

# **The Hebrew Gospels from Sepharad**

The Gospel according to

## **John**

**Translated by the Van Rensburg family**

**Version 1.1 © April 2021**

A literal translation of an amazing medieval Hebrew  
manuscript in the Vatican Library,  
Vat. Ebr. 100

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# **Evidence of Authenticity and Interesting Readings**

We are excited to share with you the first ever English translation of an authentic Hebrew manuscript of John. The Hebrew Gospels from Sepharad,<sup>a</sup> contained in the Vatican Ebr. 100 manuscript, are the most interesting and amazing versions of the Gospels that we know of. They are full of insights into the original meaning of Yeshua's<sup>b</sup> life and teaching. They often contain the answer to some difficult and contradicting passages, and help us understand that the Gospels were first written in the Hebrew language for the Jews, and then later translated into Greek for the gentiles.

Below we will discuss some evidences which show that this Hebrew version of John is authentic. We will see many indications that it derives from the original Hebrew version and not from the Greek, Aramaic, or Latin versions.

Most Bible scholars believe that the gospel of John was written in Greek to evangelize the Greek-speaking pagan world. They contend that it is impossible that the Gospel of John could originally have been written to the Jews in the Hebrew language – using arguments such as: “Doesn't John chapter one verse one use the Greek keyword '*logos*' three times? Is this not good proof that John was originally written in Greek and composed specifically to attract Greek speaking Gentiles to the Gospel?”

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<sup>a</sup> The Hebrew name for 'Spain.'

<sup>b</sup> The Hebrew name for 'Jesus.'

Well, the Hebrew Gospel of John does not use ‘*logos*,’ nor anything similar. Instead it uses the Hebrew keyword ‘*ben*’ three times. The Hebrew word ‘*ben*’ means ‘son,’ and is a frequent title for the Messiah in the Tanach!<sup>a</sup> Before we continue, it is necessary that the reader understand the meaning of the Hebrew word ‘*Mashiach*.’ It literally means ‘anointed one,’ and refers either to a king, prophet or priest who is anointed as such. Yeshua Mashiach, **the Son**, was anointed by his Father as Prophet, King, and everlasting High Priest. There are many prophecies in the Tanach about the Son. Let’s look at two examples:

Psalm 2:6-12: “I, I have **anointed** my **King** over Tsiyon, my holy mountain... YHWH said unto me, you are **my Son**... Kiss the **Son**, lest he become angry and you perish... blessed are all those who take refuge in him.”<sup>b</sup>

Isaiah 9:6-7: “For a Child is born for us, a **Son** is given to us, and the dominion came onto his shoulder, and he called his name Wonder, Counsellor, **Mighty El**,<sup>c</sup> **Eternal Father**, Prince of Peace. To increase dominion and for Shalom without end, on the **throne of David** and over his kingdom, to establish it and to found it on justice and on righteousness, from now and unto eternity...”<sup>d</sup>

There are many similar promises about David and especially the Son of David.<sup>e</sup> Although David and his son Solomon were the initial

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<sup>a</sup> ‘*Tanach*’ is a Hebrew acronym for ‘*Torah, Nevi’im, Ketuvim*,’ or in English, ‘The Law, the Prophets, the Writings.’ In other words, it refers to the entire so-called ‘Old Testament.’

<sup>b</sup> Ps. 2:6-12, translated from the Masoretic Text.

<sup>c</sup> “*El*” is the short Hebrew word for ‘God.’

<sup>d</sup> Is. 9:6-7, translated from the Masoretic Text.

<sup>e</sup> See e.g. Ps. 89:26-28; Ps 72; 2 Sam. 7:13-16; 1 Chron. 17:12-14; 22:10; 28:6-7 and many other passages. Although some anti-missionaries want to say that Solomon completely fulfilled these prophecies and that it has nothing to do with Yeshua, take note that the

fulfilment of these promises, it was unanimously understood that the Messiah would be the ultimate fulfilment of these promises to David and his descendants. Eventually the term ‘Son of David’ was used as a title for the coming Messiah.

In the first century, the Jewish people anticipated the coming of the Son (the Messiah), and thus the Hebrew Gospel of John begins with the Hebrew keyword Son:

John 1:1: “In the beginning the Son was Eloah.<sup>a</sup> The Son of El<sup>b</sup> was both with El, and the Son of El was Eloah.”<sup>c</sup>

The change from ‘Son’ to ‘Word’ in the Greek translation of John was purposeful, and was probably done as an attempt to attract Greek speaking gentiles by using one of their favourite words in the opening verses of the Gospel, but this only obscures the original meaning. It has often been said that the Gospel of John describes Yeshua as the Son of Elohim.<sup>d</sup> Towards the end of his Gospel, John himself clearly stated the purpose for writing his Gospel:

John 20:31: “...these were written in order that you may believe that Yeshua Mashiach is the Son of El...”<sup>e</sup>

According to the testimony of the author himself, the Gospel of John was written to convince people that Yeshua is the Son – so what would

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prophecy in Isaiah chapter 9 about the Son on the throne of David was given long after Solomon’s death!

<sup>a</sup> “Eloah” is the singular form of ‘Elohim,’ the Hebrew word for ‘God.’

<sup>b</sup> “El” is the short Hebrew word for ‘God.’

<sup>c</sup> John 1:1, translated from Vat. Ebr. 100.

<sup>d</sup> “Elohim” is the standard Hebrew word for ‘God.’

<sup>e</sup> John 20:31, translated from Vat. Ebr. 100.

be more natural than for the book to open, using this very word three times?

Jews who reject Yeshua as Messiah often object that the New Testament teaches a new religion with a new ‘god,’ which is contrary to the Torah; but this is not true. The point of John chapter 1:1-3 is that Yeshua is not some new ‘god,’ neither is he a normal human being like David or Solomon, but he is the **Son** (Messiah) who existed at the beginning. Not only is he the Son of Elohim, but he is also the Creator, and he himself has been Elohim since the beginning.

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Another question arises when we read John chapter 1:11-12, translated from Greek:

“He came to **his own**, and **his own people** did not receive him. **But** to all **who did receive him**, who believed in his name, he gave the right to become children of God...”<sup>a</sup>

This passage (translated from Greek) seems to convey that the Gospel of John was not written to “**his own people**,” the Jews, but to others who would receive him. It also implies replacement theology by making such a sharp distinction between “**his own people**” (the Jews) and those “**who did receive him**” (the non-Jews), as if none of the Jews ever received Yeshua.

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<sup>a</sup> John 1:11-12, ESV.

In Christianity it is often taught that the Jews rejected Yeshua and therefore they are no longer part of Elohim's plan. Now, supposedly, it is all about the Gentile Church, and the Jews are not in the picture anymore. Is this the meaning of John 1:11-12? The Greek version does hint in this direction, and is certainly not very inviting to Jewish readers.

In reality however, many Jews did believe in Yeshua,<sup>a</sup> but the majority of the whole **world**, both Jew & Gentile, rejected him. This is exactly what the Hebrew Gospel of John says!

John 1:10-11: "...but **the world** does not recognize him, neither the power of his words – even **those who do not receive him**."<sup>b</sup>

Contrasting the above translation from Hebrew with translations derived from Greek, it is obvious that the Hebrew Gospel of John says nothing of the like. It does not say that his own people rejected him, but simply that the world does not recognise him. The anti-Semitism and possible replacement theology of John 1:11-12 is entirely absent from the Hebrew version.

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Now, you might be wondering about John 1:14, which in the Greek version<sup>c</sup> clearly says that Yeshua "dwelt among **us**" – the Jews. This

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<sup>a</sup> Many Jews did believe in Yeshua. Acts 21:20: "You see, brother, how many thousands of Jews there are which believe..." See also John 9:16 in the Hebrew Gospels version.

<sup>b</sup> John 1:10-11, translated from Vat. Ebr. 100.

<sup>c</sup> For easy reading, most references to the Greek and Hebrew texts will be rendered in English.

seems to show that the author wrote to other people, not to his own people among whom Yeshua dwelt:

John 1:14 (from Greek, KJV): “And the **Word** was made flesh, and dwelt among **us**...”

Is this perhaps more proof that the Gospel of John was originally written in Greek for the non-Jews? Interestingly, the Hebrew version of John says exactly the opposite!

John 1:14: “And so **El** was made flesh and dwelt among **you**.”<sup>a</sup>

So here it is indisputable that the Hebrew version of John was written to “**you**,” the people among whom Yeshua dwelt – the Jews! Yeshua did not dwell among the Greek gentiles when he came to earth.

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Did you notice in the above verse that Yeshua is called El? We see this again in verse 29:

“And on the next day Yochanan saw Yeshua who came unto him; and he said, “Behold, **this is El**...”<sup>b</sup>

‘El’ is the short form of the Hebrew word ‘Elohim.’<sup>c</sup> There is currently a lot of foolish debate about Yeshua and whether he is Elohim or not.

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<sup>a</sup> John 1:14, translated from Vat. Ebr. 100.

<sup>b</sup> John 1:29, translated from Vat. Ebr. 100.

<sup>c</sup> The Hebrew word for ‘God’ - The Messiah is called ‘*Elohim*’ both in the Old and New Testaments – see e.g. Heb. 1:8-9 (quoted from Ps. 45:6-7), Mat. 1:23 (quoted from Isa. 7:14), Isa. 9:6-7, Joh. 1:1, Joh. 10:30 (where Yeshua said - in allusion to Isa. 9:6 and Deu.

The Hebrew Gospel of John provides ample evidence that Yeshua himself is Elohim (more than the Greek version) through numerous explicit verses. See for example, the following verses in the translation of the Hebrew Gospel of John: 1:1, 1:3, 1:10, 1:14, 1:15, 1:18, 1:29, 3:33.

Remember, according to the Tanach, the only true Elohim is the Creator:

Psalms 96:5: "...All the gods of the nations are idols,<sup>a</sup> but YHWH made the heavens."<sup>b</sup>

This is why John spends the first few verses to explain that Yeshua is the Creator, because if he were not, he could not be El.

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Did you know that the above-mentioned verse from Psalm 96 contains a Hebrew word pun? Hebrew word plays and ‘paronomasia’<sup>c</sup> are characteristic of documents **originally written in Hebrew**. It is very common in the Hebrew Tanach, and gives the text beauty and character.

A certain Hebrew word could be repeated two or more times throughout a passage, sometimes with a shift in meaning; or similar

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6:4 – that “I and the Father are one”). Note that the Hebrew definition of ‘one’ is often closer to the English definition of ‘united,’ and thus, according to the Hebrew ‘*Tanach*,’ two distinct persons can be one (Gen. 2:24).

<sup>a</sup> Lit. “worthlessness.”

<sup>b</sup> Ps. 96:5, translated from the Masoretic Text.

<sup>c</sup> Internal or consonantal rhyme.

sounding words can be used, as shown below. However, the original Hebrew play on words is normally lost in translation.

In English translations there is no word play in Psalm 96:5. The English words ‘gods,’ ‘nations’ and ‘idols’ do not sound similar at all, but in Hebrew they do, and make an interesting play on words:

Psalm 96:5: “...*col elohei ha-amim elilim*...”<sup>a</sup>

The Hebrew word ‘*elilim*’ is used as a derogatory term for the false ‘*elohim*’ of the gentiles. ‘*Elohei*’ = ‘the *elohim* of.’ The words ‘*elohei*’ (*elohim*) and ‘*elilim*’ show consonantal rhyme, but in meaning they are really two opposites. ‘*Elohim*’ means ‘mighty one(s)’ and ‘*elilim*’ means ‘worthless things.’ So, the use of ‘*elilim*’ (worthless things) to describe ‘*elohei ha-amim*’ (the *elohim* of the nations) results in a word play that mocks at the vainness of false gods.

Just as in English, this word play is also lost in the Greek Septuagint translation:

Psalm 96:5: “...*pantes hoi theoi ton ethnon daimonia*...”<sup>b</sup>

Even though some Hebrew word plays can be reclaimed by translating a Greek translation of the original Hebrew back into Hebrew<sup>c</sup> – this Hebrew Gospel of John shows word puns that are not only **absent** from the Greek version, **but neither can they be reclaimed** by translating the Greek version back to Hebrew.

A good example of such a Hebrew word play is found in John 11:2. This verse contains no word play in Greek, Aramaic, Latin, nor in

<sup>a</sup> "כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים"

<sup>b</sup> “πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια”

<sup>c</sup> See e.g. Mat. 1:21 in the Franz Delitzsch translation.

Hebrew translations from Greek. Below, the phrase from John 11:2 has been transliterated for easy comparison:

**Greek Textus Receptus:**<sup>a</sup> ‘...*he aleiphasa ton Kurion muro...*’

**Aramaic Peshitta:**<sup>b</sup> “...*dein hade iteih hai demeshchat bevesma reglawhi deYeshua...*”

**Latin Vulgate:** “...*autem erat quæ unxit Dominum unguento...*”

**Hebrew from Greek:**<sup>c</sup> ‘...*asher mashcha et ha-Adon beshemen hamor...*’

**Authentic Hebrew (Vat Ebr. 100):**<sup>d</sup> ‘...*shemashcha [Yeshua]<sup>e</sup> mashiach bimshichah...*’

As you can see, the only version that rhymes, is the one found in the Vat. Ebr. 100 manuscript! If one attempts to preserve the word play in English, it would read, “...who anointed Yeshua the Anointed with ointment...”

Unlike the second-hand Hebrew translations, in this Hebrew version the words for ‘anointed,’ ‘Messiah’ and ‘ointment’ are from the same Hebrew root word ‘*mashach*,’ and thus form a beautiful internal rhyme:

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<sup>a</sup> “ἡ ἀλείψασα τὸν Κύριον μύρω.”

<sup>b</sup> Transcribed in block letters: “דין הדא איתיה הי דמשחת בבסמא רגלוהי דישוע”

<sup>c</sup> Franz Delitzsch: “אשר משחה את האדון בשמן המור” versus Dalman / Delitzsch: “אשר משחה את האדון במרקחת” and Salkinson / Ginsburg:

“אשר משחה את־האדון בשמן רקח” - Note that none of these back-to-Hebrew translations contain the internal rhyme.

<sup>d</sup> “שמשה [ישוע] משיח במשיחה”

<sup>e</sup> The spelling of Hebrew names is standardized in our translations. Refer to ‘*About translation*’ for more information on the spelling of Hebrew names in Vat. Ebr. 100.

|               |            |                  |
|---------------|------------|------------------|
| Root:         | מִשַּׁח    | <i>mashach</i>   |
| She anointed: | מִשַּׁחָהּ | <i>mashchah</i>  |
| Messiah:      | מָשִׁיחַ   | <i>mashiach</i>  |
| Ointment:     | מִשְׁחָהּ  | <i>meshichah</i> |

This three-fold repetition of the root ‘*mashach*’ clearly testifies to the authenticity of this Hebrew Gospel of John. It is unlike the Greek, Aramaic, and Latin versions, and this rhyme cannot be reclaimed by translating any of these versions back to Hebrew. The idea that such a beautiful Hebrew internal rhyme is the product of textual corruption and repeated translations from Greek to Latin to Catalan to Hebrew is completely unlikely, if not ridiculous. This rhyme would never have existed unless the Vat. Ebr. 100 manuscript derived from the original Hebrew version.

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Another good example of Hebrew word play is found in John 1:10. Although in this example, both the Hebrew and Greek versions repeat a particular word three times, the Hebrew sentence is different and thus forms a word pun which is absent in the Greek.

The Hebrew word used three times is ‘*Olam*.’ In the Tanach it mostly means ‘eternity’ or ‘everlasting,’ but in first-century Hebrew it could also mean ‘world.’ The Greek version renders all three these occurrences of ‘*Olam*’ as ‘*Kosmos*,’ which means ‘universe’ or ‘world,’ but never refers to eternity. So in the Greek, the same word occurs three times with the same meaning:

“He was in the world, and the world was made by him, and the world knew him not.”<sup>a</sup>

In the Hebrew, however, there is a shift in meaning between the first use of ‘*Olam*,’ and the second and third use thereof in John 1:10:

“He is eternal (*Olam*); and the world (*Olam*) was made by him; but the world (*Olam*) does not recognize him...”<sup>b</sup>

The Hebrew version does not state that the Son was ‘in the *Olam*,’ but rather that he “is *Olam*.” This makes a big difference to the meaning of the word ‘*Olam*’ – as it is clear that Yeshua is not “world,” rather, he is “eternal”!

This points us back to John 1:1 which states that the Son was Eloah at the beginning – he has always existed, he is eternal.<sup>c</sup> So in the Hebrew version, the first occurrence of the word ‘*Olam*’ means “eternal,” the second occurrence could mean “world,” “eternity” or even both, as some Hebrew word plays involve a double meaning of a particular word.<sup>d</sup> The third occurrence of ‘*Olam*’ in John 1:10 only means “world.” This is a special Hebrew word play with a progressive shift in the meaning of the repeated word.

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<sup>a</sup> John 1:10, KJV, from Greek Textus Receptus.

<sup>b</sup> John 1:10 translated from Vat. Ebr. 100.

<sup>c</sup> Also see John 8:25-26 in the translation of the Hebrew Gospel of John.

<sup>d</sup> A good example of this is found in Job 7:6: “My days are swifter than a weaver’s shuttle, and come to an end without hope.” The Hebrew word translated here as “hope” is ‘*Tiqwah*,’ which could also mean “thread.” This makes an obvious word pun in the context of the weaver’s shuttle: “My days are swifter than a weaver’s shuttle, and come to an end without thread (hope).” John 1:10 may well contain a similar double-meaning word play, showing that Yeshua created both the current world and eternity.

This Hebrew word pun is lost in the Greek version, as Greek does not use the same word for ‘world’ and ‘eternal.’ Also, the Greek translator(s) / editor(s) added the preposition “in,” to try and make sense of the phrase “he is *Olam*,” which they probably misunderstood to mean “world.” Because the preposition “in” was added to the Greek translation, one cannot reclaim the original meaning and word pun by translating it (or any of the Greek based versions) back to Hebrew.<sup>a</sup> This is a very clear indication that this Hebrew version of John is authentic, deriving from the original Hebrew version.

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An intriguing question arises when we compare the various accounts of Yeshua’s death and burial as explained in the four Gospels. Here is the question: Why would the women come to anoint the body of Yeshua a second time, after Joseph of Arimathea and Nicodemus had already properly anointed it three days earlier?

Matthew, Mark and Luke all record that Yeshua’s body was buried just before sunset, and that the women saw how and where his body was buried. John records that Joseph and Nicodemus brought one hundred pounds of ointment and anointed Yeshua’s body.

Now, from the information found in the Greek Gospels, it seems unreasonable to say that the women did not know that Yeshua was already properly anointed, as it seems they were present at his burial.

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<sup>a</sup> In Hebrew translations from Greek, the preposition ‘in’ forces the word ‘*Olam*’ to mean ‘world’ and the meaning ‘eternal’ is not even a possibility.

And this leaves the puzzling question as to why they would come to anoint him **a second time**, more than 72 hours later?

The answer to this question is found in the **Hebrew** Gospel of John! It explains that Yeshua was only anointed by Joseph and Nicodemus (later) “**in the night**”:

John 19:39-40: “Then Yoseph came with Naqdimon to Yeshua **in the night**, bringing a blend of myrrh, ...and anointed the body with good and valuable ointments...”<sup>a</sup>

In the Hebrew version it clearly states that Yeshua’s body was anointed at night, not before sunset. So, this actually gives the answer to our question, as the sequence of events were as follows:

Yeshua’s body was quickly laid in the grave before sunset, and the women most probably saw that his body was not properly buried nor anointed, so they decided to come back later – to anoint Yeshua’s body after the high Sabbath.

Meanwhile, after sunset, Joseph and Nicodemus returned to the grave. Joseph had finished the initial burial **before** sunset (which began the high Sabbath), but Joseph and Nicodemus only arrived back with the ointment **after** sunset. Take note that Joseph was already unclean by touching the dead body of Yeshua, so he had no choice but to celebrate Passover a month later.<sup>b</sup> Thus he decided to return and finish the burial

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<sup>a</sup> John 19:39-40, translated from Vat. Ebr. 100.

<sup>b</sup> See Numbers 9:6-13. The women who did not touch the body of Yeshua after he died were obligated to rest on the high Sabbath (it was not a weekly Sabbath) and to do the Passover. But those who touched the body could not celebrate Passover on that day, and thus they were not obligated to start resting at sundown (it was not a weekly Sabbath), they would do the Feast a month later.

even after sunset, **during the high Sabbath**, by properly anointing Yeshua's body. Thus it is evident from the Hebrew Gospel accounts that the women knew nothing about this, and that explains why they came back **after the high Sabbath** with the plan to anoint the body of Yeshua – they did not know that it had already been done on the first night (after sunset) by Joseph and Nicodemus.

So, while sceptics want to use such seeming contradictions in the Greek New Testament to cast doubt on the death, burial and resurrection of Yeshua, the Hebrew Gospel of John clearly solidifies the evidence! There is no reason to doubt that Yeshua was really executed and buried, just as the Gospel accounts clearly testify.

Although the Greek translation uses similar words, it is apparently a mistranslation of the original Hebrew (just as we saw earlier with John 1:10). Compare the English translation of the Hebrew vs. Greek versions below:

John 19:39 (from Hebrew): “Then Yoseph came with Naqdimon to Yeshua **in the night**, bringing a blend of myrrh...”<sup>a</sup>

John 19:39 (from Greek, KJV): “And there came also Nicodemus, **which at the first** came to Jesus **by night**, and brought a mixture of myrrh...”

The Greek translator(s) / editor(s) probably thought that the Hebrew version had a mistake in it: Matthew, Mark and Luke all say that Yeshua was buried before sunset, and how could John say it happened at night? So they made an incorrect conjecture – that this reference to ‘coming in the night’ must refer to Nicodemus’ former visit to Yeshua,

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<sup>a</sup> John 19:39, translated from Vat. Ebr. 100.

which was also in the night. Therefore they added the phrase “which at the first” to change the meaning and ‘solve’ the ‘contradiction.’

Superficially this sounds good, but as we have just seen, a careful examination of the four Gospel accounts clearly shows that the Hebrew reading is the original. The Greek translation is a second-hand interpretation by people who were not there at Yeshua’s burial, neither did they understand that Joseph made a **second** visit to the grave **in the night** to finish the burial.

Now, you might be wondering whether the Hebrew text is perhaps ambiguous and could also be accurately translated just as the Greek version renders it, but the answer is **no**. This can only be done if one **changes** what is clearly written in the Hebrew in an attempt to ‘correct’ what seems to be an ‘obvious mistake.’ And it seems, this is exactly what the Greek translator(s) / editor(s) did. They thought that they were correcting a mistake, however, they really obscured the answer to this very important question about Yeshua’s burial!

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So, even though the Hebrew tradition contained in the Vat. Ebr. 100 manuscript seems to have been preserved in the Catalan language,<sup>a</sup> and

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<sup>a</sup> Depending on the technique of translation, Hebrew can be preserved very well in another language, and the original Hebrew text can later be reclaimed. Aquila’s Greek translation of the O.T. is a good example, when contrasted with the Septuagint Greek translation. The Septuagint translation often paraphrases the original Hebrew and uses various Greek words to translate a single Hebrew word. Sometimes one Greek word is used to translate multiple Hebrew words. The Septuagint further supplies prepositions etc. according to Greek grammar, it sometimes changes the word order to be readable in

later translated back into Hebrew, it is full of linguistic evidences showing that there is no way that it could possibly derive from the Greek or Aramaic, nor from Jerome's Latin version, as some have claimed. Thus, the Catalan version in which it was preserved, had to originate from an authentic Hebrew manuscript.

Though far from exhaustive, we hope that these interesting readings and evidences of authenticity discussed above will spark your interest to do an in-depth study of the Hebrew Gospel of John, and to appreciate every instance in which it differs from the standard Greek-based translations. There is so much that we can learn from the Hebrew Gospels! It would of course be best to study the Hebrew manuscript, but we hope that this translation will be helpful both to beginners in Hebrew, and also for those who do not read Hebrew.

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Greek, and it often supplies the subject. Thus, when attempting to translate the Greek Septuagint back into Hebrew, even the world's best scholars often disagree on how to translate a particular Greek word back into Hebrew, and therefore the original Hebrew text behind the Septuagint translation cannot be reclaimed with certainty and precision. On the other hand, Aquila's Translation was done word for word, and is a very exact, overly literal translation. The Jewish encyclopaedia states: "The main feature of Aquila's version is its **excessive literalness**. His chief aim was to render the Hebrew into Greek **word for word**, without any regard for Greek idiom. The same Greek word is regularly used for the same Hebrew, however incongruous the effect." In fact, it is so literal that in many instances it does not make much sense in Greek! This overly literal translation preserved the Hebrew Tanach much more efficiently than the Septuagint translation, and the Jewish encyclopaedia states that "one can reconstruct the original Hebrew text underlying Aquila's translation with certainty." When studying the Vat. Ebr. 100 manuscript, we see many examples where the Hebrew tradition was preserved very well through the Hebrew > Catalan > Hebrew translation process.

## About the Translation

We have accurately and literally translated the Hebrew Gospel of John contained in the Vat. Ebr. 100 manuscript,<sup>a</sup> using digital color photographs which are available online.<sup>b</sup> The translation is focused on accuracy, rather than flowing English. It is very easy to create contradictions with a paraphrase-type translation.

The initial translation has been checked, rechecked, and revised before being released.

- Words or phrases that are still in question were placed in [square brackets].
- The spelling of all Hebrew/Aramaic names were standardized to their Hebrew pronunciation. In the Vat. Ebr. 100 manuscript, Hebrew names were often purposefully misspelled, possibly to hide the manuscript's authenticity.<sup>c</sup>
- All other deviations from Vat. Ebr. 100 are marked with [square brackets] **plus** a footnote.
- Only names and titles were capitalized. Pronouns like 'you' or 'he,' etc. are not capitalized (even when referring to YHWH or Yeshua) as such capitalization is sometimes based merely on the translator's interpretation. The reader should rather use the context to determine whom the pronoun is referring to.

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<sup>a</sup> [http://digi.vatlib.it/view/MSS\\_Vat.ebr.100/](http://digi.vatlib.it/view/MSS_Vat.ebr.100/)

<sup>b</sup> URL links to each online page of translated manuscript is provided throughout the translation.

<sup>c</sup> In some instances, Hebrew names were spelled correctly, showing that the use of awkward transliterated names was purposeful. Compare e.g. John 1:45 (where the name Nathanael is transliterated from Catalan) with John 1:46 etc. where this name was correctly written as a Hebrew name.

- *Italic words* were added to help the English reader understand what the Hebrew text implies by context.
- Certain words were marked in **bold** according to emphasis in the Hebrew manuscript – based on special word order etc. – and are not our own emphasis or interpretation.
- Verse numbers were **added only** to make it easy to compare with a standard English translation. Verse numbers are absent in the manuscript and sentences often flow across the next verse number. However, the section breaks in the manuscript do agree with the standard division into chapters.

We are planning to publish a Hebrew transcript of all four Gospels in future, together with the English translation. This is a non-profit project, and the printed edition will be sold at cost price.

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The Van Rensburg family

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# Footnote Symbols and Abbreviations

|              |                                                                                                                         |
|--------------|-------------------------------------------------------------------------------------------------------------------------|
| “ ”          | Double quotation marks are used with e.g. direct quotations, literal meanings, non-paraphrase alternative translations. |
| ‘ ’          | Single quotation marks are used with e.g. alternative translations which are paraphrases, transliterated words.         |
| <b>Alt.</b>  | Alternative, alternatively                                                                                              |
| <b>Ch.</b>   | Chapter                                                                                                                 |
| <b>E.g.</b>  | For example                                                                                                             |
| <b>I.e.</b>  | That is                                                                                                                 |
| <b>Lit.</b>  | Literally                                                                                                               |
| <b>Ms.</b>   | Manuscript                                                                                                              |
| <b>N.T.</b>  | New Testament                                                                                                           |
| <b>O.T.</b>  | Old Testament                                                                                                           |
| <b>P(p).</b> | Page(s)                                                                                                                 |
| <b>Vs.</b>   | Verse                                                                                                                   |



# Yochanan

**1:** <sup>1</sup> [\(117v\)](#) In the beginning the Son was Eloah.<sup>1</sup> The Son of El<sup>2</sup> was both with El, and the Son of El was Eloah. <sup>2</sup> This one was in the beginning with El. <sup>3</sup> All things were made by him; and without him nothing was made, *of that* which was made. <sup>4</sup> For he is life – this life is the lamp<sup>3</sup> of men. <sup>5</sup> And the lamp does shine in *the* gloom; but *the* gloom and darkness do not have power over it.

<sup>6</sup> El sent a certain man – his name was Yochanan.<sup>4</sup> <sup>7</sup> This one came for a witness, in order to give witness from afar.

<sup>9</sup> **He**<sup>5</sup> is **truly** a lamp; and **he** shines on every man in this world. <sup>10</sup> He is eternal; and the world was made by him; but the world does not recognize him, <sup>11</sup> neither the power<sup>6</sup> of his words – even those who do not receive him. <sup>12</sup> Only<sup>7</sup> to all of them who receive him, he gives ability, that they be [\(118r\)](#) made sons<sup>8</sup> of El – those who believe in his name, <sup>13</sup> who are not born of blood (that is, by the knowledge of sins), nor of the will of flesh, nor of the will of man, but they are born of the will of El.

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<sup>1</sup> Singular of 'Elohim,' and usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as 'gad' and sometimes as 'god' (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.'

<sup>2</sup> An even shorter form than 'Eloah' – see above note.

<sup>3</sup> Or "light."

<sup>4</sup> Hebrew name for 'John.'

<sup>5</sup> The first "he" in this verse could possibly refer to Yochanan (See chapter 5:35), but the second "he" clearly refers to Yeshua.

<sup>6</sup> Or possibly 'substance.'

<sup>7</sup> Or "but."

<sup>8</sup> Or "children" – Hebrew masculine includes feminine.

14 And so El<sup>1</sup> was made flesh and dwelt among you. And we saw his light<sup>2</sup> – that he is echad<sup>3</sup> alone, and was brought forth<sup>4</sup> from the Father, who is<sup>5</sup> full of grace and truth.

15 Yochanan did witness of him and cried out, saying, “This is he of whom I said that, ‘He who is ready<sup>6</sup> to come after me existed long ago,<sup>7</sup> even before the days.’” 16 And by his completeness<sup>8</sup> all of us have obtained grace; and by him is the grace – 17 for the law was given through Mosheh,<sup>9</sup> truly,<sup>10</sup> grace and truth came through Yeshua Mashiach.<sup>11</sup> 18 No man saw El in eternity; the Son – echad

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<sup>1</sup> The Messiah is called Elohim both in the Old and New Testaments – see e.g. Heb. 1:8-9 (quoted from Ps. 45:6-7), Mat. 1:23 (quoted from Isa. 7:14), Isa. 9:6-7, John 1:1, John 10:30 (where Yeshua said - in allusion to Isa. 9:6 and Deu. 6:4 – that “I and the Father are one”). Note that the Hebrew definition of “one” is often closer to the English definition of “united,” and thus, according to the Hebrew Tanach, two distinct persons can be one (Gen. 2:24).

<sup>2</sup> Or “glory.”

<sup>3</sup> The Hebrew word for “one.” See note on verse 18.

<sup>4</sup> Or “begotten.”

<sup>5</sup> Or possibly “and that he is,” which would then refer to Yeshua.

<sup>6</sup> Or “about.”

<sup>7</sup> Lit. “ancient.”

<sup>8</sup> Or “And because of his perfection / completeness.”

<sup>9</sup> Hebrew name for ‘Moses.’

<sup>10</sup> The Hebrew word "אֲבָל" could mean ‘but’, but often means “truly” or “verily” without indicating any contrast. Only context determines the exact meaning. Here an analogy is meant: Just like Moses gave the law to Israel, so Yeshua gave grace and truth. Law, grace and truth are synonyms in the Bible, not opposites. (See e.g. Ex. 33:13, Ps. 119:29, 142, Neh. 9:13).

<sup>11</sup> Or ‘Messiah.’ The Hebrew word which was translated into the Greek ‘*Kristos*’ but should be clearly distinguished from the Catholic symbolic ‘Christ.’ Literal meaning: “anointed one,” usually referring to someone anointed as king of Yisrael, or as priest or prophet. However when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who

and only begotten, who is the Son of the Father – this is Eloah echad.<sup>1</sup>

<sup>19</sup> This is his scroll, and this is the witness of Yochanan: When the Yehudim sent priests and [Lewiyim]<sup>2</sup> from Yerushalayim<sup>3</sup> that they should ask him who he was <sup>20</sup> – he confessed and did not deny, but confessed that he was not Mashiach. <sup>21</sup> So they asked him, “If so, who are you? Are you Eliyahu?<sup>4</sup> Are you not Prophet?”<sup>5</sup> But he said, “No.” <sup>22</sup> Then they said to him, “Tell us who you are, in order that we may return an answer to them who sent us; what do you say of yourself?” <sup>23</sup> He answered, “I am ‘*the* voice which cries, ‘In the wilderness make the way of YHWH<sup>6</sup> straight;’” as Yeshayah the prophet had said.” <sup>24</sup> (Now they who were sent to him were of the

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would speak YHWH’s words to his people, and if anyone disobeys him, YHWH himself will cut off that person from among his people. See Deu. 18:18.

<sup>1</sup> “Echad” means “one.” Deu. 6:4: “Hear o Yisrael, YHWH is our Elohim; YHWH is echad!” However, the Hebrew word ‘*echad*’ does not necessarily mean that it is only one object, or only one person. It often rather has the concept of being united – the opposite of being divided. It is impossible to use the above verse to deny that YHWH has a Son who is indeed Elohim himself – already in Gen. 2: 24 the word ‘*echad*’ is used of **two people** becoming **one flesh**: “Therefore a man will leave his father and his mother, and cleave unto his wife; and they will become **one** flesh.” See also Mat. 19: 4-6.

<sup>2</sup> Hebrew name for ‘Levites.’

<sup>3</sup> Hebrew name for ‘Jerusalem.’

<sup>4</sup> Hebrew name for ‘Elijah.’

<sup>5</sup> See Deu. 18: 15-22. When ‘Prophet’ is used as a name, as in this case, it is used as a synonym of ‘*Mashiach*.’ (See glossary: Mashiach.) The use of ‘Prophet’ as a name for Mashiach, should be distinguished from the general use of ‘prophet’ for humans. Yochanan the immerser was a prophet (Mat. 11:9); however, he was only sent to prepare the way for Mashiach.

<sup>6</sup> The Hebrew manuscript has “*Hashem*,” which literally means “The Name.” Still today many Jews will read ‘*Hashem*’ when they see the Hebrew יהוה. We have replaced “*Hashem*” with transliterated consonants of ‘the Name’ itself: YHWH. As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations / contractions can be formed, is ‘Yah-weh.’

Perushim.)<sup>1</sup> 25 So they asked him, and said to him, “Why are you immersing, if you are not Mashiach, nor Eliyahu, nor Prophet?” 26 Yochanan answered them and said, “I am immersing [\(118v\)](#) you in water; however, he whom you do not recognize abides<sup>2</sup> **among you**. 27 He is ready<sup>3</sup> to come after me – but he was before me – him whose shoelace I am not worthy to draw off.” 28 (These things were done in Beit-Anyah<sup>4</sup> beyond the Yardein,<sup>5</sup> where Yochanan was immersing.)

29 And on the next day Yochanan saw Yeshua who came unto him; and he said, “Behold, this is El, who takes away the iniquities from the world. 30 It is he of whom I said, ‘After me *comes* the Mighty one<sup>6</sup> who existed before me, for he is before me.’”<sup>7</sup> 31 And I did not recognize him, but in order that he<sup>8</sup> should be published<sup>9</sup> in Yisrael<sup>10</sup> – because of this I came, and am immersing in water.” 32 And

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<sup>1</sup> Hebrew name for ‘Pharisees.’

<sup>2</sup> Or “stands.”

<sup>3</sup> Or “about.”

<sup>4</sup> Hebrew name for ‘Bethany.’ The Gospel of John clearly speaks of two different places with the name Beit-Anyah, one being on the other side (i.e. east) of the Jordan river, and the other near the mount of olives and close to Jerusalem.

<sup>5</sup> Hebrew name for ‘Jordan.’

<sup>6</sup> Hebrew “גִּבּוֹר” (*gever*). Literally means strong / mighty one, but is also used to refer to ‘men’ as being distinct from ‘women.’ Thus it could also be translated as ‘man.’ But it should also be noted that the only other occurrence of the Hebrew word ‘*gever*’ in these manuscripts of the Hebrew Gospels, is used for messengers (‘angels’), who are described in the Tanach as “powerful warriors” going and doing whatever YHWH sends them for. (Ps. 103:20, 21).

<sup>7</sup> Lit. “first to me,” meaning ‘first with regards to me.’ The Hebrew word for ‘first’ can both mean first in time (before) or first in position (chief).

<sup>8</sup> Or “it.”

<sup>9</sup> Or “proclaimed.”

<sup>10</sup> Hebrew name for ‘Israel.’

Yochanan did witness of him, saying, “I, I saw the Ruach<sup>1</sup> descending from the heavens almost as a dove, *and* remaining upon him. <sup>33</sup> Truly, he who sent me that I should immerse with water – he said to me, ‘He upon whom you will see the Ruach descending, *and* remaining upon him, this is he who immerses in Ruach Ha-Qodesh.’<sup>2</sup> <sup>34</sup> And I, I saw it, *and* am doing witness that this is the Son of El.”

<sup>35</sup> And on another day, Yochanan and two of his talmidim<sup>3</sup> stood again, <sup>36</sup> looking at Yeshua *as* he walked, and said, “Behold the Mal’ach<sup>4</sup> of YHWH.” <sup>37</sup> And *the* two talmidim heard him speak, and went after Yeshua. <sup>38</sup> Then Yeshua, turning himself around and seeing them following after him, <sup>39</sup> said unto them, “Come, and see it!” So they came, and saw where he stayed; and they stayed there that day. And it was about *the* tenth hour. <sup>40</sup> (Now Andrai<sup>5</sup> was the brother of Shimon; and *Shimon* Keipha<sup>6</sup> *was* one of them twelve, who heard of

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<sup>1</sup> Hebrew word for ‘spirit’ or ‘wind.’

<sup>2</sup> Lit. ‘the Set-Apart Spirit.’

<sup>3</sup> Usually translated as “disciples.” The Hebrew “Talmid” is a student who learns from his teacher and follows his example. “Talmidim” is the masculine plural form.

<sup>4</sup> Hebrew: “*Mal’ach*.” Used for both human and heavenly messengers. The English word ‘angel’ is not a translation – only a transliteration of the Greek ‘*aggelos*.’ Nowhere in the Tanach are heavenly messengers described as ‘women with wings’, as Catholic images and paintings represent them. They are actually YHWH’s “armies” of “powerful warriors” going and doing whatever he sends them for. Ps. 103: 20,21 “Bless YHWH, his messengers, powerful warriors, who perform his word, listening to the voice of his word. Bless YHWH, all his armies, his servants who perform his goodwill.” The phrase ‘*Mal’ach* YHWH’ (The Messenger of YHWH) is also often used of Mashiach (YHWH the Son) in the Tanach. No man saw YHWH the Father at any time, and thus every time YHWH appeared to (lit. “was seen of”) someone in the Tanach, he did so through YHWH the Son. See Acts 7:38 and Ex. 3:2-8, 24:9-12, 33: 11, 20-23.

<sup>5</sup> Hebrew name for ‘Andrew.’

<sup>6</sup> The Aramaic name for ‘Peter,’ via Greek transliteration: ‘*Cephas*.’ A number of Aramaic nouns were used post-exilic Hebrew.

him<sup>1</sup> (119r) from Yochanan, and followed him.) 41 And this one first found Shimon his brother, and said to him, “We, we found Mashiach” ( )<sup>2</sup> 42 And he brought him unto Yeshua. And Yeshua looked at him, saying, “You are Shimon the son of [Yonah],<sup>3</sup> you will [be] called Keipha” (meaning rock).

43 So the next day he wanted to depart to Gelilah.<sup>4</sup> And he found Philip, and said to him, “Come after me!” 44 (Now Philip was from the city Beit-Tsaidah,<sup>5</sup> where Andrai and Keipha and Philip were *from*.) 45 Then he found Netanel,<sup>6</sup> and said to him, “We, we found Yeshua the son of Yoseph<sup>7</sup> of Netseret<sup>8</sup> – it is he of whom Mosheh wrote in the law and in the prophets!” 46 But Netanel said to him, “Can there be any good thing in **Netseret**!?” Philip said to him, “Come and see him!”<sup>9</sup>

47 Yeshua Mashiach saw Netanel who came there, and said, “Whom do you think that truth is from – man<sup>10</sup> of Yisrael who is without any deception?” 48 Netanel said to him, “How do you recognize me?” Yeshua answered and said to him, “Before [*Philip*] had called you, I saw you **under the fig tree!**” 49 Netanel answered him and said, “Rabbi, you are the Son of Eloah – you are the King of Yisrael!” 50 Yeshua answered and said to him, “Are you able to believe because I

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<sup>1</sup> Or “who heard it.”

<sup>2</sup> Ms. inserts gloss: ‘who is called Kristos.’

<sup>3</sup> Hebrew name for ‘Jonah.’

<sup>4</sup> Hebrew name for ‘Galilee.’

<sup>5</sup> Hebrew name for ‘Bethsaida.’

<sup>6</sup> Hebrew name for ‘Nathanael.’

<sup>7</sup> Hebrew name for ‘Joseph.’

<sup>8</sup> Hebrew name for ‘Nazareth.’

<sup>9</sup> Or “it.”

<sup>10</sup> Or “a man.”

told you that I saw you under *the* fig tree? You will still see greater things than this.” <sup>51</sup> And he said to him, “In truth I say to you *that* you will see the heavens opened, and the messengers of Elohim ascending and descending because of<sup>1</sup> the Son of man.”

2: <sup>1</sup> [\(119v\)](#) Now on the third day a marriage was held in Gelilah, and Miryam<sup>2</sup> the mother of Yeshua was there. <sup>2</sup> And Yeshua was called to the marriage with his talmidim. <sup>3</sup> So when they were lacking wine at the marriage, the mother of Yeshua said unto him, “They do not have *any* wine.” <sup>4</sup> Yeshua answered her, “Woman, what is *that* to me or to you? My time is not due<sup>3</sup> yet.” <sup>5</sup> The mother of Yeshua said to the attendants, “You must do **everything he tells you!**”

<sup>6</sup> (Now there were six water jars<sup>4</sup> [of stone] there, being placed according to the custom of the cleansing of the Yehudim; and every one of the water jars holds two or three measures.) <sup>7</sup> Then Yeshua said to them, “Fill all the water jars with water.” Therefore they filled them with as much *water* as they could hold. <sup>8</sup> Then Yeshua said to them, “Take out from them, and bring *it*, and give *some* to drink to the leader of ceremonies.” So they brought *it* to her. <sup>9</sup> And when *the* leader of ceremonies had tasted the water (they saw that he turned it into wine – she did not know where it came from – but the servants, those who brought the water to *the* leader of ceremonies knew it) she called the betrothed man<sup>5</sup> <sup>10</sup> and said to him, “Every man first sets

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<sup>1</sup> Or “on.”

<sup>2</sup> The Hebrew name for ‘Mary’ or ‘Miriam.’

<sup>3</sup> Lit. “fitting.”

<sup>4</sup> Or “pots.”

<sup>5</sup> Or “bridegroom.”

down the good wine, and after they are satisfied,<sup>1</sup> *then* the inferior remainder *of wine*; but you concealed the good wine until now!”

11 Thus Yeshua did this first sign in Beit-Gelilah; and he revealed his exaltation; and his talmidim recognized him. 12 After these things he went down [\(120r\)](#) into Kephars Nachum – he and his mother, and his brothers, and his talmidim; and they stayed there a few days.

13 Now the Pesach<sup>2</sup> of the Yehudim<sup>3</sup> was near, so Yeshua went up into Yerushalayim.<sup>4</sup> 14 And he found in the Sanctuary, men selling flock and cattle and doves. 15 And when he had made *something* like plaitings of cords, he drove them all out of the Sanctuary, also the flock and the cattle; and he scattered the money of the money changers, and cast down their tables. 16 And he said to those who sold doves, “Cast these things away from this place! And do not make the house of my Father a house of merchandise!” 17 (And his talmidim remembered that it is written, “The love of your house consumes me.”)

18 Then the Yehudim answered and said, “What sign will you show us – that you do *this*?”<sup>5</sup> 19 Yeshua answered and said to them, “You will cast down this Sanctuary, but in three days I will raise it up.” 20 Then

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<sup>1</sup> Or “drunk.” This is a generic term does not necessarily mean drunk with alcohol. See e.g. Hag. 1:6.

<sup>2</sup> Hebrew name for ‘Passover.’

<sup>3</sup> The explanatory phrase: “of the Yehudim” is probably a gloss which was later inserted to help gentile readers understand. This version of John was clearly written to the Jews, the people among whom Yeshua dwelt (chapter 1:14).

<sup>4</sup> Hebrew name for ‘Jerusalem.’

<sup>5</sup> They probably wanted Yeshua to perform a sign to prove his authority for interfering with their buying and selling in the Temple. Otherwise, read “what sign do you show us by doing *this*?”

the Yehudim said to him, “This Sanctuary was extended<sup>1</sup> among us, and that work had to continue *for* forty-six years;<sup>2</sup> and do you say you will do it in **three days!**?” <sup>21</sup> (But what he said, he said about the **sanctuary of his heart.**<sup>3</sup>) <sup>22</sup> And they believed in the Scripture and in the word which Yeshua had spoken.

<sup>23</sup> Now when he was in Yerushalayim at the Pesach on the day of the Feast, many Yehudim, seeing the signs which he did, believed in his name. <sup>24</sup> But Yeshua did not give **his** trust to them, for he knew all of them; <sup>25</sup> and he did not need that the witness be hastily done for him about<sup>4</sup> the men, for he knew what was in the men.

**3:** <sup>1</sup> [\(120v\)](#) There was another man whose name was Naqdimon,<sup>5</sup> and he was *a* leader<sup>6</sup> of the Yehudim. <sup>2</sup> And in the night he came unto Yeshua and said to him, “Rabbi, we know that **you** came from the heavens – for no man is able to do these signs, except El be with him.” <sup>3</sup> Yeshua answered and said to him, “Truth I say to you, no man will reach to see *the* kingdom of heavens, except he become born anew.”

<sup>4</sup> Naqdimon answered him, “How is a man able to be born when he is old? Is a man able to return to his mother’s belly, and come into the world again?” <sup>5</sup> Yeshua answered, “Truth I say to you: no man will enter into *the* kingdom of heavens, except he who becomes born again – of water and of Ruach Ha-Qodesh. <sup>6</sup> That which is born from the

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<sup>1</sup> Or possibly “continued long.”

<sup>2</sup> Could also translate with different tense: “has continued *for* forty six years.”

<sup>3</sup> Or “the sanctuary of himself.”

<sup>4</sup> Or possibly “by.”

<sup>5</sup> Hebrew name for ‘Nicodemus.’

<sup>6</sup> Or “chief.”

flesh, is flesh; but that which is born from Ruach, is ruach. <sup>7</sup> Do not be astonished because I say it is necessary that you<sup>1</sup> become born anew. <sup>8</sup> The ruach blows to the place where it<sup>2</sup> wants; and you hear the sound,<sup>3</sup> but you do not know where it<sup>4</sup> comes or goes. And so is *the* man who is born from Ruach.”

<sup>9</sup> Naqdimon answered and said to him, “How can these things be possible?” <sup>10</sup> Yeshua answered and said to him, “You are a rabbi in Yisrael, yet you do not know **these** things!?” <sup>11</sup> Truth I say to you that we speak **what we know**, [\(121r\)](#) and we do witness **of what we have seen**; but you<sup>5</sup> do not accept our witnesses. <sup>12</sup> If I tell you worldly things and you do not believe them, how will you believe the heavenly things, if I tell *you* of them?

<sup>13</sup> And there is no one who has ascended up *to the* heavens except *he* *who* descended from the heavens – the Son of man who is [from]<sup>6</sup> the heavens. <sup>14</sup> As Mosheh lifted up and exalted the serpent<sup>7</sup> in the wilderness, so it is obligated that the Son of man be lifted up<sup>8</sup> – <sup>15</sup> in order that *the* sons of man who believe in him will not perish, but reach<sup>9</sup> everlasting life. <sup>16</sup> For El loves the world so much that he gave **his only son – one alone begotten** – to the world; in order that he

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<sup>1</sup> Plural in Hebrew.

<sup>2</sup> Or “he.”

<sup>3</sup> Or “voice.”

<sup>4</sup> Or “he.”

<sup>5</sup> “you” is plural in Hebrew throughout this verse.

<sup>6</sup> Lit. “in,” but the preposition כ is sometimes used with the meaning ‘from being in.’

<sup>7</sup> Hebrew "נחש" – often means dragon / monster.

<sup>8</sup> Synonym of ‘hang up’ or ‘crucify.’

<sup>9</sup> Or. “obtain.”

who<sup>1</sup> believes in him will not perish but have everlasting life. <sup>17</sup> For Eloah did not send his Son into the world in order to judge the world, but in order that the world may be saved through him. <sup>18</sup> Whosoever believes in him will not be judged, but whosoever does not believe in him is already judged – because he does not believe in the Eternal, the one-alone begotten Son of Eloah.<sup>2</sup>

<sup>19</sup> And this is the appearance<sup>3</sup> of the heart: *the* lamp<sup>4</sup> came to the world, but the men love darkness and gloom more than *the* lamp, for their deeds<sup>5</sup> are evil. <sup>20</sup> For every man who does<sup>6</sup> the evil, curses the lamp; and he is<sup>7</sup> not in the light – so that he will not be caught in his deeds. <sup>21</sup> But whosoever does truth, comes unto the lamp in order that his deeds may be [\(121v\)](#) revealed, that they are done **in the name of El.**”

<sup>22</sup> After these things Yeshua came with his talmidim in the land of Yehudah,<sup>8</sup> and there he stayed with them, and immersed. <sup>23</sup> (Now Yochanan was immersing by a mountain near [Shalem],<sup>9</sup> for there was much water there. And many came unto him, and he immersed them – <sup>24</sup> for Yochanan had not yet been placed in the house of prison.) <sup>25</sup> Then a question occurred<sup>10</sup> among the talmidim of Yochanan concerning the purification. <sup>26</sup> So they came to Yochanan

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<sup>1</sup> Or “whosoever.”

<sup>2</sup> Or possibly ‘the eternal one-alone begotten Son of Eloah.’

<sup>3</sup> Paraphrase: ‘This is how *corrupt* the heart is.’

<sup>4</sup> Or “light.”

<sup>5</sup> Or “works.”

<sup>6</sup> Or “works.”

<sup>7</sup> Or possibly ‘he does not come into the light, lest he be caught in his deeds.’

<sup>8</sup> Hebrew name for ‘Judah.’

<sup>9</sup> Hebrew name for ‘Salem.’

<sup>10</sup> Or “then there came a question.”

and said, “Rabbi, he who was with you on the other side of the Yardein – [of whom] you did witness – he immerses and everyone comes unto him.”

27 Yochanan answered and said, “No man is able to obtain, unless it is given to him from the heavens. 28 You yourselves do witness to me – that I told you, ‘I am not Mashiach, but I am sent before him.’ 29 He who has the betrothed woman<sup>1</sup> [is] the betrothed man,<sup>2</sup> but this is the friend<sup>3</sup> of the betrothed man: he who stands and hears him, and is glad with joy because of the voice of the betrothed man. This is complete joy. 30 And it is fitting to give **him** the greatness, but me the smallness.

31 Whosoever comes for esteem from everyone, is he who speaks **from the earth**; *but* he who comes from **the heavens** is **above all**. 32 And he does witness of what he heard and saw, yet no<sup>4</sup> man receives his **witness**. 33 But whosoever receives his witness signifies that he is *the* true Eloah. 34 For he whom YHWH had sent, speaks *the* word – for YHWH does not give the Ruach with measure.<sup>5</sup> 35 [\(122r\)](#) The Father loves the Son, and he gave **everything** in his hand.<sup>6</sup> 36 And whosoever believes in the Son has everlasting life; however, whosoever does not believe the Son does not have life, but the anger of YHWH abides on him.”

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<sup>1</sup> Or “bride.”

<sup>2</sup> Or “bridegroom.”

<sup>3</sup> Lit. “he who loves.”

<sup>4</sup> Hebrew often uses “no” or “not any” to refer to the majority.

<sup>5</sup> Meaning, ‘for YHWH gives the Ruach without measure.’

<sup>6</sup> “in his hand” = “into his authority / power.”

4: <sup>1</sup> Then, when Yeshua realized that the Perushim *realized*<sup>1</sup> that Yeshua made talmidim and immersed more than Yochanan <sup>2</sup> (although Yeshua did not immerse – only his talmidim *did*), <sup>3</sup> they left Yehudah and went to Gelilah again. <sup>4</sup> (And he had to pass through Shomron.)<sup>2</sup> <sup>5</sup> So Yeshua came into *a part of* Shomron<sup>3</sup> which is called Suchar,<sup>4</sup> near the place which Ya'aqov<sup>5</sup> gave to Yoseph his son – <sup>6</sup> and the spring<sup>6</sup> of Ya'aqov was there. So Yeshua, being weary because of the way, sat by the spring. (And it was about the sixth hour of the day.)

<sup>7</sup> Then a woman came to draw waters,<sup>7</sup> so Yeshua said to her, “Give me *some water* to drink.” <sup>8</sup> (Now his talmidim went into the city to buy some food.) <sup>9</sup> Then that Shomronit<sup>8</sup> woman said to him, “You who are a Yehudi,<sup>9</sup> do **you** ask of me to give you *water* to drink while I am a woman from the place of Shomron?!” (For the Yehudim do not [hold company] with the Shomronim.)<sup>10</sup> <sup>10</sup> Yeshua answered and said to her, “If you had known [\(122v\)](#) the gift of El, and who he *is* who asks

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<sup>1</sup> In Hebrew a verb is often written only once in a sentence, but again implied a second time in remaining part of the sentence, called ‘verb gapping.’ This verb is probably implied here from the first part of the verse.

<sup>2</sup> Hebrew name for the land of ‘Samaria.’

<sup>3</sup> Although Shomron was originally the name of a city, it was later used to refer to the regions around Shomron (Samaria).

<sup>4</sup> Hebrew name for ‘Sychar.’

<sup>5</sup> Hebrew name for ‘Jacob.’

<sup>6</sup> Or “fountain.”

<sup>7</sup> Water is always plural in Hebrew.

<sup>8</sup> Hebrew word for a ‘Samaritan’ woman.

<sup>9</sup> Hebrew word for ‘Jew.’

<sup>10</sup> Hebrew word for ‘Samaritans.’

*water* to drink – you, you would perhaps<sup>1</sup> ask him, and he would<sup>2</sup> give you living waters!”

<sup>11</sup> The woman answered him, “The well is deep, and you do not have something with which you can draw water; so how can you give me living water? <sup>12</sup> Are you greater than Ya’aqov our father, who gave this well to us – and he drank from this well, and his sons<sup>3</sup> and his cattle?” <sup>13</sup> Yeshua answered and said to her, “Whosoever drinks of this water will have thirst again; <sup>14</sup> but whosoever drinks of the waters that I will give him will not thirst in eternity; but the waters that I give him will become a spring, leaping with<sup>4</sup> everlasting life.” <sup>15</sup> So the woman said unto him, “Give me those waters, so that I will not have thirst and that I will not have to come here to draw waters in eternity.”<sup>5</sup>

<sup>16</sup> Then Yeshua said to her, “Go<sup>6</sup> and call your husband, and return here.” <sup>17</sup> The woman answered and said to him, “I do not have a husband.” So Yeshua said to her, “Truth you say that you do not have a husband, <sup>18</sup> for you had five husbands, but this one whom you have now is not your husband. Truth you speak.” <sup>19</sup> Then the woman said to him, “Adon,<sup>7</sup> I realize that you are a prophet. <sup>20</sup> Our fathers prayed

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<sup>1</sup> Sarcasm; meaning ‘certainly / definitely.’

<sup>2</sup> Or “that he should give.”

<sup>3</sup> Or “children” – Hebrew masculine includes feminine.

<sup>4</sup> Or “into.”

<sup>5</sup> Or “that I will never have to come here to draw water.”

<sup>6</sup> Introductory imperative – idiom for saying it should happen immediately. Compare chapter 8:11.

<sup>7</sup> Hebrew word for ‘Master.’

to YHWH in this mountain, but you<sup>1</sup> say that the place where everyone has to pray to El is in **Yerushalayim.**”

21 So Yeshua said to the woman, “Believe me that a time will yet come, that you will not worship the Father on this mountain, nor in Yerushalayim. 22 [\(123r\)](#) **You**<sup>2</sup> pray to whom you do not know; *but we* pray to whom we know – for shalom<sup>3</sup> is about to come for the Yehudim. 23 But a time will come, and is now, that the true worshippers will worship the Father in Ruach and in truth, for the Father asks<sup>4</sup> them *that* they worship according to these.<sup>5</sup> 24 El is Ruach, and those who pray to him – it is required that they pray to him in Ruach and in truth.” 25 So the woman said to him, “I know that Mashiach ( )<sup>6</sup> is ready to come, and when he comes he will reveal many things to us.” 26 Then Yeshua said to her, “I am he – *he* who speaks with you!”

27 And right then<sup>7</sup> his talmidim came, and they were astonished when they found him speaking with the woman. However, none of them asked him what he was speaking to **her**, *such as*, “What do you seek?” or, “What do you speak with her?”

28 So the woman left her house,<sup>8</sup> and went to the city and said to the people, 29 “Come, and see! – A certain man made known to me

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<sup>1</sup> Plural in Hebrew, referring to the Jews.

<sup>2</sup> Plural in Hebrew.

<sup>3</sup> Or possibly ‘salvation.’

<sup>4</sup> Or “the Father seeks those who.”

<sup>5</sup> “These” (feminine plural) refers back to Ruach and Truth.

<sup>6</sup> Ms. inserts gloss: “that is, Kristos.”

<sup>7</sup> Lit. “immediately.”

<sup>8</sup> Apparently her house was outside the city.

everything which I had done – he will be<sup>1</sup> Mashiach!” <sup>30</sup> Then they went out of the city, and came to him.

<sup>31</sup> (Now in the meantime his talmidim had entreated him that he should eat. <sup>32</sup> But he said to them, “I am about to eat something that you do not know of.” <sup>33</sup> So the talmidim said, “Is there someone who brought *him* something to eat?” <sup>34</sup> Then Yeshua said to them, “My food is to do the will of him who sent me, in order that I can fulfill<sup>2</sup> his work. <sup>35</sup> Do you not say that there are four months from now until the time of the harvest? Behold, I say [\(123v\)](#) to you: lift up your eyes, and see that the crops of the harvest are white **already**. <sup>36</sup> [And he who gathers, hires you, and gathers fruit according to your everlasting life] – in order that he who sows and he who gathers may be glad **together**. <sup>37</sup> For in this case the word is true<sup>3</sup> that, ‘it is one who sows, and another who gathers.’ <sup>38</sup> I, I am sending you to gather that which you have not burdened in. Others are they who burdened over it, but you, you are entering into the labor of their hand.”)

<sup>39</sup> Many Shomronim of that city believed in him because of the words of the woman who did witness of him – that he told her **everything she had done**. <sup>40</sup> So when the Shomronim had come unto him, they entreated him that he should stay there with them, so he stayed two days. <sup>41</sup> And even more *people* believed in him through<sup>4</sup> his words; <sup>42</sup> and they said to the woman, “We do not believe through your words; but we ourselves, we heard *him* and know that this is in truth the Savior of the world!”

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<sup>1</sup> Or possibly “he himself is Mashiach.”

<sup>2</sup> Or “perform.”

<sup>3</sup> Lit. “it is a true word...”

<sup>4</sup> Or “because of.”

43 After two days he [departed] from there and went into Gelilah. 44 And he gave witness<sup>1</sup> that no prophet has honor in his own land. 45 Then, when Yeshua came into Gelilah, the Gelilim received him because they saw everything he did in Yerushalayim in the day of the Feast<sup>2</sup> – when he came to the day of the Feast.

46 Then he came again in Beit-Gelilah,<sup>3</sup> to the place where he had made wine *out* of water. Now there was a small king ( )<sup>4</sup> there, who had a sick son in Kephartnachum. 47 [\(124r\)](#) So when he heard that Yeshua came from Yehudah into Gelilah, he went unto him that he would come down to heal his son – for he was in danger to die. 48 Then Yeshua said unto him, “Will you not believe except you see signs and miracles?” 49 So the nobleman said unto him, “Adon,<sup>5</sup> come down before my son dies!” 50 Yeshua said unto him, “Go, your son is alive!” And the man believed the word which Yeshua said to him, and went away.

51 So after he was content<sup>6</sup> to go down, his servants came up to him, and told him that his son lived. 52 So he asked that they should tell him the time that the wellbeing<sup>7</sup> returned to him, and they said to him, “Yesterday, in the seventh hour of the day the fever left him.” 53 Then the father realized that that was the hour when Yeshua told him that his son was alive; and all his household believed in him. 54 This was

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<sup>1</sup> Or “testified.”

<sup>2</sup> Hebrew "מוֹעֵד" (*mo'ed*) Lit. “appointed time”.

<sup>3</sup> Lit. ‘house of Galilee.’

<sup>4</sup> Ms. inserts gloss: ‘nobleman.’

<sup>5</sup> Hebrew word for ‘Master.’

<sup>6</sup> Or “wanted,” could also mean “when he went down willingly.”

<sup>7</sup> Lit. “his good strength.”

the second sign which Yeshua did in Beit-Gelilah, when he came from Yehudah.

**5:** <sup>1</sup> After these things there was a Feast day of the Yehudim;<sup>1</sup> so Yeshua went up to Yerushalayim. <sup>2</sup> Now in Yerushalayim there was a covered, dug-out pool where the waters were collected – which is called Beit-Tsaidah<sup>2</sup> in the Hebrew tongue. And it had five ascents.<sup>3</sup> ( )<sup>4</sup> <sup>3</sup> There were many people lying there – sick, blind, lame, and [watered]<sup>5</sup> – waiting *on* the moving of the waters, <sup>4</sup> to heal them of any sickness which they were sick with.

<sup>5</sup> And a certain man was there [\(124v\)](#) who had been sick thirty-eight years. <sup>6</sup> So when Yeshua saw him lying down, knowing that he stayed sick *for* a long time, he said to him, “Do you desire to be healthy?” <sup>7</sup> Then the sick one answered him, “Adon, I do not have someone who can place me in the dug-out pool at the time when the waters become turbid;<sup>6</sup> and when I want to go, another already *went* before me.” <sup>8</sup> So Yeshua said to him, “Arise, and lift up your bed and walk!” <sup>9</sup> And immediately he was made healthy; and he lifted up his bed and went away.

Now that day was Shabbat. <sup>10</sup> Therefore the Yehudim said, “It is Shabbat, and it is not *proper* for you<sup>7</sup> to lift up your bed!” <sup>11</sup> So he

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<sup>1</sup> The explanatory phrase: “of the Yehudim” is probably a gloss which was later inserted to help gentile readers understand. This version of John was clearly written to the Jews, the people among whom Yeshua dwelt (chapter 1:14).

<sup>2</sup> Hebrew name for ‘Bethsaida.’

<sup>3</sup> Or “staircases” or “ramps.”

<sup>4</sup> Manuscript inserts gloss: ‘in foreign language called ‘פרושיש’.’

<sup>5</sup> Possibly ‘swollen with water’ or ‘swollen.’

<sup>6</sup> Lit. “waters come to the hands of turbidity / troubling.”

<sup>7</sup> Or “you may not.”

answered them, “He who did this to me,<sup>1</sup> said unto me, ‘Lift up your bed, and walk.’” <sup>13</sup><sup>2</sup> (But he did not know who it was who had healed him, for Yeshua hid himself from the people who were in that place.)

<sup>14</sup> Then Yeshua found him in the Sanctuary and said to him, “Behold, you are healthy – from now and onward do not desire<sup>3</sup> to sin, lest a bad thing happens to you.” <sup>15</sup> So that man went and said to the Yehudim that Yeshua had healed him. <sup>16</sup> So they said, “Even because of this does Yeshua go around in Yehudah: to do these things on the Shabbat!”<sup>4</sup> <sup>17</sup> But Yeshua answered, “My Father works until now; and **therefore** I, I work **just so**.” <sup>18</sup> Then the Yehudim wanted to put him to death *even* more, for “not only did he loosen<sup>5</sup> the Shabbat, but *even* more, he said that his Father is Eloah, and he likened himself in equality to El.”

<sup>19</sup> Because of this Yeshua answered and said to them, “Truth, the Son is not able [\(125r\)](#) to do anything to you from himself; only that which he sees done by his Father. For the things which he does, the Son does just like them. <sup>20</sup> For the Father loves the Son, and teaches him **everything he does**. And he will show him **greater works than**

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<sup>1</sup> Or “he who made me this” = ‘he who made me *healed* / *able to walk*.’

<sup>2</sup> Vs. 12 does not exist in this manuscript. Note that this does not necessarily represent a mistake. It is well known that Greek translators and scribes / editors of the Old Testament often added explanatory notes, interpretations and extra words into their manuscripts, and this expanded the text over time. The same proves to be true of Greek translations of the New Testament books which were originally written in Hebrew.

<sup>3</sup> Or “do not be willing.”

<sup>4</sup> Or possibly ‘Does Yeshua go around Yehudah on account of this, to do these things on the Shabbat?’

<sup>5</sup> Or “release from obligation.” Although Yeshua did keep the Sabbath according to his Father’s Torah, he did not keep the additional manmade Jewish laws regarding the Sabbath, and this is what they were so upset about.

**these**, because you are not amazed. <sup>21</sup> For as the Father, who makes the dead alive and gives them life, so the Son gives life to whomsoever he desires. <sup>22</sup> For the Father does not judge any man, but he gives all judgment to the Son, <sup>23</sup> in order that everyone will honor the Son as they honor the Father. Whosoever does not honor the Son, does not honor the Father who sent him.

<sup>24</sup> Truth I say to you, that he who obeys my words and believes him who sent me, will have everlasting life, and will not come in judgment, but will cross over from death to life. <sup>25</sup> Truth I say to you that a time will come, and is now, that the dead ones will hear the voice of the Son of El; and those who hear<sup>1</sup> it<sup>2</sup> will live. <sup>26</sup> For as the Father has life in himself, so he gives life to the Son in himself, <sup>27</sup> and he gives him power to do judgment, for he is the Son of man. <sup>28</sup> Do not marvel about this, for a time will yet come, that all those who are in the graves will hear the voice of El. <sup>29</sup> Then they will go out – those who did good, into life; and whosoever did evil, into judgment. <sup>30</sup> I am not able to do anything **of myself**, only as I hear do I judge. And my judgment is **righteous and right**, [\(125v\)](#) for I do not seek to do my will, but the will of him who sent me.

<sup>31</sup> If I do witness for myself, it does not go out as true; <sup>32</sup> there is another who does witness for me. <sup>33</sup> You, you sent to Yochanan, and he did a true witness. <sup>34</sup> I however, I do not accept witness of man, but

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<sup>1</sup> This is a word play with the Hebrew word "שמע" (*shama*), which means to 'hear,' but also means to 'obey.' This phrase has a double meaning. Firstly, those who **hear** the voice of El will be resurrected. Secondly, those who **obeyed** the voice of El will have everlasting life, and those who disobeyed, (did evil) will go into everlasting death, even though they were at first resurrected by hearing the voice of El. (See vs. 28, 29.)

<sup>2</sup> Or "him."

I said this in order that you, you may be saved. <sup>35</sup> He, he was a burning and shining light *and* lamp, but you were not willing to rejoice one moment among us.

<sup>36</sup> But I have a greater witness than Yochanan – that I fulfill the works which my Father gave me. The works that I do, do witness for me; <sup>37</sup> he also does witness for me. And in eternity you have not heard his voice, nor seen his shape. <sup>38</sup> And his word is not in you, because you do not believe that he sent him. <sup>39</sup> Take pleasure in the writings! – Wherein you think you will have everlasting life, and they are those which bear **witness** of me!<sup>1</sup> <sup>40</sup> *But* you do not take pleasure<sup>2</sup> in coming to me that you may have everlasting life.

<sup>41</sup> There is no admonishing<sup>3</sup> of men to me; <sup>42</sup> but I know you, that you do not have the love of El in you. <sup>43</sup> I came into the world from my Father, but you do not receive me; if another one comes into his world, you will receive **him**. <sup>44</sup> How are **you** able to believe while you pursue after the exaltations, but you do not seek them<sup>4</sup> which are from YHWH alone? <sup>45</sup> Do not be so foolish to think that I am he who accuses you; it is the one father who accuses, and this is Mosheh – he in whom your hope is. <sup>46</sup> [\(126r\)](#) And if you had believed in Mosheh, you would perhaps<sup>5</sup> believe me; <sup>47</sup> but if you do not *even* believe **his letters**, how will you believe my words?”

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<sup>1</sup> Lit. “who witness witness to me,” typical Hebrew style.

<sup>2</sup> Or “are not willing to come to me.”

<sup>3</sup> Hebrew "זוהר" – could also mean ‘shining’ = ‘glory.’ Thus the alt. translation is ‘I do not have glory from men.’

<sup>4</sup> Referring back to the ‘exaltations.’

<sup>5</sup> Sarcasm; meaning ‘certainly / definitely / obviously.’

**6:** <sup>1</sup> After these things Yeshua went to the other side of the sea of Galilah, which is *the sea of* Tiberias.<sup>1</sup> <sup>2</sup> And many peoples<sup>2</sup> went after him, because they saw the signs which he did unto those who were sick. <sup>3</sup> So Yeshua went up into the mountain, and there he taught with his disciples. <sup>4</sup> And it was near to the Pesach, the day of the Feast of the Yehudim.<sup>3</sup> <sup>5</sup> When Yeshua lifted up his eyes and saw many peoples coming unto him, he said to Philip, “Where can we buy bread that these peoples may eat?” <sup>6</sup> (This saying was to test *him*, for he knew what he had to do). <sup>7</sup> Philip answered him, “Two hundred coins *of* bread will not be enough for this people, *even* if a little is given to every one!” <sup>8</sup> One of his disciples, Andrai the brother of Shimon Keipha, said to him, <sup>9</sup> “Here is a young man<sup>4</sup> who has [five] loaves of barley bread and two fishes – but what will that be among all of them?”

<sup>10</sup> Then Yeshua said, “Make the people sit down.” Now there was great faith<sup>5</sup> in that place – so the people sat down – and they were about five thousand men in number. <sup>11</sup> Then Yeshua took the loaves, and when he had done a prayer of thanksgiving to YHWH, he divided the bread [\(126v\)](#) among the people, and so also the fish. And it was sufficient for them in everything they asked. <sup>12</sup> When they were satisfied he said to his talmidim, “Gather that which is left over, that it

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<sup>1</sup> Or “Kinneret.”

<sup>2</sup> The Hebrew word for people “עַם” (am) occurs in singular and plural. When used in plural, refers to groups of people, and could mean “crowds.”

<sup>3</sup> The explanatory phrase: “of the Yehudim” is probably a gloss which was later inserted to help gentile readers understand. This version of John was clearly written to the Jews, the people among whom Yeshua dwelt (chapter 1:14).

<sup>4</sup> Or “a boy.”

<sup>5</sup> Thousands of people sat down in faith, believing that Yeshua would give them food to eat.

be not lost.”<sup>13</sup> Then they gathered and filled twelve baskets with the morsels<sup>1</sup> which were left over of those who ate.

<sup>14</sup> Then those men – when they had seen the sign which he did – said, “This is in truth Prophet who came into the world!”<sup>15</sup> Then Yeshua, who knew<sup>2</sup> that they came unto him in order to lay hold of him and make him King, fled again into the mountain, alone.

<sup>16</sup> And when it became evening, his talmidim went down to the sea. <sup>17</sup> And after they had gone up into the boat, they went across the sea, toward Kepharnachum. (Now it was evening already, and Yeshua had not yet come to them; <sup>18</sup> and the sea was terrifying<sup>3</sup> because of a great wind which was blowing.) <sup>19</sup> When they had gone twenty five milin,<sup>4</sup> they saw Yeshua [walking] unto them. When he came near unto them, he turned *to them* and they trembled.<sup>5</sup> <sup>20</sup> But he said to them, “I am he! Do not fear.” <sup>21</sup> Then they were willing to receive him into the boat. And immediately the boat was at the land which they aimed to go *to*.

<sup>22</sup> So on the next day, across<sup>6</sup> the sea, they saw that the other little boat<sup>7</sup> was not there, and that he was not there,<sup>8</sup> only the one *boat*<sup>9</sup>—

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<sup>1</sup> Lit. “broken pieces” or “crumbs.”

<sup>2</sup> Or “But Yeshua, when he recognized.”

<sup>3</sup> Or possibly ‘the sea terrified them.’

<sup>4</sup> Prob. the same measure as the itinerary stadion (pl. stadia), approx. 160m.

<sup>5</sup> Or “feared.”

<sup>6</sup> Or “at the other side of.”

<sup>7</sup> It seems like Yeshua Mashiach and his talmidim had two small boats in which they normally traveled.

<sup>8</sup> Hebrew ambiguous. alt. translation: “and that there was nothing there except one boat.”

<sup>9</sup> “one” is feminine, referring to the remaining ‘boat’, which is feminine in Hebrew.

Although there were other boats there, only one of the two boats belonging to Yeshua

and that Yeshua did not enter into the boat with his talmidim, but his talmidim went alone. <sup>23</sup> (However, other boats did come from Tiberias – *to* that *place* where they ate the bread and did a prayer of thanksgiving to El.) <sup>24</sup> So when the people saw that Yeshua was not there, nor his talmidim, they went up into boats and came in Kepharnachum, seeking Yeshua.

<sup>25</sup> And when [\(127r\)](#) they had found him across<sup>1</sup> the sea, they asked him, “Rabbi, when did you come here?” <sup>26</sup> So Yeshua answered them and said, “Truth I say to you, you are seeking<sup>2</sup> *me*, not because you have seen signs, only because you ate the bread and were satisfied by it. <sup>27</sup> You were made,<sup>3</sup> not *for* food that perishes (whosoever perishes), but *for food* that abides into everlasting life – that which the Son of man will give to you; for El *the* Father signifies *this*.”<sup>4</sup> <sup>28</sup> So they said to him “What should we do that we may be able to do good works to El?” <sup>29</sup> Yeshua answered and said to them, “This is the work of El, that you believe in **he** whom **he** sent – me.”<sup>5</sup>

<sup>30</sup> Then they said to him, “What sign do you do that we may see it and believe you? What work do you do? <sup>31</sup> Our fathers ate the manna in the wilderness, as it is written, ‘He gave them **bread of heaven** to eat.’” <sup>32</sup> So Yeshua said to them, “Truth I say to you, Mosheh did not give you bread of heaven, but my Father gives you true bread from the heavens; <sup>33</sup> and gives life to the world.” <sup>34</sup> Then they said to him,

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and his talmidim had passed over to Cephar-Nachum, and the second one of the two small boats belonging to Yeshua and his talmidim was still there.

<sup>1</sup> Or “at the other side of.”

<sup>2</sup> Lit. “asking,” but often means “seeking.”

<sup>3</sup> Or possibly ‘you must work / exert yourselves.’

<sup>4</sup> Lit. “he is the sign,” but means “he signifies *this*” or “he has appointed *it*”

<sup>5</sup> Meaning: ‘in me whom he sent.’

“Adon, may this bread be given to us **all the time.**” <sup>35</sup> Then Yeshua said to them, “I am *the* bread of life; whosoever comes unto me will not be hungry, and whosoever believes in me will not have thirst in eternity!

<sup>36</sup> But this I say to you because you saw me and *yet* you did not believe in me. <sup>37</sup> Every one the Father gave me comes to me, and he who comes to me I will not cast out. <sup>38</sup> For I, I descend from the heavens, not in order to do my will, only the will of him who sent me. <sup>39</sup> And this is his will, [\(127v\)](#) that all these which he gave me, I should not let *any* of them be destroyed, but that I should raise them up in the last day. <sup>40</sup> For this is the will of the Father who sent me – that every man who chooses<sup>1</sup> the Son and believes, will have everlasting life; and I will raise him up alive in the last day.”

<sup>41</sup> Then the Yehudim whispered to each other because of<sup>2</sup> him, because he had said, “I am the bread who descended from the heavens.” <sup>42</sup> And they said, “Is this not the son of Yoseph, from the father and the mother whom we know? In what way does he say that he descended from the heavens?”

<sup>43</sup> So Yeshua answered and said to them, “Do not murmur against me – <sup>44</sup> none is able to come unto me, except if the Father who sent me, draws him; and I will raise him up in the last day. <sup>45</sup> For it is written in the prophets, ‘And all of them will be taught of El.’ Every man who hears from the Father – after that<sup>3</sup> he will come unto me; <sup>46</sup> not

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<sup>1</sup> Lit. “sees,” but in context the secondary meaning is certainly the correct one. Yeshua sent the talmidim to preach the Good News in all the world to all peoples, and those who ‘choose’ him, and ‘believe’ in him are saved, even if they did not see him.

<sup>2</sup> Or “about him.”

<sup>3</sup> Or “afterwards.”

because any of them has seen the Father, except he who is from the Father, and he, he<sup>1</sup> has seen the Father. 47 Truth I say to you, he who believes [in me], he has eternal life. 48 I am the bread of life; 49 your fathers ate manna in the wilderness, and they died. 50 This is he who descended from the heavens in order that he<sup>2</sup> who eats of him will not die. 51 I am the bread of life who descended **from the heavens** – that if someone eats this bread, he may exist for ever. And the bread which I, I will give you is my flesh – for eternal existence.”<sup>3</sup>

52 Therefore the Yehudim disputed<sup>4</sup> among themselves, [\(128r\)](#) saying, “How is this one able to give us his flesh to eat?” 53 So Yeshua said to them, “Truth I say to you, if you do not eat the flesh of the Son of man, and do not drink his blood,<sup>5</sup> you will not have life; 54 but whosoever eats my flesh and whosoever drinks my blood, will have everlasting life – and I, I will raise him up in the last day. 55 For my flesh is the true food, and my blood the true drink. 56 He who eats my flesh and drinks my blood, abides **in me** and I in him. 57 As the Father had sent me, and I am alive because of<sup>6</sup> the Father, so he who eats me is alive because of me. 58 This is the bread who descended from the heavens – not as your fathers ate the manna and died – whosoever eats this bread will live for eternity.” 59 (These things he said in the house of the assembly, teaching in Kephars Nachum.)

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<sup>1</sup> Repeating a pronoun twice is a typical Hebrew way of adding emphasis.

<sup>2</sup> Lit. “this *one*.”

<sup>3</sup> Or possibly ‘*the existence of the world*’ Hebrew “הוֹי עוֹלָם.” This Hebrew word ‘עוֹלָם’ (*olam*) is used both for ‘world’ and ‘eternity.’

<sup>4</sup> Or “disagreed.”

<sup>5</sup> Throughout the Tanach ‘wine’ and ‘blood’ are used synonymously. (See Gen. 49:11; Deu. 32:14. See also Mat. 26:27 - 28.).

<sup>6</sup> Or “through.”

<sup>60</sup> Then many of his talmidim said, “This – this word is **hard**; who is able to obey it?” <sup>61</sup> And when Yeshua heard their *measure of* faith he said, “Who will terrify you <sup>62</sup> when you see the Son of man ascending where he had been first? <sup>63</sup> It is the Ruach that makes alive; the flesh does not benefit any one. The words that I spoke to you are Ruach and life; <sup>64</sup> but some of you are those who do not believe!” (For Yeshua who knows former things, knew whom they were who believed, and who would deliver him up.) <sup>65</sup> And he said, “Because of this have I said to you that no one is able to come unto me, except if it is given to him of my Father.” <sup>66</sup> Because of this many of his talmidim [\(128v\)](#) returned back, and many did not walk with him anymore.

<sup>67</sup> Then Yeshua said to twelve who remained, “Do you also want to go?” <sup>68</sup> So Shimon Keipha answered, “Adon, to whom can we go? The words of everlasting life are yours! <sup>69</sup> And we believe **you**, and we know that you are Mashiach, the Son of El.” <sup>70</sup> Then Yeshua answered them, “Did not I, I choose **you** twelve? – One of you is an adversary!”<sup>1</sup> <sup>71</sup> (And he said this of Yehudah Ish-Qeriot<sup>2</sup> – that this one would betray him, who was one of the twelve.)

**7:** <sup>1</sup> After these things, Yeshua went into<sup>3</sup> Gelilah – for he did not want to go into<sup>1</sup> Yehudah because the Yehudim were seeking him to put him to death.

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<sup>1</sup> Hebrew ‘a satan.’ The Hebrew word ‘satan’ literally means ‘enemy.’ In these Hebrew manuscripts, if ‘satan’ has the article it is normally used as a title (and is transliterated as ‘Ha-Satan’); however satan (without the article) is used for ‘adversary’ or as a synonym of ‘demon.’

<sup>2</sup> Hebrew name for ‘Iscaiot,’ “Ish-Qeriot” means ‘the man from Qeriot.’

<sup>3</sup> Or “went around in.”

<sup>2</sup> (Now it was near *the* Feast day of the Yehudim,<sup>2</sup> called Sukkot.<sup>3</sup>) <sup>3</sup> Then one said to him, “Depart from here and go into Yehudah that your talmidim may see your works which you do. <sup>4</sup> For he who wants to publicize himself to all, does not do anything in secret; if you do these things, publicize yourself to the world!” <sup>5</sup> (For his brothers had not yet believed in him.) <sup>6</sup> Then Yeshua said to them, “My time, o man, has not yet come; but with you, all time is ready. <sup>7</sup> The world cannot be angry<sup>4</sup> with you; *but* it is angry<sup>5</sup> with **me**, because I bear witness [\(129r\)](#) against it, that its works are evil. <sup>8</sup> You will *try*<sup>6</sup> to kill *me* in this day of *the* Feast, but my time is not fulfilled.” <sup>9</sup> (When he said these things he was in Gelilah.)

<sup>10</sup> And when his brothers went up into Yerushalayim in the day of the Feast, then **he** went up *too* (not openly, but just in hiding). <sup>11</sup> And then the Yehudim sought him in the day of the Feast, and said, “Where is he?” <sup>12</sup> And a great number of the people murmured<sup>7</sup> about him, for some said, “He is good;” and others, “He is not, but he makes the peoples rebellious.” <sup>13</sup> However none of them spoke of him openly because of the Yehudim.

<sup>14</sup> But in the middle of the Feast, Yeshua went up into the Sanctuary and taught. <sup>15</sup> And the Yehudim were astonished and said, “How does

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<sup>1</sup> Or “go around in.”

<sup>2</sup> The explanatory phrase: “of the Yehudim” is probably a gloss which was later inserted to help gentile readers understand. This version of John was clearly written to the Jews, the people among whom Yeshua dwelt (chapter 1:14).

<sup>3</sup> Lit. ‘booths’ – the Hebrew name for ‘Feast of Tabernacles.’

<sup>4</sup> Or possibly ‘reject’ or ‘despise.’

<sup>5</sup> Or possibly ‘rejects’ or ‘despises.’

<sup>6</sup> ‘Try to’ or ‘attempt to’ is often not written but still understood in the Hebrew Bible.

<sup>7</sup> Or “grumbled.”

this one who did not learn, know literature?” <sup>16</sup> Yeshua answered and said, “My teaching is not mine, but *it* is from him who sent me. <sup>17</sup> If any man desires to do the desire<sup>1</sup> of El, he will recognize the teaching – whether it is from El, or *if* his word is from himself. <sup>18</sup> Whosoever speaks of **himself** seeks **his own** honor. Truly, whosoever seeks a sign of him who sent him – he does not have true seed in him. <sup>19</sup> Did not Mosheh give you the law – that none of you *should* diminish or lessen the law? Why do you want to put me to death?”

<sup>20</sup> The company<sup>2</sup> answered and said, “It is Satan who wants to kill you!” <sup>21</sup> Yeshua answered and said to them, “I, I did one work,<sup>3</sup> and all of you marveled<sup>4</sup> <sup>22</sup> because of this! Mosheh gave you [\(129v\)](#) *the* covenant of circumcision – not that that word was from Mosheh, but from the fathers – and on the Shabbat you circumcise men. <sup>23</sup> If a man goes into a covenant of salt<sup>5</sup> on the Shabbat – and he does not loosen<sup>6</sup> himself<sup>7</sup> – is the law of Mosheh destroyed? Why are you angry at me because I heal every one on the Shabbat? <sup>24</sup> Therefore do not judge *according* to appearance, but *judge*<sup>8</sup> righteous judgment.”

<sup>25</sup> So some of the sons of Yerushalayim said, “Is it not this *man* whom we want to put to death? <sup>26</sup> Behold, he speaks openly, but we do not

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<sup>1</sup> Or “wants to do the will.”

<sup>2</sup> Or “crowd.”

<sup>3</sup> Yeshua healed the lame man on the Sabbath, chapter 5:5-10.

<sup>4</sup> Or “were amazed.”

<sup>5</sup> Or possibly ‘of circumcision,’ the difference being ט vs טו, which are sometimes mistaken for each other.

<sup>6</sup> Or “release from obligation.”

<sup>7</sup> One cannot **loosen oneself** from the command to circumcise one’s children on the eighth day, even if that day is the Sabbath.

<sup>8</sup> Understood from first half of verse.

say anything to him! Do the leaders truly recognize that this is Mashiach? <sup>27</sup> However, do we not know this *man* – where he is from? And Mashiach, when he comes, no man will know where he is from.”

<sup>28</sup> Then Yeshua called out in the Sanctuary, and taught and said, “And I, do you know where I am from? Do you know that I did not come from myself, but from him who sent me?<sup>1</sup> It is true that you, you do not know him, <sup>29</sup> but I know him. And if I say, ‘I do not know him’ I will become a liar *just* like you; but I know that I am **from him**, and *that he* sent me.”

<sup>30</sup> Then they wanted to lay hold of him, but none of them laid their hands on him because his time had not yet come. <sup>31</sup> And many of the company believed in him and said, “Mashiach, when he comes – will he do more miracles than this *man*?” <sup>32</sup> When the Perushim heard that the company murmured of those things, the rulers with the Perushim sent servants that they should lay hold of him. <sup>33</sup> Then Yeshua said to them, [\(130r\)](#) “You have yet little time; afterwards the Father who sent me will come <sup>34</sup> to seek me,<sup>2</sup> but you will not find me; **you** are not able to come **to the place** where I will be.”

<sup>37</sup><sup>3</sup> And in the great day of the Feast, Yeshua stood, calling out and saying, “If any one does come unto me, he will drink; <sup>38</sup> whosoever believes in me, as the Scripture says, ‘a stream of living water will run from his belly.’” <sup>39</sup> (And he said this concerning Ruach Ha-Qodesh – which those who believe in him would receive; for he had

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<sup>1</sup> Or possibly “And I – you know where I am from. You know that I did not come from myself, but from him who sent me.”

<sup>2</sup> Possibly a figure of speech.

<sup>3</sup> Vs. 35 and 36 do not exist in manuscript.

not yet given the Ruach because Yeshua had not yet come into the light<sup>1</sup> of the Most High.)

40 Then some of the crowd of the people, when they heard his words, said, “This is *the* true Prophet!” 41 And others said, “This is Mashiach!” But others said, “Will Mashiach come from Gelilah?! 42 Does not the Scripture say *that* Mashiach will come from the **seed of Dawid**<sup>2</sup> and from the **city Beit-Lechem** where **Dawid** was?” 43 And in this controversy<sup>3</sup> the people disputed<sup>4</sup> because of him. 44 And some wanted to lay hold of him; however none of them laid their hands on him.

45 Then those who were sent, returned to the rulers and Perushim; but they said to them, “Why did you not bring him?” 46 Those who were sent answered and said, “From eternity<sup>5</sup> we have not heard anyone speak his words<sup>6</sup> like that man speaks.” 47 Then the Perushim answered them, “Does he also deceive you in this?! 48 Do you not see that none of the leaders or the Perushim believe in him? 49 However, this company who does not know<sup>7</sup> the law, is cursed.” 50 [\(130v\)](#) But Naqdimon who came to Yeshua in the night, who was with them, said to them, 51 “Do you not know that your Torah does not judge one unless it first hears him, or unless it knows what he does?” 52 So they

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<sup>1</sup> Or “glory.”

<sup>2</sup> Hebrew name for ‘David.’

<sup>3</sup> Lit. “division.”

<sup>4</sup> Or “argued.”

<sup>5</sup> Or “We have never heard.”

<sup>6</sup> “His words” could possibly refer to the Father’s words, which he promised to lay in the mouth of ‘Prophet’ whom he would raise up to make YHWH’s word known the people.

<sup>7</sup> Lit. “without knowing the law.”

answered and said to him, “Are you a Gelili?<sup>1</sup> Search the Scriptures, and you will find that no prophet comes from Gelilah!”

53 Then every single man returned to his house; 8: 1 and Yeshua went to the Mount of Olives. 2 And the next day in the morning he came into the Sanctuary again. So all the people came unto him, and he sat and taught them.

3 Then the scribes and the Perushim brought a woman to him, whom they caught in adultery, 4 and said to him, “This woman was caught in adultery. 5 Now the law of Mosheh commands us that she should be judged by stoning. But what do **you** say about this?” 6 (Now they were tempting him in order to take counsel against him.)

So Yeshua bowed down, *and* wrote something on the ground with his finger. 7 But when they continued asking him, he stood up and said to them, “Let him who is found without sin among you, cast the first stone on her.” 8 Then he kneeled again *and* wrote something on the ground. 9 So when they heard this, they all departed from that place – one after another – starting with [\(131r\)](#) the leaders; and in the meanwhile Yeshua was left alone.

10 Then Yeshua stood up and said unto the woman, “Where are they who bore witness against you – did no man punish you?” 11 So she, she answered, “Adon, here no stone *was thrown* after me.” Then Yeshua said to her, “Neither will I punish you; go and stop sinning – from now and onward!”<sup>2</sup>

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<sup>1</sup> Hebrew word for ‘Galilean.’

<sup>2</sup> The Hebrew uses an introductory imperative “Go!” This is not to be understood literally, but is rather an idiom that adds emphasis on how urgent the command is. This

12 And Yeshua said, “I am the lamp<sup>1</sup> of the world; whosoever comes after me will not walk in darkness and gloom; but he will indeed have life.” 13 Then the Perushim said, “You do witness **of yourself and from your own mouth**; your witness is not true!” 14 Yeshua answered and said to them, “Even though I do witness of myself, it is true, because I know where I came from and where I am going. 15 You judge according to the flesh; but I do not judge any man *according to the flesh*.<sup>2</sup> 16 For when I judge, my judgment is true, because I am not alone – for I and the Father *who* sent me – we are echad.<sup>3</sup> 17 And in your Torah it is written that the witness of two or more is true. 18 I *am* he who does witness for myself, and the Father who sent me bears witness for me.”

19 So they said to him, “Where is your Father?” Yeshua answered and said, “You do not know **me nor my Father**; if you knew me you

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idiom occurs many times in the Tanach, and is usually translated as ‘immediately’ or ‘right now.’ It is unlikely that Yeshua Mashiach would send this woman away; she would probably have stayed with Yeshua learn from him. So what this phrase really means is: “Stop sinning immediately, from now and onward!”

<sup>1</sup> Or “light.”

<sup>2</sup> This is a gapped adverbial phrase – understood in the second part of the verse just as much as it is written in the first half of the verse. This verse is often misunderstood, and people think that Yeshua Mashiach does not judge at all, however the very next verse, as well as many other places in the Tanach and in the N.T. say that Mashiach does judge, but that he judges righteously. (Isa 16:5; Isa 9:6-7; Ps 9:4; Jn. 5:22, 27 etc.)

<sup>3</sup> “Echad” means ‘one.’ Deu. 6:4: “Hear o Yisrael, YHWH is our Elohim; YHWH is echad”! However, the Hebrew word ‘*echad*’ does not necessarily mean that it is only one object, or only one person. It often rather has the concept of being united – the opposite of being divided. It is impossible to use the above verse to deny that YHWH has a Son who is indeed Elohim himself – already in Gen. 2: 24 the word ‘*echad*’ is used of **two people** becoming **one flesh**: “Therefore a man will leave his father and his mother, and cleave unto his wife; and they will become **one** flesh.” See also Mat. 19: 4-6.

would perhaps<sup>1</sup> know my Father *as well*.”<sup>20</sup> (Yeshua Mashiach spoke these words at the treasury, teaching in the Sanctuary; but no man laid hold of him, because his time had not yet come.)<sup>21</sup> [\(131v\)](#) So Yeshua said to them again, “I am going *away* and you will seek me, but you will die in your iniquity. You are not able to come to **the place where I am going**.”

<sup>22</sup> Then the Yehudim would have killed themselves,<sup>2</sup> <sup>23</sup> so he said to them, “You are from the lowest things, but I am from the highest *things*; you are from this world, but I am not from this world. <sup>24</sup> Because of this have I told you that you will die in your iniquities – unless you believe that I am he,<sup>3</sup> you will die in your iniquity.” <sup>25</sup> Then they said to him “You, who are you?!” So Yeshua answered and said to them, “*The Ancient one*, who speaks <sup>26</sup> many things unto you, and speaks of you, and judges. But he who sent me, is true, and I, the words which I hear from him, **them** I speak in the world.” <sup>27</sup> (But they did not realize what he told them – *that* El is his Father.) <sup>28</sup> So Yeshua said to them, “After you have lifted up the Son of man you will realize that I am he, and *that* I do nothing of myself – only as the Father teaches me, to speak these things. <sup>29</sup> And he who sent me is with me, and he does not leave me alone, because I do **those things** which are **pleasing** to **him**.”

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<sup>1</sup> Sarcasm; meaning ‘certainly / definitely / obviously.’

<sup>2</sup> Possibly an idiom.

<sup>3</sup> This phrase ‘I am he,’ are actually only two words in Hebrew: “אני” (ani) meaning ‘I,’ and “הוא” (hu) meaning ‘he’ or ‘is.’ The pronoun ‘הוא’ is formed from the root ‘היה’ (to be), and is often used instead of the root ‘היה’. Yeshua Mashiach was very likely playing with words, hinting at the great “**I am**” – from the root ‘היה,’ the verb from which the name ‘YHWH’ is formed.

30 All *the* time *that* he was speaking these words, many believed in him. 31 Then Yeshua said to those Yehudim who believed in him, “If you abide in my word, you will become my talmidim **in truth**. 32 And you will know the truth, and *the* truth [\(132r\)](#) will fulfill your requests.”<sup>1</sup>

33 Then they said to him, “We are the seed of Avraham, and we have **never** been *the* back;<sup>2</sup> how do you say that we will become free men?” 34 Yeshua answered them, “In truth I say to you that every man who sins, is the servant of the sin; 35 and its<sup>3</sup> servant does not abide in the house for ever; only the sin abides for ever. 36 But if the son makes atonement for you with haste,<sup>4</sup> you will be free men. 37 I know that you are the sons of Avraham, but you want to put me to death because my word is not within you. 38 I speak that which I saw from the Father; but you do **that which you saw** with **your father**.”

39 They answered and said to him, “Avraham is our father!” So Yeshua said to them, “If you are the sons of Avraham, do the works of Avraham! 40 But **you** want to kill me, a man who speaks truth to you – that<sup>5</sup> which I heard from El. Did Avraham do this? 41 You do the work of your father.” Then they said to him, “We, we were not born out of fornication, we have one El and one Father.”

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<sup>1</sup> See chapter 14:6 – Yeshua is the Truth.

<sup>2</sup> This Hebrew word “אָחוּר” (‘back / farthest part’) is probably a synonym of the Hebrew word ‘זֵנֵב’ (‘tail / rear / end’), which is used in the Tanach as an idiom of being subservient and menial. See Deu. 28:13, 44.

<sup>3</sup> In context referring to the ‘sin’s servant.’

<sup>4</sup> Or “soon.”

<sup>5</sup> Lit. “her” feminine singular, referring back to the feminine noun “truth.”

42 So Yeshua said to them, “If **El** were your Father, you would have loved him, for **I**<sup>1</sup> came from **El**, and I went out from **El**; and I did not come from myself – but he sent me. 43 Why do you not recognize my word? It is because you are not able<sup>2</sup> to obey him!<sup>3</sup> 44 You are the sons of Ha-Satan<sup>4</sup> your father, therefore you take pleasure in doing the **will of your father**. [\(132v\)](#) He was a murderer at<sup>5</sup> the beginning, and did not abide in truth, for there is no truth with him. For everything which he speaks is a lie; he speaks **that which is nigh to him**; for he is its father, *and* he is a liar. 45 But if **I** speak truth to you, you do not believe me. 46 Who of you traps<sup>6</sup> me in sin? If **I** speak truth to you, why do you not believe me!? 47 Whosoever is from El, obeys the word of El; and this is why you do not obey it – because you are not from El.”

48 So the Yehudim answered and said, “Do not we rightly say that you are a Shomroni?<sup>7</sup> You have *some* of **Ha-Satan**!” 49 Yeshua answered, “There is not a demon in me, but I honor my Father; while you despise me. 50 And **I** do not seek my honor; it is **another** who seeks it, and he judges true judgment. 51 I say to you in truth that if one establishes my words, he will never die in eternity.” 52 Then the Yehudim said, “Now we know Ha-Satan holds onto you! Avraham is dead, and the prophets are dead; and *now* you say that if one keeps

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<sup>1</sup> Emphatic, lit. “I, I...”

<sup>2</sup> It doesn't mean that it was impossible for them to obey, but they were not able **because they did not want to** obey.

<sup>3</sup> Otherwise “it,” referring back to Yeshua's word.

<sup>4</sup> Lit. “The adversary.” Because it is often used as a name in these gospels, we have transliterated the name instead of translating it, as with all other names.

<sup>5</sup> Or “from.”

<sup>6</sup> Or “catches” – their goal was to arrest him, but with an accusation of sin.

<sup>7</sup> Hebrew word for a ‘Samaritan’ man.

your words, death will not happen to him forever! <sup>53</sup> Are you greater than Avraham our father who died, and the prophets who died? Who is it that praises<sup>1</sup> you with these honors except you yourself?”

<sup>54</sup> Yeshua answered, “If I praise<sup>2</sup> and honor myself, my honor is nothing; my Father is he who gives honor to me – he [\(133r\)](#) of whom you say that he is your Elohim! <sup>55</sup> And you do not know him; but I know him, so would I be a liar like you? But I know him, and keep his words. <sup>56</sup> Avraham your father desired to see my day, and he saw it, and rejoiced.”<sup>3</sup> <sup>57</sup> The Yehudim said unto him, “You do not *even* have fifty years *of age* yet, and has Avraham seen you?” <sup>58</sup> So Yeshua said to them, “Truth I say to you that before Avraham existed I, I am!”<sup>4</sup> <sup>59</sup> Then they brought stones to cast them on him; but Yeshua hid himself and went out of the Sanctuary.

**9:** <sup>1</sup> As Yeshua was walking he saw a man, blind from the day of his birth. <sup>2</sup> Then his talmidim asked him, “Rabbi, who is it that sinned – this *man*, or his father, or his mother – so that this *man* was born blind?” <sup>3</sup> Yeshua answered, “Neither this *man* has sinned, nor his father, nor his mother – *that he was born blind*;<sup>5</sup> but this *happened* to him in order that the work of El may be revealed through him. <sup>4</sup> It is

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<sup>1</sup> Or “commends.”

<sup>2</sup> Or “commend.”

<sup>3</sup> Yeshua claims that Abraham saw him. Thus YHWH who appeared to Abraham was YHWH the Son, i.e. Yeshua.

<sup>4</sup> Or “I existed.” After Yeshua Mashiach earlier in this conversation (vs. 24, 28) twice said, "אני הוּא" (*ani hu*) – which is ambiguous, but can be translated as “I am” – he this time uses a verb from the root ‘הָיָה’ (from which the Name YHWH is formed), hinting even more clearly at the fact that he is YHWH. This angered the unbelieving Jews to the outmost.

<sup>5</sup> Understood from previous verse.

necessary for **me** do works while it is day, for night will come wherein no one is able to work; <sup>5</sup> while I am in the world, there is light<sup>1</sup> in the world.”

<sup>6</sup> When he had said these things, he spat on the ground, and clay was formed with that spittle. Then he anointed his eyes with that clay <sup>7</sup> and said to him, “Go, and bathe in the waters of Sheloach!” (Which means ‘Sending’.) So he went and immersed *himself* there – and he saw with his eyes!

<sup>8</sup> (And they who had formerly seen [\(133v\)](#) that he had been poor, said, “Is this not the man who used to beg at the gates, and sat and ate, wearily?” <sup>9</sup> And there were *some* who said, “This is he!” And there were *others* who said, “It is not this *man*, he only resembles him.” But he said, “I am he!” <sup>10</sup> So they asked him, “Then how were your eyes opened?” <sup>11</sup> So **he** answered, “A certain man who is called Yeshua, made clay and anointed my eyes and sent me to the waters of Sheloach to bathe there. So I went and bathed, and *then* I saw!” <sup>12</sup> Then they asked him, “Where is he?” He answered, “I do not know.”

<sup>13</sup> Then they brought him to the Perushim, <sup>14</sup> and said that Yeshua had made clay on the Shabbat, and opened that man’s eyes. <sup>15</sup> So the Perushim asked him, “In what manner did he restore your sight for you?” And he said unto them, “He made **clay**, and placed it on my eyes; and I stood up<sup>2</sup> and saw!”

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<sup>1</sup> Or “a lamp.”

<sup>2</sup> The Hebrew word "קָוַם" (like the verb 'הִלֵּךְ' see footnote on chapter 8: 11) when used as an introductory verb, is often used idiomatically, meaning ‘immediately / without any delay.’ “I stood up” is probably not meant literally – he was not necessarily lying down or sitting – it means his eye sight was immediately restored.

16 Therefore some of the Perushim said, “This man is not from El, for he does not<sup>1</sup> keep the Shabbat.” But others said, “How is a sinful man able to do these signs?” So there was a great division<sup>2</sup> among them. 17 Then they asked the blind man again, “What do you say of him who opened your eyes?” And he said that, “He is Prophet.”

18 Then the Yehudim did not believe that his birth was in blindness, until they had called his father and his mother 19 and asked them, saying, “Is this your son *of* whom you say that he was born while he was blind? If so, in what manner does he now see?” 20 His father and his mother answered them and said, “We know that this is our son, born [\(134r\)](#) while he was blind; 21 however, in what manner his eyes were opened and *how* he *now* sees, we do not know. Ask him, for he is a son of knowledge,<sup>3</sup> and he will speak for himself.” 22 (His father and his mother said these things because they were afraid of the Yehudim – that if one of them would say that he is Mashiach,<sup>4</sup> he would be cast out of the house of assembly. 23 This is why his father and his mother said, “Ask the son, for he is a son of years.”<sup>5</sup>

24 Then they asked him again – the man who had been abiding in blindness – and said to him, “Give praise and prayer of thanksgiving to YHWH – do you not know that this man is a sinner?” 25 Then **he**

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<sup>1</sup> Yeshua did keep the Sabbath according to the O.T. Law (Torah,) but the Pharisees had added many extra laws concerning the Sabbath e.g. that one was not allow so spit and make clay on the Sabbath, and Yeshua did not keep these man-made laws.

<sup>2</sup> This means there were many Jews who did believe in Yeshua – enough to cause a great division among them!

<sup>3</sup> Meaning ‘he is knowledgeable.’

<sup>4</sup> Opening the eyes of someone who was born blind was considered a clear sign that a certain person is indeed the Messiah. Even daring to confess that it did happen was as good as confessing that Yeshua is the Messiah!

<sup>5</sup> Meaning ‘he is old enough.’

said, “I do not know, however this thing I do know – that I was blind, and now I see!”<sup>1</sup>

<sup>26</sup> Therefore they asked him, “What did he do for you? And how did he open your eyes?” <sup>27</sup> So **he** answered, “I have told *you* **already**! And **you** heard *it*. Why do you want to hear *it* again? Do you want to become his talmidim?!”

<sup>28</sup> Therefore they cursed him and said, “**You** are his talmid! **We** are the talmidim of Mosheh.”<sup>2</sup> <sup>29</sup> We know that El spoke with Mosheh,<sup>3</sup> but we do not know this *man*, where he is from.” <sup>30</sup> That man answered and said to them, “This is a wonderful thing – that you say you do not know from where he is – and he opened my eyes! <sup>31</sup> Do you not know that El does not hear sinners? But if one loves El and does his will, he hears **him**. <sup>32</sup> From eternity no man has heard that *anyone* opened the eyes of a man who had been born blind, except this man. <sup>33</sup> And except he has this *ability* from El, it would not be in his hand<sup>4</sup> to do anything.”

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<sup>1</sup> See above footnote on vs. 22. For this man to confess that he had indeed been blind (from his birth), and now saw, was as good as confessing that Yeshua is the Messiah!

<sup>2</sup> The Pharisaic Jews believed that Moses gave them this Talmudic law of not making mud or cleaning one’s eyes with spittle on the Sabbath, so now they accused Yeshua Mashiach of breaking the Sabbath, and sinning. They had a choice – they either had to follow their manmade laws, supposedly given to them by Moses, or to follow YHWH’s laws of defining what sin is. To confess that Yeshua is Mashiach, would automatically be nullifying their Talmudic rules he just broke. The two are incompatible!

<sup>3</sup> The Pharisaic Jews believed that the Almighty gave the Talmudic laws to Moses, but Moses did not write them down, he only passed it on to them orally. They are claiming that their manmade law of not spitting and making clay on the Sabbath was spoken by YHWH to Moses!

<sup>4</sup> Or “in his ability.”

34 [\(134v\)](#) Then they answered and said to him, “Behold, you were born<sup>1</sup> **in iniquity**, and **you** must not teach!” And they drove him out.<sup>2</sup>

35 When Yeshua heard that they had driven him outside, he found him. And when he had found him, he said to him, “Do you believe in the Son of El?” 36 That man answered and said, “Adon, who is he – that I may believe in him?” 37 So Yeshua said unto him, “You, you see him; and he who speaks with you, it is he!” 38 Then he said, “Adon, I believe in him!” And he turned back,<sup>3</sup> and worshipped him.

39 And Yeshua said unto him, “With judgment I came into this world, in order that those who do not see – that they may see; and those who see, that they may be made blind.” 40 Then some of the Perushim who were with him, heard this, and said to him, “Thus, are we blind?!” 41 So Yeshua said to them, “If **you** were blind, you would have had no iniquity; but your iniquity abides. **10:** 1 Truth I say to you, whosoever does not enter through the gate to the house of the sheep,<sup>4</sup> but goes up through another place, he is a thief. 2 But he *who* enters through the gate – he is *the* shepherd of *the* sheep. 3 And he opens the door, and the sheep follow his voice. He calls the sheep by name, and leads them outside. 4 And when he has led the sheep outside, he goes before them and the sheep follow him, for they know his voice; 5 but they will not follow after the voice of the strange man.”

6 (Yeshua told this parable to them, [\(135r\)](#) but they did not understand what he said to them.) 7 So Yeshua said to them again, “In truth I say

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<sup>1</sup> Or “brought forth.”

<sup>2</sup> Or “banned him out.”

<sup>3</sup> Lit. “turned himself back,” could possibly mean ‘was converted.’

<sup>4</sup> Or “to the sheepfold.”

to you, that I am the door of the sheep. <sup>8</sup> All those who had come *before* were thieves; but the sheep did not obey them. <sup>9</sup> I am *the* door; if anyone will come and will enter, he will be saved; he will come in and go out and find pasture. <sup>10</sup> The thief does not come, except that he may find to steal, and *to* murder and *to* exterminate; I, I came in order that you may have life and *that* you may have it in great abundance.

<sup>11</sup> I am *the* good Shepherd, and *the* good Shepherd gives his nephesh<sup>1</sup> for the sheep of the hirer.<sup>2</sup> But he who is not a good [hireling] – because the sheep are not near to him,<sup>3</sup> – when he sees the wolf coming, he leaves the sheep and flees. <sup>13</sup> For he is a hireling who does not put his effort into the keeping of the sheep. <sup>14</sup> I am *the* good Shepherd, and *I* know my flock and they know me. <sup>15</sup> As the Father knows me, so I know the Father; and I lay down my nephesh.

<sup>16</sup> Now, there are other sheep which are not of this fold, and I am compelled to lead them *too*; and they will know my voice, and it will be one fold and one Shepherd. <sup>17</sup> Because of this the Father loves me, because I lay down my life<sup>4</sup> that he<sup>5</sup> might take it<sup>6</sup> *up* again. <sup>18</sup> And no man takes that life, but I lay it down of myself. I have power to leave it, and I have power to take it *up* again. This commandment have I received from my Father.”

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<sup>1</sup> Lit. “breath,” means ‘life,’ or ‘soul,’ etc. – take note, not the Greek understanding of ‘soul.’

<sup>2</sup> “the hirer” refers to the Father who appointed Yeshua as the good Shepherd.

<sup>3</sup> Lit. “his near ones”, often translated as ‘acquaintances.’

<sup>4</sup> Hebrew ‘*Neshamah*’ lit. “breath,” meaning ‘life’; synonym of ‘*nephesh*’

<sup>5</sup> See e.g. Ps 16:10 “for you will not leave my nephesh in Sheol.”

<sup>6</sup> Lit. “her” feminine singular, referring back to the feminine noun ‘*neshamah*’ (breath / life).

19 Again there was division between the Yehudim because of [\(135v\)](#) these words. 20 And many of them said, “A satan took him and he speaks in madness! Why do you obey<sup>1</sup> him?” 21 But others said, “These words are not from a man whom a demon holds on to! Or is a satan able to open the **eyes of blind ones?!?**” 22 (These things were said in Yerushalayim, and it was winter.)

23 As Yeshua was walking in the Sanctuary in the porch of Shelomo,<sup>2</sup> 24 the Yehudim surrounded him and said to him, “How long do you hold our breaths?<sup>3</sup> If you are Mashiach, tell us plainly!” 25 Yeshua answered, “I do tell you, but you do not believe! The works which I do in the name of my Father, they bear witness of me. 26 But you do not believe in me because you are not of my sheep. 27 My sheep obey my voice; and I know them, and they follow after me. 28 And I give them everlasting life, and they will not perish for eternity. And no other can tear<sup>4</sup> them from my hand. 29 My Father who gave *them* to me, is greater than everything – and no man is able to tear *them* from the hand of my Father. 30 I and the Father, we are echad.”<sup>5</sup>

31 Therefore the Yehudim gathered stones that they could stone him. 32 But Yeshua answered them, “Many good works have I told you, and I showed you *some* of them. For which work of these do you want to stone me?” 33 So the Yehudim answered him, “We do not stone you for a **good work**, but for cursing and blaspheming; because you are a man and not El, and you make yourself Eloah!”

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<sup>1</sup> Or “listen to.”

<sup>2</sup> Hebrew name for ‘Solomon.’

<sup>3</sup> Idiom – probably means, “How long do you hold us in suspense?”

<sup>4</sup> Or “pluck” or “steal.”

<sup>5</sup> “Echad” means ‘one.’ See footnote on chapter 1:18.

34 Yeshua answered them, “Is it not written in your Torah, [\(136r\)](#) ‘I say you are Elohim’? 35 If it is said that they are Elim<sup>1</sup> – those to whom [the word of Elim] was spoken – and that which is written is not proper to blot out, 36 do you say that I – **him** who the **Father set apart and sent into the world**<sup>2</sup> – do revile and blaspheme when I say, ‘I am the Son of Elim’? 37 If I were not doing the works of my Father, you would be able to say so. 38 But if I do them, why do you speak like this? And if you do not want to believe me, believe the works – in order that you may recognize that the Father is in me, and I am as<sup>3</sup> the Father.”

39 And he departed from their hand, 40 and went beyond the Yardein again, to that place where Yochanan *the* immerser first was, and he stayed there. 41 And many came unto him, and said that, “Yochanan did almost no sign, however all the things which Yochanan said of this *man* are true.” 42 And many believed in him.

**11:** 1 Now there was a certain sick man called Eliezer<sup>4</sup> by name, from Beit-Anyah<sup>5</sup> – from the town of Miryam and Marta, his sisters. 2 (And it was that Miryam who *later*<sup>6</sup> anointed Yeshua Mashiach with ointment and wiped off his feet with the hairs of her head, whose brother Eliezer was sick.) 3 Therefore his sisters sent to Yeshua, saying, “Behold, he whom you love, that *one* is extremely sick.” 4

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<sup>1</sup> Plural of ‘El’ – synonym of ‘Elohim.’

<sup>2</sup> Or possibly ‘he whom the set-apart Father sent into the world.’

<sup>3</sup> The Hebrew preposition כ can mean “similar to,” “equal to,” “exactly like,” “the same as” etc. Context is required to determine the meaning. Compare chapter 14:8, where Yeshua said “whosoever sees me sees the Father.”

<sup>4</sup> Or possibly “Lazar.” Hebrew name for ‘Lazarus.’

<sup>5</sup> Hebrew name for ‘Bethany.’

<sup>6</sup> This only happened after Yeshua resurrected Lazarus from the dead. (chapter12:1-3).

When Yeshua heard *this*, he said, “This sickness is not sickness [\(136v\)](#) of death, but *for* the exaltation of El – that the son of El may be exalted through that sickness.” <sup>5</sup> (Now Yeshua loved Marta and her sister Miryam exceedingly.) <sup>6</sup> So when he heard that Eliezer was sick, he abode in that place, two days.

<sup>7</sup> After these things he said to his talmidim, “Let us go to Yehudah again.” <sup>8</sup> But the talmidim said to him, “Rabbi, did not days pass by<sup>1</sup> that the Yehudim wanted to stone you – and yet you want to go there?!” <sup>9</sup> Yeshua answered, “Are there not twelve hours in a day? Anyone who walks<sup>2</sup> in the day does not do evil, for he sees this light of the world; <sup>10</sup> but whosoever walks in the night causes pain<sup>3</sup> to himself, because he has no light.”<sup>4</sup>

<sup>11</sup> These things he said, and afterwards he said to them, “Let us go, for Eliezer our beloved is sleeping, and I am going there to awaken him from the sleep.” <sup>12</sup> So the talmidim said, “Adon, if he is sleeping he will be saved.” <sup>13</sup> (But Yeshua said that of his death, while they believed that what he said, he said of *the* sleep of dreaming.) <sup>14</sup> Then Yeshua said to them openly, “Eliezer is dead; <sup>15</sup> but behold, I am glad for your sake, that I had not been there – in order that **you** may believe. However, let us go to him.” <sup>16</sup> Then Toma,<sup>5</sup> who is called Mispag,<sup>6</sup> said to some of *the* men, “Let **us** go as talmidim, and die with him.”

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<sup>1</sup> Or possibly ‘did not *few* days pass since...’

<sup>2</sup> The Hebrew word for ‘walk’ often refers to one’s way of living.

<sup>3</sup> Or “trouble” or “grief.”

<sup>4</sup> Or “if he has no lamp.”

<sup>5</sup> Aramaic name for ‘Thomas.’

<sup>6</sup> This is the Hebrew name for ‘Didymus,’ and means “doubting” or “doubtful.”

17 When Yeshua came, he found out<sup>1</sup> that he abode in the grave *already* four days. 18 (Now Beit-Anyah is near Yerushalyim – fifteen milin.<sup>2</sup> 19 And many Yehudim [\(137r\)](#) had come to Miryam and to Marta to comfort them about their brother.) 20 So Marta, when she heard that Yeshua came, ran to him; but Miryam stayed<sup>3</sup> in the house. 21 Then Marta said to Yeshua, “Adon, if you had been here earlier, my brother would not have died, 22 but now I know that everything you ask will be given to you.”

23 So Yeshua said unto her, “Your brother will come back to life.” 24 And Marta said to him, “I know that he will stand up<sup>4</sup> – in the last day which is at the resurrection.” 25 Yeshua said unto her, “I am resurrection and life to him who believes in me. Even if he dies *yet* he will live; 26 and every man who lives and believes [in] me will not die for ever. Do you believe this?” 27 Then she said, “Adon, yes – I believe that you are Mashiach, the Son of the living El who came into this world.”

28 So when she had said these words, she went and called Miryam. 29 And immediately, which she heard *it* she stood up hastily and went to him. 30 (Now Yeshua had not yet come into the town, but was still in that place where Marta came to him.) 31 So the Yehudim who were with her in the house and were comforting her – when they saw that Miryam stood up hastily and went out – they went after her saying, “She is going to the **grave** to weep!” 32 So when Miryam came to the place where Yeshua was, when she saw him, she fell down at his feet

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<sup>1</sup> Lit. “found it, that...”

<sup>2</sup> Prob. the same measure as the itinerary stadion (pl. stadia), approx. 160m.

<sup>3</sup> Lit. “sat.”

<sup>4</sup> Or “rise up.”

and said to him, “Adon, if you had been here earlier my brother would not have died.”

33 Then Yeshua, when he saw her weeping, and *also* saw the Yehudim who were [\(137v\)](#) with her, weeping – his ruach was weak and he was disturbed in himself, 34 and asked, “Where have you laid him down?” So they said to him, “Adon, come and see where he is.” 35 (Now tears were going out from the eyes of Yeshua.) 36 Therefore the Yehudim said, “Look how much he loved him!” 37 And some of them said, “This *man* who opened the eyes of the man who had been born blind, was he not able to cause that this *man* should not die?”

38 So Yeshua came to the grave, again [*disturbed*] in himself. (Now there was a dug-out grave,<sup>1</sup> and a great stone was placed on it.) 39 Yeshua said, “Remove the stone!” Then Marta, the sister of the dead, said to him, “Adon, he already smells! – For it is four days that he has been dead.” 40 But Yeshua said to her, “Did I not tell you that if you believe, you will in truth see the light<sup>2</sup> of El? 41 And so, remove the stone!”

Then Yeshua lifted up his eyes to the heavens and said, “Father, I thank you<sup>3</sup> that you hear<sup>4</sup> me. 42 And I already know that you hear me *at* all times, only for the sake of the people who are standing around me have I said this, in order that they may believe that **you** sent me.” 43 When he had said these things, he called out and said, “Eliezer,

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<sup>1</sup> Lit. “a digging” or “grave digging.”

<sup>2</sup> Or “glory.”

<sup>3</sup> Lit. “do a prayer of thanksgiving to you.”

<sup>4</sup> Meaning: ‘grant my request.’ The Hebrew word “שָׁמַע” (*shama*) has a dual meaning; it means to hear AND act accordingly.

come!” – with a great<sup>1</sup> voice. 44 Then he went outside and stood up immediately; and his legs were bound up with bandages, and his face bound up with the linen sheet. So Yeshua said to them, “Loosen him, and let him go!” 45 Then many of the Yehudim who came with Miryam and saw those things which he did, believed in him. 46 But some of them went to the Perushim and told them what Yeshua had done.

47 Then the rulers and the Perushim gathered themselves together against Yeshua, “What shall we do? For this man does many signs. 48 If we [\(138r\)](#) leave it<sup>2</sup> so, everybody will believe in him! And the Romans will come, and will take away from us, *both* our places and our people.” 49 (Now a certain one of them whose name was Qayapha<sup>3</sup> was the ruler that year.) So he said to them, “**You** do not know anything! – 50 Do you not think that it is necessary for us that one man should die, that the whole nation does not *have to* die?” 51 (Now he did not say this of himself; but because he was ruler that year, he prophesied that Yeshua Mashiach had to die for the nation – 52 and not only for the nation, but to gather together the dispersed sons of El.) 53 So on<sup>4</sup> that day the Yehudim were thinking how they could kill Yeshua. 54 Therefore he no longer walked among the Yehudim in publicity, but he went into the kingdom near the wilderness – into the city which is called Ephrayim<sup>5</sup> – and there he abode with his talmidim.

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<sup>1</sup> Or “loud.”

<sup>2</sup> Or “him.”

<sup>3</sup> Aramaic name for ‘Caiaphas.’

<sup>4</sup> Or possibly ‘from.’

<sup>5</sup> Hebrew name for ‘Ephraim.’

55 When the Pesach of the Yehudim<sup>1</sup> was drawing closer, many of that kingdom went up to Yerushalayim before Pesach, to cleanse themselves. 56 Then they sought Yeshua, as they stood in the Sanctuary speaking by themselves, “What do you think – is he not coming to the day of the Feast?” 57 (Now the rulers and the Perushim already said and commanded that if anyone knew in what place *he* was, they should make it known that they could lay hold of him.)

12: 1 And then Yeshua, six days before the Pesach, came in Beit-Anyah where Eliezer had died – he whom Yeshua made alive – 2 and they prepared for him to eat. Now Marta served him, and Eliezer was one [\(138v\)](#) of those who ate. 3 Then Miryam took one pound of extremely precious nard [ointment], and anointed the feet of Yeshua. And all the house was filled with *the* pleasant fragrance of the ointment.

4 Then one of his talmidim, Yehudah Ish-Qeriot<sup>2</sup> who would betray him, said, 5 “Why was this ointment not sold for three hundred coins, even that they could be given to the poor ones?” 6 (But this which he said, he did not say it because he kept an eye on the poor ones, but for him, even for himself he sought *it* – for he was a thief, and he had purses wherein were placed that which they carried.) 7 So Yeshua said, “Leave<sup>3</sup> it, in order that I may regard it in the day of my burial. 8 For poor ones will be among you **always**, but I will not be with you *for* all time.”

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<sup>1</sup> The explanatory phrase: “of the Yehudim” is probably a gloss which was later inserted to help gentile readers understand. This version of John was clearly written to the Jews, the people among whom Yeshua dwelt (chapter 1:14).

<sup>2</sup> Hebrew name for ‘Iscariot,’ ‘*Ish-Qeriot*’ means ‘the man from Qeriot.’

<sup>3</sup> Plural verb in Hebrew – lit. “you (plural) must leave it.”

9 When many people of the Yehudim realized where they were, they came there; not alone because of Yeshua, but that they could see Eliezer; <sup>11</sup> for many of the Yehudim came there because of him, and believed in Yeshua.

<sup>12</sup> So the next day a great crowd of people who came together for the day of [melody], when they heard that Yeshua was coming to Yerushalayim, <sup>13</sup> took branches of date palms, and went out unto him to the way. And they shouted saying, “Hoshanah!<sup>2</sup> This is the King of Yisrael!”

<sup>14</sup> (Now Yeshua had found a colt, *the* foal of a female donkey, and sat on it<sup>3</sup> – as it is written, <sup>15</sup> “Do not fear daughter of Tsiyon,<sup>4</sup> behold, your King is coming! – sitting on a colt, the foal of a female donkey.” <sup>16</sup> His talmidim did not realize this in the beginning, but when Yeshua was exalted in the light<sup>5</sup> of the Most High, then they realized that these words had been spoken about **him**, and that they did these things to him.)

[\(139r\)](#) <sup>17</sup> Therefore the crowd of the people who were with him did witness of him – that he called Eliezer from the grave, and that he made him return from death to life – <sup>18</sup> even because of this, that company<sup>6</sup> came to him, going out to the way; for they heard it being

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<sup>1</sup> Vs. 10 does not exist in manuscript.

<sup>2</sup> This is the Hifil imperative masculine singular from the root שׁוּׁ (meaning, “Save!”) with the suffix ׁ, that can be translated as ‘please!’ adding emphasis to the urgent call for deliverance.

<sup>3</sup> Lit. “him” masculine singular, referring back to the masculine singular noun ‘colt’ or ‘foal.’

<sup>4</sup> Hebrew name for ‘Zion.’

<sup>5</sup> Or “glory.”

<sup>6</sup> Or “crowd.”

said that he did a sign and wonder. <sup>19</sup> Therefore the Perushim said among themselves, “Behold that we are not productive – in this matter that all the world is going after him!”

<sup>20</sup> Now there were some of the sons of Anaq ( )<sup>1</sup> – of those who came up to worship on the day of the Feast, <sup>21</sup> who came near to Philip who was from Beit-Tsaidah of Gelilah. And they entreated him saying, “Adon, we desire to see Yeshua Mashiach.” <sup>22</sup> So Philip came and told it to Andrai, and afterwards Andrai and Philip told it to Yeshua.

<sup>23</sup> Then Yeshua answered them, “Now the<sup>2</sup> time has come that the Son of man will be exalted<sup>3</sup> – <sup>24</sup> truth I say to you, if a grain of mustard which falls there, does not die, **it** remains alone; but if it dies, it gives much fruit. <sup>25</sup> Whosoever loves his nephesh<sup>4</sup> will cause it to perish; but he who [condemns]<sup>5</sup> his life in this world, will be justified to everlasting life. <sup>26</sup> He who wants to serve me, let him serve *following* after me – and at the place where I am, my servant must be. He who serves me – my Father will honor him. <sup>27</sup> My nephesh is terrified now, and what should I say? Father, save me in this time? But because of this I have come to this time: <sup>28</sup> to exalt and to lift up your name.” Then a voice came from the heavens and said, “As for me, I have exalted it, and I will again lift it up.”<sup>6</sup>

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<sup>1</sup> Ms. Inserts gloss: “meaning Gentiles.”

<sup>2</sup> Lit. “that.”

<sup>3</sup> Or “be lifted up” – a synonym of ‘hanged up’ or ‘crucified.’

<sup>4</sup> Lit. “breath,” means ‘life,’ or ‘soul,’ etc. – take note, not the Greek understanding of ‘soul.’

<sup>5</sup> Or possibly ‘denounces.’

<sup>6</sup> Or “I have both exalted it and I will again lift it up.”

29 When the people who stood there heard [\(139v\)](#) this, they said, “This is the sound of thunder!” And others said, “A messenger spoke to him!”  
30 Yeshua answered and said, “This voice did not come for my sake, but for your sake. 31 Now is the judgment of the world, now the prince of the world will be cast outside. 32 When I, I will be lifted up from the earth, I will draw all<sup>1</sup> to myself.” 33 (And he said this to allude<sup>2</sup> what death *he* would die.)

34 The people answered him, “**We** heard from the law that the Mashiach abides existent and eternal; and how do you say that the Son of man will be exalted from the earth? Who is this Son of man?”  
35 Then Yeshua said to them, “There is still a lamp among you – walk while the lamp is among you that you do not fall in darkness and gloom. For whosoever walks in darkness does not know where he is going. 36 While you have *the* lamp, believe in *the* lamp in order that you may become sons of *the* lamp.” Yeshua said these words to them, and went and hid himself from them.

37 And when<sup>3</sup> he did so many signs before them, they did not believe in him – 38 in order that the words of Yeshayah the prophet could be fulfilled, who said, “Adon, who will believe that which we have heard, or the strength of El which is reported?” 39 And therefore it was not in their hand<sup>4</sup> to believe, because Yeshayah the prophet said again, 40 “Blind their eyes and harden their heart; lest they see with the eyes and understand with the heart, and be attentive, and I heal them.”  
41 (Yeshayah the prophet said these words [\(140r\)](#) when he saw the

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<sup>1</sup> Lit. “everything.”

<sup>2</sup> Or “to signify.”

<sup>3</sup> Or possibly ‘although.’

<sup>4</sup> Hebrew idiom meaning “ability.”

exaltation of El, and spoke of him.) 42 However many of the leaders did believe in him; but for fear of the Perushim they did not confess *him*, lest they should be cast from the house of assembly. 43 For they loved the esteem<sup>1</sup> of men more than the esteem of El.

44 And Yeshua called out and said, “Whosoever believes in me, believes in none except in him who sent me. 45 He who sees me, sees him who sent me. 46 I am *the* lamp who came in the world so that everyone who believes in me will not abide in gloom. 47 And if one hears my words but does not keep them, will I myself not judge him; even though I myself did not come to judge the world, but that I may be their Savior? 48 Whosoever despises me and does not receive my words, he already has *that* which judges him – the words which I have spoken will judge him in the last day. 49 For I do not speak of **myself**; but the Father who sent me, **he** commanded me to speak and to command – 50 and I know that his commandment is everlasting life. And that which I speak is identical to that *which* the Father *speaks*<sup>2</sup> – so I speak.”

**13:** 1 Yet before the Feast of Pesach, Yeshua (whose time had come that he had to cross over from this world *to* the Father) who loved those who were his in this world, loved them **to the end**. 2 Now the meal being done, (when Ha-Satan had put *it* in the heart of Yehudah [\(140v\)](#) Ish-Qeriot that he should betray him) 3 – because he knew that El had given all things in his hand, *and* that he had gone out **from El** and would return **to El**,<sup>3</sup> 4 he rose up from the meal and laid down his clothes and took a linen cloth and girded himself. 5 After that, he put

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<sup>1</sup> Lit. “exaltation.”

<sup>2</sup> Gapped verb.

<sup>3</sup> See chapter 16:28 and 8:42.

water in a bowl and started washing the talmidim's feet, and he wiped them off with his linen cloth that was girded on him.

6 When he came to Shimon Keipha, Keipha said to him, "Adon, are **you** going to wash my feet?" 8<sup>1</sup> Yeshua answered him, "If I do not wash them,<sup>2</sup> you will have no portion<sup>3</sup> in me." 9 Then Shimon, even Keipha, said to him, "Not only my feet, but also my hands and my head." 10 So Yeshua said to them, "Whosoever is bathed, lacks nothing except that he should wash his feet, for he is clean<sup>4</sup> – all of him. And you are clean, but not all of you. 11 For I know him who is about to betray me, and therefore I say, 'Not all of you are clean.'"

12 So when he had washed their feet, he took his clothes. And when he sat and reclined *at the table*, he said to them again, "Do you understand the<sup>5</sup> thing which I have done? 13 You call me 'Adon' and 'Rabbi,' and give praise and blessing to the name;<sup>6</sup> 14 however, I your Adon wash your feet. So **you also** have to wash – each one the foot of his friend.<sup>7</sup> 15 For I have given it to you for a parable – as I have done, so **you** must also do. 16 Truth I say to you, the servant is not greater than his Adon, nor the sent one than he who sent him. 17 If you know these things you will be **blessed** when you do them. 18 I [\(141r\)](#) [do not]

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<sup>1</sup> Verse 7 and the first part of verse 8 does not exist in the manuscript.

<sup>2</sup> Referring back to "feet."

<sup>3</sup> Or "part."

<sup>4</sup> This is a word play in Hebrew: the Hebrew word "נָקִי" (naqi) is ambiguously used – the word literally means 'clean,' a synonym of being washed, but is very often also used to mean 'free from judgment / innocent,' which is what Yeshua is hinting at.

<sup>5</sup> Lit. "that."

<sup>6</sup> In context "the name" refers to Yeshua who is called "Adon and Rabbi," but it could also possibly mean YHWH.

<sup>7</sup> Hebrew idiom – meaning "wash one another's foot."

say this of all of you, I know those whom I have chosen, but in order that the scripture may become fulfilled, ‘He who eats my bread, lifted up his heel against me.’<sup>1</sup> 19 I tell it to you now, before *the* event,<sup>1</sup> in order that when it happens, you may believe *that* I am he.<sup>2</sup> 20 Truth I say to you, whosoever receives me, receives him who sent me.”

21 When Yeshua had said these words, he found himself [pressed in spirit],<sup>3</sup> and he warned and said, “Truth I say to you, that one of you will betray me.” 22 Therefore the talmidim looked at one another and doubted of whom he spoke. 23 Now one of his talmidim was reclining at the chest, at the *garment* hems of Yeshua – he whom Yeshua loved exceedingly. 24 And Shimon was *at* the other side, and he asked, “Who is he of whom he said this?” 25 Then, as he was reclining on his chest, Yeshua said unto him, “Adon, who is it??<sup>4</sup> 26 Behold, he is here. I will send the piece of bread with dip.”

And when he had dipped the bread, he gave it to Yehudah, *son* of Shimon Ish-Qeriot. 27 When he had taken a mouthful, then Ha-Satan came. So Yeshua said to him, “What you do, do it with much hastiness.” 28 (But this *word*, no one of those who were sitting understood why he had said it; 29 for some of them thought that Yehudah who had a purse – that Yeshua said to him, “Buy those things we need for the day of the Feast,” or that he should give something for the poor ones.) 30 And then, after he had taken the whole piece, he immediately went out, and it was night.

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<sup>1</sup> Or “before it happens.”

<sup>2</sup> See footnote on chapter 8:24, 58.

<sup>3</sup> Lit. “spiritual.”

<sup>4</sup> Yeshua probably repeats the question sarcastically, and then proceeds to answer it.

31 Then, when he had gone out, Yeshua said, [\(141v\)](#) “Now the Son of man will be glorified, and El will be glorified in him. 32 And El will be glorified, he even himself,<sup>1</sup> 33 and with persistence<sup>2</sup> he will glorify those sons who are still with you. You are not able to come to the place where I am going. 34 And now I tell you a renewed commandment, that you must love one another *in* unity as I love you – that you may love one another among yourselves. 35 And in this everyone will recognize you – that you are my talmidim – if you have love and goodwill to one another.”

36 Then Shimon Keipha asked him, “Adon, where are you going to?” Yeshua answered and said, “To the place where I am going, you are not able to come after me now, but afterwards you will come.” 37 Then, after this he said to him, “Why am I not able to go after you now? I, I will give my nephesh for you.” 38 So Yeshua said, “You will not give **your nephesh** for my sake. Truth I say to you, the rooster will not crow until you have denied me three times.”

And he said this<sup>3</sup> unto his talmidim: **14:** 1 “Let not your hearts become terrified; believe in El, and believe in **me**. 2 In the house of my Father are many dwelling places. Truly I say to go<sup>4</sup> to prepare<sup>5</sup> a place for you. 3 And if I go to prepare the place, I will come **again** and bring you unto me – so that in the place where I am, there **you** may *also* be. 4 And do you not know the place where I am going? [\(142r\)](#) And the way – you know.”

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<sup>1</sup> Or possibly ‘and he, even himself will glorify El.’

<sup>2</sup> Or “diligence.”

<sup>3</sup> Lit. “it.”

<sup>4</sup> Typical Hebrew way of saying “I am going to.”

<sup>5</sup> Lit. “establish.”

5 And Toma said unto him, [*“Adon, we do not know where you are going, and how do we know the way?”* 6 *Yeshua answered and said unto him,*]<sup>1</sup> “I am *the* way, *the* truth, and *the* life; no one comes unto the Father, except through me. 7 If you – by serving – know **me**, you know **my Father**; and from now and onward you know him and see him.”

8 Then Philip said to him, “Adon, show us the Father, and it will be sufficient.” 9 But Yeshua said to them, “*For* how much of the time that I abode with you,<sup>2</sup> did you<sup>3</sup> not know me? Philip, whosoever sees me, sees my Father. How do you say that I should show you the Father? 10 Do you<sup>4</sup> not believe that I am as<sup>5</sup> the Father, and the Father is in me? The words which I speak, I do not speak from myself; but the Father, abiding with me, he does the words. 11 Do you not believe that I am he, and *that* the Father is in me? This is only done because of the works – that you may believe. 12 I say to you, that he who believes – indeed,<sup>6</sup> the works which I do, he will do. And greater things than those he will do, because I am going to the Father.

13 And that which you will ask the Father in my name, **he** will do it for you in order that the Father may be exalted in the Son. 14 If you

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<sup>1</sup> The last part of verse 5, and the first part of verse 6 is missing in this ms. The scribe who copied it obviously skipped from the phrase “said unto him” in verse 5, to “said unto him” in verse 6.

<sup>2</sup> Plural in Hebrew. In other words, Yeshua is addressing all the talmidim, not only Thomas.

<sup>3</sup> Plural in Hebrew.

<sup>4</sup> Singular in Hebrew. So here Yeshua speaks to Thomas directly.

<sup>5</sup> Or “just like,” could even mean “the same as” – verse 8 says, “whosoever sees me sees the Father.”

<sup>6</sup> Lit. “that,” but the Hebrew word “כִּי” is sometimes used to show emphasis.

ask something in my name, I will do it. <sup>15</sup> If you love me, you will keep my commandments – <sup>16</sup> and I will pray unto the Father, and he will give you another Ruach Ha-Qodesh, that he may abide with you for ever – <sup>17</sup> the Ruach of truth, [\(142v\)](#) which the world is not able to receive because it does not see him, and does not know him. But **you** do know *him*, because he is in you now, and he will be in you.

<sup>18</sup> I will not leave you as fatherless ones, I will come unto you again. <sup>19</sup> Yet a little – *and* you will not see me anymore – but you will see me alive, and you will live. <sup>20</sup> In that day you will know that I am as<sup>1</sup> my Father, and you in me, and I in you. <sup>21</sup> He who keeps my commandments, is he who loves me. And whosoever loves me, will be loved of my Father; and I will love him and will reveal myself to him.”

<sup>22</sup> Then Yehudah said to him (not the Ish-Qeriot, but another gentleman), “What thing is being done, that because of us you will reveal yourself to us but not to the world?” <sup>23</sup> Yeshua answered him, “If one loves me and keeps my words, my Father will love him – and to him they will come, *and* with him they will work. <sup>24</sup> Whosoever does not love me, will he establish my words? And the word which you heard is not mine, but is from my Father who sent me.

<sup>25</sup> These things have I said while I stayed with you; <sup>26</sup> but the teacher<sup>2</sup> who is called Ruach Ha-Qodesh – he whom the Father will send in my name – will teach you all this, even everything which I have said

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<sup>1</sup> Or “just like,” could even mean “the same as” – verse 8 says “whosoever sees me sees the Father.”

<sup>2</sup> Lit. “father” – in Hebrew often used as a title of respect for an honored instructor or prophet. See e.g. Gen. 45:8, 2 Kin. 6:21; 13:14, Is. 22:21.

to you. 27 Shalom<sup>1</sup> I leave for you, my shalom I give to you. I do not give it to you in the way which the world gives it. Do not fear, and do not let your heart be terrified. 28 **You** have heard *that* I said, ‘I will go away, and I will come unto you.’ If **you** love me, truly **you**<sup>2</sup> (143r) will shout for joy because I am going to the Father, for the Father is greater than I. 29 And I reveal this to you now, before the work, so that after the work<sup>3</sup> you may believe.

30 From now I will not speak many things with you, because the prince of this world has already come,<sup>4</sup> and *he has* nothing in me. 31 But in order that the world may know that I love the Father, **he** gave his commandment to me – and so I do. Stand up, and let us go hence.<sup>5</sup>

**15:** 1 I am *the* true vine and my Father is the plowman. 2 And he casts *out* every branch that does not bear fruit; but every one which does bear fruit in him<sup>6</sup> – he cleans it<sup>7</sup> in order that it should bear fruit to abundance.<sup>8</sup> 3 You are already clean because of the words which I have spoken to you. 4 Abide in me, and I in you. As the branch is not able to make fruit of itself – except it abides in the stem<sup>9</sup> – so **you** are not able to make fruit, except you abide in me. 5 I am the stem<sup>10</sup>, and

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<sup>1</sup> Lit. “wholeness,” “completeness” or “well-being,” can also mean ‘peace.’

<sup>2</sup> Lit. “*it is* truth that **you**...”

<sup>3</sup> Or “event.”

<sup>4</sup> Or possibly ‘is coming already.’

<sup>5</sup> Lit. “from this *place*.”

<sup>6</sup> Possibly refers to Yeshua’s “Father,” otherwise to be translated “it,” possibly referring to the “true vine.”

<sup>7</sup> Lit. “her,” referring back to the feminine noun ‘branch.’

<sup>8</sup> Or “abundantly.”

<sup>9</sup> Lit. “tree.”

<sup>10</sup> Lit. “tree.”

you are the branches who abide in me, and I in him.<sup>1</sup> It is he who bears much fruit. For you are not able to do anything without me. <sup>6</sup> If one does not abide in me, he is sent outside like the branch, and it dries out. Then they gather it and keep it in the fire, and it burns.

<sup>7</sup> If you abide in me, and keep **my words** in you – any thing, even *the* thing you will desire and ask, you will obtain for yourselves. [\(143v\)](#) <sup>8</sup> In this my Father is glorified and exalted: that you bear much fruit, and make talmidim. <sup>9</sup> As the Father loves me, so **I** love you. <sup>11</sup><sup>2</sup> And these things *which* I have said to you must abide, in order that my joy may be in you, and your joy may be complete.

<sup>12</sup> This is my commandment, that there must be love among you, as **I** love you. <sup>13</sup> There is no greater love in man than this – that he give his nephesh for those who love him. <sup>14</sup> If you do those words which I have spoken to you and commanded, <sup>15</sup> I do not say that you will be servants, for the servant does not know what the adon does; but I say to you, you will be those who love me. For all the words which I have spoken, my Father has spoken – and I have made them known to you. <sup>16</sup> Now, **you** have not chosen me but **I** have chosen you, and have appointed you that you should go and bear fruit, and *that* your fruit should abide – in order that the matter which<sup>3</sup> you ask in my name, he may give to you. <sup>17</sup> These things I command you, that you love one another.

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<sup>1</sup> Probably refers to Yeshua's "Father."

<sup>2</sup> Vs. 10 does not exist in the manuscript.

<sup>3</sup> Or "that which."

18 If the world is angry<sup>1</sup> with you, you must know that it rejected **me** first. 19 If you were of this world, the world would love **whatever is his**. But because you are not of this world, therefore they are angry with you. 20 Remember my words which I spoke to you, ‘A servant is not greater than his Adon.’ [\(144r\)](#) If they persecuted **me**, they will persecute **you**. If they kept my commandments, they will keep **yours**. 21 But all these things they will do to you because of my name – for they do not know him who sent me.

22 If I had not come, and had not been speaking to them, they would not have had *this* sin. 23 He who is angry<sup>2</sup> with me, is angry<sup>3</sup> with my Father. 24 If I had not done things which no one *else* has done, it would not have been sin. But now they have seen, and they are angry<sup>4</sup> with me and my Father – 25 so that my word which is written in the law might be fulfilled, [*to be finalized*].

26 And when Ruach Ha-Qodesh will come, he whom **I** will send among<sup>5</sup> you from the Father – the Ruach of truth which goes out from the Father – **he** will do witness of me; 27 also **you** will do witness because you were with me **at**<sup>6</sup> **the start**.

**16:** 1 These things I have spoken to you so that you should not be hurt.<sup>7</sup> 2 They, they will put you outside the houses of their assemblies.

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<sup>1</sup> Or possibly ‘rejects’ or ‘despises.’

<sup>2</sup> Or possibly ‘rejects’ or ‘despises.’

<sup>3</sup> Or possibly ‘rejects’ or ‘despises.’

<sup>4</sup> Or possibly ‘reject’ or ‘despise.’

<sup>5</sup> Or “in” or “inside.”

<sup>6</sup> Or “from.”

<sup>7</sup> Or “be harmed.”

And a time will come, that every man<sup>1</sup> who comes will try to kill you, and it will seem to him that he is doing service to YHWH. <sup>3</sup> And these things they will do to you, because they do not know the Father, nor me. <sup>4</sup> And these things I speak to you in order that when the time of these things come, you may remember that I have spoken them. And I have not [\(144v\)](#) spoken them to you from the start while I was with you, <sup>5</sup> but now I am going to him who sent me.

And not one of you asks me, ‘Where are you going?’ <sup>6</sup> But because I have said these things to you, your hearts are filled with anxiousness.<sup>2</sup> <sup>7</sup> However, I say to you that it is necessary for you that I should go, for if I do not go, Ruach Ha-Qodesh will not come to you; but if I go I will send him to you. <sup>8</sup> And when he will come, he will take and lay hold of the world because of sin and of righteousness, and of judgment of <sup>9</sup> iniquity, because they do not believe in me. <sup>10</sup> And of righteousness because I am going to the Father, (and from now<sup>3</sup> you will [not] see me except from afar) <sup>11</sup> for the prince of this world is already judged.

<sup>12</sup> I still have many things to tell you, but you are not able to bear *them* now. <sup>13</sup> But when that Ruach of truth will come, he will teach you all truth. For he will not speak of his *own* heart, only the words which he hears he will speak, and make known to you those words. <sup>14</sup> **He** will glorify me – from my Father he will take, and will make known to you <sup>15</sup> all the things which are my Father’s – which are mine – and he will make *them* known to you. <sup>16</sup> A little, and from then you will not see me, for I am going to the Father.”

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<sup>1</sup> Hebrew often uses “every” to mean “many.”

<sup>2</sup> Or “worry.”

<sup>3</sup> Or “and you will no longer see me.”

17 Therefore his talmidim said among themselves, “What is this which he tells us, ‘After a little you will not see me, and again a little and you will see me, for I am going to the Father’?” 18 So they said, “What is this which he tells us ‘a little’? We do not understand what Yeshua speaks.” 19 And when it came *that* they wanted to ask him, he said [\(145r\)](#) to them, “What is this *that*<sup>1</sup> you are speaking among yourselves because I said, ‘After a little and you will not see, and again a little and you will see me’? 20 Truth I say to you, that **you** will weep, but the world will be glad; and you will be anxious, but your anxiousness will be turned into joy.

21 The woman who gives birth is anxious because her time has come; but after she has given birth, she does not remember the trembling<sup>2</sup> anymore, because of the gladness and joy which she has that the child<sup>3</sup> was born into the world. 22 And truth, so is your anxiousness; but I will see you again, and your heart will be glad, and no man will take away<sup>4</sup> your joy from you.

23 And that day you will not ask me any thing; truth I say to you, if you ask the Father any thing in my name, 24 you will ask and you will receive, so that [your] joy may be complete. 25 These things I have spoken **to you** in a parable<sup>5</sup> – but *then* I will openly make known to you from my Father. 26 In that day, will you not ask in my name? For I do not say to you that I will pray to the Father for you – 27 because

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<sup>1</sup> The phrase “why is this” is a Hebrew way of placing emphasis on the question, and can mean something like, ‘why in the world?’

<sup>2</sup> Lit. “shaking.”

<sup>3</sup> Lit. “the man” Hebrew "הָאָדָם," which is used for a human of any age.

<sup>4</sup> Lit. “roll away.”

<sup>5</sup> Lit. “likeness” – the same Hebrew word translated as ‘proverb’ in the Tanach.

he loves you, as you love me and believe that I went out from El. <sup>28</sup> I, I went out from the Father and came to the world; and again I am leaving the world and going to the Father.”

<sup>29</sup> Then his talmidim said to him, “Behold, you are speaking to us openly, and you are not speaking **any parable** to us. <sup>30</sup> Now we know that you know all things, and you do not need to ask another – by this we believe that you went out [\(145v\)](#) from El.” <sup>31</sup> Yeshua answered them, “Do you believe **now**? <sup>32</sup> Behold, the time is coming and has already arrived, and so you will be scattered – every man to<sup>1</sup> his house – and you will leave me alone. Yet I am not alone, for the Father is with me. <sup>33</sup> These things I speak to you, in order that you may have shalom in **me alone** – for you will have distress in the world; but trust in me, for I, I have conquered<sup>2</sup> the world.”

**17:** <sup>1</sup> Yeshua spoke these things, and he lifted up his eyes to the heavens and said, “Father, the time has come, glorify your Son in order that your Son may glorify you – <sup>2</sup> as you give him dominion of all flesh – that *to* all whom you have given him, he may give them everlasting life.<sup>3</sup> <sup>3</sup> That they may know you, *the* only true El, and him who you have sent – Yeshua Mashiach. <sup>4</sup> I have made you known upon the earth. The **work** which you gave me to do, I have completed. <sup>5</sup> Therefore **you** Father, will glorify me with you, even with that light<sup>4</sup> which I had with you before the world was created.

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<sup>1</sup> Lit. “into.”

<sup>2</sup> Or “overcome.”

<sup>3</sup> Or “that he may give everlasting life to all whom you have given him.”

<sup>4</sup> Or “glory.”

**6** I have revealed your name to the men of the world whom you gave to me. They are **yours**, and **you** gave *them* to me, and they establish my words. **7** And now they know that all *the* words which you gave me are from you. So **you** gave *them* to me, and they establish **your word**. **8** For the words which you gave me, I gave to them – and **they** received them, and they know in truth that I came out from **you**, and they believe that **you** sent me.

**9** I pray for them, not for the world – [\(146r\)](#) only for these which you gave to me, for they are yours. **10** And all mine are **yours**, and **yours** are mine – and I am glorified in them. **11** And I am not in the world anymore, but they are in the world; and I am coming unto you. Set-apart Father, keep them in your name – those whom you gave to me – that they may be echad<sup>1</sup> as we are. **12** While I abode with them, I kept them in your name. Those whom you gave me, I have kept – and none of them is missing, except the son of destruction – in order that the Scripture may be fulfilled. **13** But now I am coming to you, and speak these words in the world in order that they may have my [joy] fulfilled in [themselves].

**14** I have given them your words; and the world had a report **against them**. **15** I do not plead<sup>2</sup> that you will take them from the world, but that you will keep them from evil. **16** They are not of the world, as I am not of the world. **17** Sanctify them in truth – your word is truth. **18** As **you** sent me in the world, so **I** send it<sup>3</sup> in the world. **19** And because of them I sanctify myself – in order that they may be sanctified in truth.

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<sup>1</sup> The Hebrew word for ‘one.’ See footnote on chapter 1:18.

<sup>2</sup> Or “entreat” or “beseech.”

<sup>3</sup> Lit. “her,” referring back to the feminine noun ‘truth.’

20 Now I do not pray for these alone, but also<sup>1</sup> for them who will believe in me through their words, 21 so that all of them may be echad<sup>2</sup> – as you, Father, are in me, and I in you – so that in us they may become echad, in order that the world may believe that **you** sent me. 22 And the light<sup>3</sup> which **you** give me, I will give to them – that they may be echad, as we are echad. 23 I in them and you in me, in order that they may be echad in everything, [\(146v\)](#) and *that* the world may know that **you** have sent me and that you love them as you love me.

24 Father, I desire that those whom you gave to me – that in the place where **I** will be, there **they** may be with me, in order that they may see my light – *the* seal which you gave me – for you loved me before the world existed. 25 Righteous Father, the world does not know you, but **I** know you – and **they** know that **you** sent me, and that you love them. 26 And I have made your name known to them, and I will do *so* again, that they may know it – so that *the* love *with* which you loved me, may be in them, and **I** may be in them.”

**18:** 1 When Yeshua had said these things, he went with his talmidim beyond the river which is called Qidron, where the [garden] was into which he entered – he and his talmidim. 2 (Now Yehudah, who wanted to deliver him, knew that place, for he<sup>4</sup> oftentimes<sup>5</sup> went there with his talmidim.) 3 So when Yehudah had gathered many people

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<sup>1</sup> Or possibly ‘them who will yet believe.’

<sup>2</sup> The Hebrew word for ‘one.’ See footnote on chapter 1:18

<sup>3</sup> Or “glory.”

<sup>4</sup> The word “he” refers back to “him” – Yeshua. Typical Hebrew style, see introduction to Mark, pp. vii – x. Greek translation inserts “*Iesous*” to avoid confusion.

<sup>5</sup> Lit. “many times.”

and the servants of the rulers and the Perushim, they came there with lamps and torches and with weapon utensils.

4 Yeshua, knowing all the things about to come over him, went out and said to them, “What are you seeking?” 5 So they said, “Yeshua of Netseret.” Then Yeshua said to them, “I am he!”<sup>1</sup> (Yehudah who delivered him was with them.) 6 So when he said to them, “I am he!” – they staggered back,<sup>2</sup> and fell backwards. 7 [\(147r\)](#) Then he asked again, “What are you seeking?” And they said, “Yeshua of Netseret.” 8 Yeshua answered, “I have already said to you, ‘I am he!’ – thus if you seek **me**, let these go.” 9 (In order that the word would be fulfilled which he said: “Of all those whom you gave me, not one of them is missing.”)

10 Then Shimon Keipha who had a sword, took it out and smote the servant of the ruler, and cut off his right ear for him (and the servant’s name was Melech).<sup>3</sup> 11 Then Yeshua said to Keipha, “Return your sword into its sheath; you do not want the death which the Father sent me to bear!”

12 So the company brought him, and the servants of the Yehudim took Yeshua and bound him – 13 and brought him to Channah, the wife of<sup>4</sup> Qayapha,<sup>5</sup> who was the ruler in that year. 14 (And Qayapha is he who gave counsel to the Yehudim that it is necessary that one man should die for the people – so that the people would not follow after him.)

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<sup>1</sup> See footnotes on 8:24, 58.

<sup>2</sup> Lit. “went back to their backs.”

<sup>3</sup> Hebrew name for ‘Malchus.’

<sup>4</sup> Or possibly “Chanan, *the father of* the wife of.”

<sup>5</sup> Aramaic name for ‘Caiaphas.’

15 Now Shimon Keipha and another talmid went after Yeshua. And that talmid was a son of the ruler's house<sup>1</sup> – therefore he went into the palace of the ruler with Yeshua. 16 But Keipha stayed outside at the door. Then that certain talmid who was a son of the ruler's house, who went in with Yeshua, went out and spoke to the gatekeeper, so she brought Keipha inside. 17 Then the maidservant who was keeping the door, said to Keipha, “And you, are you not *one* of the servants of this man?” So Keipha answered and said, “I am not of them!” 18 (Now the servants and the attendants were standing before the fire – for it was cold at that time – and were warming themselves by it. And Keipha was standing with them [\(147v\)](#) and was warming himself.)

19 So the ruler asked Yeshua of his talmidim and of his doctrine. 20 Yeshua answered him, “**I spoke openly** in the world, and **I always** taught in the house of assembly and in the Sanctuary where the Yehudim were assembled. I spoke nothing in secrecy, 21 why are you asking me? Ask those who restrain me<sup>2</sup> what I have spoken to them – for they know the words which I have spoken.” 22 And when Yeshua had said these things, one of the attendants of the Yehudim smote the neck<sup>3</sup> of Yeshua Mashiach, and said to him, “Do you answer the ruler so!?” 23 Then Yeshua answered him, “If **I** have spoken something wrong, do witness to me of *the* wrong! But if I have spoken **good**, why do you smite me?”

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<sup>1</sup> Meaning household.

<sup>2</sup> Lit. “hold me back,” referring to the religious leaders who continually opposed Yeshua, and heard what he taught.

<sup>3</sup> Or “back.”

24 When Yeshua had gone<sup>1</sup> (for they sent him to Qayapha the ruler with his hands bound) 25 and Shimon Keipha stood warming himself, then they said to Keipha, “And you, are you not *one* of his talmidim?” But Keipha denied and said, “I am not.” 26 Then one of the female slaves of the ruler (the wife of the brother of him whose ear Keipha cut off) said to Keipha, “But **I** saw you in the garden with him!” 27 Then he denied it again – and immediately the rooster crowed.

28 Then they led Yeshua [from] Qayapha into the palace, *but* in order that they should not become unclean – that they could eat the Pesach – 29 therefore Pilate went out to them, outside, and asked, “What witness do you do against this man?” 30 So they said, “If this man was not evil in his deeds, he would not have been brought to you.” 31 Then Pilate said [\(148r\)](#) to them, “**You** lay hold of him, and judge him according to **your [law]!**” Then the Yehudim said to him, “It is not fitting for us to put any man to death.” 32 (In order that the word of Yeshua Mashiach should become true – which he clearly spoke – that *he would die* with that death.)

33 Then Pilate again went into that [praetorium],<sup>2</sup> and called Yeshua and said to him, “Are you the King of Yisrael?” 34 So Yeshua answered saying, “Do you say this from yourself, [or] have others told you this about me?” 35 Pilate answered, “So am I a Yehudi?!<sup>3</sup> Did not **your people and your rulers** deliver you to me? What did you do?!” 36 Yeshua answered, “My kingdom is not from this world; if this world had been my kingdom – in truth – my servants would have

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<sup>1</sup> Or possibly ‘come.’

<sup>2</sup> Used as synonym of ‘palace’ in vs. 28. This word can include the whole edifice and camp, not necessarily the palace building alone.

<sup>3</sup> Hebrew word for ‘Jew’ (masculine singular).

resisted, that I would not be sold to the Yehudim. But now my kingdom is not of <sup>1</sup> here.” <sup>37</sup> Then Pilate said to him, “If so, are you King?” Yeshua answered, “You say that I am King. I, for this matter I was born – and because of this I came to the world – to do truthful witness. Every man who is truthful, obeys my words.” <sup>38</sup> Then Pilate said to him, “What is truth?”

And when had said this, he said to them again, “I do not find anything in this *man*. <sup>39</sup> And it is a custom that I release a man for you on [Pesach] – so do you want that I release the King of the Yehudim to you?” <sup>40</sup> Then all of them shouted, “Do not release this *man* for us, but Bar-Even!”<sup>2</sup> (And Bar-Even was a thief.)

**19:** [\(148v\)](#) <sup>1</sup> Then Pilate laid hold of Yeshua and flogged him.<sup>3</sup> <sup>2</sup> And the [soldiers] prepared<sup>4</sup> a crown of thorns, and put it on the head of Yeshua, and covered him with a red-purple garment, and came unto him and said to him, <sup>3</sup> “May El save you, King of the Yehudim!” And they gave him *blows* in the neck.<sup>5</sup>

<sup>4</sup> Then Pilate went outside to them again, and said, “Behold I bring this *man* out to you, so that they *may* know that I do not find any cause<sup>6</sup> in him.” <sup>5</sup> When Yeshua went out, wearing the crown of thorns and the red-purple garment, he said to the Yehudim, “Behold<sup>7</sup> the

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<sup>1</sup> Or “is not here” or “is not at this place.”

<sup>2</sup> Or “Bar-Ravan,” meaning ‘Son of a Teacher.’ ‘*Bar-Even*’ means ‘Son of a Stone.’ Not the same meaning as the Greek (from Aramaic) ‘*Barabba(s)*,’ which means ‘Son of the Father.’

<sup>3</sup> Meaning, it was done by Pilate’s authority.

<sup>4</sup> Or “arranged in order.”

<sup>5</sup> Or “on the back.” See chapter 18: 22.

<sup>6</sup> Or “reason” for judgment.

<sup>7</sup> Or “here is.”

man!” <sup>6</sup> So when the Yehudim saw him, the rulers and the attendants shouted, “Hang him up, hang him up!” But Pilate said to them, “You take *him* and hang him up, for I do not find any cause in him.” <sup>7</sup> Then the Yehudim answered him, “According to our law he is guilty of death, because he makes himself the Son of Eloah.”

<sup>8</sup> So when Pilate heard this word he had great fear, <sup>9</sup> and he went in again and said to Yeshua, “Where are you *from*?” But Yeshua did not answer him. <sup>10</sup> So Pilate said to him, “Do you not reply to me? Do you not know that it is in **my hand** to release you or to hang you up?” <sup>11</sup> So Yeshua answered, “You would not have any power against me, except it be given to you from the heavens.” (That is, from El). “Therefore he who delivered me into your hand, sins an extremely great sin.”

<sup>12</sup> So after this Pilate wanted [\(149r\)](#) to release him; but the Yehudim shouted and said, “If you release this *man*, you will not be a beloved<sup>1</sup> of Caesar! For every man who makes himself king, speaks against Caesar.”

<sup>13</sup> So when Pilate heard these words he brought Yeshua out and sat on a seat – *at the* place which is called Gabbeta.<sup>2</sup> <sup>14</sup> [ ]<sup>3</sup> Then Pilate said

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<sup>1</sup> Or “chosen.”

<sup>2</sup> The Aramaic word for “pavement.” A number of Aramaic nouns were used in post exilic Hebrew.

<sup>3</sup> Ms. reads “Now it was the sixth day, and it was Pesach, close to *the* sixth hour.” This phrase is clearly a parenthetical insertion, and some versions of John do not include it at all. If this phrase was written in the original version of John, it would contradict Mark 15:25 which states that Yeshua was crucified at the third hour (i.e. 9 am). If this comment was inserted by a later editor who used the Roman timing system, ‘the sixth hour’ would mean 6 am, and that is probably the intended meaning. Also, it was not the sixth day of the week, but rather the sixth day in John’s detailed description of Yeshua’s

to the Yehudim, “Behold your King!” <sup>15</sup> But they shouted, “Lift him up, lift him up! Hang him up, and put him on warp and woof!”<sup>1</sup> So Pilate asked them, “Must I hang up **your King?**!” But the rulers said to him, “We have no king except Caesar.”

<sup>16</sup> So Caesar’s *authority* delivered Yeshua to them that they could hang him up. Then the Yehudim took Yeshua and led him out. <sup>17</sup> And Yeshua – carrying the warp and woof – went out [to] a place which is called Calvary, (which is Golgota<sup>2</sup> in Hebrew). <sup>18</sup> And in that place they put Yeshua on warp and woof, and with him two others, one to the right and one to the left, and Yeshua between<sup>3</sup> the two of them.

<sup>19</sup> (Now Pilate wrote a saying, and put it on the warp and woof. And this was its language:<sup>4</sup> Yeshua of Netseret, the King of the Yehudim.)

<sup>20</sup> So many of the Yehudim read this writing, for that place where Yeshua was hanged is near the city. And it was written in the Hebrew and Greek and Latin language. <sup>21</sup> So the rulers of the Yehudim said to Pilate, “Do not [write] [\(149v\)](#) ‘The King of the Yehudim,’ but that **he** was saying that he is the King of the Yehudim.” <sup>22</sup> Pilate answered saying, “That which is **written**, will be<sup>5</sup> **written**.”

<sup>23</sup> Then the [soldiers], when they had hanged him up, took the garments and divided them in four parts – for every soldier his part.

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activities during the last six days before Passover, beginning at chapter 12:1. This parenthetical section might not have been a part of the original Gospel of John.

<sup>1</sup> Or “lengthwise and crosswise,” used in medieval Hebrew to refer to a ‘cross.’

<sup>2</sup> Aramaic name for ‘Golgotha.’

<sup>3</sup> Lit. “in the middle of.”

<sup>4</sup> Meaning ‘this is what it said’ or ‘this is how it read’ – “language” in this context means ‘phraseology’ or ‘meaning,’ not the actual language of writing.

<sup>5</sup> Or possibly ‘is.’

But the garment which is called Gola<sup>1</sup> – it was without any seam, and worn over that which was upon him – <sup>24</sup> therefore they said among themselves, “Let us not tear it, but let us cast lots over it – whose it will be.” In order that the scripture could be fulfilled, which says, “They divided my clothes among themselves, and cast lots because of my garment” – therefore the [soldiers] did these things.

<sup>25</sup> Now the mother of Yeshua, and Miryam *the wife* of Chalphai,<sup>2</sup> the sister of the mother of Yeshua, and Miryam Magdalit,<sup>3</sup> stood near the warp and woof of Yeshua. <sup>26</sup> So when Yeshua saw his mother standing nearby, and the talmid whom he loved exceedingly, he turned to<sup>4</sup> his mother and said, “Woman, behold your son.” <sup>27</sup> Afterwards he said to the talmid, “Behold, your mother.” At<sup>5</sup> that time the talmid took her as his own *mother*.

<sup>28</sup> And after this, Yeshua, so that everything [*to be finalized*], and in order that the Scripture should be fulfilled, said, “I have thirst.” <sup>29</sup> As there was a jar filled with vinegar there, they – when they heard this – took a reed and placed on it a sponge full of vinegar with salt, and placed it at the mouth of Yeshua. <sup>30</sup> So when Yeshua had tasted the vinegar, he said, “It is completed and ended!” And he bowed his head and sent his Ruach to his Father.

<sup>31</sup> Now the evening would be Shabbat. And thus [\(150r\)](#) the Yehudim – in order that the bodies should not remain on warp and woof on the Shabbat (for that Shabbat would be a **great Feast**) – entreated Pilate

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<sup>1</sup> Aramaic word for “cloak.”

<sup>2</sup> Hebrew name for ‘Alpheus.’

<sup>3</sup> Hebrew word for ‘Magdalite,’ meaning ‘from Magdala.’

<sup>4</sup> Possibly means ‘he addressed.’

<sup>5</sup> Or possibly “from that time.”

that he should give them permission *that* they could cut off<sup>1</sup> the thighs of those who were hanged up, and that they could take them down. <sup>32</sup> So the [soldiers] came and cut off<sup>2</sup> the thighs of those who were hanged up with Yeshua; <sup>34</sup><sup>3</sup> but one of the [soldiers] took a lance in his hand and thrust Yeshua, and opened his side for him. <sup>35</sup> And those who saw *it* do witness of this, also he who knows that he speaks *the* truth – in order that **you** may believe in him. <sup>36</sup> For *when* all these things were done, the scripture was fulfilled *which* says, “You must not break a bone in it.” <sup>37</sup> And again another scripture says, “And they will look unto me whom they have pierced.”

<sup>38</sup> After these things, Yoseph of Ramatayim,<sup>4</sup> who stayed hidden for fear of the Yehudim (because he was the talmid of Yeshua), requested of Pilate that he could have permission to take Yeshua from the warp and woof. And Pilate consented to him.

<sup>39</sup> Then Yoseph came with Naqdimon to Yeshua in the night, bringing a blend of myrrh, [about an hundred pounds]. <sup>40</sup> So they took the body of Yeshua and bound it up in linen sheets, and anointed the body with good and valuable ointments as *the* custom of the Yehudim is to balm.

<sup>41</sup> <sup>5</sup>(And at the place where he had been hanged up, there was a garden. And there was a new grave in that garden; and no man had

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<sup>1</sup> Or “break” or “divide.”

<sup>2</sup> Or “broke” or “divided.”

<sup>3</sup> Vs. 33 does not exist in manuscript.

<sup>4</sup> Hebrew name for ‘Arimathea’ – see 1 Sam 1:1.

<sup>5</sup> This is a parenthetical section actually following on vs. 38.

been placed in that grave. <sup>42</sup> So because of *the* preparation<sup>1</sup> of the Yehudim, and because he was near that grave, they had placed Yeshua there.)

**20:** <sup>1</sup> [\(150v\)](#) The first day of the week, in the morning, Miryam Magdalit<sup>2</sup> came to the grave – but it was still night – and she saw the stone of the grave overturned.<sup>3</sup> <sup>2</sup> Therefore she ran and came to Shimon Keipha and to that other talmid whom Yeshua loved exceedingly – and Miryam said to them, “They have taken **my Adon** away from the grave! And I do not know where they put him.”

<sup>3</sup> So Keipha departed, and that talmid who was loved, and they came to the grave. <sup>4</sup> Now, they both went in a run, but the talmid who was loved went faster, and came to the grave first. <sup>5</sup> And he bowed his face, and saw the linen sheet placed at *the* one side, however, he did not enter there. <sup>6</sup> Then Shimon Keipha who went after him, came and went into the grave. And he saw the linen cloths placed at *the* other side; <sup>7</sup> but the linen sheet which was placed on the head of Yeshua was not placed with the linen sheets, but was at *the* one side, folded. <sup>8</sup> Then that talmid who was loved, who came to the grave first, went in there – and he saw it, and ran *away*. <sup>9</sup> (For they did not yet understand the scripture *which* says that he must return to life after death.)

<sup>10</sup> Then the talmidim went again into that same place; <sup>11</sup> but Miryam stood outside the grave, weeping. So while she was weeping, she bent down and looked into the grave, <sup>12</sup> and she saw two messengers

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<sup>1</sup> Lit. “Shabbat evening,” i.e. the evening before the Sabbath, and in this case it was the evening before a feast day Sabbath, not the weekly Sabbath (verse 31).

<sup>2</sup> Hebrew word for ‘Magdalite,’ meaning ‘from Magdala.’

<sup>3</sup> Or “overthrown.”

sitting, clothed with white – one at the head, and one at the feet – at the place where (151r) the body of Yeshua Mashiach had been placed. 13 And they said to that woman, “Why are you weeping?” So **she** said, “Because they have taken away my Adon from here, and I do not know where they have placed him.”

14 And when Miryam Magdalit had spoken these words, she turned about and saw Yeshua standing on his feet. And she did not realize that it was Yeshua, 15 but she said in herself<sup>1</sup> that he was *the* thief. So she said to him, “Adon, if **you** took him away, tell me where you have placed him that **I** may carry him away unto me.” 16 Then Yeshua said to her, “Miryam!” So she turned about and said to him, “Rabbi!” ( )<sup>2</sup> 17 Then Yeshua said to her, “Do not touch me, for I have not yet ascended to my Father; but go to my talmidim, and say to them that I *will* ascend<sup>3</sup> unto my Father and unto your Father – my Eloah and your Eloah.” 18 So Miryam Magdalit went, and made *it* know to the talmidim saying, “I, I saw *him*! And he spoke these things to me.”

19 Then, *on* the first day of the week, when it was evening<sup>4</sup> – and the doors of the house were locked where the talmidim were – Yeshua came and said to them, “Shalom lachem!”<sup>5</sup> 20 And when he had said this, he showed them his hands and his side. So when the talmidim saw Ha-Adon, they rejoiced. 21 Then he said to them again, “Shalom imachem!”<sup>6</sup> 22 When he had said this, he sighed heavily and said to

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<sup>1</sup> Meaning ‘thought.’

<sup>2</sup> Ms. inserts gloss: “which means, ‘master.’”

<sup>3</sup> Or “I am about to ascend.”

<sup>4</sup> Meaning, it was dusk, almost the second day of the week. The Hebrew 24-hour day starts after dusk. See Gen. 1; Lev. 23: 32 etc.

<sup>5</sup> Greeting: “shalom to you.”

<sup>6</sup> Greeting: “shalom be with you.”

them, “Receive Ruach Ha-Qodesh! <sup>23</sup> And to whomsoever you will let go the iniquities, *they* will be let go<sup>1</sup> for them; but *to* whomsoever you will retain the iniquities, they will be retained for them.”

<sup>24</sup> But Toma – one of the talmidim who is called Mispaq<sup>2</sup> – was not with them when Yeshua came to them. [\(151v\)](#) <sup>25</sup> Therefore the other talmidim said to him, “We, we have seen Ha-Adon!” But Toma said to them, “If I do *not* see the thrust of the nails in his hands, and I do *not* put my finger at the place of the nails, and I do not place my hand at his side, I will not believe!”<sup>3</sup>

<sup>26</sup> After eight days the talmidim were in the house again, and Toma was with them. And Yeshua came while the doors were locked – he came into the midst of his talmidim, and said to them, “Shalom yihyeh imachem!”<sup>4</sup> <sup>27</sup> Afterwards he said to Toma, “Put your finger here, and look at my hands, and put your hand at my side; and do not be without faith, but be faithful.” <sup>28</sup> Toma answered him and said, “My Adon and my Eloah!” <sup>29</sup> So Yeshua said unto him, “Do you believe in me Toma, because you saw me? Blessed are those who believe in me!”

<sup>30</sup> Yeshua Mashiach did many miracles in the sight of his talmidim<sup>5</sup> which are not written in this scroll; <sup>31</sup> but these were written in order

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<sup>1</sup> Meaning ‘forgiven.’

<sup>2</sup> This is the Hebrew name for ‘Didymus,’ and means “doubting” or “doubtful.”

<sup>3</sup> Or: “Except I see the thrust of the nails in his hands, and put my finger at the place of the nails, and place my hand at his side, I will not believe!” The first two negatives are gapped in Hebrew – thus supplied by italics – similar to the English way of gapping the negative: “If I **do not** see the thrust of the nails in his hands, and (do not) put my finger at the place of the nails, and (do not) place my hand at his side, I will not believe!”

<sup>4</sup> Greeting: “May shalom be with you.”

<sup>5</sup> Lit. “while he was seen of his talmidim.”

that you may believe that Yeshua Mashiach is the Son of El, and in order that you, you may believe them, *and* you may have life in eternity with Yeshua Mashiach.

**21:1** Afterwards Yeshua revealed himself [to the people of]<sup>1</sup> Tiberias. <sup>2</sup> And thus he revealed *himself* to Shimon Keipha, and Toma called Mispaq,<sup>2</sup> and to Netanel who was from Beit-Gelilah, [\(152r\)](#) and to the sons of Zavdai,<sup>3</sup> and to two other talmidim who were together. <sup>3</sup> Now Shimon Keipha said unto them, “I am going to hunt fish.” Then **they** said to him, “As for us, we will go with you.” So they departed from there and went up into the boat; but in that night they did not get anything.

<sup>4</sup> Then in the morning Yeshua stood on the shore of the sea; however, the talmidim did not recognize him. <sup>5</sup> Then Yeshua said to them, “Children, do you have something to eat?” So they answered, “No.” <sup>6</sup> Then he said to them, “Cast<sup>4</sup> the nets further on,<sup>5</sup> and you will find.” When they cast<sup>6</sup> the nets in the water, a great multitude of fish entered into them, so they were not able to pull *them* out. <sup>7</sup> Then that talmid who was loved by Yeshua, said to Keipha, “It is **Ha-Adon!**” Then Shimon Keipha, when he heard *that* it was Ha-Adon, clothed himself with his clothes – for he was unclothed<sup>7</sup> – and went into the sea. <sup>8</sup> But the remainder of the talmidim came with boats, for they were not far from the land, *only* about two hundred cubits.

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<sup>1</sup> Or possibly “at the sea of.”

<sup>2</sup> This is the Hebrew name for ‘Didymus,’ and means “doubting” or “doubtful.”

<sup>3</sup> The Hebrew name for ‘Zebedee.’ Could also be vocalized as “Zavdi.”

<sup>4</sup> Lit. “place,” but often has the connotation of ‘cast.’

<sup>5</sup> Could also mean “on the other side.”

<sup>6</sup> Lit. “placed,” but often has the connotation of “cast.”

<sup>7</sup> Often refers to outer clothing.

9 So when they went down to the land, they saw a prepared fire, with burning coals ready, and fish set upon it, and bread. 10 Then Yeshua said to them, “Bring *some* of the fish which you caught *just* now.” 11 So Shimon Keipha went up into the boat, and brought the nets to the land, filled with an abundance of fish – hundred and fifty three *by* number! And with all this – that the fish were *so* many, the net did not break. 12 Then Yeshua said to them, “Come and eat.” (Now none of them wanted to ask who [\(152v\)](#) he was, for they knew that he was their Adon.) 13 So Yeshua came, and took the bread and the fish, and gave to them. 14 (And *by* then it was three times that Yeshua had revealed himself to his talmidim after he returned *to* life.)

15 Then, as he ate, Yeshua said to Shimon Keipha, “Shimon of [Yonah], do you love me more than these?” Then **he** answered, “Adon, yes – you know that I love you.” So Yeshua said to them, “Keep my lambs.” 16 Then Yeshua asked him again, “Shimon Keipha, *son* of [Yonah], do you love me?” So Shimon said, “Yes Adon, you know that I love you.” Then Yeshua said unto him, “Shepherd and feed my lambs.” 17 He asked him a third time, “Shimon of [Yonah], do you love me?” (Now Keipha was anxious because he had asked him **three times** if he loved him.) He said to him, “Adon knowing all things, you know that I love you!” So Yeshua said to him, “Feed my flock. 18 Truth I say to you – when I was a young man<sup>1</sup> you were staying and going to the place of your pleasure, but when you become an elder you will stretch out your hand and another will go after you

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<sup>1</sup> Or “child.”

and drive you into a place that you do not find pleasure in.” <sup>19</sup> (And Yeshua said [this], alluding<sup>1</sup> with what death *he* would glorify El.)

And when he had said this, he said to Keipha, “Come after me!” [\(153r\)](#)  
<sup>20</sup> Then Keipha turned himself back, and saw that talmid whom Yeshua loved exceedingly, going after him – *he* who reclined on his chest at the meal. <sup>21</sup> So when Keipha saw this, he asked Yeshua, “What will become of this *man*?” <sup>22</sup> So Yeshua said unto him, “I want that he abides here until I will come – what is it to you? **You**, come after me!” <sup>23</sup> Therefore this word went out among his brothers that this talmid would not die; but he *only* said “I want that he abides here until I will come – what is it to you?”

<sup>24</sup> This is the talmid who does witness of these things, and wrote these things, and you know that his witness is true. <sup>25</sup> And many more things Yeshua did, that if all of them should be written – I think – all the world would not be able to contain<sup>2</sup> the scrolls which would be needed in their writing.

Complete and sealed.

Blessed is *he* who set me free.

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<sup>1</sup> Or “signifying.”

<sup>2</sup> Or possibly ‘sustain.’

# Glossary

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|---------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Adon</b>         | Standard Hebrew word for 'Master.' 'Adon' or 'Ha-Adon' is often used for YHWH in quotes from the Old Testament.                                                                                                                |
| <b>Andrai</b>       | Hebrew name for 'Andrew.'                                                                                                                                                                                                      |
| <b>Avraham</b>      | Hebrew name for 'Abraham.'                                                                                                                                                                                                     |
| <b>Bar-Even</b>     | Bar-Even means 'Son of a Stone.' Hebrew could also be read as "Bar-Ravan," meaning 'Son of a Teacher.' Not the same meaning as the Greek (from Aramaic) ' <i>Barabba(s)</i> ,' which means 'Son of the Father.'                |
| <b>Beit-Anyah</b>   | Hebrew name for 'Bethany.'                                                                                                                                                                                                     |
| <b>Beit-Gelilah</b> | Lit. "the house of Galilee."                                                                                                                                                                                                   |
| <b>Beit-Lechem</b>  | Lit. "house of bread." Hebrew name for 'Bethlehem.'                                                                                                                                                                            |
| <b>Dawid</b>        | Hebrew name for 'David.'                                                                                                                                                                                                       |
| <b>Echad</b>        | Hebrew word for 'one,' in the Tanach it often has the meaning 'united.'                                                                                                                                                        |
| <b>El</b>           | Usually translated as 'God.' In Hebrew however, the word 'luck' or 'fortune' is pronounced as "gad" and sometimes as "god" (medieval) – see e.g. Gen. 30:10-11; Josh. 11:17; Isa. 65:11. Therefore we prefer to not use 'God.' |
| <b>Eloah</b>        | Same meaning as El, see above note.                                                                                                                                                                                            |
| <b>Elohim</b>       | Plural form of Eloah, see above note.                                                                                                                                                                                          |

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| <b>Eliezer</b>       | Hebrew name for 'Lazarus.' Possible shorter form is "Lazar."                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <b>Eliyahu</b>       | Hebrew name for 'Elijah.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| <b>Gelilah</b>       | Hebrew name for 'Galilee.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <b>Ha-Satan</b>      | Lit. 'The Adversary.' Because it is often used as a name in these gospels (See e.g. Mat. 4:10) we have transliterated the name instead of translating it, as with all other names.                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Ish-Qeriot</b>    | Hebrew name for 'Iscaiot,' <i>'Ish-Qeriot'</i> means 'the man from Qeriot.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Keipha</b>        | The Aramaic name for 'Peter,' and via Greek transliteration: 'Cephas.' A number of Aramaic nouns were used in post-exilic Hebrew.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Kephar Nachum</b> | The Hebrew name for 'Capernaum.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Mashiach</b>      | The Hebrew word for 'Messiah.' The Hebrew word which was translated into the Greek ' <i>Kristos</i> ' but should be clearly distinguished from the Catholic symbolic 'Christ.' Literal meaning: "anointed one," usually referring to one anointed as king of Yisrael, or as priest or prophet. However, when used as a name, it refers to the Son of YHWH, whom he anointed as the ultimate King of Yisrael, the Everlasting High Priest, and the Prophet who would speak YHWH's words to his people, and if anyone does not obey him, YHWH himself will cut off that person from among his people. See Deu. 18:18. |
| <b>Miryam</b>        | Hebrew name for 'Mary' or 'Miriam.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
| <b>Mosheh</b>        | Hebrew name for 'Moses.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <b>Nephesh</b>       | (Plural: nephashot.) Lit. "breath," means 'life,' or 'soul,' etc. — take note, not the Greek understanding of 'soul.'                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |

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| <b>Naqdimon</b>        | Hebrew name for 'Nicodemus.'                                                                                                                                                                                                                                                                                                                                |
| <b>Netseret</b>        | Hebrew name for 'Nazareth.'                                                                                                                                                                                                                                                                                                                                 |
| <b>Netanel</b>         | Hebrew name for 'Nathanael.'                                                                                                                                                                                                                                                                                                                                |
| <b>Perushim</b>        | 'Pharisees.'                                                                                                                                                                                                                                                                                                                                                |
| <b>Pesach</b>          | Hebrew name for 'Passover.'                                                                                                                                                                                                                                                                                                                                 |
| <b>Prophet</b>         | See Deu. 18: 15-22. When 'Prophet' is used as a name, it is a synonym of ' <i>Mashiach</i> .' (See glossary: 'Mashiach') The use of 'Prophet' as a name for Mashiach, should be distinguished from the general use of 'prophet' for humans. Context is required to know the difference between 'Prophet' and 'a prophet.' See e.g. Chapter 1:21 + footnote. |
| <b>Ruach</b>           | Hebrew word for 'spirit' or 'wind,' sometimes used with a double meaning.                                                                                                                                                                                                                                                                                   |
| <b>Ruach Ha-Qodesh</b> | Lit. "the Set-Apart Spirit."                                                                                                                                                                                                                                                                                                                                |
| <b>Shabbat</b>         | The Hebrew name for 'Sabbath.'                                                                                                                                                                                                                                                                                                                              |
| <b>Shalom</b>          | Lit. "wholeness," "completeness" or "well-being," can also mean 'peace.' ' <i>Shalom</i> ' was also used as a greeting.                                                                                                                                                                                                                                     |
| <b>Shimon</b>          | Hebrew name for 'Simon.'                                                                                                                                                                                                                                                                                                                                    |
| <b>Shomron</b>         | Hebrew name for 'Samaria.'                                                                                                                                                                                                                                                                                                                                  |
| <b>Talmid</b>          | (Plural: talmidim) Usually translated as "disciples." The Hebrew ' <i>Talmid</i> ' is a student who learns from his teacher and follows his example.                                                                                                                                                                                                        |
| <b>Tanach</b>          | ' <i>Tanach</i> ' is a Hebrew acronym for ' <i>Torah, Nevi'im, Ketuvim</i> ,' or in English, 'The Law, the Prophets, the Writings.' In other words, it refers to the entire so-called 'Old Testament.'                                                                                                                                                      |

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| <b>Toma</b>         | Aramaic name for 'Thomas.'                                                                                                                                                                                                                                                                                                                                                                                                  |
| <b>Torah</b>        | The Hebrew word ' <i>Torah</i> ' means instruction. The Creator gave his perfect and everlasting Torah (instructions) to Mosheh. When Torah is used as a name, it refers to the first five books of the Bible (The Pentateuch), or by extension, the entire O.T.                                                                                                                                                            |
| <b>Ya'aqov</b>      | Hebrew name for 'Jacob.'                                                                                                                                                                                                                                                                                                                                                                                                    |
| <b>Yardein</b>      | Hebrew name for 'Jordan.'                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Yehudah</b>      | Hebrew name for 'Judah' or 'Judea.'                                                                                                                                                                                                                                                                                                                                                                                         |
| <b>Yehudim</b>      | Hebrew name for 'Jews.'                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Yerushalayim</b> | Hebrew name for 'Jerusalem.'                                                                                                                                                                                                                                                                                                                                                                                                |
| <b>Yeshayah</b>     | Hebrew name for 'Isaiah.'                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Yeshua</b>       | Hebrew name for 'Jesus.' ' <i>Yeshua</i> ' is short for ' <i>Yehoshua</i> ,' which means 'Yah is Salvation,' see Mat. 1:21.                                                                                                                                                                                                                                                                                                 |
| <b>YHWH</b>         | The Hebrew manuscript has " <i>Ha-Shem</i> ," which literally means "The Name." Still today many Jews will read ' <i>Ha-Shem</i> ' when they see the Hebrew יהוה. We have replaced " <i>Ha-Shem</i> " with transliterated consonants of 'the Name' itself: YHWH. As for pronunciation, the only grammatically possible pronunciation, from which all other abbreviations/contractions can be formed, is ' <i>Yah-weh</i> .' |
| <b>Yisrael</b>      | Hebrew name for 'Israel.'                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Yoseph</b>       | Hebrew name for 'Joseph.'                                                                                                                                                                                                                                                                                                                                                                                                   |
| <b>Yochanan</b>     | Hebrew name for 'John.'                                                                                                                                                                                                                                                                                                                                                                                                     |
| <b>Zavdai</b>       | Hebrew name for 'Zebedee.'                                                                                                                                                                                                                                                                                                                                                                                                  |