father, and He will give another Helper (One called alongside to give assistance, comfort and encouragement) 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 of reality), whom (or: which) the system (world; ordered arrangement of religion, politics and culture) has no power (is not able) to receive, because it is not habitually gazing upon It (Him) with contemplation (continually viewing and watching it with attentive interest), nor is it coming to intimately and experientially know It (Him). Yet you men are progressively knowing It (Him) by intimate experience, because It (He) is continuously dwelling (remaining; abiding) alongside you folks, and It (He) continuously exists (is) [other MSS: will be] within you men.

18. "I will not leave you abandoned or send you off as orphaned ones. I am repeatedly (habitually) and progressively coming toward you men.

19. "Yet a little [while; longer] and the system (world; ordered arrangement) no longer continues viewing (attentively watching) Me, but **you** men are constantly watching (attentively and contemplatively viewing) Me. Because I, Myself, am continuously living, **you** men will also be living [other MSS: will also of, or in, yourselves live].

20. "Within That Day **you** will personally come to know that I, Myself, [am; exist] within the midst of My Father, and **you** within the midst of and in union with Me, and I, Myself, within the midst of and in union with you.

21. "The one continuously holding (constantly having) My commands (directives; precepts; commandments; orders) and habitually observing (watching over to keep and protect) them ? that one is (exists being) the one continuously loving Me. Now the one continuously loving Me will be loved [p75 reads: watched over and cared for] by (under) the Father, and I, Myself, will be loving him and I will cause Myself to be seen in clear light in him (or: will inwardly manifest Myself by him; will inwardly make Myself visible to him; will show Myself within for him)."

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 watch 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 make (construct; create) a home (an abode; a dwelling place; a place to stay) with him (or: at His side).

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 (at your side).

26. "Now the Helper (the One called alongside to aide, comfort and encourage), the Set-apart (Holy) Spirit, which the Father will send within My Name, that One will teach you all things (everything) and will remind you of (call to your mind and cause 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 (in) you men. My peace I am constantly giving to you (in you folks). I, Myself, am not giving [it] to you the way (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).

28. "You heard that I, Myself, said to you, 'I am progressively leading away under (or: departing, but bring things under control), and yet I am progressively (repeatedly; habitually) coming toward you folks.' If you had been loving Me, you would 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 may come to be (occur) you men 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 (of the ordered arrangement of the political, 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; = has nothing to do with Me),

31. "but rather, even correspondingly as the Father gave a command (a directive; an order) to Me, thus I continue habitually performing (constantly doing), to the end that the system (the ordered arrangement of the world) can come to know by experience that I am continuously loving the Father."

## CHAPTER 15

1. "I, Myself, **AM** 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 (cleanses) by pruning, to the end that it can continue bearing more (a greater amount of) fruit.

3. "**You men** 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) the grapevine, in the same way, neither [can] you men, 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 one 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 (separated from) Me, you men continue having ability and power to do (make; construct; create; form; perform) nothing!

6. "If anyone can (or: may) not continuously remain (dwell; abide; stay) within the midst of and in union with Me, he is cast (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, they are habitually throwing (casting) [them] into the fire ? and it is continuously kindled (repeatedly ignited; or: habitually lit and progressively burned).

7. "If you men can (or: should) remain (abide) within the midst of and in union with Me ? and My sayings (declarations; spoken words) can (may) 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 (keep on bringing forth) much fruit, and can come to be disciples by Me (in Me; to Me; for Me; other MSS: My disciples).

9. "Correspondingly as the Father loves Me ? and I, Myself, also love you men ? remain (abide; dwell; stay) within the midst of My love!

10. "Whenever you may observe, watch over, guard and keep My commands (directives; orders; commands; precepts), you will be remaining (abiding; dwelling) within the midst of and in union with My love, correspondingly as I, Myself, have watched over, observed, guarded and now keep My Father's commands and continuously remain (dwell) within the midst of His love.

11. "I have spoken these things to you to the end that My joy can remain and

continuously exist within the midst of you men and that your joy may be filled full.

12. "This is My command: that you keep on loving one another ? correspondingly as I love you men.

13. "No one continues holding (or: having) greater love than this: that someone should place (set; lay; lay down) his soul (or: soul-life) over (or: on behalf of) his friends.

14. "You men are (exist continuously being) My friends if you should keep on doing (be habitually performing) whatever I, Myself, am constantly directing (or: commanding) in you (to you; for you).

15. "I am no longer calling (terming) you men slaves, because the slave has not seen and does not know (is not aware of) what his owner (lord; master) is habitually doing. Yet now I have declared you men friends, because I make intimately and experientially known to you everything (all things) which I heard and hear at My Father's side.

16. "You did not choose Me, but to the contrary I, Myself, selected and picked out (chose) you and placed (set) you men, to the end that you can (may) progressively lead and bring [situations] under control (or: go your way) and can be constantly bearing (bringing forth) fruit, and your fruit may continuously remain (abide), so that whatever you may seek in petition from the Father ? in My Name ? He may [other MSS: will] give [it] to you.

17. "I repeatedly give you these directions (commands; orders; precepts) to the end that you may be habitually loving one another.

18. "Since (or: If) the system (world; ordered arrangement of the political and religious culture) is constantly regarding you folks with ill will (hating you), you continue knowing by experience (or, as an imper.: be now knowing) that it has hated and yet regards Me with ill will first ? before you men.

19. "If you had been and yet had your being from out of the system (world) as a source, the system (world with its 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 (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 (habitually hates you).

20. "Continually bear in mind (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 (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) all these things and bring them forth into you men, 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 (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 (acts; 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).'

26. "Whenever the One called alongside to aide, comfort and encourage (the Helper) may come ? the Spirit of the Truth (or: the spirit of reality) Which (or: Who) is constantly (habitually; progressively) proceeding and traveling out from beside the Father (= from the Father's presence), [and] Which (or: Whom) I, Myself will send to you from the Father's side ? that One will bear witness (give testimony) about Me.

27. "Now you men, also, are constantly giving witness (are habitually testifying), 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 can (may; should) not be caught in a snare by surprise or be made to stumble.

2. "They will make you 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 to the end that everyone killing you folks off may imagine (suppose; hold the opinion of; think) [himself] to be presenting (bearing forward) an offering of sacred service to God,

3. "and they will do (perform) these things because they do not personally (intimately or experientially) know the Father nor even Me.

4. "Nevertheless, I have spoken these things to you so that whenever their hour may come you can call them to mind (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: going away), toward the One sending Me, and no one from you folks is presently asking (inquiring of) Me, 'To what place are you progressively leading [the way] under (or: departing)?'

6. "But now because I have spoken these things to you men, grief, sorrow and sadness has filled the heart of you folks.

7. "Nevertheless, I, Myself, am telling you the Truth (or: reality). It progressively bears together for you men (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 and encourage [the Helper] will not come [other MSS: may by no means come] toward you. Yet if I should journey on (transport) I will send Him toward (to) you.

8. "And coming, that One will be testing and putting the system (the world of culture, 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 (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 the Father, and you folks are no longer continually gazing upon and contemplatively watching Me.

11. "And about dividing and separating for evaluation and decision (judging), because the ruler (leader; prince; one in first place; chief) of this system (world of culture, economics, religion and politics) has been separated, evaluated and decided about (judged).

12. "I still have (hold) MANY things to be progressively telling you folks, but yet, you continue not yet being able (having 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 spirit of The Truth; or: the spirit of reality) ? may come, It (He) will be a Guide and lead you on the Path (Way) directed toward and proceeding into all Truth (Reality) ? for It (He) will not speak from Itself (Himself), but rather, as many things as It (He) continuously hears, It (He) will speak, and will report back to you the things progressively or 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) 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 men (or: All things) ? as many as (as much as) the Father continuously has (or: whatever the Father has and constantly holds) continuously exists 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 again, also in a little while, you will see 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 that they were wanting and intending to be questioning (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 men that **you**, yourselves, will weep (shed tears and lament) and will be shrieking out (wailing in mournful funeral songs), yet the world (the 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; little boy), 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 man) is born (was given birth) into the world (the system of culture, religion and politics; the universe).

22. "And **you**, yourselves, therefore, are now progressively having sadness, distress and grief. Yet I will see you men again, and your heart will rejoice, and no one will lift up and carry your joy away from you folks.

23. "And within that Day you will ask Me nothing. 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 men may corporately request in petition of the Father), He will give [it] to you corporately, within (or: in) 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 men 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 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 (requesting of) the Father about you folks,

27. "for the Father, Himself, continuously has fond affection for and is constantly friendly to you men, because you have been friendly to and have shown fond affection for Me, and have trusted and yet 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 universe (abandoning, sending away, throwing off and releasing the system of culture and religion), and am progressively journeying on, directed and facing toward the Father."

29. His disciples are then saying to Him, "Look! (See!) You are now speaking in outspoken boldness of speech, 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 (everything) and have no need that anyone keep on questioning You. Within this we constantly trust and progressively believe that You came out forth from God."

31. Jesus discerningly replied to them, "At present (Right now) you continue trusting and 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) peace within the midst of and in union with Me. Within the system (world of culture, religion and government) you are continually having pressure (squeezing and tribulation), but nonetheless, be confident and take courage! I, Myself, have overcome and conquered the system (world) so that it stands a completed victory!"

## CHAPTER 17

1. Jesus speaks (spoke) these things, and, lifting up His eyes into the sky (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 (may) bring glory (give a good reputation; bring a manifestation which calls forth praise) to You.

2. "Correspondingly as You give (gave) to Him right and authority pertaining to, and over, all flesh, to the end that everything (all) which You have given to Him, to them He will give eonian life (life having the characteristics and qualities of the Age; age-during and eon-lasting life).

3. "Now THIS is (exists being) eonian life (life pertaining to the ages): namely, that they may progressively come to intimately and experientially know You, the only true and real (genuine) God ? even (or: and) Jesus Christ, Whom You send forth as an Emissary (Apostle).

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) Me, to the end that I could (should) do (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, 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, before the universe (world and system of culture, religion and government) is continuously to be (exist).

6. "I brought Your Name to clear light and manifest it to the humans (men) whom You gave to Me from out of the midst of the world (system). 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 (gave) to Me ? continuously exist (are) at Your side,

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 that I came out from Your side, and they trust (believe) that **You**, Yourself, sent Me forth as an Emissary (Apostle).

9. "I, Myself, am habitually requesting about (concerning) them. I am not habitually requesting about the system (religious and cultural world), but rather, about (concerning) those whom You have given to Me,

10. "because they continuously exist (are) in You (by You; for You). So all things (or: all men) 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: I no longer exist being within the world), and yet **they**, themselves, are continuing to be within the system (world) ? and I, Myself, am progressively going to You (or: constantly coming, facing toward You). O Father; O Set-apart (Holy) One, watch over and care for them (observe, keep and guard them) within Your Name ? which You have given to Me ? to the end that they can continuously exist being one, correspondingly as (just as; as down from) We [are].

12. "When I was being with them, I, Myself, was continually watching over, caring for, observing, keeping and guarding them within 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 within the system (world; = culture and religion) so that they can continuously hold (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 (are not being) from out of the system (world) as their source, correspondingly as I, Myself, **am** not from out of the system (world) as My origin.

15. "I am not now making a request to the end that You should pick them up and carry (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 out of the system (world) as a source or origin.

17. "Set them apart within the midst of the Truth (or: in reality). Your Word (Logos) exists being Truth (or: Your thought, idea and expressed message of divine rational meaning and purpose is Reality).

18. "Correspondingly (Just) as You sent Me into the system (world) as an Emissary, I, Myself, also send them forth as emissaries (apostles) into the 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) continuously exist being ones having been set-apart within the midst of reality (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 (message),

21. "to the end that all men (everyone) may 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 also continuously exist being within the midst of Us, to the end that the system (world of culture, religion and government) can (may) continuously trust and progressively believe that You sent Me forth as an Emissary with a mission.

22. "And I, Myself, have given to them (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) 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 continuously exist being ones having been perfected (brought to the goal; finished; completed; matured) into one ? so that the system (world of culture, religion, economics and government) may progressively come to know through experience that You commissioned and sent Me forth, and You love them correspondingly as (just as) You love Me.

24. "Father, I constantly purpose and intend (will; want) that those whom You have given to Me ? and that I now possess ? that those, also, may continuously exist being with Me where I, Myself, **AM** (continuously exist BEING), so that they can (may) 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; figure of conceiving) of [the/a] universe (world; 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 (knew) that

**You** sent Me forth as an Emissary with a mission,

26. "and I made Your Name intimately known to them ? and I will be making It experientially known to the end that the love [in, or, with] which You love Me can (may) continuously be (exist) within the midst of and among them ? and I, Myself, within the midst of and among 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") to where there was a garden (a place planted with trees and herbs), into which He, Himself ? and His disciples ? entered.

2. Now Judah (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 (arms).

4. Then Jesus, having seen and being aware of (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**)" [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 AM**," he went off into the rear (into the [area] back behind) and they 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 (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 (having) a small sword, draws (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 together seized (apprehended; arrested) Jesus and bound Him,

13. and led Him first to Annas, 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 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. Now Simon Peter and another disciple kept on following Jesus. Now that [other] disciple was personally known by 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 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!"

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 Peter, also, was standing with them and continues 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) spoken in the system (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 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 Hannas (or: Annas) sent Him off (away) ? having been bound ? to Caiaphas, the chief priest.

25. Now Simon Peter was yet standing and warming himself. Then they said to him, "Are not **you**, 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 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 (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 (judge) him corresponding to (in accord with) your Law." The Jews 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?"

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 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 (the realm of My reign) is not (does not exist being) from out of this system (world of organized government, culture, economics or religion) as its source or origin. If My kingdom was being from out of this system (world), as a source or origin, My subordinates (deputies; 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. But now (= as a matter of fact, or, as it is) My kingdom is not (does not exist being) from that source (from within this place; thence or hence)."

37. Therefore Pilate said to Him, "Are **you** not, then, a king? (or: So, then, **you are** a king!)" Jesus discerningly replied, "**You** continue saying that I am a king. Into this I, Myself, have been born, and into this 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

(give testimony to the Truth). Everyone being (or: who is existing) from out of Reality (the Truth) is habitually hearing [and continually obeys] My voice."

38. Pilate then says to Him, "What is Reality (or: Truth)?"

And saying this, he again goes out to the Jews, and then says to them, "I, myself, continue finding not one cause for accusation (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?"

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 (At that time) Pilate therefore took Jesus and scourged (with a whip severely flogged) [Him].

2. And 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!" And they kept on giving Him slaps 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]; 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 decidedly replied to him, "**We**, ourselves, are continuously holding (having) a Law, and corresponding (according) to the Law, he continues bound (indebted; obliged) to be dying away, because he makes (constructed; creates) himself God's son (or: 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, "From what place are **you**? (or: From whom were **you** 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) Me, except that it is existing having been given to you from above. 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 yelled and shouted, repeatedly saying, "If you should release this one, 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 ? which is ascended by steps and from which men spoke to public assemblies ? 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, "Look at and consider your king!"

15. Therefore those men yelled and shouted, "Lift [him] up 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 Jews."

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 Jews,' but rather, 'That one says, "I am King of the Jews.'""

22. Pilate considered and replied, "What I have written, I have written!"

23. Then the soldiers, when they crucified Jesus (nailed or affixed Jesus to the stake), took the His outer garments and made four shares (parts) ? for (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 (should) 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."

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 ? He says to His mother, "Woman, 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 (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), to the end that the Scripture could be finished (may be 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 bowing [His] head, He gave over the Spirit (or: [His] spirit).

31. Then the Jews ? since it was [the] Preparation ? made petition of Pilate to the end that their [i.e., of those crucified] legs could be broken and they could be lifted off and carried away, so that the bodies would not remain upon the cross (torture stake) on (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 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,"
37. and again, a different Scripture says, "They will see, catch sight, and perceive into Whom they deeply pierce forth (lance from out of a stabbing)."
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 ? 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 (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 (tied) it in (or: with) swaths of linen bandages, with spices and aromatic oils ? according as is the custom for (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. They there, then, 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, being having been lifted up and carried forth from (or: out of) the memorial tomb.
2. She therefore begins running (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 (the Master) out of the memorial tomb, and we have not seen nor do we know where they put Him!"

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 (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, 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. For 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 (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. As, then, she continued weeping, she stooped alongside [it] to peer into the tomb,

12. and continues intently gazing at and carefully observing (watching) two agents (messengers) in white, remaining sitting down ? one toward the head, and one toward the feet ? where the body of Jesus had been lying.

13. And they are now saying to her, "Woman, why do you continue weeping?" She says to them, "They took away my Lord (Master), and I have not seen nor know where they put Him."

14. Saying these things, she turns around unto the things behind [her] and continues intently gazing then carefully observing (watching) Jesus standing ? and she has not perceived, to be aware that it is Jesus.

15. Jesus now says to her, "Woman, why do you continue weeping? Who are you continuing to look for (presently seeking)?" That one, supposing (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, being turned, that one is saying to Him, in Hebrew, "Rabboni!" ? which is normally translated and interpreted, "Teacher."

17. Jesus then says to her, "Stop holding (Do not continue touching and clinging to) Me, for I have not yet climbed back up again (ascended) toward (or: to; facing and directed to) the Father. Now be going on your way toward (to) My brothers, and say to them [that I said], "I am progressively climbing back up again (ascending) toward My

Father ? even the Father of you men ? and My God: even [the] God of you men!"

18. Miriam [others: Mary] the Magdalene is progressively coming, repeatedly announcing (reporting; giving the news) 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 (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, Jesus came and 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!"

20. And saying this, He also pointed out (shows) His hands and side to them. Therefore the disciples, seeing (perceiving) the Lord, rejoiced.

21. Then Jesus again said to them, "Peace [= Shalom] to (for) you folks! Correspondingly (According) as the Father has sent Me forth with a mission and as an Emissary (Apostle), I, Myself, also am progressively (repeatedly) sending (dispatching) you folks."

22. And saying this, He 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 {or: Take} [the] Holy Spirit!),

23. "If you men 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 (have been and remain pardoned in them; have been dismissed or divorced by them). If you should continue holding fast (keep on seizing and grasping) those of certain ones, they have been and continue being held fast (seized; grasped)."

24. Now Thomas ? one out of 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) of the blow of the nails (spikes) within His hands, and can thrust my finger into the impression (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 (inside), Thomas also with them. The door having been shut and locked (bolted), being yet that way, Jesus is progressively coming and steps into the midst, and says, "Peace [= Shalom] to (for) you folks!"

27. Next, He is saying to Thomas, "Bring your finger here (to this place) and see (perceive) My hands; and bring your hand and thrust [it] into My side, and do not continue coming to be unbelieving (without trust), but to the contrary, believing (trusting; full of faith)!"

28. Thomas decidedly replies, and said to Him, "My Lord (Master; Owner) and 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 (may) continue trusting and believing [other MSS: should come to trust and believe] that Jesus is the Christ [= 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; 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 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 (within) that night, they caught nothing.

4. Now already [the] progressive birthing of morning coming to be, Jesus [comes] into the seashore (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 (Boys; Little children yet under instruction), are you not holding anything eatable (or: Little children {Boys} yet under instruction, 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." 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 (the Master)!" On hearing that it is the Lord, Simon Peter 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 +: 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 continue 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 (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 (or: He is) the Lord (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 (for) the disciples [after; since] being raised up from out of the midst of dead ones.

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?"

He [Peter] says to Him, "Yes, Lord (Master), **You**, Yourself, have seen and know that I am fond of You and am Your friend."

He [Jesus] says to him, "As a herdsman, be habitually feeding (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 You and am Your friend."

He [Jesus] says to him, "Constantly shepherd (= 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, "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, 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 continue as a friend with affection and fondness for You."

Jesus says to him, "As a herdsman, be habitually feeding (grazing) and tending My sheep [other MSS: small sheep]!"

18. "Most assuredly (Amen, amen) I say to you [sing.], 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 (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? **You**, yourself, be habitually following Me!"

23. Then this word (saying; message) went forth unto (into) the brothers ? 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 (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.