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# ACCORDING TO JOHN<sup>1</sup>

## The Word Became Flesh

1.1. In *the* beginning was the Word, and the Word was with God, and the Word was God. 2. He was with God in *the* beginning. 3. All things came through Him, and there was not one thing that came into being without His participation. What had come 4. in Him was life, and the life was the Light of mankind: 5. and the Light shines in the darkness, nevertheless the darkness has not appropriated it (John 3:19).<sup>2</sup>

1:6. There was a man *who* was sent from God, his name *was* John: 7. he came in witness so that he could testify concerning the Light, so that all would believe through him. 8. He was not that Light, but *he came* so that he would bear witness concerning the Light. 9. When He came into the world, He was the true Light, He gave light to all mankind. 10. He was in the world, and the world was *made* by Him, but the world did not know Him. 11. He came among His own people, but His own did not take<sup>3</sup> Him. 12. And so many as did take Him, He gave them authority to become children of God, to those who believed<sup>4</sup> in His name, 13. they *are* not from blood<sup>5</sup> and not from *the* desire of flesh and not from *the* will of man but were begotten from God.

1:14. And the Word became flesh and lived among us, and we saw His glory, glory in the same manner as *the* only *child* of *the* Father, full of grace and truth.<sup>6</sup> 15. John bore witness concerning Him and cried out saying, “This One was He of

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1 (Title) Written about 85 AD. John has a style of writing all his own among the New Testament authors. He uses many metaphors, with Y’shua as the Way, the Truth, and the Light, the Word, the Bread, and the Blood, the Good Shepherd, and the Resurrection and the Life. This style is very apparent in the Book of Revelation as well as the Gospel. See John in Book Order in Glossary.

2 (v.5) The forces of darkness still harden themselves against the Light of God’s Word.

3 (v.11) This word means to take as your betrothed, speaking of the intimate relationship Y’shua came to seal.

4 (v.12) Y’shua and all who were listening knew that “believe” required action, a change in behavior. Relationship as a child of God is not an intellectual exercise, but real as with an earthly parent. The difference is that our Heavenly Father is perfect.

5 (v.13) Human procreation

6 (v.14) See Good News in Glossary.

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Whom I said, ‘The One Who is coming after me has been before me, because He is more prominent than I.’” 16. Because we all took grace upon grace from His fullness: 17. for the Torah (Teaching)<sup>1</sup> was given through Moses, the grace and the truth came through Y’shua Messiah. 18. No one has ever seen God: *the only Son of God*, the One Who was in the bosom of the Father. That One declared *Him*.

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

(Matt. 3:1-12, Mark 1:2-8, Luke 3:15-17)

1:19. And this was the testimony of John, when the Jewish *leaders* sent priests and Levites to him from Jerusalem so that they could ask him, “Who are you?” 20. And he confessed and would not deny, but he confessed, “I myself am not the Messiah.” 21. And they asked him, “Then who *are you*? Are you Elijah?” And he said, “I am not.” “Are you the prophet?” And he answered, “No!” 22. Then they said to him, “Who are you? So that we could give an answer to those who sent us: what do you say about yourself?” 23. He said,

“I am ‘a voice crying in the wilderness,

you must now make straight the way of *the Lord*,’ (Isa. 40:3)

just as Isaiah the prophet said.” 24. And those who had been sent were from the Pharisees. 25. And they asked him and said to him, “Then why are you immersing<sup>2</sup> if you are not the Messiah and not Elijah or the prophet?” 26. John answered them saying, “I am immersing in water: among you stands Whom you do not know, 27. the One Who comes after me, of Whom I myself am not worthy to loosen the strap of His sandal.” 28. And these things happened in Bethany,<sup>3</sup> across the Jordan, where John was immersing.

### **The Lamb of God**

1:29. The next day he saw Y’shua coming toward him and he said, “Behold the Lamb of God, the One Who takes away the sin of the world. 30. This is concerning Whom I said, ‘A man is coming after me Who was before me, because He is more prominent than I.’” 31. And I had not known Him, but, so that He would be revealed to Israel through this, I came immersing in water.” 32. And John testified, saying that “I had seen the Spirit descending from heaven as a dove and it was staying on Him. 33. And I would not have known Him, but the One Who sent me to immerse in water, that One said to me ‘Upon whomever you would see the Spirit descending and remaining upon Him, He is the One Who immerses<sup>4</sup> in *the Holy Spirit*.’” 34. And I saw and I had borne witness that this One is the Son of God.”

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1 (v.17) Torah means teaching or instruction. See Torah in Glossary.

2 (v.25) Self-immersion is what we call baptism, so John preached and those who responded to his message went into the river, immersing for purification. See Immerse in Glossary.

3 (v.28) Bethany is the Greek spelling of Beit-Anyah, meaning House of Sighing in Hebrew, but note that this is not the Bethany near Jerusalem.

4 (v.33) Immerses, with the present tense meaning He is still immersing people today.

**The First Disciples**

1:35. The next day John and two of his disciples again stood 36. and when he looked at Y'shua walking he said, "You must now behold the Lamb of God." 37. And the two disciples heard him speaking and they became disciples of Y'shua. 38. And when Y'shua turned around and saw them following *Him* He said to them, "Whom are you seeking?" And they said to Him, "Rabbi," which being interpreted says "Teacher," "Where are You staying?" 39. He said to them, "You must come and see." Therefore they came and they saw where He was staying and they stayed with Him that day: it was about *the* tenth hour.<sup>1</sup> 40. Andrew, one of the two who heard from John, was the brother of Simon Peter, and after *that* they followed Him: 41. first he found his own brother Simon, then said to him, "We have found the Meshiach,"<sup>2</sup> which is translated Messiah:<sup>3</sup> 42. he led him to Y'shua. When He looked at him Y'shua said, "You are Simon the son of John. You will be called Cephas,"<sup>4</sup> which is interpreted Peter.<sup>5</sup>

**The calling of Philip and Nathaniel**

1:43. The next day He wanted to come out to Galilee and He found Philip. And Y'shua said to him, "You must continually follow Me." 44. And Philip was from Bethsaida,<sup>6</sup> from the city of Andrew and Peter. 45. Philip found Nathaniel and said to him, "We have found about Whom Moses and the Prophets wrote in the Torah (Teaching),<sup>7</sup> Y'shua, son of Joseph, the One from Nazareth." 46. And Nathaniel said to him, "Can anything good come from Nazareth?" Philip said to him, "You must come and see." 47. And Y'shua saw Nathaniel coming toward Him and said concerning him, "Behold a true Israeli in whom there is no deceit." 48. And Nathaniel said to Him, "How do You know me?" Y'shua answered and said to him, "I saw you while you were under the fig tree before Philip called you." 49. Nathaniel answered Him, "Rabbi, You are the Son of God, You are King of Israel." 50. Y'shua answered and said to him, "Do you believe because I said to you that I saw you under the fig tree? You will see better things than these." 51. And He said to him, "Most assuredly I say to you, you will see heaven when it opens and the angels of God are ascending *from* and descending<sup>8</sup> upon the Son of Man."

1 (v.39) 4:00 PM

2 (v.41) Meshiach is Hebrew for Messiah or Anointed One. See Christ in Glossary.

3 (v.41) Messiah is the translation of the Greek word Xristos or Christos. See Christ in Glossary.

4 (v.42) Cephas is the Latin spelling of Kefa, an Aramaic word meaning a small Rock that would fit in the palm of your hand. See Cephas in Glossary.

5 (v.42) Petros, the masculine form of the feminine Greek word meaning Rock, with the masculine meaning a piece of a rock. In the New Testament the masculine form is used only for Peter's name.

6 (v.44) Bethsaida is the Greek spelling of Beit-Tside, which in Hebrew means House or Place of Fishing, literally hunting, but including fishing. There were two cities named Bethsaida, this one on the west side of the lake, just south of Capernaum, and the other on the northeast side of the lake, about seven or eight miles from Capernaum.

7 (v.45) This is a reference to all Hebrew Scripture. See Torah in Glossary.

8 (v.51) To have the angels ascend first means they are on the Earth to start with.

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**The Wedding at Cana**

2.1. And on Tuesday<sup>1</sup> there was a wedding feast<sup>2</sup> in Cana of Galilee, and Y'shua's mother was there. 2. And Y'shua and His disciples were also invited to the feast. 3. And when the wine ran out the mother of Y'shua said to Him, "They do not have wine." 4. And Y'shua said to her, "Why should that concern Me, ma'am?<sup>3</sup> My appointed time is not yet come." 5. His mother said to the servants, "Whatever He would say to you, you must do right away." 6. And lying there were six stone<sup>4</sup> water pots stored for the rite of purification<sup>5</sup> of the Jewish people, holding up to two or three measures.<sup>6</sup> 7. Y'shua said to them, "You must right away fill the jars with water." And they filled them to *the* brim. 8. And He said to them, "You must draw *some* now, then bring *it* to the wedding manager:" and they brought *it*. 9. As the manager tasted the water made into wine, only he did not know how it was *made*, but the servants, those who drew the water knew, the manager called the bridegroom 10. and said to him, "Every man first puts the good wine and then, when they would be drunk, the inferior: you have kept the good wine until now." 11. Y'shua did this first of His signs in Cana of Galilee and He revealed His glory, and His disciples believed in Him.

2:12. After this He and His mother and His brothers and His disciples went down to Capernaum<sup>7</sup> and they were remaining there not many days.

**The Cleansing of the Temple**

(Matt. 21:12,13, Mark 11:15-17, Luke 19:45,46)

2:13. And the Passover of the Jewish people was drawing near, and Y'shua went up to Jerusalem. 14. And in the Temple He found those who were selling cattle and sheep and doves and the moneychangers being seated, 15. and after He made a whip from ropes He cast out of the Temple all the sheep and the cattle, and He poured out the coins of the moneychangers and overturned their tables, 16. and to those who were selling doves He said, "You must now take them from this place, you must not make My Father's House a house of market." 17. His disciples remembered that it

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1 (v.1) Literally 'the third day' which is the Hebrew expression for Tuesday. Tuesday was considered the ideal day for a wedding so those coming from some distance to be there could leave after the Sabbath to attend the wedding.

2 (v.1) See Wedding in Glossary.

3 (v.4) Literally "what to you and to me," a Hebrew idiom also used in Lk. 8:28.

4 (v.6) Stone was used for the water of purification because stone vessels do not become ritually unclean.

5 (v.6) The rite of purification is what we call baptism. Normally, only a synagogue would have a ritual bath, so this wedding was apparently at a synagogue, which were mostly home synagogues in Y'shua's day. The water for purification had to be running water, such as from a stream, a spring, or rainwater caught in a cistern. See Immerse in Glossary.

6 (v.6) Each jar holds twenty to thirty gallons, which means the water weighed at least 150 pounds plus the weight of the stone jar.

7 (v.12) Capernaum is the Latin spelling of the Hebrew name Kafer Nahum. Kafer means town or village and Nahum means comfort, consolation.

was written: “The zeal for Your House will consume Me.” (Ps. 69:10) 18. Therefore the Jewish *leaders* answered and said to Him, “What sign are You showing us *seeing* that You do these things?” 19. Y’shua answered and said to them, “You must destroy this Sanctuary and in three days I shall raise it.” 20. Therefore the Jewish *leaders* said, “This Sanctuary was built in forty-six years, and You will raise *it* in three days?” 21. But He was talking about the Sanctuary of His body.<sup>1</sup> 22. However, when He was raised from *the* dead, His disciples remembered that He said this, and they believed in the Scripture and in the message, which Y’shua spoke.

### Y’shua Knows All Men

2:23. As He was among the Jerusalemites during the Passover feast, many believed in His name, by observing Him *and* the signs that He was doing: 24. but Y’shua was not trusting Himself to them because He knew all *men* 25. and because He did not need that anyone would testify about a person: for He knew what was in the person.

### Y’shua and Nicodemus

3.1. And there was a man of the Pharisees, Nicodemus *was* his name, a leader of the Jewish people: 2. this one came to Him at night and said to Him, “Rabbi, we know that You, a teacher, have come from God: for unless God were with Him no one is able to perform these signs that You do.” 3. Y’shua answered and said to him, “Most definitely I say to you, unless someone would have been born from above, he is not able to see the Kingdom of God.” 4. Nicodemus said to Him, “How is a man able to be born when he is in old age? Is he able to enter his mother’s womb and be born a second time?”<sup>2</sup> 5. Y’shua answered, “Most certainly I say to you, unless someone would have been born out of water<sup>3</sup> and Spirit he is not able to enter the Kingdom of God. 6. What has been born of the flesh is flesh, and what has been born of the Spirit is spirit. 7. Do not be astonished that I said to you, ‘It is necessary for you to be born from above.’ 8. The wind blows where it wishes and you hear its sound, but you do not know where it comes from or where it is going: thus it is with everyone who has been born of the Spirit.” 9. Nicodemus answered and said to Him, “How can these things happen?” 10. Y’shua answered and said to him, “You are a teacher of Israel and you do not know these things? 11. Most assuredly I say to you that what we know we speak and what we have seen we bear witness, but you do not take our testimony. 12. If I said earthly things to you and you do not believe, how are you to believe if I would say the heavenly things to you? 13. And no one has ascended to heaven<sup>4</sup> except the One Who has descended from heaven, the Son of Man. 14. And just as Moses lifted up the serpent in the wilderness, so also is it

1 (v.21) The word translated sanctuary is naos, referring specifically to the Sanctuary, not the Temple. Paul also referred to the body as a sanctuary. See 1 Cor. 6:19, 2 Cor. 6:16. See Sanctuary in Glossary.

2 (v.4) The Greek construction anticipates a negative reply.

3 (v.5) Being born of water speaks of baptism but also of Torah, from Exod. 14:22 and Isa. 55:1.

4 (v.13) Since Y’shua says He has ascended, He must have been here before. See God Incarnate in Glossary.

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necessary for the Son of Man to be lifted up, 15. so that everyone who believes in Him would have eternal life.

3:16. “For God so loved the world, that He gave His only Son, so that every one who believes in Him would not die but would have eternal life. 17. For God did not send His Son into the world so that He would condemn the world, but so that the world would be saved through Him. 18. The one who believes in Him is not condemned: but the one who does not believe has already been condemned, because he has not believed in the name of the only Son of God. 19. Now the judgment is this, that the Light has come into the world and people loved the darkness rather than the Light (John 1:5): for their works were evil. 20. For everyone doing wicked things hates the Light and does not come to the Light, so that his deeds would not be exposed. 21. But the one who does truth comes to the Light, so that his works would be revealed because they were worked through God.”

### **Y’shua and John the Immerser**

3:22. After these things Y’shua and His disciples came into the country of Judea and He was staying there with them and He was immersing.<sup>1</sup> 23. And John was immersing in *the* Aenon area near Salim, since there was a lot of water there, and they were regularly passing by and being immersed: 24. for John was not yet thrown into prison. 25. Then there was a discussion by the disciples of John with a Jewish man concerning purification. 26. And they came to John and said to him, “Rabbi, the One Who was with you on the other side of the Jordan, *the One* for Whom you have borne witness, behold He is immersing<sup>2</sup> and all are coming to Him.” 27. John answered and said, “A man is not able to take anything unless it would have been given to him from out of heaven. 28. You yourselves are my witness that I said that ‘I am not the Messiah, but that I am being sent before that One.’ 29. The one who has the bride is the bridegroom: and the friend of the bridegroom *is* the one who stands by, then when he hears his joy he rejoices because of the voice of the bridegroom.<sup>3</sup> Therefore this joy has been fulfilled in me. 30. It is necessary for that One to increase, and for me to decrease.”

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

3:31. “The One who comes from above is over all things: the one who is from the Earth is out of the earth and he speaks from the earth: the One Who comes from heaven is over all: 32. this One bears witness, Who saw and heard, and no one accepts His testimony. 33. The one who accepted His testimony attested that God is true. 34. For He Whom God sent speaks the words of God, for He gives the Spirit without measure. 35. The Father loves the Son and has put all things in His hand. 36. The one who believes<sup>4</sup> in the Son has eternal life: but the one who does not believe in the Son will not see life, but the wrath of God remains upon him.”

1 (v.22) Immersing according to ancient Jewish custom. See Immerse in Glossary.

2 (v.26) This is self-immersion. See Immerse in Glossary.

3 (v.29) See Wedding in Glossary.

4 (v.36) To the Jewish mind believing must be accompanied by action, to help the neighbor whom you must love. (Lev.19:18)



**The Woman of Samaria**

4.1. Then because Y'shua knew that the Pharisees heard He was making and was immersing<sup>1</sup> more disciples than John 2. – and yet Y'shua was not Himself immersing but His disciples *were* – 3. He left from Judea and went again into Galilee. 4. And it was necessary for Him to go through Samaria. 5. Thus He came into a city of Samaria called Shechem near the place that Jacob gave to Joseph his son. (Gen. 33:19; 48:22) 6. And *the* well of Jacob was there. Now, since Y'shua had grown weary from the journey, He was sitting upon the well: it was about the sixth hour.<sup>2</sup>

4:7. A Samaritan woman came to draw water. Y'shua said to her, “You must give Me *something* to drink.” 8. for His disciples had gone away into the city so that they could buy food. 9. Then the Samaritan woman said to Him, “How do You *Who* are Jewish ask to drink from me, being a Samaritan woman?” For Jewish people did not associate with Samaritans. 10. Y'shua answered and said to her, “If you knew the gift of God and Who is the One Who says to you, ‘You must give Me *something* to drink,’ *if* you asked Him then He *would* give you living water.” 11. The woman said to Him, “Sir, You do not have a bucket and the well is deep: so from where do You have the living water? 12. Are You greater than our father Jacob, who gave us the well and he and his sons and his animals were drinking from it?”<sup>3</sup> 13. Y'shua answered and said to her, “Everyone who drinks from this water will thirst again: 14. whoever would drink from the water<sup>4</sup> which I shall give him, will **never** thirst, but the water which I shall give him will become in him well water springing up into eternal life.” 15. The woman said to him, “Sir, You must now give me this water, so that I would not suffer thirst and would not *have to* draw water in this place.”

4:16. He said to her, “You must go, *and* you must now call your husband, and come to this place.” 17. The woman answered and said to Him, “I do not have a husband.” Y'shua said to her, “You said correctly that ‘I do not have a husband:’ 18. for you have had five husbands and whom you have now is not your husband: you have said this truth.” 19. The woman said to Him, “Lord, I see that You are a prophet. 20. Our fathers worshipped on this mountain:<sup>5</sup> and you say that in Jerusalem is the place where it is necessary to worship.” 21. Y'shua said to her, “You must believe Me, ma'am, that a time is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22. You worship whom you have not known: we are worshipping Whom we do know, because salvation is by the Jewish people.<sup>6</sup>

1 (v.1) This is the full immersion as practiced by the Jewish people. See Immerse in Glossary.

2 (v.6) Noon

3 (v.12) The Greek construction here anticipates a negative answer.

4 (v.14) Water is a metaphor for Torah, from Isa. 55:1 and Exod. 14:22.

5 (v.20) This is Mount Ebal. In Deut. 27:12-14 the Levites are to speak the blessings to Mount Gerizim (Deut. 28:1-14) and the curses to Mount Ebal (Deut. 27:15-26), mountains in Samaria, with the Levites standing in the valley between them. Jacob's well is at the foot of Mount Ebal. See Deut. 11:29, Josh. 8:33.

6 (v.22) The Greek preposition, ek, used here refers to the Jewish people as the origin of salvation, saying that salvation comes out from them.

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23. In fact an appointed time is coming and is now, when the true worshippers will worship the Father in spirit and truth: for the Father is seeking such as these who worship Him. 24. God is spirit, and it is necessary for those who worship Him to worship in spirit and in truth.” 25. The woman said to Him, “I know that Meshiach is coming, the One Who is called Messiah: when that One would have come, He tells us all things.” 26. Y’shua said to her, “I AM, the One Who is speaking to you.”

4:27. And on this His disciples came and they were amazed that He was speaking with a *Samaritan* woman:<sup>1</sup> but yet no one said, “What are You seeking or what are You saying with her?” 28. Then the woman left her water pot and went into the city and said to the people, 29. “Come, you must see a man Who told me everything that I have done. Is this not the Messiah?” 30. They left from the city and were coming to Him.

4:31. In the meantime the disciples were urging Him saying, “Rabbi, You must now eat.” 32. But He said to them, “I have food to eat which you do not know.” 33. Therefore the disciples were saying to one another, “Did someone bring Him *something* to eat?” 34. Y’shua said to them, “My food is that I would do the will of the One Who sent Me and I would complete His work. 35. Are you not saying that ‘It is yet four months and the harvest is coming?’ Behold I say to you, you must lift up your eyes and you must see the fields that are white toward harvest. Now 36.<sup>2</sup> the one who reaps takes wages and gathers fruit into eternal life, so that the one who sows would rejoice together with the one who is reaping. 37. For in this the statement is true that “One sows and another reaps.” (Mic. 6:15) 38. I sent you to harvest what you had not worked: others had worked and you have come into their work.”

4:39. And many from that city of Samaria believed in Him because of the word of testimony of the woman that “He told me everything that I did.” 40. Then as the Samaritans came to Him, they were asking Him to remain with them: and He stayed there two days. 41. And many more were believing because of His message, 42. and they were saying to the woman “No longer are we believing because of your telling *us*, *but* because we ourselves have heard and we know that He is truly the Savior of the world.”

### **The Healing of the Officer’s Son**

(Matt. 8:5-13, Luke 7:1-10)

4:43. And after two days He went out from there into Galilee: 44. for Y’shua Himself testified that a prophet did not have honor in his own hometown. (Matt. 13:57, Mark 6:4) 45. Therefore when He came into Galilee, the Galileans welcomed Him, since they saw everything that He did in Jerusalem during the Feast, for they also went to the Feast.

4:46. Then He came again into Cana of Galilee, where He made the water *into*

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1 (v.27) Speaking with a woman was not extraordinary, but speaking with a Samaritan was, verse 9.

2 (v.36) See Chapter and Verse Numbers in Glossary.

wine. And the son of a certain king's officer<sup>1</sup> was sick in Capernaum.<sup>2</sup> 47. Who, when he heard that Y'shua came from Judea into Galilee he went to Him and was asking Him to come down and heal his son, for *the child* was going to die. 48. Then Y'shua said to him, "Unless you would see signs and wonders, you could **not** believe." 49. The king's servant said to Him, "Lord, You must come down before my child dies." 50. Y'shua said to him, "You must be going, your son lives." The man believed in the statement, which Y'shua said to him and he left. 51. And now while he was going down his servants met him saying that his child lives. 52. Then he inquired from them the hour in which he began to improve: in reply they said, "Yesterday during the seventh hour<sup>3</sup> the fever left him." 53. Then the father knew that *it was* in that hour in which Y'shua said to him, "Your son lives," and he and his entire household believed. 54. And moreover this was the second sign Y'shua did after He came from Judea into Galilee.

### The Healing at the Pool

5.1. After these things there was a feast of the Jewish people and Y'shua went up to Jerusalem. 2. And He was among the *people* of Jerusalem at the Sheep Gate pool, the one called in Hebrew Beit-Zata,<sup>4</sup> *which* had five porches. 3. Among those *who* were lying down were a great number of sick, of blind, of lame, of withered. 4. *For from time to time an angel of the Lord washed in the pool and agitated the water, then the first going down after the disturbance of the water was made well from whatever he was held by.*<sup>5</sup> 5. And some man was there thirty-eight years because he had this sickness: 6. when Y'shua saw this *man* lying down, knowing that he had already been there a long time, He said to him, "Do you want to become well?" 7. The sick one answered Him, "Lord, I do not have a man so that when the water would be disturbed he could put me into the pool: but while I am coming, another gets down before me." 8. Y'shua said to him, "You must immediately get up, you must at once take your pallet and you must continually walk."<sup>6</sup> 9. And immediately the man became well and he took his pallet and he was walking.

But it was a Sabbath on that day. 10. Therefore the Jewish *leaders* were saying to the one who had been healed, "It is *the Sabbath*, and it is not permitted<sup>7</sup> for you to

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1 (v.46) The king's officer is identified in Matthew and Luke as a centurion, who would have been under the Roman emperor, here referred to as king.

2 (v.46) Capernaum is the Latin spelling of the Hebrew name Kafer Nahum. Kafer means town or village and Nahum means comfort, consolation.

3 (v.52) 1:00 PM

4 (v.2) Other manuscripts say Bethesda, which in Hebrew is Beit-Hesed, meaning House of Loving Kindness. Beit-Zata means House of Olives.

5 (v.4) V. 4 is not in the earliest manuscripts, added in the 5<sup>th</sup> century.

6 (v.8) This gives a pattern for taking a divine healing: taking it immediately, and then walking continually with it. Do not permit the evil to return. Some healings take time, but the confession and attitude must be of being healed. Walk by faith, not by sight, 2 Cor. 5:7.

7 (v.10) Carrying anything was defined by the Pharisees as a burden that could not be carried on a Sabbath. Y'shua did not accept that definition. See Sabbath under Seasons in Glossary.

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take your pallet.” 11. And he answered them, “The One Who made me well said to me, ‘You must now take your pallet and you must continually walk.’” 12. And they asked him, “Who is the man Who said to you ‘You must take *it* and you must walk?’” 13. And the one who was healed did not know Who it was, for Y’shua withdrew since there was a crowd in the place. 14. After these things Y’shua found him in the Temple and said to him, “Behold you have become well, you must no longer sin, so that it would not become worse for you.” 15. The man left and he was reporting to the Jewish *leaders* that Y’shua was the One Who made him well. 16. And because of this the Jewish *leaders* were pursuing Y’shua, because He was doing these things on a Sabbath. 17. And Y’shua was answering them, “My Father until now is working just as I am working:” 18. because of this therefore the Jewish *leaders* were *all* the more seeking to kill Him, for not only was He loosing on the Sabbath, but He was also calling God His own Father, making Himself equal to God.

### The Authority of the Son

5:19. Therefore Y’shua was answering and was saying to them, “Most assuredly I say to you, the Son is not able to do anything by Himself except what He would see the Father doing: for whatever that One would do, then the Son likewise does these things. 20. For the Father loves the Son and shows Him everything that He does and greater works than these will He show to Him, so that you would be amazed. 21. For just as the Father raises the dead and makes alive, (Deut. 32:39, Isa. 26:19) so also the Son makes alive whom He wishes. 22. For neither does the Father judge anyone, but He has given all judgment to the Son, 23. so that all would honor the Son just as they would honor the Father. The one not honoring the Son does not honor the Father, the One Who sent Him. 24. Most certainly I say to you that the one who listens to My message<sup>1</sup> and believes in the One Who sent Me has eternal life and does not come into judgment, but he has departed from death into life. 25. Most definitely I say to you that a time is coming and now is when the dead will hear the voice of the Son of God, (1 Pe. 4:6) and those who listen will live. 26. For just as the Father has life in Himself, so also He gave to the Son to have life in Himself. 27. And He gave Him authority to make judgment, because He is *the* Son of Man. 28. Do not be amazed at this, because a time is coming in which all those in the tombs will hear His voice 29. and those who have done good things will go forth into resurrection<sup>2</sup> life, but those who have done evil things into resurrection judgment.<sup>3</sup>

5:30. “I am not able to do anything by Myself: I judge just as I hear, and My judgment is righteous, because I do not seek My will but the will of the One Who sent Me.”

### Witnesses to Y’shua

5:31. “If I testify concerning Myself, My testimony is not true: 32. there is another witnessing about Me, and I know that the testimony is true which he testifies

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1 (v.24) To listen means to heed, to not just hear, but to change behavior and do what He says.

2 (v.29) See Resurrection in Glossary.

3 (v.29) See Rev. 20:11-15, Matt. 25:31-33.

about Me. 33. You have sent to John, and he has testified the truth: 34. but I do not take the testimony from a person, but I say these things so that you could be saved. 35. That one was the burning and shining lamp, and you desired to rejoice for a moment in his light. 36. And I have a better testimony than John: for the works which the Father has given Me so that I would complete them, these works, which I do, testify concerning Me, that the Father sent Me. 37. And the One Who sent Me, the Father, that One had testified concerning Me. But you have neither heard His voice at any time nor seen His appearance, 38. and you do not have His message remaining in you, because you do not believe in this One Whom He has sent. 39. You must examine the Scriptures, because you think *you* have eternal life in these: and these are those *Scriptures* that testify about Me: 40. and you do not want to come to Me so that you would have *eternal* life.

5:41. “I do not take praise from men, 42. but I have known you that you do not have the love of God in yourselves.<sup>1</sup> 43. I have come in the name of My Father, and you do not accept Me: if another would come in his own name, you will accept that one. 44. How are you able to believe, accepting praise from another, when you are not seeking the glory which *is* from the Only God?<sup>2</sup> 45. Do not think that I shall accuse you before the Father: Moses, in whom you have hoped, is the one who accuses you. 46. For if you were believing Moses, then you would believe Me: for that one wrote about Me. (Deut. 18:15) 47. And if you do not believe in the writings of that one, how will you believe in My teachings?”<sup>3</sup>

### The Feeding of the Five Thousand

(Matt. 14:13-21, Mark 6:30-44, Luke 9:10-17)

6.1. After these things Y’shua went from Tiberias<sup>4</sup> to the other side of the lake of Galilee. 2. And an enormous crowd was following Him, because they were seeing the signs that He was doing upon the sick. 3. And Y’shua went up on the mountain and He was sitting there with His disciples. 4. And the Passover, the Feast of the Jewish people, was near. 5. Therefore, when Y’shua lifted up His eyes and saw that a vast crowd was coming toward Him, He said to Philip, “Where could we buy bread so that they could eat?” 6. And He was saying this testing him: for He had known what He was intending to do. 7. Philip answered Him, “Two hundred denarii<sup>5</sup> *worth* of bread is not sufficient so that each of them could take a little.” 8. One of His disciples, Andrew, the brother of Simon Peter, said to Him, 9. “There is a boy here who has five barley loaves and two cooked fish: but what are these for so many?” 10. Y’shua said, “Make the people recline.” And there was a lot of grass in the place.

1 (v.42) Each of us is a priest and must continually spread the love of God as we go.

2 (v.44) God is One as in Deut. 6:4.

3 (v.47) This concludes His ministry for this trip to Jerusalem. John does not record His return to Galilee.

4 (v.1) This verse could also be translated “beyond Tiberias” instead of “the other side of ..” See Location of the Feeding of the Five Thousand in Glossary.

5 (v.7) About eight or nine months’ wages

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Then they reclined, the number *was* about five thousand men.<sup>1</sup> 11. Then Y'shua took the bread and after He gave thanks He distributed to those who were reclining, likewise also of the fish, as much as they wanted. 12. And as they were filled, He said to His disciples, "You must gather the leftover broken pieces, so that none would be left." 13. Therefore they gathered and filled twelve baskets<sup>2</sup> of pieces from the five barley loaves, which satisfied those who had eaten. (2 Ki. 4:42-44) 14. Then after the people saw that He had done a sign they were saying that "This One is truly the Prophet, the One Who is coming into the world." 15. Then, since Y'shua knew that they were intending to come and to seize Him so that they could make Him king, He withdrew again to the mountain, by Himself alone.

### Walking on the Water

(Matt. 14:22-27, Mark 6:45-52)

6:16. And as it became evening His disciples went down to the lake 17. and after they embarked in a boat they were going across the lake to Capernaum.<sup>3</sup> And it was already dark and Y'shua had not yet come to them, 18. but now a great wind was blowing, it was stirring up the lake. 19. However, after they had rowed about twenty-five or thirty stadia<sup>4</sup> they saw Y'shua walking on the lake, even coming near the boat, and they were afraid. 20. And He said to them, "I AM, you must stop being afraid!" 21. Therefore they wanted to take Him into the boat, and immediately the boat was on the shore to which they were going.

### Y'shua the Bread of Life

6:22. The next day the crowd that had been standing on the other side of the lake understood that there was not another small boat there, except one and that Y'shua did not go with His disciples, but only His disciples left in the boat: 23. but small boats came from Tiberias *to* near the place where they ate the bread when the Lord gave thanks. 24. Therefore when the crowd saw that Y'shua and His disciples were not there, they embarked in small boats and came into Capernaum<sup>5</sup> seeking Y'shua. 25. And when they found Him on the other side of the lake they said to Him, "Rabbi, when did you come here?" 26. Y'shua answered them and said, "Most assuredly I say to you, you are not seeking Me because you saw a sign, but because you ate from the bread and ate your fill. 27. Do not work for the food that perishes but the food which remains into eternal life, which the Son of Man will give to you: for the Father God attested this." 28. Therefore they said to Him, "What could we do so that we would do the works of God?" 29. Y'shua answered and said to them, "This is the work of God, that you would believe<sup>6</sup> in Whom that One sent." 30. Then they said

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1 (v.10) Only men were counted because of Num. 1:3. See Census in Glossary.

2 (v.13) The basket is smaller than the hamper used in the feeding of the four thousand.

3 (v.17) Capernaum is the Latin spelling of the Hebrew name Kafer Naḥum. Kafer means town or village and Naḥum means comfort, consolation.

4 (v.19) Three to three and a half miles

5 (v.24) See note on v. 17.

6 (v.29) Y'shua's Jewish understanding of 'believe' requires a change of behavior as evidence.



to him, “Then what sign are You doing, so that we could see and we would believe in You? What work are You doing? 31. Our fathers ate manna in the wilderness, just as it has been written, ‘He gave bread from heaven for them to eat.’” (Exod. 16:15, Num. 11: 7-9, Ps. 78:24) 32. Then Y’shua said to them, “Most certainly I say to you, Moses has not given you the bread from heaven, but My Father is giving you the true bread from heaven: 33. for the bread of God is that which descends from heaven and gives life to the world.”

6:34. Then they said to Him, “Lord, You must always give us this bread.” 35. Y’shua said to them, “I am the Bread<sup>1</sup> of Life: the one who comes to Me would **not** hunger, and the one who believes in Me will **not** ever thirst. 36. But I said to you that you have seen Me and you do not believe. 37. Everyone the Father would give to Me will come to Me, and I could **not** cast outside the one who comes to Me, 38. because I have not descended from heaven so that I would do My will, but the will of the One Who sent Me. 39. This is the will of the One Who sent Me, that I would not lose any of His He has given to Me, but I shall raise him on the last Day.<sup>2</sup> 40. For this is the will of My Father, that everyone who sees the Son and believes in Him would have eternal life, and I shall raise him on the last Day.”

6:41. Therefore the Jewish people were murmuring concerning Him because He said, “I AM the Bread that descends from heaven,” 42. and they were saying, “Is this not Y’shua, the Son of Joseph, Whose father and mother we know? Now how does He say that ‘I have descended from heaven?’” 43. Y’shua answered and said to them, “Stop murmuring with one another. 44. No one is able to come to Me unless the Father, the One Who sent Me, would draw him, then I will raise him on the last Day. 45. It has been written in the Prophets, ‘And all will be taught by God:’ (Isa. 54:13) everyone who has heard and learned from the Father comes to Me. 46. Not that anyone has seen the Father except the One Who was with God, He has seen the Father. 47. Most assuredly I say to you, the one who believes<sup>3</sup> has eternal life. 48. I AM the Bread of Life. 49. Your fathers ate manna in the wilderness and they died: 50. this One is the Bread that descends from heaven, so that whoever would eat of it would not then die. 51. I AM the Living Bread that descended from out of heaven: if anyone would eat of this Bread he will live forever, and also the Bread which I shall give on behalf of the life of the world is My flesh.”<sup>4</sup>

6:52. Then the Jewish people were fighting with one another saying, “How is He able to give us His flesh to eat?” 53. Then Y’shua said to them, “Most certainly I say to you, unless you would eat the flesh of the Son of Man and you would drink His blood, you do not have life in yourselves. (Matt. 5:6) 54. The one who chews

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1 (v.35) Bread means not only bread, but all food and clothing, shelter, even spiritual needs.

2 (v.39) Judgment Day. See Rev. 20:4, 11-14.

3 (v.47) The Hebrew understanding of “believe” requires a change in behavior.

4 (v.51) See Good News in Glossary.

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My flesh<sup>1</sup> and drinks My blood<sup>2</sup> has eternal life, and I shall raise him on the last Day. 55. For My flesh is true food and My blood is true drink. 56. The one who chews My flesh and drinks My blood remains in Me and I in him. 57. Just as the living Father sent Me and I live because of the Father, then the one who chews Me, even that one will live because of Me. 58. This is the Bread which has come down from heaven, not just like the fathers ate and died: the one who chews this Bread will live forever.” 59. He said these things teaching in a synagogue<sup>3</sup> in Capernaum.<sup>4</sup>

### The Words of Eternal Life

6:60. Then many of His disciples, when they heard *this*, said, “This message is hard: who is able to hear it?” 61. But Y’shua, since He knew within Himself that His disciples were murmuring about this, said to them, “Does this give offense to you? 62. Then what if you could see the Son of Man going up where He was before? 63. The Spirit is that which gives life, the flesh does not profit anything: the words that I have spoken to you are spirit and they are life. 64. But there are some of you who do not believe.” For Y’shua knew from *the* beginning there were some who did **not** believe and who was the one who *would* give Him over. 65. And He was saying, “Because of this I have said to you that no one is able to come to Me unless it has been given to him by the Father.”<sup>5</sup>

6:66. For this reason many of His disciples left for the things behind *them* and they were no longer walking with Him. 67. Then Y’shua said to the twelve, “Now do you want to go?”<sup>6</sup> 68. Simon Peter answered Him, “Lord, to whom will we go? You have *the* words of eternal life, 69. and we have believed and we have known that You are the Holy One of God.” 70. Y’shua answered them, “Did I not choose you, the twelve? And one of you is a devil.” 71. And He was speaking *of* Judas *son of* Simon Iscariot: for this one, one of the twelve, was going to give Him over.

### The Unbelief of Y’shua’s Brothers

7.1. And after these things Y’shua was going about in Galilee: for He was not wanting to spend time in Judea, because the Jewish *leaders* were seeking to kill Him. 2. And the Feast of Booths<sup>7</sup> of the Jewish people was near. 3. Therefore His brothers

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1 (v.54) To chew His flesh is to break the Word into small pieces, study, discuss, and meditate on it. See Jer. 15:16, Jn. 1:14.

2 (v.54) To drink His blood is to swallow, digest the Word of God, translating it into changes in behavior. The life is in the blood (Lev. 17:11), in transforming the Word into action. From ancient times the Jewish people used wine to express covenant, with wine representing blood.

3 (v.59) In the first century, synagogues were primarily house synagogues. See Synagogues in Glossary.

4 (v.59) Capernaum is the Latin spelling of the Hebrew name Kafer Nahum. Kafer means town or village and Nahum means comfort, consolation.

5 (v.65) Eph. 1:11 says we are chosen by lot. Not one of us has been chosen on merit.

6 (v.67) The Greek construction anticipates a negative reply.

7 (v.2) This is the Feast of Sukkot, which some English translators have called Tabernacles, from the Latin “tabernaculorum” for booth. Sukkot means booths and each family built a booth of palm fronds to use for a shelter during the feast. See both Sukkot under Seasons, and Latin Words in Glossary.



said to Him, “You must leave from this place and You must go to Judea, so that Your disciples will see Your works which You do: 4. for no one does anything in secret when he is seeking to be conspicuous. If You must do these things, You must go *where You will* reveal Yourself to the world.” 5. For His brothers were not believing in Him. 6. Therefore Y’shua said to them, “My appointed time has not yet come, but your time is always ready. 7. The world is not able to hate you, but it does hate Me, because I testify about it that its works are evil. 8. You must go up to the feast: I am not going up to this feast, because My appointed time has not yet been completed.”<sup>1</sup> 9. And having said these things He was staying in Galilee.

### **Y’shua at the Feast of Booths<sup>2</sup>**

7:10. And as His brothers went up to the feast, then He also went up, not openly, but in secret. 11. Then the Jewish people were seeking Him at the feast and were saying, “Where is that One?” 12. And there was great murmuring about Him among the crowds: indeed some were saying that “He is good,” but others were saying, “No, but He would deceive the crowd.” 13. Though no one was openly speaking about Him because of fear of the Jewish *leaders*.

7:14. And now, in the middle of the feast, Y’shua went up to the Temple and He was teaching. 15. Then the Jewish people were amazed saying, “How does He know that which has been written,<sup>3</sup> since He has not been trained?” 16. Then Y’shua answered them and said, “My teaching is not Mine, but of the One Who sent Me: 17. if someone would want to do His will, he will know about the teaching, whether it is from God or *if* I am speaking from Myself. 18. The one who speaks from himself is seeking his own glory: but the One who seeks the glory of the One who sent Him, this One is genuine and unrighteousness is not in Him. 19. Has not Moses given you the Torah (Teaching)?<sup>4</sup> And not one of you does the Torah (Teaching).<sup>5</sup> Why are you seeking to kill Me?” 20. The crowd answered, “You have a demon! Who is seeking to kill You?” 21. Y’shua answered and said to them, “I did one work and you all are amazed. 22. Because Moses gave you circumcision – not that it is from Moses but from the fathers – and you circumcise a man on the Sabbath. 23. If a man takes circumcision on a Sabbath<sup>6</sup> so that he would not circumvent the Torah (Teaching) of Moses, are you angry with Me, because I made a man’s whole body well on a Sabbath? 24. Do not judge according to appearance, but judge righteous judgment.”

### **Is This the Messiah?**

7:25. Therefore some of those from Jerusalem were saying, “Is this not Whom

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1 (v.8) The word translated appointed time refers to a predetermined time, here set by God, for Y’shua to appear publicly in Jerusalem. The Feast of Sukkot is one that men were commanded to attend, so it was for His brothers to go, but not God’s appointed time for Y’shua to go up publicly.

2 (Caption) See Note for v. 2.

3 (v.15) “That which has been written” means Scripture.

4 (v.19) The Torah is the first five books of the Bible. See Torah in Glossary.

5 (v.19) Doing Torah is summed up in Lev. 19:18, “..love your neighbor as yourself.”

6 (v.23) This is a reference to circumcising an eight day old infant, Lev. 12:3.

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they are seeking to kill? 26. And behold He is speaking openly and they are saying nothing to Him. Perhaps the authorities truly found out that this One is the Messiah? 27. In fact we know where this One is from: but when the Messiah would come, no one knows where He is from.” 28. Then Y’shua cried out, teaching in the Temple and saying, “And you know Me and you know where I am from: and I have not come for Myself, *to do My will*, but the One Who sent Me is Genuine, Whom you do not acknowledge: 29. I know Him, because I am from Him. He sent Me.” 30. Therefore they were seeking to seize Him, but no one laid a hand on Him, because His time had not yet come. 31. And many from the crowd were believing in Him and were saying, “When the Messiah comes will He do more signs than this One has done?”

### Officials Sent to Arrest Y’shua

7:32. The Pharisees listened while the crowd was murmuring these things about Him, and the high priests and Pharisees sent servants to seize Him. 33. Then Y’shua said, “I am with you yet a little time, then I am going to the One Who sent Me. 34. You will seek Me but you will not find Me, and where I AM you are not able to come.” 35. Then the Jewish people said among themselves, “Where does this One intend to go that we will not find Him? Does He intend to go into the Diaspora of the Greeks and to teach the Greeks?<sup>1</sup> 36. What is this statement which He said, ‘You will seek Me but you will not find Me, and where I AM you are not able to come?’”

### Rivers of Living Water

7:37. And on the final Sabbath<sup>2</sup> day of the feast Y’shua stood and cried out saying, “If anyone would thirst he must continually come to Me and he must continually drink. 38. The one who believes in Me, just as the Scripture said, rivers of living water will flow out from his inner being.” (Pro. 18:4, Isa. 58:11) 39. And He said this about the Spirit, which those who believed in Him were about to take: for *the* Spirit was not yet *given*, because Y’shua was not yet glorified.

### Division among the People

7:40. Then when those of the crowd heard these words they were saying, “This One is truly the prophet:” 41. others were saying, “This One is the Messiah,” and they were saying, “What! Does the Messiah come out of Galilee?”<sup>3</sup> 42. “Does not the Scripture say that Messiah comes from the seed of David and from the town of Bethlehem<sup>4</sup> where David was?” 43. Consequently there was a division in the crowd because of Him: 44. some of them were wanting to seize Him, but no one put his hands on Him.

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1 (v.35) The Greek construction of this question expects a negative answer.

2 (v.37) This is the eighth day, because at the Feast of Booths, Sukkot, the first day and the eighth day are Sabbaths. See Sukkot under Seasons in Glossary.

3 (v.41) The Greek construction here and in verses 48 and 51 anticipates a negative reply.

4 (v.42) Bethlehem is the Greek spelling of the Hebrew name, Beit-Leḥem, meaning House of Bread. In what more appropriate place could He have been born, the One Who said, “for the bread of God is that which descends from heaven and gives life to the world.” (Jn. 6:33)

**The Unbelief of Those in Authority**

7:45. Then the servants came to the high priests and Pharisees, and they said to the *servants*, “Why did you not bring Him?” 46. The servants answered, “No man ever spoke in this manner.” 47. Then the Pharisees answered them, “Have you not also been deceived? 48. Did any of the leaders or of the Pharisees believe in Him? 49. But this crowd, which does not know the Torah (Teaching),<sup>1</sup> is accursed.” 50. Nicodemus, who came to Him earlier, said to them, being one of them, 51. “Does our Torah (Teaching) judge a man unless it would first hear from him and would know what he was doing?” 52. And they answered and said to him, “Are you, too, from Galilee? You must search and you must see that a prophet is not raised up in Galilee.”<sup>2</sup>

7:53. *And each went to his own house.*

8.1. *And Y’shua went to the Mount of Olives. 2. Then He again went to the Temple and all the people came to Him, and after He sat down He taught them. 3. And the scribes and the Pharisees led a woman who was taken in adultery and standing her in their midst 4. saying to Him, “Teacher, this woman was caught in the act of adultery: 5. and in the Torah (Teaching) of Moses it is commanded for us to stone such (women) as those. Therefore what do You Yourself say?” 6. And they were saying this testing Him, so they could accuse Him. But Y’shua, bending down, wrote with His finger in the dirt. 7. And as they were continuing to ask Him, He straightened up and said to them, “The one of you who is without sin must cast the first stone.” 8. Then bending down again, He wrote in the dirt. 9. And those listening were leaving one by one, beginning with the elders. Then only He and the woman in the middle were left. 10. And straightening up Y’shua said to her, “Woman, where are they? Does no one accuse you?” 11. And she said, “No one, Lord.” Then Y’shua said, “Neither do I condemn you. Go, from now on you must no longer sin.”<sup>3</sup>*

**Y’shua the Light of the World**

8.12. So Y’shua spoke to them again saying, “I AM the Light of the world: the one who follows Me could **not** walk in darkness, but will have the light of life.” 13. Then the Pharisees said to Him, “You are testifying about Yourself: Your testimony is not true.” 14. Y’shua answered and said to them, “Even if I am testifying about Myself, My testimony is true, because I know where I came from and where I am going: but you do not know where I come from or where I am going.<sup>4</sup> 15. You are judging according to the flesh, I am judging no one. 16. And even if I do judge, My judgment is true, because I am not alone, but *it is* I and *the* Father Who sent Me.

1 (v.49) Torah means teaching and is the name of the first five books of the Bible.

2 (v.52) Matt. 2:23 ties Galilee to Messiah with Isa. 11:1, the connection to Galilee coming from the word *natser*, referring to the shoot, branch of Jesse. Nazareth is *Natsrat* in Hebrew.

3 (v.52) Added in the fifth century, verses 7:53-8:11 are not in the earliest manuscripts and were not written by someone who knew the Hebrew Scriptures since only the woman was to be stoned. See Adultery in Glossary.

4 (v.14) Both these words “going” mean going back where He came from, heaven.

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17. And even in your Torah (Teaching) it has been written that two people are the true witness. (Deut. 17:6; 19:15) 18. I AM the One who testifies concerning Myself and the Father Who sent Me testifies about Me.” 19. Then they were saying to Him, “Where is Your Father?” Y’shua answered, “You know neither Me nor My Father: if you had known Me, you *would* also have known My Father.” 20. He spoke these words while teaching in the treasury in the Temple: but no one seized Him because His time had not yet come.

### Where I am Going You Cannot Come

8:21. Then He said again to them, “I am going back and you will seek Me, and you will be dead, *lost*, in your sin: you are not able to come where I am going.” 22. Therefore the Jewish people were saying, “Will He kill Himself because He says ‘Where I am going you are not able to come?’” 23. And He was saying to them, “You are from below, I AM from above: you are from this world, I AM not from this world. 24. Therefore I said to you that you will be dead in your sins: for if you would not believe that I AM,<sup>1</sup> you will be dead in your sins.” 25. Therefore they were saying to Him, “Who are You?” Y’shua said to them, “And what have I said to you from the beginning? 26. I have much to say and to judge concerning you, but the One Who sent Me is Genuine, and I did hear from Him these things *that* I am saying to the world.” 27. He was saying to them that they did not know the Father. 28. Then Y’shua said to them, “When you would exalt/lift up<sup>2</sup> the Son of Man, then you will know that I AM, and I do nothing by Myself, but I say these things just as the Father taught Me. 29. And the One Who sent Me is with Me: He has not left Me alone, because I always do things pleasing to Him.” 30. After He said these things many believed in Him.

### The Truth Will Make You Free

8:31. Therefore Y’shua was saying to the Jewish people who believed in Him, “If you would remain<sup>3</sup> in My word, you are truly My disciples 32. and you will know the truth, and the truth will make you free.”<sup>4</sup> 33. They answered Him, “We are Abraham’s seed and we have never been slaves: how do You say that ‘You will become free.’” 34. Y’shua answered them, “I most definitely say to you that everyone who commits sin is a slave of sin. 35. And the slave does not stay in the house forever, the son does stay forever. 36. If therefore the Son would set you free, you will truly be free.”<sup>5</sup> 37. I know that you are Abraham’s seed: but you are seeking to kill Me, because My message does not take hold in you. 38. I am saying what I have seen from the Father: but you are doing<sup>6</sup> what you heard from your father.”

1 (v.24) I AM is a name of God, so Y’shua is declaring that He is God Incarnate. See God Incarnate in Glossary.

2 (v.28) This refers both to His being exalted and His being crucified.

3 (v.31) The word translated remain could also be translated live. We are to live in His Word, converting the written Word of God into action, to bring His love to all mankind.

4 (v.32) Freedom from something, from sin, from evil: not freedom to do your will. See Gal. 5:13.

5 (v.36) We are free because we are no longer slaves to sin.

6 (v.38) This is “you are saying,” instead of “doing” in an early 3<sup>rd</sup> century manuscript.

**Your Father the Devil**

8:39. They answered and said to Him, “Abraham is our father.” Y’shua said to them, “If you are children of Abraham, you must continually be doing the works of Abraham: 40. but now you are seeking to kill Me, a man, I, Who have spoken the truth to you that I heard from God: this Abraham did not do. 41. You are doing the works of your *own* father.” Then they said to Him, “We have not been born from immorality:<sup>1</sup> we have one Father, God.” 42. Y’shua said to them, “If God were your Father you would love Me, for I came out from God and I have come: for I have not come from Myself, but He sent Me. 43. Why do you not recognize My manner of speaking?<sup>2</sup> Because you are not able to hear My message. 44. You are from your father the devil and you want to do the desires of your father. That one was a murderer from the beginning and he has not stood in the truth, because truth is not in him. When he would tell a lie, he speaks from his own supply, because he is the father of lies. 45. But because I am speaking the truth, you do not believe Me. 46. Who of you exposes Me concerning sin? If I am speaking truth, why do you not believe Me? 47. The one who is from God hears the words of God: because of this you do not hear, because you are not from God.”

**Before Abraham was, I AM**

8:48. The Jewish people answered and said to Him, “Are we not rightly saying that You are a Samaritan<sup>3</sup> Yourself and You have a demon?” 49. Y’shua answered, “I do not have a demon, but I honor My Father, and you dishonor Me. 50. But I am not seeking My glory: the one who seeks *glory* is also judging. 51. Most assuredly I say to you, whoever would keep My word would **not ever** see death.” 52. Then the Jewish people said to Him, “Now we know that You have a demon. Abraham and the prophets died, but You are saying, ‘If someone would keep My word, he would **not ever** taste death. 53. Are You greater than our father Abraham, who died?<sup>4</sup> And the prophets died. What do You make Yourself?” 54. Y’shua answered, “If I shall glorify Myself, then it is not My glory: My Father is the One Who glorifies Me, Whom you are saying that ‘He is our God,’ 55. and you have not known Him, but I do know Him. And if I were to say that I do not know Him, I would be a liar like you: but I do know Him and I keep His Word. 56. Abraham your father rejoiced because he would see My day, and he did see *it* and was joyful.” 57. Then the Jewish people said to Him, “You are not yet fifty years old and You have seen Abraham?” 58. Y’shua said to them, “I most positively say to you, before Abraham was *born* I AM.” 59. Then they took stones so that they could throw *them* at Him. But Y’shua was concealed and left the Temple.

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1 (v.41) This refers to any idolatry.

2 (v.43) The word translated “manner of speaking” refers to the accent that identifies where the speaker comes from, in this instance to His coming from heaven.

3 (v.48) Samaritan was a derogatory term referring to His not being from Jerusalem.

4 (v.53) The Greek construction here anticipates a negative answer.

**The Healing of a Man Born Blind**

9.1. And when He was passing by He saw a man blind from birth. 2. And His disciples asked Him saying, “Rabbi, who sinned, this one or his parents, that he would have been born blind?” 3. Y’shua answered, “Neither he nor his parents sinned, but so that the works of God would be revealed in him. 4. It is necessary for us to perform the works of the One Who sent Me while it is day: night is coming when no one is able to perform.<sup>1</sup> 5. While I would be in the world, I am *the* Light of the world.” 6. After He said these things He spit on the ground and He made clay from the spittle<sup>2</sup> and He placed this clay upon his eyes 7. and He said to him, “You must go wash in the Pool of Siloam,”<sup>3</sup> the one interpreted “having been sent.” Then he went and washed and came *away* seeing. 8. Therefore the neighbors and those who saw him earlier, because he was a beggar, were saying, “Is this not the one who sits and begs?” 9. Some were saying that “This is he,” *but* others were saying, “No, but he is like him.” That one was saying, “I am *he*.” 10. Therefore they were saying to him, “How then were your eyes opened?” 11. That one answered, “The man called Y’shua made clay and spread *it* on my eyes and He said to me that ‘You must go to Siloam and wash:’ then when I went, after I washed I recovered my sight.”<sup>4</sup> 12. And they said to him, “Where is that One?” He said, “I do not know.”

**The Pharisees Investigate the Healing**

9:13. They led him, the formerly blind man, to the Pharisees. 14. And it was the Sabbath on the day Y’shua made the clay and opened his eyes. 15. Therefore the Pharisees again asked him how he recovered sight. And he said to them, “He placed clay upon my eyes and I washed and I see.” 16. Then some of the Pharisees were saying, “This man is not from God, because He is not observing the Sabbath.” But others were saying, “How is a man, a sinner, able to do such signs as these?” And there was division among them. 17. However, they again said to the blind *man*, “What do you say about Him, because He opened your eyes?” And he said, “He is a Prophet.”

9:18. The Jewish *leaders* then did not believe concerning him that he was blind and recovered *his* sight until they summoned the parents of the one who recovered sight 19. and they asked them saying, “Is this your son, whom you say was born blind? Then how does he see now?” 20. Then his parents answered and said, “We know that this one is our son and that he was born blind: 21. but how he now sees we do not know, or who opened his eyes we do not know: you must ask him, he is of age, he will speak for himself.” 22. His parents said these things because they were afraid

1 (v.4) Day speaks of light, while dawn alludes to redemption. Night alludes to exile, separation from God’s presence.

2 (v.6) People believed the spittle of the firstborn son of the father was anointed for healing.

3 (v.7) The Hebrew name of the pool is Shiloḥ (Sent), located near the Temple mount at the end of Hezekiah’s tunnel. It was the source of the water that was used with the ashes of the red heifer for purification. This pool was discovered early in the 21<sup>st</sup> century.

4 (v.11) How can someone born blind recover sight? Could it be his eyes were perfectly formed in the womb, but by the time of his birth he was blind?



of the Jewish *leaders*: for now the Jewish *leaders* agreed that whoever would confess Him *to be* Messiah would be excommunicated. 23. Because of this his parents said that “He is of age, you must ask him.”

9:24. Therefore they summoned a second time the man who was blind and said to him, “You must now give glory to God: we know that this man is a sinner.” 25. Then he answered, “I do not know if He is a sinner: one thing I do know *is* that although I was blind, now I see.” 26. Then they said to him, “What did He do to you? How did He open your eyes?” 27. He answered them, “Now I told you and you did not listen. Why do you want to hear again? Do even you want to become His disciples?” 28. Then they berated him and said, “You are a disciple of that One, but we are disciples of Moses: 29. we know that God had spoken to Moses, but we do not know where this One is from.” 30. The man answered and said to them, “Certainly it is wonderful in this, that you do not know where He is from, but He did open my eyes. 31. We know that God does not hear from sinners, but if any would be God fearing, and he would make his desire *known*, He hears this. 32. From the beginning it has not been heard that someone opened eyes of *someone* born blind: 33. if this One were not from God, He would not be able to do anything.” 34. They answered and said to him, “You were born wholly in sin<sup>1</sup> and are you teaching us?” And they threw him outside.<sup>2</sup>

### Spiritual Blindness

9:35. Y’shua heard that they threw him outside, and when He found him He said, “Do you believe in the Son of Man?” 36. That one answered and said, “And Who is He, Lord, so that I could believe in Him?” 37. Y’shua said to him, “You have even seen Him. In fact the One Who is speaking with you is that One.” 38. And he said, “I believe, Lord:” and he fell down and prostrated himself before Him. 39. And Y’shua said, “I came into this world for judgment, so that those who do not see would see and those who see would become blind.”

9:40. Those of the Pharisees who were with Him heard these things and said to Him, “Then are we blind?”<sup>3</sup> 41. Y’shua said to them, “If you were blind, you would not have sin: but now because you are saying ‘We are seeing,’ your sin remains.”

### The Parable of the Sheepfold

10.1. “Most assuredly I say to you, the one who does not enter through the door into the sheepfold of the sheep, but goes up from another place, that one is a thief and a robber: 2. but the one who enters through the door is *the* shepherd of the sheep. 3. The doorkeeper opens for this one, and the sheep hear his voice and he calls his own sheep by name and he leads them out. 4. When he would bring out all his own sheep, he goes in front of them, and the sheep follow him, because they know his voice: 5. and they will **not** follow a stranger, but they will flee from him, because

1 (v.34) They believed that sin was the cause of his blindness.

2 (v.34) Excommunicated him

3 (v.40) The Greek construction anticipates a negative reply.

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they do not know the voice of the strangers.” 6. Y’shua told this proverb to them, but they did not know what it was that He was saying to them.

### Y’shua the Good Shepherd

10:7. Then Y’shua said again, “I most definitely say to you that I AM the Door of the sheep. 8. All who came before Me were thieves and robbers, but the sheep did not hear them. 9. I AM the Door: if someone would enter through Me he will be saved and he will enter and he will go out and he will find pasture. 10. The thief does not come except that he would steal and he would kill and he would destroy: I came so that they would have life and they would have abundance.<sup>1</sup> 11. I AM the Good Shepherd.<sup>2</sup> The Good Shepherd lays down His life on behalf of His sheep: 12. and the hireling, not being a shepherd, whose sheep are not his own, sees the wolf coming and he leaves the sheep and flees – and the wolf seizes and scatters them – 13. because a hireling does not even care in himself about the sheep. 14. I AM the Good Shepherd and I know My *sheep* and My *sheep* know Me, 15. just as the Father knows Me and I know the Father, and I lay down My life on behalf of the sheep. 16. But I also have sheep that are not from this sheepfold:<sup>3</sup> and it is necessary for Me to lead those and they will hear My voice, and they will become one flock,<sup>4</sup> one Shepherd. (Ezek. 37:17,24) 17. For this reason the Father would love Me, because I am laying down My life so that I could again take it. 18. No one takes this *life* from Me, but I lay this *life* down by Myself, *willingly*. I have authority to lay it down, and I have authority to take it again: I did take this commandment from My Father.”

10:19. Again there was division among the Jewish people because of these statements. 20. And many of them were saying, “He has a demon and He is mad: why are you listening to Him?” 21. Others were saying, “These are not the words of one possessed by a demon: is a demon able to open eyes of *the* blind?”<sup>5</sup>

### Y’shua at Hanukkah

10:22. At that time it was the Feast of Dedication<sup>6</sup> for those in Jerusalem. It was winter, 23. and Y’shua was walking in the Temple, on Solomon’s Porch. 24. Then the Jewish people were circling Him and they were saying to Him, “How long will You keep up the suspense? If You are the Messiah, You must right now tell us plainly.” 25. Y’shua answered them, “I told you and you do not believe: the works which I am doing in the name of My Father testify these things about Me: 26. but you do not believe, because you are not from My sheep. 27. My sheep hear My voice and I know them and they are following Me, 28. and I am giving them eternal life, and

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1 (v.10) This is eternal life and spiritual abundance. See Lk. 12:15; 14:33. See Life in Glossary.

2 (v.11) See Son of David/Son of Joseph in Glossary.

3 (v.16) A clear reference to the non-Jewish believers, see Eph. 2:11-18.

4 (v.16) A joining of Jewish and non-Jewish into one body, see Isa. 44:5, Ezek. 34:23; 37:17,24, Eph. 2:15, and Rom. 11.

5 (v.21) The Greek construction anticipates a negative reply.

6 (v.22) The Feast of Dedication is Hanukkah, two months after the end of the Feast of Sukkot. See Hanukkah under Seasons in Glossary.



they would **not ever** die and no one is able to seize them from My hand. 29. My Father Who has given *them* to Me is greater than all, and no one is able to seize *them* from the hand of the Father. 30. We, the Father and I, are One.”

10:31. Again the Jewish *leaders* picked up stones so that they could stone Him. 32. Y’shua answered them, “I have shown you many good works from the Father: for which of these works do you stone Me?” 33. The Jewish *leaders* answered Him, “We are not stoning You concerning good works but concerning blasphemy, and because You are a man although You are making Yourself God.” 34. Y’shua answered them, “Has it not been written in your Torah (Teaching)<sup>1</sup> that ‘I said, you are gods?’ (Ps. 82:6) 35. If He called those gods to whom the Word of God came, then the Scripture cannot be done away with. 36. Are you saying *to* the One Whom the Father sanctified and sent into the world, that ‘You are blaspheming,’ because I said, ‘I am a Son of God’? 37. If I do not do the works of My Father, do not believe Me: 38. but if I am doing *the works*, even if you would not believe in Me, believe in the works, so that you would know and you would continue knowing that the Father *is* in Me and I *am* in the Father.” 39. Then they were seeking Him again to seize *Him*, but He came out from their hand.

10:40. And He went across the Jordan again, to the place where John was first immersing and He was staying there. 41. And many came to Him and they were saying that John on the one hand did not do a sign, but on the other hand everything that John said about this One was true. 42. And many there believed in Him.

### The Death of Lazarus

11.1. And someone was sick, Lazarus from Bethany,<sup>2</sup> from the town of Miriam and her sister Martha. 2. And Miriam was the one who anointed the Lord with ointment and wiped His feet with her hair, (John 12:3) her brother Lazarus was sick. 3. Therefore the sisters sent to Him saying, “Lord, behold whom You love<sup>3</sup> is sick.” 4. When Y’shua heard *this* He said, “This sickness is not to death but for the glory of God, so that the Son of God would be glorified through this *sickness*.” 5. And Y’shua loved<sup>4</sup> Martha and her sister and Lazarus. 6. Therefore as He heard that he was sick, at that time He was indeed staying in that place *where* He was two days, 7. immediately after this He said to the disciples, “We should go to Judea again.” 8. The disciples said to Him, “Rabbi, the Jewish *leaders* were just now seeking to stone You, and are You going there again?” 9. Y’shua answered, “Are there not twelve hours of daylight? If someone would walk in the day, he does not stumble, because he sees the light of this world: 10. but if someone would walk in the night, he stumbles, because the light is not in *the world*.”<sup>5</sup> 11. He said these things, and

1 (v.34) While the basic meaning of Torah is teaching or instruction and the reference is to the first five books of the Bible, here it refers to the whole Bible. See Torah in Glossary.

2 (v.1) Bethany is the Greek spelling of Beit-Anyah, meaning House of Sighing in Hebrew.

3 (v.3) The verb *phileo* is used here.

4 (v.5) This time the verb is *agapao*.

5 (v.10) Day speaks of light, while dawn alludes to redemption. Night alludes to exile, separation from God’s presence.

after this He said to them, “Our friend Lazarus has fallen asleep: but I am going so that I could awaken him.” 12. Then the disciples said to Him, “Lord, if he would be sleeping he will be saved.” 13. But Y’shua had spoken about his death, only they thought that He was talking about the sleep of slumber.<sup>1</sup> 14. Therefore Y’shua then said plainly to them, “Lazarus died, 15. and I rejoice for you that I was not there so that you would believe,; but let us go to him.” 16. Then Thomas, the one called Twin, said to his fellow disciples, “Let us also go so that we could die with him.”

### Y’shua the Resurrection<sup>2</sup> and the Life

11:17. Then when Y’shua came He found *that* he had now *been* in the tomb four days. 18. And Bethany was near Jerusalem, about fifteen stadia.<sup>3</sup> 19. And many of the Jewish people had come to Martha and Miriam so that they could console them concerning their brother. 20. Then as Martha heard that Y’shua was coming she went to meet Him: and Miriam was sitting in the house. 21. Therefore Martha said to Y’shua, “Lord, if You had been here my brother would not have died: 22. but now I also know that God will give You whatever You would ask.” 23. Y’shua said to her, “Your brother will rise.” 24. Martha said to Him, “I know that he will rise on the last Day<sup>4</sup> in the resurrection.”<sup>5</sup> 25. Y’shua said to her, “I AM the Resurrection and the Life: the one who believes in Me, even if he would die, he will live, 26. and everyone who lives and believes in Me would **not ever** die. Do you believe this?” 27. She said to Him, “Certainly Lord, I have believed that You are the Messiah, the Son of God, the One Who was to come into the world.”

### Y’shua Weeps

11:28. And after she said this she left and told Miriam her sister secretly, having said, “The Teacher is here and is calling you.” 29. And as she heard this she got up quickly and was coming to Him. 30. And Y’shua had not yet come into the village, but He was still in the place where Martha met Him. 31. Then the Jewish people, who were then in the house with her, consoling her, when they saw Miriam, that she got up quickly and went out, they followed her because they thought that she was going to the tomb so that she could weep there. 32. Then as Miriam came where Y’shua was, when she saw Him, she fell toward His feet saying to Him, “Lord, if You had been here my brother would not have died.” 33. Then as Y’shua saw her weeping and those Jewish people who accompanied her weeping, He was deeply moved in the spirit and it troubled Him 34. and He said, “Where have you put him?” They said to Him, “Lord, You must come and see.” 35. Y’shua wept. 36. Then the Jewish people were saying, “See how He loved<sup>6</sup> him.” 37. Some of them said, “Was not this One Who opened the eyes of the blind, also able to do *something* so that he would not have died?”

1 (v.13) See Death in Glossary.

2 (Caption) See Resurrection in Glossary.

3 (v.18) About two miles

4 (v.24) Judgment Day. See Rev. 20:4,11-14.

5 (v.24) See Resurrection in Glossary.

6 (v.36) The verb used here is *phileo*.

**Lazarus Brought to Life**

11:38. Y'shua then again, being deeply moved within Himself, came to the tomb: and it was a cave and a stone was lying upon it. 39. Y'shua said, "You must remove the stone." Martha, the sister of the one who had died, said to Him, "Lord, he already has an odor, for it has been four days." 40. Y'shua said to her, "Did I not say that if you would believe you would see the glory of God?" 41. Then they removed the stone. And Y'shua looked up and said, "Father, I give You thanks because You heard Me.<sup>1</sup> 42. And I have known that You always hear Me, but I spoke because of the crowd that was standing around, so that they would believe that You sent Me." 43. And after He said these things He cried out in a loud voice, "Lazarus, come outside." 44. The one who died came out, although his feet and hands had been bound with strips of cloth and his face was bound with a face cloth. Y'shua said to them, "You must loose him at once and you must allow him to go."<sup>2</sup>

**The Plot to Kill Y'shua**

(Matt. 26:1-5, Mark 14:1,2, Luke 22:1,2)

11:45. Therefore many of those Jewish people, who came to Miriam and saw what He did, did believe in Him. 46. Some of them went to the Pharisees and told them what Y'shua did. 47. Then the high priests and Pharisees assembled *the* Sanhedrin and they were saying, "What *can* we do because this man does many signs? 48. If we in this way allow Him, all will believe in Him and the Romans will come and they will seize both our place<sup>3</sup> and the nation." 49. And one of them, Caiaphas, who was the High Priest of that year, said to them, "You do not know anything, 50. and you do not consider that it profits you that one man should die on behalf of the people so then the whole nation would not be lost." 51. But this *was* not from himself he spoke, but since he was High Priest of that year he prophesied that Y'shua was going to die on behalf of the people,<sup>4</sup> 52. and not for the people only but so that also the children of God, those who had been scattered, would gather into one.<sup>5</sup> 53. Then from that day they resolved that they would kill Him.

11:54. Therefore Y'shua was no longer walking openly among the Jewish people, but He left from there for the region near the desert, to a city called Ephraim, and He was staying there with the disciples.

11:55. And the Passover of the Jewish people was near, and many went up to Jerusalem from the countryside so that they could purify themselves<sup>6</sup> before the

1 (v.41) Y'shua had already prayed and knew just what He needed to do.

2 (v.44) This is a Hebrew poetic parallelism for emphasis, with loose an idiom meaning to permit, allow.

3 (v.48) The Temple was Caiaphas' place, which surely would have been lost to Caiaphas and the other Hellenists if the reigning Messiah were to come. See Hellenists in Glossary.

4 (v.51) This refers to all the people of the world. The next statement, the children of God, refers to the return of the Jewish people.

5 (v.52) See Replacement Theology in Glossary.

6 (v.55) They purified themselves as Paul did in Acts 21:24, ending with self-immersion. See Immerse in Glossary.

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Passover. 56. Therefore they were seeking Y'shua and they were saying with one another when they stood in the Temple, "What does it seem to you? That He would **not** come to the Feast?" 57. And the high priests and the Pharisees had given orders that if anyone would know where He was he should report *it*, so that they could seize Him.<sup>1</sup>

### **The Anointing at Bethany**

(Matt. 26:6-13, Mark 14:3-9)

12.1. Then six days before Passover Y'shua came into Bethany,<sup>2</sup> where Lazarus was, whom Y'shua raised from the dead. 2. Then they made supper for Him there, and Martha was serving, and Lazarus was one of those who reclined with Him. 3. Then Miriam, who took twelve ounces of costly pure nard ointment, anointed the feet of Y'shua and wiped off His feet with her hair: and the house was filled from the fragrance of the ointment. 4. And Judas Iscariot, one of His disciples, the one who intended to give Him over, said, 5. "Why was this ointment not sold for three hundred denarii<sup>3</sup> and given to *the* poor?" 6. And he said this, not that he was caring in himself about the poor, but because he was a thief, and since he had the moneybox he was carrying what was offered. 7. Then Y'shua said, "You must permit her, so that she could take care of this for the day of My preparation for burial: 8. for you always have the poor with yourselves (Deut. 15:11), but you do not always have Me."

### **The Plot against Lazarus**

12:9. The huge crowd of Jewish people knew that He was there and they came not only because of Y'shua, but so that they could also see Lazarus whom He raised from *the* dead. 10. And the high priests also wanted to kill Lazarus, 11. because through him many of the Jewish people were going<sup>4</sup> and they were believing in Y'shua.

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

(Matt. 21:1-11, Mark 11:1-11, Luke 19:28-40)

12:12. The next day *there was* an enormous crowd, which came to the feast. Because they heard that Y'shua was coming to Jerusalem 13. they took fronds of palm trees and came out to meet Him and they were crying out,<sup>5</sup>

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1 (v.57) The cooperation of the high priests and the Pharisees was unusual because the high priests were Hellenists and the Pharisees were very strict followers of the legalistic traditions. Both were threatened by Y'shua: the high priests feared His Messianic rule because their power depended on Roman rule, and the Pharisees were threatened because their religious authority was at stake. See Hellenists in Glossary.

2 (v.1) Bethany is the Greek spelling of Beit-Anyah, meaning House of Sighing in Hebrew.

3 (v.5) About a year's pay.

4 (v.11) The Greek word used here implies going back where they came from, returning; that is repentance.

5 (v.13) There could well have been thousands along this mile-long route.

“Hoshea-na:”<sup>1</sup> (Ps. 118:25)

“Blessed is He Who comes in *the* name of the Lord,”  
(Ps. 118:26)

“The King of Israel!”<sup>2</sup>

14. And then Y’shua found a colt<sup>3</sup> *and* sat upon it, just as it has been written,

15. “You must not fear, daughter of Zion:

Behold your King is coming,

being seated upon a foal of a donkey.” (Zech. 9:9)

16. The disciples did not understand these things about Him at first, but when Y’shua was glorified, then they remembered that these things had been written for Him and *that* they did these things with Him. 17. Then the crowd, which was with Him when He called Lazarus from the tomb and raised him from the dead, was testifying.

18. Because of this then the crowd went to meet Him, because they heard this One Himself had done the miracle. 19. Then the Pharisees said among themselves, “You see that you are not helping anything: look, the world has gone after Him.”

### **Some Greeks Seek Y’shua**

12:20. And there were some Greeks among those who went up so that they could worship in the feast: 21. these then came to Philip, the one from Bethsaida<sup>4</sup> of Galilee, and they were asking him saying, “Sir, we want to see Y’shua.” 22. Philip came and spoke to Andrew, and Andrew and Philip came and told Y’shua. 23. And Y’shua answered them saying, “The time has come that the Son of Man would be glorified. 24. I most definitely say to you, unless a grain of wheat would die when it falls to the earth, it only remains itself: but if it would die, it brings much fruit. 25. The one who loves his life loses it, and the one who hates his life in this world will keep it in eternal life. 26. If someone would serve Me, he must continually follow Me, and where I AM there also will My servant be: if someone would serve Me the Father will honor him.”

### **The Son of Man Must be Lifted Up/Exalted<sup>5</sup>**

12:27. “Now My inner being has been troubled, and what can I say? Father, *will* You save Me from this hour? But *it is* because of this I came into this hour. 28. Father, You must now glorify Your name.” And a voice came from heaven, “And I did glorify and I shall glorify again.” 29. Then when the standing crowd also heard, it was saying that it was thunder, others were saying, “An angel has spoken to Him.” 30. Y’shua answered and said, “This voice was not for Me but for you. 31. Now is

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1 (v.13) Hoshea-na means “Deliver us now!” or “Save us now!” See Hosanna in Glossary.

2 (v.13) This crowd, including the disciples, thought He was the reigning Messiah. See Son of David/Son of Joseph in Glossary.

3 (v.14) This is the foal of a donkey. See Donkey in Glossary.

4 (v.21) Bethsaida is the Greek spelling of Beit-Tsaida, which means House or Place of Fishing (literally hunting, but also used for fishing) in Hebrew.

5 (Caption) This refers to both the crucifixion and the need for us to lift up, exalt the risen Lord!

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*the* judgment of this world, now the prince of this world (John 14:30) will be cast outside: (Rev. 20:1-3) 32. and if I would be exalted/lifted<sup>1</sup> up from the earth, I will draw everyone to Myself.” 33. And He was saying this, making known by what kind of death He was going to die. 34. Then the crowd answered Him, “We heard from the Torah (Teaching)<sup>2</sup> that the Messiah remains forever, (Isa. 9:6, Dan. 2:44, 7:14) and how do You say that it is necessary *for* the Son of Man to be lifted up? Who is this Son of Man?” 35. Then Y’shua said to them, “Yet a short time is the Light among you. You must continually walk while you have the Light, so that darkness would not overtake you: and the one who walks in darkness does not know where he is going. 36. While you have the Light, you must believe in the Light, so that you could become children of Light.”

### The Unbelief of the Jewish People

Y’shua said these things, and after He left He hid from them. 37. But after He had done so many of His signs in front of them they were not believing in Him, 38. so that the word of the prophet Isaiah would be fulfilled which said,

“Lord, who believed in our report?  
And was the arm of the Lord revealed to some?”  
(Isa. 53:1)

39. Because of this they were not able to believe, because again Isaiah said,

40. “He had blinded their eyes  
and hardened their hearts,  
so that they would not see with their eyes  
nor understand with their heart nor would they turn back, *repent*,  
and I would heal them.” (Isa. 6:9,10)

41. Isaiah said these things because he saw His glory, and he spoke about Him.  
42. Nevertheless many of the leaders believed in Him, but they were not confessing *their belief* because of the Pharisees so that they would not be expelled from the synagogue:<sup>3</sup> 43. for they loved the praise of men more than the glory of God.

### Judgment by Y’shua’s Word

12:44. And Y’shua cried out and said, “The one who believes in Me does not believe in Me but in the One Who sent Me, 45. and the one who sees Me sees the One Who sent Me. 46. I have brought light into the world, so that everyone who believes in Me would not remain in the darkness. 47. And if someone would hear My words and would not keep *them*, I do not judge him Myself: for I did not come to judge the world, but so that I would save the world. 48. The one who rejects Me, and does not take My message,<sup>4</sup> has what judges him: that message which I spoke judges him on

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1 (v.32) This speaks of both His exaltation and His crucifixion.

2 (v.34) Torah here refers to the entire Tanach (Hebrew Scriptures). See Torah in Glossary.

3 (v.42) See Synagogues in Glossary.

4 (v.48) This is the plural of rhema, and refers to all His spoken messages. See Logos/Rhema in Glossary.

the last Day. 49. Because I did not speak from Myself, but the Father, the One Who sent Me, gave Me a commandment, what I could say and what I could speak. 50. And I know that His commandment *brings* eternal life. Therefore what I am speaking, just as the Father has spoken to Me, so am I speaking.”

### The Seder

13.1. And Y’shua, since He knew before the Feast of Passover that His time *had* come, *He knew* that He would go on from this world to the Father. As He loved His own, those in the world, He loved them to the utmost. 2. And when it was supper,<sup>1</sup> when the devil was now cast into his heart so that Judas Simon Iscariot could give Him over, 3. although He knew that the Father gave all these *sufferings* to Him, into His hands, *in His control*, and that He came out from God and He was going back to God,

### Y’shua Washes the Disciples’ Feet

13:4. He got up from supper and He removed His outer garments and taking a towel He tied *it* around Himself. 5. Then He put water in the basin and He began to wash the feet of the disciples and to wipe *their feet* with the towel, which was tied around *Him*. 6. Then He came to Simon Peter: he said to Him, “Lord, are You washing my feet?” 7. Y’shua answered and said to him, “What I am doing you do not know now, but you will know later.” 8. Peter said to Him, “You can **never** wash my feet.” Y’shua answered him, “Unless I would wash you, you have no part with Me.” 9. Simon Peter said to Him, “Lord, not only my feet but also my hands and my head.” 10. Y’shua said to him, “The one who has bathed<sup>2</sup> does not have need except to wash his feet,<sup>3</sup> but he is entirely clean: and you are clean, but not all *of you*.” 11. For He knew who was betraying Him: because of this He said, “Not all are clean.”

13:12. Therefore when He had washed their feet, and taken His outer garments and reclined again, He said to them, “Do you know what I have done for you? 13. You call Me ‘The Teacher’ and ‘The Lord,’ and you say rightly, for I am. 14. Therefore if I, the Lord and the Teacher, washed your feet, then you ought to wash the feet of one another: 15. for I gave you an example so that you would also do just as I did. 16. Most assuredly I say to you, a servant is not greater than his master and one sent<sup>4</sup> is not greater than the one who sent him. 17. If you know these things, blessed<sup>5</sup> are you if you would do them. 18. I am not speaking about all of you: I know whom I selected: but so that the Scripture would be fulfilled, ‘The one who ate My bread lifted his heel against Me.’ (Ps. 41:10) 19. I tell you at this time before it happens,

1 (v.2) He knew beforehand that this Passover meal would be His last chance to minister to them before His death and resurrection.

2 (v.10) This is a reference to immersion for purification, which is also called baptism. See Immerse in Glossary.

3 (v.10) This is immersion, baptism, in preparation for them to enter the Holy Place, with their bodies as sanctuaries of the Holy Spirit.

4 (v.16) This could also be translated “..an apostle is not greater than the one who sent him.”

5 (v.17) The Greek word translated blessed is makarios, meaning happy as well as blessed.



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so that when it would happen you would believe that I AM. 20. I most certainly say to you, the one who accepts whomever I shall send accepts Me, and the one who accepts Me receives the One Who sent Me.”

### Y’shua Foretells His Betrayal

(Matt. 26:20-25, Mark 14:17-21, Luke 22:21-23)

13:21. After He said these things Y’shua was troubled in the spirit and testified and said, “Most definitely I say to you that one of you will give Me over.” 22. The disciples were looking at one another, being at a loss concerning what He said. 23. One of His disciples, whom Y’shua loved,<sup>1</sup> was next to<sup>2</sup> Y’shua. 24. Then Simon Peter beckoned to him to ask whoever might be the one about whom He was speaking. 25. So that one, in front of<sup>3</sup> Y’shua, said to Him, “Lord, who is it?” 26. Y’shua answered, “That one is with whom I shall dip the piece of bread and I shall give it to him.” Then when He dipped the bread He took *it* and gave *it* to Judas Simon Iscariot. 27. And after *he took* the morsel then Satan<sup>4</sup> came into him. Then Y’shua said to him, “You must do quickly what you are doing.” 28. And not one of those who were reclining knew what He spoke to him about: 29. for some were thinking, since Judas had the moneybox, that Y’shua said to him, “You must buy what we need for the feast,” or so that he could give it to the poor. 30. Then when he took the morsel, he left immediately. And it was night.

### The New Commandment

13:31. Then when he left, Y’shua said, “Now the Son of Man has been glorified, and God has been glorified in Him: 32. if God has been glorified in Him then God will glorify Him in Himself, and God will glorify Him immediately. 33. Children, yet a little *while* am I with you: you will seek Me, and just as I said to the Jewish *leaders* that ‘Where I go you are not able to come,’ and now I tell you. 34. I am giving you a new commandment, that you must continually love one another;<sup>5</sup> just as I loved you so also you must love one another. 35. All will know by this, that you are My disciples, if you would have love for one another.”

### Peter’s Denial Foretold

(Matt. 26:31-35, Mark 14:27-31, Luke 22:31-34)

13:36. Simon Peter said to Him “Lord, where are You going?” Y’shua answered him, “Where I am going you are not now able to follow Me, but you will follow later.” 37. Peter said to Him, “Lord, why am I not able to follow You now? I shall lay down my life for Your sake.” 38. Y’shua answered, “Will you lay down your life for My sake? I say most decidedly to you, a cock will **not** crow until you would deny Me three times.”

1 (v.23) The Greek word translated love is *phileo*.

2 (v.23) This is literally “reclining on the chest of” an idiom referring to the person who reclined in front of the person named. See Reclining in Glossary.

3 (v.25) This uses a different word for chest, referring to someone close, possibly across the table.

4 (v.27) See Satan in Glossary.

5 (v.34) See Lev. 19:18.



ONE NEW MAN BIBLE  
**Y'shua the Way to the Father**

14.1. "Your heart must not be troubled: you must constantly believe in God and you must faithfully believe in Me. 2. In My Father's house are many dwelling places:<sup>1</sup> and if it were not *so*, would I tell you that I am going to prepare a place for you? (1 Ki. 8:13) 3. And if I would go, then I shall prepare a place for you. I am coming again and I shall take<sup>2</sup> you along with Me, (Exod. 6:7) so that where I AM you would also be. 4. And you know the way, where I am going." 5. Thomas said to Him, "Lord, we do not know where You are going: how are we able to know the way?" 6. Y'shua said to him, "I AM the Way and the Truth and the Life:<sup>3</sup> no one comes to the Father except through Me.<sup>4</sup> 7. If you have known Me, then you will know My Father. And from now on you do know Him and you have been seeing Him." 8. Philip said to Him, "Lord, You must now show us the Father, and it is sufficient for us." 9. Y'shua said to him, "I have been with you for so long a time and you have not known Me, Philip? The one who has seen Me has seen the Father: how can you say, 'You must show us the Father?' 10. Do you not believe that I *am* in the Father and the Father is in Me? The words which I speak to you, I am not speaking from Myself, but the Father *Who* lives in Me does His works. 11. Believe in Me, that I *am* in the Father and the Father *is* in Me: but if not, believe because of these works. 12. Most assuredly I say to you, the one who believes in Me will do the works which I am doing and he will do even greater *things* than these, because I am going to the Father: 13. and whatever you would ask in My name, this I shall do, so that the Father would be glorified in the Son: 14. whatever you would ask Me in My name I shall do."

**The Promise of the Spirit**

14:15. "If you love Me, you will keep My commandments: 16. and I will ask the Father and, so that He would be with you forever, He will give you another Comforter, 17. the Spirit of Truth, Whom the world is not able to accept, because it does not see and does not know Him: you know Him, because He remains beside you and will be inside you. 18. I shall not leave you orphans; I am coming with you. 19. Yet a little while and the world will no longer see Me, but you will see Me. Because I live you will also live. 20. In that Day you will know that I *am* in My Father and you *are* in Me and I *am* in you. 21. The one who has My commandments and keeps them, that is the one who loves Me: and the one who loves Me will be loved by My Father, and I shall love him and I shall reveal Myself to him." 22. Judas, not Iscariot, said to Him, "Lord, then what has happened that You intend to

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1 (v.2) While traditionally translated dwelling places or mansions, this is not a building. The primary meaning of the Greek word *mon-ai* is staying or tarrying. See both Dwelling Places and Latin Words in Glossary.

2 (v.3) The verb used here is *paralambano* which speaks of the bridegroom taking his bride. See Matt. 24:40.

3 (v.6) This is eternal life and spiritual abundance. See Lk. 12:15; 14:33. See Life in Glossary.

4 (v.6) That is through the Way of Y'shua, which is obedience to the Father, doing only what we see the Father doing. It means walking in the Spirit of all Scripture, but not being legalistic: focus on the Father, not on the behavior of others with a critical spirit. See Isa. 43:11.

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reveal Yourself to us and not to the world?” 23. Y’shua answered and said to him, “If someone would continuously love Me, he will keep My Word, and My Father will love him and We will come to him and We will make a dwelling<sup>1</sup> for Ourselves with him. 24. The one who does not love Me does not keep My words: and the message that you hear is not from Me but the Father Who sent Me.

14:25. “I have spoken these things to you while staying with you: 26. but the Comforter, the Holy Spirit, Whom the Father will send in My Name, that One will teach you all things and will remind you *of* everything which I Myself said to you. 27. I am leaving peace with you, I give My peace to you: I am giving to you, not just as the world would give. Your heart must not ever trouble *you* and it must stop being timid. 28. You heard that I said to you, ‘I am going where I came from, then I am coming to you.’ If you loved Me you would rejoice because I am going to the Father, because the Father is greater than I. 29. And now I have told you before it happens, so that when it would happen you would believe. 30. And I shall no longer speak many things with you, for the prince of the world is coming: and he does not have any *part* with Me, 31. but so that the world would know that I love the Father, and just as the Father was commanding Me, this I am doing. You must get up, let us go from here.”

### Y’shua the True Vine

15:1. “I AM the true vine and My Father is the farmer. 2. He removes every branch in Me if it does not bear fruit, and He prunes every branch *that* bears fruit so that it would bear more fruit. 3. You are already pruned because of the Word which I have spoken to you: 4. you must now dwell in Me and I in you. Just as the branch is not able to bear fruit by itself unless it would remain in the vine, so you *could not bear fruit* unless you would dwell continuously in Me. 5. I am the vine, you *are* the branches. The one who dwells in Me and I in him, this one bears much fruit, because apart from Me you are not able to do anything. 6. Unless someone would dwell in Me, he is cast outside like the branch and it withers and they gather it and cast *it* into the fire and it is burned. 7. If you would dwell in Me and My words would dwell in you, whatever you would wish you must immediately ask, and it will be done for you. 8. My Father is glorified in this, so that you would bear much fruit and you will become My disciples. 9. Just as the Father loved Me, and I loved you: you are dwelling in My love. 10. If you would keep My commandments, you will dwell in My love, just as I have kept the commandments of My Father and I dwell in His love.

15:11. “I have spoken these things to you so that My joy would be in you and your joy would be made full. 12. This is My commandment, that you would love one another just as I have loved you. 13. No one has greater love than this, that someone would lay down his life on behalf of his friends. 14. You are My friends if you would do whatever I command you. 15. I no longer call you servants,<sup>2</sup> because

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1 (v.23) While traditionally translated dwelling or home, this is not a building. The primary meaning of the Greek word mon-ai is staying or tarrying. See both Dwelling Places and Latin Words in Glossary.

2 (v.15) Or slaves, see Servant in Glossary.

a servant does not know what his master is doing: but I have called you friends, because everything which I heard from My Father I made known to you. 16. You did not choose Me, but I chose you and I placed you so that you would go and you would bear fruit<sup>1</sup> and your fruit would remain, so that whatever you would ask the Father in My Name He would do for you. 17. I command you these things, so that you *would* love one another.”

### **The World’s Hatred**

15:18. “If the world hates you, you know that it hated Me before *it hated* you. 19. If you were of the world, the world would love its own: but because you are not of the world, but I chose you from the world, the world hates you because of this. 20. You must continually remember the message, which I spoke to you, ‘A servant is not greater than his master.’ If they persecuted Me, then they will persecute you (2 Ti. 3:12): if they kept My word, then they will keep yours. 21. But they will do all these things to you because of My name, because they have not known the One Who sent Me. 22. If I had not come and spoken to them, they would not have sinned: but now they do not have an excuse concerning their sin. 23. The one who hates Me also hates My Father. 24. If I did not do works among them which no one else had done, they would not have sinned: but now they also have seen and they have also hated both Me and My Father. 25. But so that the statement would be fulfilled which has been written in their Torah (Teaching)<sup>2</sup> that ‘They hated Me without reason.’ (Ps. 35:19; 69:5)

15:26. “When the Comforter<sup>3</sup> would come Whom I shall send to you from the Father, the Spirit of Truth, the One who goes out from the Father, that One will testify about Me: 27. and you also are witnessing because you have been with Me from the beginning.

### **Persecution Coming**

16.1. “I have told you these things so that you would not be led into sin. 2. They will excommunicate you: and a time is coming that anyone who kills you would think he was offering service to God. 3. And they will do these things because they have known neither the Father nor Me. 4. But I have told you these things so that when their time would come you would remember these things that I told you.”

### **Holy Spirit Coming**

“I did not say these things to you from the beginning, because I was with you. 5. But now I am going<sup>4</sup> to the One Who sent Me, and none of you can ask Me, ‘Where are You going?’ 6. But, because I have spoken these things to you, sorrow has filled your hearts. 7. But I am telling you the truth, it is profitable for you that I

1 (v.16) A person bears fruit by doing the things pleasing to God. See Matt. 25:35-41. See Mitsvah in Glossary.

2 (v.25) Torah here refers to the entire Tanach (Hebrew Scriptures). See Torah in Glossary.

3 (v.26) See Jn. 14:16,23.

4 (v.5) The verb used here is hupago, meaning to go back where the speaker came from.

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would leave. For if I would not leave, the Comforter will not come to you: but if I would go back, I will send Him to you. 8. And when that One comes He will expose the world concerning sin and concerning righteousness and concerning judgment: 9. indeed concerning sin, because they do not believe in Me: 10. but concerning righteousness, because I am going back to the Father and you will no longer see Me: 11. and concerning judgment, because the prince of this world has been convicted. (Rev. 20:1-3)

16:12. "I still have much to say to you, but you are not now able to bear it: 13. but when that One<sup>1</sup> would come, the Spirit of Truth, He will guide you in all truth: for He will not speak from Himself, but whatever He will hear He will speak and report the things that are coming to you. 14. That One will glorify Me, because He will take from Me and He will teach you. 15. Whatever things the Father has are Mine: because of this I said that He takes from Me and He will teach you."

### **Sorrow Will Turn into Joy**

16:16. "A little while and you will no longer see Me, and again a little while and you will see Me." 17. Then they of His disciples said to one another, "What is this He is saying to us? 'A little while and you will not see Me, and again a little while and you will see Me?' and, 'Because I am going back to the Father?'" 18. Then they were saying, "What is this that He is saying, 'a little while'? We do not understand what He is saying." 19. Y'shua knew that they wanted to ask Him, and He said to them, "Are you seeking with one another about this because I said, 'A little while and you will not see Me, and again a little while and you will see Me?'" 20. Most assuredly I say to you that you will weep and you will mourn, but the world will rejoice: you will grieve, but your grief will turn into joy. 21. When a woman would give birth she has distress because her time has come: but when she would bear the child, she no longer remembers the distress because of the joy that a person has been born into the world. 22. And therefore you now indeed have sorrow: but I will see you again, and your heart will rejoice, and no one *will* take your joy from you. 23. And at that time you will not ask Me anything. Most assuredly I say to you, whatever you would ask the Father in My name He will give to you. 24. Until now you did not ask anything in My name: you must continually ask and you will take, so that your joy could be made full."

### **I Have Overcome the World**

16:25. "I have spoken these things to you in figures of speech: a time is coming when I shall no longer speak to you in figures of speech, but I will report to you plainly about the Father. 26. In that day you will ask in My name, and I do not say to you that I will ask the Father on your behalf: 27. for the Father Himself loves you, because you have loved<sup>2</sup> Me and you have believed that I came from God. 28. I left from the Father and I have come into the world: I am leaving the world again and I am going back to the Father." 29. His disciples were saying, "See, now You are

1 (v.13) The Holy Spirit

2 (v.27) The words translated 'loves' and 'loved' are the Greek word *phileo*.

speaking openly and You are not saying any figures of speech. 30. Now we know that You have known all things and You do not need that someone would question You: by this we believe that You came from God.” 31. Y’shua answered them, “Do you believe now? 32. Behold, a time is coming and has come so that you would each be scattered *back home* for your own things so that you would leave Me alone: but I am not alone, because the Father is with Me. 33. I have told these things to you so that you would have peace because of Me: in the world you have distress: but be of good courage, I have overcome the world.”

### The Prayer of Y’shua

17.1. Y’shua said these things and when He lifted up His eyes to heaven He said, “Father, the time has come: You must now glorify Your Son, so Your Son could glorify You, 2. seeing that You gave Him authority over all flesh, so that He could give eternal life to everyone that You have given to Him. 3. And this is eternal life, that they would know You, the only true God, and Whom You sent, Y’shua Messiah. 4. I glorified You on the Earth, when I completed the work which You gave Me to do: 5. and now You must glorify Me, Father, beside Yourself in the glory which I had beside You before the world was *created*.

17:6. “I revealed Your name to the people in the world whom You gave to Me. They were Yours and You gave them to Me and they have kept Your Word. 7. Now they have known that everything that You gave to Me is from You: 8. because I have given to them the words which You gave to Me, and they accepted and they truly knew that I came from beside You, and they believed that You sent Me. 9. I am asking about them, I do not ask for the world but for those You have given Me, because they are Yours, 10. and all My things are Yours and Your things *are* Mine, and I have been glorified in them. 11. And I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, You must guard them<sup>1</sup> by Your name which You have given to Me, so that they would be one just as We *are One*. 12. When I was with them Myself I was guarding them by Your name, which You have given to Me, and I did guard, and not one of them was lost, except the son of destruction,<sup>2</sup> so that the Scripture would be fulfilled. 13. And now I am coming to You but I am saying these things in the world so that within themselves they could have My joy that has been made complete. 14. I have given them Your message and the world hated them, because they are not from the world, just as I AM not from the world. 15. I do not ask that You would take them out of the world, but that You would protect them from the evil one. 16. They are not of this world just as I AM not of the world. 17. You must now make them holy by means of the truth: Your Word is truth. 18. Just as You sent Me into the world, I sent them into the world: 19. and I consecrate Myself *to You* on their behalf so that they would also have been consecrated by *the truth*.

17:20. “I do not ask concerning them only, but also concerning those who believe

1 (v.11) Y’shua is praying for the continued unity of believers, a unity lost early in Christianity and still not attained.

2 (v.12) The one who is destined for destruction.

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in Me because of the *disciples'* message, 21. so that all would be one, just as You, Father, *are* in Me and I in You, that they also would be in Us, so that the world would believe that You sent Me. 22. And I have given them the glory which You have given to Me, so that they would be one just as We *are* One: 23. I in them and You in Me, so that they would have been brought into unity, so that the world would know that You sent Me and You loved them just as You loved Me. 24. Father, the One Who gave to Me, I want that where I am those would be with Me, so that they would see My glory, which You have given to Me because You loved Me before the foundation of *the* world. 25. Righteous Father, even though the world did not know You, but I did know You, and these knew that You sent Me: 26. and I made Your name known to them and I shall make known, so that the love *with* which You loved Me would be in them and I would be in them.”

### **The Betrayal and Arrest of Y’shua**

(Matt. 26:47-56, Mark 14:43-50, Luke 22:47-53)

18.1. After Y’shua said these things He came out with His disciples on the other side of the ravine of Kidron where there was a garden,<sup>1</sup> which He and His disciples entered. 2. And Judas, the one who gave Him over, had also known the place, because Y’shua often gathered there with His disciples. 3. Then Judas, as he took the cohort<sup>2</sup> and the attendants from the high priests and from the Pharisees, came there with torches and oil lamps and weapons. 4. Then Y’shua, since He knew all these things that were coming upon Him, went and said to them, “Whom are you seeking?” 5. They answered Him, “Y’shua of Nazareth.” He said to them, “I AM.” And Judas, the one who was giving Him over, had also stood with them. 6. Then as He said to them, “I AM,” they went into those behind and they, *the entire arresting party*, fell to *the* ground.<sup>3</sup> 7. Then again He asked them, “Whom do you seek?” And they said, “Y’shua of Nazareth.” 8. Y’shua answered, “I told you that ‘I AM.’ Therefore if you are seeking Me, you must let these go:” 9. so that the word would be fulfilled which said, “I did not lose one of those You have given to Me.” 10. Then Simon Peter, since he had a small sword, drew it and struck the servant of the high priest and cut off his right ear: and *the* name of the servant was Malchus. 11. Then Y’shua said to Peter, “You must put the sword in its sheath: the Father has given the cup to Me, would I **not** drink it?”

### **Y’shua before the High Priest**

(Matt. 26:57,58, Mark 14:53,54, Luke 22:54)

18:12. Then the cohort<sup>4</sup> and the commander and the attendants of the Jewish *leaders* seized Y’shua and they bound Him 13. and led *Him* to Annas first: for he was father-in-law of Caiaphas, who was High Priest that year. 14. And Caiaphas was the

1 (v.1) The name of the garden is Gat Sh’monim, which means Olive Press. This was an enclosed olive grove with its oil press.

2 (v.3) A Roman army cohort normally had 600 men.

3 (v.6) They were slain in the spirit by the anointing as the “I AM” spoke.

4 (v.12) About 600 men



one who advised the Jewish *leaders* that it is profitable *for* one man to die on behalf of the people. (John 11:49-51)

### **Peter's Denial of Y'shua**

(Matt. 26:69,70, Mark 14:66-68, Luke 22:55-57)

18:15. And Simon Peter and another disciple were following Y'shua. And that disciple was known by the High Priest<sup>1</sup> and he entered together with Y'shua into the courtyard of the High Priest, *16.* but Peter had stood outside at the door. Then the other disciple, who was known by the High Priest, came out and spoke to the doorkeeper and she brought Peter in. *17.* Then the door-keeping maid said to Peter, "Are you not *one* of the disciples of this man?" He said, "I am not." *18.* And, because it was cold, the servants and the attendants, having made a charcoal fire, had been standing and they were warming themselves: and Peter was also standing with them, and warming himself.

### **The High Priest Questions Y'shua**

(Matt. 26:59-66, Mark 14:55-64, Luke 22:66-71)

18:19. Then the High Priest asked Y'shua about His disciples and about His teaching. *20.* Y'shua answered him, "I have spoken openly to the world, I always taught in a synagogue and in the Temple, where all the Jewish people gather, and I spoke nothing whatever in secret. *21.* Why are you asking Me? You must ask those who heard what I said to them: see, they know what I said." *22.* Then after He said these things one of the attendants standing by hit Y'shua saying, "Would you answer the High Priest this way?" *23.* Y'shua answered him, "If I spoke wrongly, you must testify concerning the evil: but if *I spoke* correctly, why do you beat Me?" *24.* Then Annas sent Him bound to Caiaphas the High Priest.

### **Peter Denies Y'shua Again**

(Matt. 26:71-75, Mark 14:69-72, Luke 22:58-62)

18:25. And Simon Peter was standing and being warmed. Then they said to him, "Are you not also *one* of His disciples?" He denied *it* and said, "I am not." *26.* One of the servants of the High Priest, *who* was a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" *27.* Then Peter again denied *it*, and immediately a cock crowed.

### **Y'shua before Pilate**

(Matt. 27:1,2, 11-14, Mark 15:1-5, Luke 23:1-5)

18:28. Then they led Y'shua from Caiaphas to the praetorium:<sup>2</sup> it was early: but

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1 (v.15) The other disciple, since he had access to the High Priest's home, was probably someone who was in leadership, like Nicodemus or Joseph of Arimathea. High Priest is capitalized because Annas was the former High Priest.

2 (v.28) Governor's Headquarters

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they did not enter the praetorium, so that they would not be defiled,<sup>1</sup> but could eat the Seder.<sup>2</sup> 29. Then Pilate came outside to them and said, “What accusation do you bring against this man?” 30. And they answered and said to him, “Unless this One was doing evil, we would not have given Him over to you.” 31. Then Pilate said to them, “Take Him yourselves and judge Him according to your Torah (Teaching).”<sup>3</sup> The Jewish *Hellenists* said to him, “It is not permitted for us to put anyone to death.” 32. so that the word of Y’shua would be fulfilled, which He said indicating by what kind of death He was going to die.<sup>4</sup> 33. Then Pilate entered the praetorium again and called Y’shua and said to Him, “Are You the King of the Jewish Nation?” 34. Y’shua answered, “Do you say this from yourself or have others told you about Me?” 35. Pilate answered, “Am I Jewish? Your people and the high priests gave You over to me: what did You do?” 36. Y’shua answered, “My dominion is not of this world: if My dominion were of this world, My attendants would have been fighting whomever so that I would not be given over to the Jewish *leaders*: but now My kingdom is not from here.” 37. Then Pilate said to Him, “Therefore are You a king?” Y’shua answered, “You say that I am a king. I have been born for this and have come into the world for this, so that I could bear witness to the truth: everyone who is from the truth hears My voice.” 38. Pilate said to Him, “What is truth?”

### Y’shua Sentenced to Die

(Matt. 27:15-31, Mark 15:6-20, Luke 23:13-25)

And having said this he again went to the Jewish *leaders*<sup>5</sup> and said to them, “I find not one reason *to accuse* Him. 39. But it is a custom with you that I would release one *prisoner* to you in the Passover: therefore do you want that I would release to you the King of the Jewish Nation?” 40. Then they cried again saying, “Not this One, but Barabbas.” And Barabbas was a bandit.

19.1. So then Pilate took Y’shua and scourged *Him*.<sup>6</sup> 2. And the soldiers, having woven a crown from thorns, placed *it* on His head and they put a purple cloak on Him 3. and they were coming to Him and saying, “Hail, King of the Jewish People:” and they hit Him. 4. And Pilate again came outside and said to them, “See, I am leading Him outside to you, so that you must know that I find in Him no reason *to condemn Him*.” 5. Then Y’shua came outside, wearing the thorny crown and the purple cloak. And he said to them, “Behold the man.” 6. Then when they saw Him the high priests and the attendants cried out saying, “Crucify! Crucify!” Pilate said to them, “Take Him yourselves and you crucify *Him*: for I do not find a crime in Him.” 7. The

1 (v.28) This does not make sense because if the Seder were a Sabbath they would not have immersed until late in the day. See Preparation Day in Glossary.

2 (v.28) The Seder is the Passover meal. See Seder in Glossary.

3 (v.31) Torah means teaching or instruction and generally refers to the first five books of the Bible. See Torah in Glossary.

4 (v.32) He indicated this in Matt. 20:19, saying He would be raised.

5 (v.38) The leaders were Hellenists. See Hellenists in Glossary.

6 (v.1) This was a Roman scourging of many strokes, not limited by the Jewish restriction to 39 strokes.



Jewish people answered him, “We have a Torah (Teaching) and according to the Torah (Teaching) He ought to die, because He made Himself Son of God.”<sup>1</sup>

19:8. Therefore when Pilate heard this statement, he was more afraid, 9. and came into the praetorium again and said to Y’shua, “Where are You from?” But Y’shua did not give him an answer. 10. Then Pilate said to Him, “Do You not speak to me? Do You not know that I have authority to release You and I have authority to crucify You?” 11. Y’shua answered him, “You would not have any authority over Me unless it was given to you from above: because of this the one who gave Me over to you has greater sin.” 12. From this *time* Pilate was seeking to release Him: but the Jewish *Hellenists* cried out saying, “If you would release this One, you are not Caesar’s friend: everyone who makes himself king speaks against Caesar.”<sup>2</sup>

19:13. Therefore after Pilate heard these remarks he led Y’shua outside and sat upon a judicial bench in a place called Lithostrato, and in Hebrew Gab’ta. 14. And it was preparation<sup>3</sup> *day* for Passover; it was about the sixth hour.<sup>4</sup> And he said to the Jewish *Hellenists*, “Behold your king.” 15. Then they cried out, “You must take *Him* away! You must take *Him* away! You must now crucify Him.” Pilate said to them, “Will I crucify your king?” The high priests answered, “We have no king except Caesar.”<sup>5</sup> 16. Then at that time he gave Him over to them<sup>6</sup> so that He could be crucified.

### The Crucifixion of Y’shua

(Matt. 27:32-44, Mark 15:21-32, Luke 23:26-43)

Then they took Y’shua, 17. and bearing the cross for Himself He went out into the *place* called Place of the Skull, the one called in Hebrew Gulgolet, 18. where they crucified Him, and two others with Him, *one* on each side and Y’shua in *the* middle. 19. And Pilate also wrote an inscription and placed *it* on the cross: and it was written, “Y’shua of Nazareth, the King of the Jewish People.” 20. Therefore many of the Jewish people read this inscription, because the place where Y’shua was crucified was near the city: and it was written in Hebrew, Roman,<sup>7</sup> and Greek. 21. Then the high priests of the Jewish people were saying to Pilate, “You must not write, ‘The King of the Jewish People,’ but that ‘That One said, ‘I am King of the Jewish People.’” 22. Pilate answered, “What I have written, I have written.”

1 (v.7) The Torah, Lev. 24:16, says that the person who blasphemes the name of the LORD\* is to be put to death.

2 (v.12) The office of High Priest was at this time appointed by the Roman government, in this case by Pontius Pilate. The appointment involved paying bribes to the Roman official, Pilate, by Caiaphas. Caiaphas was a politician whose career would have been over with the coming of the reigning Messiah. See Hellenists in Glossary.

3 (v.14) Preparation day calls for the men to immerse in the afternoon before the start of the Sabbath. See Lk. 23:54. See Preparation Day in Glossary.

4 (v.14) Noon

5 (v.15) The high priests during the Roman occupation were Hellenists. See Hellenists in Glossary.

6 (v.16) That is, to the Roman soldiers.

7 (v.20) This language later became known as Latin.

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19:23. Then the soldiers, when they crucified Y'shua, took His garments and made four parts, a part to each soldier, and the tunic. But the tunic was seamless,<sup>1</sup> woven from the top throughout. 24. Therefore they said to one another, "We should not divide it, but we should cast lots concerning whose it is *to be*:" so that the Scripture would be fulfilled, the one saying,

"They divided My garments among themselves,  
and they cast lots for My clothing." (Ps. 22:19)

So then the soldiers did these things. 25. And His mother, the sister of His mother, Miriam *the mother* of Clopas,<sup>2</sup> and Miriam Magdalene stood beside Y'shua's cross. 26. Then when Y'shua saw His mother and the disciple whom He loved standing near, He said to His mother, "Ma'am, see your son." 27. Then He said to the disciple, "Here is your mother." And from that moment the disciple took *His mother* as his own.

### The Death of Y'shua

(Matt. 27:45-56, Mark 15:33-41, Luke 23:44-49)

19:28. After this, Y'shua, since He knew that at last everything had been finished, so that the Scripture could be fulfilled, He said, "I thirst." 29. A vessel full of sour wine was lying *near*: then after they placed a sponge full of the sour wine around hyssop they held *it* up to His mouth. 30. Then when He took the sour wine Y'shua said, "It has been completed,"<sup>3</sup> and having bowed His head He gave up His spirit.

### The Piercing of Y'shua's Side

19:31. Then the Jewish people, since it was preparation *day*,<sup>4</sup> so that the bodies would not remain on the cross on the Sabbath, for it was *to be* a great day of that Sabbath,<sup>5</sup> they were asking Pilate that *the soldiers* would break their legs so they could remove *the bodies*. 32. Then the soldiers came and broke the legs of the first and of the other one who was crucified with Him: 33. and when they came to Y'shua, as they saw that He was already dead, they did not break His legs, 34. but one of the soldiers pierced *His* side with his spear and immediately blood and water<sup>6</sup> came out. 35. And one who saw has testified, and his testimony is genuine and that one knows

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1 (v.23) The tunic was His prayer shawl, which in those days was a large, poncho-like garment with a hole for the head and fringes on the corners. See Prayer Shawl in Glossary.

2 (v.25) The Greek spelling of Clopas is Klopa, while the spelling of Cleopas, Lk. 24:18, is Kleopas. The "O" in Klopa is an Omega, while the "O" in Kleopas is an Omicron. Both words are in the genitive (possessive) case, with Klopa masculine, Kleopas feminine.

3 (v.30) Others say, "It is finished," from the Latin text.

4 (v.31) This was Preparation Day, the day before a Sabbath, when the men were to immerse in the afternoon for purification.

5 (v.31) This is difficult to understand, because there is a Great Sabbath, Shabbat HaGadol, which is the Sabbath immediately preceding Pesach. To say "a great day of that Sabbath" is an awkward way to put it, when John could have said "great Sabbath."

6 (v.34) Blood represents life (Lev. 17:11, Jn. 6:54) while water represents Torah, the Word of God. (Exod. 14:22, Isa. 55:1)

that he tells *the* truth, so that you would also believe. 36. And these things happened in order that the Scripture would be fulfilled, “His bones will not be broken.” (Ps. 34:21) 37. And again another Scripture says, “They will look on Whom they pierced.” (Zech. 12:10)

### **‘The Burial of Y’shua**

(Matt. 27:57-61, Mark 15:42-47, Luke 23:50-56)

19:38. And after these things Joseph, the one from Arimathea, although, because of fear of the Jewish *leaders*, he was a concealed disciple of Y’shua, asked Pilate if he could take the body of Y’shua: and Pilate did permit *him*. Therefore he came and took His body. 39. And Nicodemus, the one who came to Him on the earlier night, came too, bringing a mixture of myrrh and aloe, about a hundred *Roman* pounds.<sup>1</sup> 40. Then they took the body of Y’shua and they bound it in linen cloth with the spices, as is a custom of the Jewish people to prepare for burial. 41. And there was a garden in the place where He was crucified, and a new tomb in the garden, a tomb in which no one had yet been placed.<sup>2</sup> 42. Then, because *it was* the preparation *day*<sup>3</sup> of the Jewish people, since the tomb was near, they placed Y’shua there.

### **The Resurrection<sup>4</sup> of Y’shua**

(Matt. 28:1-10, Luke 24:1-12)

20.1. And on the First Day of the Week<sup>5</sup> Miriam Magdalene came to the tomb early, while it was still dark, and saw *that* the stone had been rolled away from the tomb. 2. Then she ran and came to Simon Peter and to the other disciple whom Y’shua loved and she said to them, “They took our Lord from the tomb and we do not know where they put Him.” 3. Then Peter and the other disciple left and they were coming to the tomb. 4. And the two were running together: and the other disciple quickly ran ahead of Peter and he came to the tomb first, 5. and when he stooped sideways he saw the linen cloths lying, nevertheless he did not enter. 6. Then Simon Peter also came, following him, and he entered the tomb, and saw the cloths lying, 7. and the face cloth, which had been on His head, not lying with the cloths but being folded up separately in one place. 8. Then when he and the other disciple, the one who came to the tomb first, entered, he saw and he believed: 9. for they had not yet

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1 (v.39) This is equivalent to about seventy-five English pounds, a great quantity used only for royalty. His body had to be prepared by men. A woman could not prepare a man’s body nor a man prepare a woman’s. Mk. 16:1, saying three women brought spices is probably a later addition to the text by someone who did not know Jewish practice.

2 (v.41) Bodies were buried in family tombs, and then after the body had decayed, the bones were placed in a stone box called an ossuary, for permanent storage in that tomb. That way it would make room for another corpse, and a fairly small tomb cut in the rock could easily contain several generations.

3 (v.42) See Preparation Day under Seasons in Glossary.

4 (Caption) See Resurrection in Glossary.

5 (v.1) First Day of the Week is the Hebrew name for Sunday, beginning at sundown Saturday to sundown Sunday.

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understood the Scripture that it was necessary for Him to be raised from *the* dead. (Ps. 16:10) *10*. Then the disciples went again to those *at their house*.

### **The Appearance of Y'shua to Miriam Magdalene**

20:11. And Miriam stood outside at the tomb weeping. Then as she was weeping, she bent over into the tomb *12*. and saw two angels in white, sitting, one at the head and one at the feet, where the body of Y'shua had been lying. *13*. And those *angels* said to her, "Ma'am, why are you weeping?" She said to them that "They took my Lord, and I do not know where they put Him." *14*. After she said these things she turned to those behind and saw Y'shua standing but had not recognized that it was Y'shua.<sup>1</sup> *15*. Y'shua said to her, "Ma'am, why are you crying? Whom are you seeking?" Because she thought that He was the gardener she said to Him, "Sir, if you removed Him, you must tell me where you carried Him and I shall take Him." *16*. Y'shua said to her, "Miriam." After she turned to that One she said to Him in Hebrew, "Rabbi," which means Teacher. *17*. Y'shua said to her "Stop touching Me, for I have not yet ascended to the Father: you must go to My brothers and you must say to them, 'I am ascending to My Father and your Father and My God and your God.'" *18*. Miriam Magdalene came and then announced to the disciples that "I have seen the Lord," and *that* He said these things to her.

### **The Appearance of Y'shua to the Disciples**

(Matt. 28:16-20, Luke 24:36-49)

20:19. Then when it was late on that day, on the First Day of the Week,<sup>2</sup> and after the doors were shut where the disciples<sup>3</sup> were because of fear of the Jewish *leaders*, Y'shua came and stood in their midst and said to them, "Peace *be* with you." ("Shalom aleichem.") *20*. And after He said this He showed them His hands and His side. Then the disciples rejoiced, because they had seen the Lord. *21*. Then Y'shua said to them again "Peace *be* with you: just as the Father sent Me, so I am sending you." *22*. And after He said this He breathed upon *them* and said to them, "You must immediately take *the* Holy Spirit:<sup>4</sup> *23*. whomever you would forgive,<sup>5</sup> their sins have been forgiven for them, whomever you would retain *their sins* have been retained."

### **Y'shua and Thomas**

20:24. And Thomas, one of the twelve, called Twin, was not with them when Y'shua came. *25*. Therefore the other disciples were telling him, "We have seen the Lord." But he said to them, "Unless I could see the mark of the nails in His hands and I could put my finger into the mark of the nails and I could put my hand into His

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1 (v.14) See Resurrected Body in Glossary.

2 (v.19) The First Day of the Week is the Hebrew expression for Sunday.

3 (v.19) The disciples would have included ten of the eleven apostles, but could also have included others.

4 (v.22) We have to truly seek the baptism of the Holy Spirit. See Take/Receive in Glossary.

5 (v.23) This is not a question of a modern disciple saying "I forgive you." When a disciple discerns that someone has truly repented, the disciple can say as Y'shua did, "Your sins are forgiven."

side, I will **not** believe.” 26. And after eight days<sup>1</sup> His disciples were again inside and Thomas *was* with them. After the doors were closed, Y’shua came and He was in the middle *of the room* and said, “Peace to you.” (“Shalom aleichem.”) 27. Then He said to Thomas, “Put your finger here and see My hands and you must reach out your hand and you must put *it* into My side,<sup>2</sup> and stop being faithless but *have* faith.” 28. Thomas answered and said to Him, “My Lord and my God.” 29. Y’shua said to him, “Because you have seen Me have you believed? Blessed *are* those who have not seen and yet have believed.”

### The Purpose of the Book

20:30. To be sure, Y’shua did many other signs in the presence of His disciples, which are not written in this scroll:<sup>3</sup> 31. but these things have been written so that you would believe that Y’shua is the Messiah, the Son of God, and so that when you believe you would have *eternal* life in His name.

### The Appearance of Y’shua to the Seven Disciples

21.1. After these things Y’shua revealed Himself again to the disciples at the lake of Tiberias: and He revealed *Himself* like this. 2. Simon Peter and Thomas, the one called Twin, and Nathaniel, the one from Cana of Galilee, and the *sons* of Zebedee and two others of His disciples were together. 3. Simon Peter said to them, “I am going<sup>4</sup> to fish *from now on*.”<sup>5</sup> They said to him, “We are coming and we *are* with you.”<sup>6</sup> They left and they embarked in the boat, and during that night they caught nothing. 4. And after dawn came Y’shua already stood on the shore, though the disciples did not yet know that it was Y’shua. 5. Then Y’shua said to them, “Children, do you have any fish?”<sup>7</sup> They answered Him, “No.” 6. And He said to them, “You must cast the net to the right side of the boat, and you will find *fish*.” Then they cast, and they no longer *had the* ability to haul *it* on account of the great number of the fish. 7. Then that disciple whom Y’shua loved said to Peter, “It is the Lord.”<sup>8</sup> Then after Simon Peter heard that it was the Lord he gird around his outer garment,<sup>9</sup> for he was without his outer garment, and he threw himself into the lake, 8. but the other disciples came in the little boat, for they were not far off from the shore, only about two hundred cubits,<sup>10</sup> dragging the net of fish. 9. Then as they got off on the shore they saw coals lying *there* with fish and bread being laid on *them*.

1 (v.26) It is easy to think that after His resurrection Y’shua was with the disciples continuously, but He was not. Eight days would have been a long time for them to go without seeing Him.

2 (v.27) See Resurrected Body in Glossary.

3 (v.30) John wrote on a papyrus scroll.

4 (v.3) The Greek word here is *hupago*, meaning to go back where he came from.

5 (v.3) This continuing action is a characteristic of the Greek present tense.

6 (v.3) This meant that they were going back to secular jobs, even while the resurrected Y’shua was on the Earth.

7 (v.5) The construction here indicates He anticipates a negative answer to His question.

8 (v.7) It had been some time since His last appearance and the disciples did not know His plan.

9 (v.7) His outer garment was his prayer shawl, taken off to work.

10 (v.8) About one hundred yards

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10. Y'shua said to them, "You must now bring *some* of the fish which you just caught." 11. Then Simon Peter went up and hauled the net to the shore, full of a hundred fifty-three big fish: even when there were so many the net was not torn. 12. Y'shua said to them, "Come, you must eat breakfast." And not one of *the* disciples was bold enough to ask Him, "Who are You?" since they knew that it was the Lord. 13. Y'shua came and took the bread and gave *it* to them, and likewise the roasted fish. 14. This *was* now *the* third time Y'shua was revealed to the disciples after He rose from *the* dead.<sup>1</sup>

### Y'shua and Peter

21:15. Then while they ate breakfast Y'shua said to Simon Peter, "Simon *son of* John, do you love Me more than these?" He said to Him, "Indeed Lord, You know that I love You." He said to him, "You must continually feed My lambs." 16. Again He said to him a second time, "Simon, *son of* John, do you love Me?" He said to Him, "Indeed Lord, You have known that I love You." He said to him, "You must continually tend<sup>2</sup> My sheep." 17. He said to him the third time, "Simon *son of* John, do you love Me?" Peter became distressed because He said to him the third time, "Do you love Me?" and he said to Him, "Lord, You know all things, You know that I love You." Y'shua said to him, "You must continually feed My sheep. 18. I most certainly say to you, when you were younger, you were girding yourself and you were walking where you wanted: but when you grow old, you will stretch your hands and another will clothe you and will carry *you* where you do not want *to go*." 19. And He said this indicating by what kind *of* death he will glorify God. And after He said this He said "You must continually follow Me."

### Y'shua and the Beloved Disciple

21:20. Then Peter turned, *and* saw the disciple following *him*, whom Y'shua loved, who also reclined next to Him<sup>3</sup> at the supper and said, "Lord, who is the one who is giving You over?" 21. Therefore when Peter saw him he said to Y'shua, "Lord, what *about* him?" 22. Y'shua said to him, "If I want him to remain until I come, what *is it* to you? You must steadfastly follow Me." 23. Then this word came out among the brothers that that disciple would not die: but Y'shua did not say to him that he would not die but, "If I want him to remain until I come, what *is it* to you?"

21:24. This is the disciple who is testifying concerning these things, and the one who wrote these things, and we know that his testimony is true.

21:25. And there are also many other things which Y'shua did, which if everything were written down in one *document*, I do not suppose the world could make room for the books that would be written.

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1 (v.14) Paul lists three times He was seen by at least all the apostles in 1 Cor. 15:5-7.

2 (v.16) Tend refers to the ministry of the Good Shepherd. See Son of David/Son of Joseph in Glossary.

3 (v.20) This is literally "upon His chest" which means he reclined next to Him. See Reclining in Glossary.

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**Rev. William J. Morford**, translator and editor of *The One New Man Bible* is a Greek scholar and studied Hebrew under Rabbi Eliezer Ben-Yehuda, grandson of the Eliezer Ben-Yehuda whose lifetime work made Modern Hebrew the national language of Israel.

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